netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

"Hebrew for "House of Truth"



Pastor Craig M. Lyons Ms.D., D.D., M.Div.

A SERIOUS LOOK AT THE CHRISTIAN BIBLE & THE "JESUS STORY"

In common, I believe, with the majority of Christians, in my early years I accepted the Christian Bible as the inspired Word of God, a direct message from Deity to humanity. Later, however, a more critical approach to the Christian Scriptures revealed incredibilities and impossibilities, which both shocked and repelled me once they were seen upon serious and scholarly study of the Bible. What a difference there is between just setting in the pew and listening to sermon after sermon and becoming a serious student and scholar of the Bible; what a difference a little serious study of the Bible makes in one's life and understanding of the role of the Bible in one's Spiritual life. Finding myself unable either to ignore these barriers to traditional interpretation of the Christian Scriptures as espoused by mainline Christianity or to adopt a tolerant, uncritical accepting of the Christian Scriptures, two alternatives presented themselves. One was to discard entirely the orthodox concept of the Bible as an error-free and infallible source of Spiritual Wisdom and moral counsel but that was impossible having seen already in beginning studies that there exists such contradictions in the Bible which cannot be blamed upon a Perfect God, and the other to undertake a detailed study of the whole text to find the answer for these irregularities and contradictions in the Bible. I knew down deep in my heart that there had to be a reason but at that time in my life such understanding for these irregularities and contradictions escaped me. This latter course was chosen over 20 years ago, and in this decision I entered Seminary to follow the "call of God" upon my life.

It was in Seminary in the late 1980's that I began to see in my own personal studies outside of the classroom the reason for such contradictions in the Bible. It was during these years during Seminary in my parallel studies outside of the classroom that I began to see that many of the difficulties arising from a "literal" reading of the Christian Scriptures disappeared if portions of the Bible were regarded as allegorical and not taken as if "literal" and "historical" events. I began to see that throughout the whole of both the Old and New Testaments in the Christian Bible as well as behind my Christian doctrinal and sacerdotal forms there lies a much deep Metaphysical Spiritual Truth, a real "Gnosis" (Greek for "knowledge") of Man's origin, true being, nature, and destiny which has been basically lost to the vast majority of humanity by the devices of the early emerging Gentile Roman Church and their tragic "materialization" and "literalization" of the ancient Sacred Divine Wisdom and Sacred Scriptures which we see expressed today in our traditional interpretation of our Christian Bible which for the most part is based solely upon a "literal" and "historicized" translation of the Scriptures. I began to see over and over again that these ancient Sacred Spiritual texts which are at present thousands of years old were never written originally with the intent to be understood as if "literal" and "historical" and quickly realized that such an approach to them in my life only assured that I miss their Divine intent and meaning in my life today. Over months and years of such continued study both during and after my Pastorate I continued to be convinced that there exists a foundation or origin of my Christian religion other than that which is commonly accepted through Church tradition and the common place "literal" and "historical" approach to the Christian Scriptures. I began to awaken to and see for myself that there exists hidden or inner truths or Spiritual and Metaphysical doctrines which lie deeper than those forms, creeds, or doctrines which are associated with the term "Christian" in the popular conception which most accept and inherit as children and follow even as adults setting in today's Churches. I began to see that the whole of the Christian Bibles is at best a "pseudo-history" that is at its very core Divine Metaphysical allegories which were passed down

previously from nation to nation, from culture to culture; Divine Spiritual myths and allegories that were never meant to be taken "literally" or "historically" but yet had valid meaning to the whole of humanity and not limited to but one person. I began to see over and over again as my studies advanced into other areas of study like archeology, Biblical languages, Gnosticism, the ancient Egyptian Religion, Comparative Religions, Comparative Mythology, Astro-theology, etc., that a "literal" reading of the Bible misses the rich meanings intended in the stories that we read in our Bibles. I began to be convinced over and over again in over these many years of scholarly study that the Bible is a book of "symbols" that were used by the ancients to encode esoteric Truths; Truths that were not given to the masses but only to the "select few" who were initiated into the Higher Mysteries hidden beneath the surface of these Divine Stories. Let it be said that when all the studies are done the depiction of the "life of Christ" which can be found in almost every major religion down through history and since the beginning of recorded time on this planet is at its very heart an initiatory journey of the incarnated Soul of every human being and was never meant to be limited to but one person as has been done by the pens of Rome as found in the New Testament they gave to the world since the 2nd century. This "life of Christ" is truly the "greatest story every told" especially in light that it can be found told verbatim as far back as ancient Egypt some 10,000 years B.C.E. Seeing these facts for yourself bring into serious question the "plenary" and "literal and historical interpretation" of our Bible, especially the New Testament with its "Jesus Story" with its sole "literal" and "historical" interpretation as the sole type of hermeneutic and method of interpretation applied to it by traditional Christianity. The Rabbis of Judaism have always known this and that is why they reject the Christian "Jesus Story"; the Rabbis have always known what Christianity has forgotten; namely, that all Sacred Scriptures of the world are to be seen through 4 levels of interpretation; the "historical and "literal" interpretation is only the beginning of one's understanding of the Divine Realm, it is the "milk" of the Word of God and not the "strong meat" to which we should aspire in our Soul's Spiritual progression. The "pattern" is set before us; we must drink "milk" before we are ready for "strong meat" but evolution of body, Soul and Spirit is the goal. We start out with a "literal" and "historical" approach to the "Christ Story" no different than did the ancient Egyptian Religion which started out with a "literal" and "historical" Hours as "the Krst" but like them this is not where we should finish our Spiritual evolution. We must move on to see the deeper things of God hidden beneath this "literal" and "historical" interpretation of our "Jesus Story". We must come to see that the authors of the world's Scriptures deliberately concealed beneath cleverly constructed veils of allegory and symbol Divine Truths which they discovered by direct search of the Cosmos and Nature which is body and voice of God to man. These Divine Spiritual and Metaphysical Truths concerning God, Krst/Christ, man and his True Nature were made available to the trustworthy but at the same time concealed from the profane under the purposeful veils of "literalism" and "history" as it has been done to us today. For this purpose the ancient invented a special category of literature which differs from ordinary writing in that, with some historical fact as foundation, it is largely composed of Spiritual allegories, symbols, and certain "key" words, the whole constituting a cipher by means of the Ageless Wisdom was with reasonable safeguards made available to humankind. Such I learned through exhaustive studies over many years were the origin, the nature and purpose of the Sacred language in our Bibles. These Divine Truths are once again provided to those who are of "full age" by Bet Emet Ministries and in so doing we provide the "truth-seeker" and those hungry for more than the "milk" of the Word Sunday after Sunday these higher Divine Truths which they deserve.

The historical difficulties of the Bible narratives, the want of reliable information regarding the central figure of the Gospels, the uncertainty respecting the date and authorship of the various books of the Old and New Testaments, the host of purposefully mistranslated and purposefully misquoted Hebrew Scriptures found in both the Greek Old Testament as well as the Greek New Testament when compared to the Hebrew originals, the forgery of the Hebrew Messianic Prophecies as contained in the New Testament, the obscurity of the early centuries of the Christian era, and the astonishing contradictions among the various sections of the Christian community respecting the very essentials of their faith, through all claim their authority from the same texts and records: these matters are well known to all who have passed beyond the mere Bible-class curriculum at their Church, and are seeking for more light and certainty than can be obtained from traditional Orthodox Christian presentations; be that Catholicism or Protestantism as they both stand today. Most "pew sitting" Christians are totally unaware that these difficulties exist within their Bibles and their "simple Christian literally interpreted Faith"; but they do! One's awareness of the Bibles inconsistences and contradictions are not meant to cause one to deny his faith in God or to cast away Christianity nor the Bible but accomplish just the reverse; in these contradictions the Spirit of God is sounding an "alarm" to your Spirit that once recognized is intended to "awaken" you out of your Spiritual slumber and move you from the "pew" to serious study of the Bible and the Divine Realm where one unlocks the secrets of God, the Christ, and one's True Nature and Being. Such an attitude of mind to seek more than the "milk of the Word" is often regarded by their friends and even Pastors as a want of "faith" and their personal inquiry and questioning of the Bible cause them to be repelled and alienated and categorized as "misfits", "trouble-makers", and "apostates". There are millions of such people today who, living in the Information Age, who find themselves looking beyond the "traditional Christian teachings" and "exoteric dogmas" of Christianity and in so doing see a deeper "esoteric" Spiritual Truth that lies just beneath the traditional inherited "literalized" and "historicized" texts and dogmas of the Christian Church. On making the discovery that most of the Bible is allegorical I began to apply the "keys" of the ancient Spiritual Wisdom to many of the Books and stories of the Bible and the reward of resolving these textual difficulties in the Bible when only viewed as if "literal" or "historical" immediately vanished and in so doing I was enlarged Spiritually, intellectually, and my life so immeasurably enriched that as a Pastor I felt moved to share them with others who like myself "were hungry" for more than the Church provides in this day of religious lethargy. Little does such a one who embarks upon such a study know what they will find as I; namely, an unbroken thread of Divine Spiritual Truth of the most highest nature which cannot ever be expressed or comprehended if limited to a "literal" and "historical" understanding or limited to but one person as Rome has done with the "Jesus Story" as we have received in from their hands.

The object of this website, the first of many for Bet Emet Ministries ("Bet Emet" means "House of Truth" in Hebrew) is to suggest certain lines of thought as to the deep truths underlying the "literal" interpretation of Christianity, truth generally overlooked, and only

too often denied by those unlearned and unskilled in the study of the ancient Scriptures and their reproduction in the Christian Bible. There is a widespread, popular, idea that there is no such thing as a "secret" teaching in connection with Christianity, and that "The Mysteries", whether Lesser or Greater, were a purely Pagan institution. Nothing could be further from the Truth as the reader will soon come to see as his knowledge and study advances. The very name of "The Mysteries of Jesus", so familiar in the ears of the Chrestians/Christians of the first centuries, would come as shock of surprise to those who attend traditional Christian Churches today. It is necessary, therefore, to prove clearly than in the Earliest Church, at least, Christianity was no new "faith" or "religion" in possessing a hidden side, and that it guarded, as priceless treasures, the secrets revealed only to a select few in its Mysteries. The only thing "new" about Christianity after the 2nd through the 5th century was that the Ancient Spiritual Wisdom and Greater Mysteries of "the Christ" were lost to mankind and buried under the dogmatism of a "literal and historical only" interpretation of the Bible; itself the repetition of previous Sacred Scriptures treasured by the earliest nations and religions of mankind since the beginning of recorded time.

Religions have always been given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution. In order to do this effectively they must reach individuals and influence them. Now all men are not at the same level of evolution, but such evolution is a rising gradient, with men stationed on this ladder of Spiritual evolution at its every point. The most highly evolved are far above the least evolved, both in intelligence and character; the capacity alike to understand and to act varies at every stage. It is, therefore, useless to give to all the same religious teachings. Yet all types of humanity need religion, so that each may reach upward to a life higher than that which he is leading. Religion must be graduated as evolution, else it fails in it object and purpose. Religion seeks to evolve the moral and intellectual natures of man, and to aid the Spiritual nature of mankind to unfold itself. Unknown to most Christians scholarly research has indisputably proved than the religions of the world are markedly similar in their main teachings since the beginning of time, in their possession of Founders who display superhuman powers and extraordinary moral elevation, in their ethical precepts, in their use of means to come into touch with invisible worlds, and in the symbols by which they express their leading religious and Spiritual beliefs. This similarity and common identity of the Founders proves according to Comparative Mythologists and Comparative Religionists that all religions, even Christianity, have a common origin that reaches back to the beginning of time and as far back as pre-ancient Egypt. The Early Church Fathers, like Augustine, knew this; it is we who don't today being lulled to sleep by a religion which has broken from the mold of the ancient Spiritual Wisdom and set itself maliciously above all ancient Spiritual Wisdoms and deemed itself and its "literal and historical" interpretation of their same ancient Wisdom texts as "literally infallible and inerrant". Again, nothing could be further from the truth as I would find upon serious study of my Bible and its parallels to the ancient Divine Spiritual Wisdom which has been with humanity since the beginning of recorded time as we see in Augustine's quote below.

***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity.* (*Retractt. I, xiii,* cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century , Elizabeth N.J.: Academy Press, 1949, p.3).**

Augustine is not alone in his testimony.

Eusebius, the great champion of Christianity, admits in his book: *"that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients" (Hist. Eccl. lib. 2, ch. v.).*

Eusebius says that *"the names of Jesus and Christ were both known and honored by the ancients"* (Hist. Eccl. lib. i. ch. iv).

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things"* (Hist. Eccl. lib i. ch. iv).

Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that *"Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion"* (Taylor, Diegesis, p. 329).

These few quotes immediately brings to mind numerous questions concerning the "literal" and "historical" understanding of "the Jesus Story and the Christian Christ" let alone the Founder of Christianity, this Jesus of Nazareth which for almost 2,000 years has been denied as the Jewish Messiah for the entirely of Judaism to whom the Messiah was originally promised. This as well brings into question the unique understanding of the whole of Christianity's religious dogmas and doctrines based upon this "literal and historical Jesus" of Christian history to which millions hold a "belief" that undergirds their understanding of Christianity's salvation message for mankind. Still ringing in our ears is the quote of Augustine as well the many others from a host of ancient writers who tell us that our "Jesus Story" is but the retelling of the "oldest story every told" which we find as far back at ancient Egypt some 10,000 years B.C.E. and even before. Once one sees the truth of such statements regarding the antiquity of our "Jesus Story" then to suppose only a "literal" and "historical" approach to such a story that is placed only in the first century strains believability to the breaking point. To approach such a story in our Bibles only with a "literal" and "historical" perspective guarantees we will not arrive at the Divine Spiritual Truths

cloaked and veiled within it that the Creator intended we "awaken to" and obtain in our Earthly life. We grow up accepting without question this "literal" understanding and "historical" understanding of "the Christ" and "Jesus" never knowing that there is much more to know and learn than a supposed "literal" and "historical" understanding of these sacred texts in our Bibles. The "literal" and "historical" approach to our Bible is only the "start" of our Spiritual Enlightenment; not the goal! It can be likened to elementary school for the Spirit in man and is only the first step in our Soul's awakening to its True Being and incarnational purpose.

The ancients found it necessary to withhold certain teachings from those who, morally, are not yet unfitted to receive them as they confer upon the recipients not only the Truth about their Divine Nature but the celestial powers latent in mankind which accompany such an "awakening" of the Truth of one's True Self and Divine Mind. These same ancients refused to teach the ancient Spiritual Wisdom (esoteric dogmas and Greater Mysteries) to those unqualified and unpurifed men and veiled the ancient Spiritual Wisdom and Divine Truths behind the cover of myth, allegory, similes, and parables which the uninitiated and unlearned, not possessing the "keys" to correctly interpret these stories, accepted as if "literal" and "historical" accounts and events. Most of Christianity today can relate to this I am sure; I once could. These deeper Spiritual Mysteries and esoteric teachings that lie concealed under the "pseudo-history" and "literalism" of our Bibles deal with the constitution of man's True Nature, they explain hidden and hidden laws of the Cosmos that affect man, and throw light upon hidden processes, the knowledge of which gives man control over natural energies, and enables its possessor to direct these energies to certain ends; both good and unfortunately bad. Such knowledge is power unknown to humanity in its present state of evolution but as a New Age approaches, the Age of Aquarius, it is time that the "Christ without" be awakened in every child of God as "The True and Only Christ which is Within". With this "gnosis" and Divine knowledge restored to humanity and looking beyond a "literal" and "historical" understanding of the Bible mankind can once again embark upon his intended Spiritual evolution. No longer is he relegated to being a "spectator" but now become "the prime actor" in this Cosmic Drama called life and Spiritual evolution. This knowledge and "gnosis" is not possible by reading these Sacred Texts, Spiritual myths, allegories and mythologies which line the pages of our Bibles only in a "literal and historical manner"; the "literal and historical" interpretation being but a method of necessary interpretation of the ancient Spiritual Wisdom designed to veil and cover these higher Divine Truths from those unfit, unpurifed and not trustworthy to possess. But owing to the fact that this method of "literal" interpretation of these Sacred Divine Allegories is the way we had the ancient Sacred Wisdom explained and presented to us as we grew up in the Christian Church then it becomes our task in our first website to deal with the Bible and its "historical and literal" interpretation which Christianity promotes as the only way Scripture is to be understood let alone the "only way to God". It is in this "literal" way of reading and interpreting our Bibles that our beliefs in "Jesus" and "the Christ" are inherited, learned, and sustained by the vast majority of 2.5 billion Christians in the world today. One is shocked to find that this "literal" form of interpretation of the ancient Divine Wisdom and Sacred Scriptures of the nations, including Judaism and the Hebrew Scriptures, was considered the "milk" of the Word of God and not the "strong meat" which enriches, evolves, and Spiritually progresses the Soul of man. In other words the Bible is a book of pseudo-history at best and to approach these ancient Divine Sacred Myths in our Bibles as "literal" and "historical" stories only is tantamount to drinking "milk" and not eating "strong meat". It is only when a baby goes beyond the "literal" and "historical" understanding of the texts does he enter into the Higher Mysteries of the Bible concerning God, Christ, and man's true Nature and incarnational purpose. Let us not forget that the "literal" interpretation of the Bible is but one of the four ways the Rabbis taught that Divine Scriptures were to be understood. Each manner of interpretation of the Sacred Scriptures was a "step" to the next higher understanding of the Divine realm. This "literal" interpretation of the Scriptures is basically the "first grade" to the "believer" and when Spiritually ready he was to be taken under wing of learned and proven men and given the "Mysteries of the Kingdom of God within" which comes from higher interpretations of the Ancient Wisdom like Drash, Rhemez and Sod. This will become plain as we go on.

So we begin looking at and contrasting the "literal" understanding of the Christian revelation of "the Christ" and the "Jesus Story" given mankind as expressed in Christianity today and contrast it with the teachings and texts of Judaism that preceded it. In this way we can see who has the correct "truths" concerning the Messiah, "the Christ" and the truths concerning the evolution of mankind and his Soul. In this way we can see who has the more correct understanding of the salvation of man's Soul; Judaism or Christianity. In particular, and most importantly, we look to see if Christianity has even maintained the integrity of the "peshat" or the "literal" understanding of the ancient Spiritual dogmas handed down through time that passed down through ancient Spiritual history and culminated in Judaism in the first century. Our purpose here in our first website is to introduce the reader to the facts that Christianity and its Bible has taken even the "literal" and "peshat" understanding of the Divine Wisdom and "radically reinterpreted" it during the 2nd through the 5th centuries. This explains why Judaism and Christianity oppose each other on almost every doctrinal point shared in common between them. These facts will hopefully encourage the reader to study Judaism to reconnect with the legacy of the ancient Spiritual Truth which its yet maintains today.

For me to make such statements as above is one thing; for you to see this for yourself and prove our studies to yourself and seek the "narrow way" for your life and family is completely another. No one can force a belief upon another; no one has the right to attempt to do so. We at Bet Emet Ministries surely don't and this is not my intent. Not everyone is ready for what Bet Emet Ministries has to provide the Souls of mankind. But Truth is precious and everyone deserves the ability to hear it "when ready" and then make their personal choice as to accept or reject it. Only when we have made the appropriate intellectual inquiries and investigations for ourselves into such teachings presented on this website can we honestly decide whether to continue to accept or reject such "literal" interpretations of the various texts we read in our Bibles and have had taught to us most of our adult lives. However, you cannot bring your good judgment to bear upon anything in fullest measure until you have been fair in your efforts to understand such teachings from Bet Emet Ministries and then faithful in your attempts to test and verify personally what we have shown you in these articles. Let us be humbled by such studies and higher truths presented in the articles we read. So let us look at our Bibles and examine them through the

microscope of scholarly study and let us both walk the same path of study as we examine our Bibles through Christianity's primary mode of interpretation of their Sacred texts; the "literal-historical" method of interpretation. Only in this way can we see for ourselves if truly the "literal-historical" manner of Biblical interpretation is the "way, the truth, and the life" and that "no man cometh unto the Father" but through them and the "literal" and "historical" Jesus revealed to us on the pages of our Bibles. Once finished with such studies on this website you will be able to take the next step in your Soul's Spiritual growth and evolution as you climb the ladder to Heaven. As your studies advance with Bet Emet Ministries you will move beyond the "literal" and "historical" interpretative approach to the Bible to enter into the deeper Spiritual Wisdom but first things first; we begin and focus now only with the "literal and historical" approach to Christianity, Christian dogma and teachings which has promised us Eternal Life.

Now....Let us begin our studies...the articles are but a "click" away

Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts

OTHER WEBSITES #1 & WEBSITES #2 TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH

If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give detailed instructions as how to study these websites "in order" to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

- **Bet Emet Ministries**
- **Rev. Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: bennoah1@verizon.net**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

"Hebrew for "House of Truth"



Pastor Craig M. Lyons Ms.D., D.D., M.Div.

A SERIOUS LOOK AT THE CHRISTIAN BIBLE AND THE "JESUS STORY"

Disclaimer: It is important for the reader to understand that in this website where we examine in-depth and from a scholarly view the Christian-Jewish Bible in relationship to its main character, Jesus Christ of Nazareth, and many of the religious "dogmas" associated with the New Testament Jesus as taken from the texts and Church tradition we will approach all such studies using the typical "literal-historical" approach to the "Jesus Story". As stated on the opening page of this website that there are other and more truthful interpretations of the Biblical texts other than the introductory "peshat" or "literal-historical" interpretation of Sacred Scriptures. But beginning with the elementary understanding of "literalism" as applied to these Sacred Texts in our Christian Bible it is hoped that the reader will be challenged in his "thinking" to see that a much deeper and hidden understanding is intended as related to these Scriptures than the one inherited and taught by mainline Christianity today. Only by looking at the contradictions, inconsistencies, and discrepancies which abound with the "historical" and "literal" interpretation of these Sacred Scriptures can we be altered to the need to look deeper than our basic "literal" and "historical" approach to these texts if we ever hope of arriving at the true meaning hidden in these misunderstood and misinterpreted texts when only using the "plenary" or "literal-historical" hermeneutic (method of interpretation). As stated as we awaken to the need to move beyond this beginning interpretation of these texts can we ever hope to grow Spiritually to the degree that is afforded to us by coming to understand them through the "mystical", "mythological", and "metaphysical" understanding of God and His Christ. If you have studied and ran across some of our other more advanced websites from Bet Emet Ministries then you know that "the Christ" can be found interpreted from 3 different perspectives down through the whole of recorded history:"mystical", "mythological", and "literal-historical" (the "literal" being the last of the interpretations). Only after one has spent a considerable time in dedicated and scholarly studies in such areas as the "literal vs allegorical" interpretation of Sacred Scripture and the Bible, the study Biblical Judaism and its religious dogmas in contrast to the later "replacement" religious dogmas of Roman Christianity, the study of the Jewish Messiah as seen in the true Messianic prophecies as taken from the Hebrew Scriptures and not from the later forged Greek Old Testament translations and even later from the pens of Rome in our current Christian Bibles, the Essenes and their "literal godman" interpretation they applied to the human Jewish Messiah, comparative manuscript evidences of purposefully misquoted and mistranslated Scriptures as they exist in our Christian Bibles when compared to the earlier Hebrew Scriptures, the true history and origin of the Roman New Testament and its canonization and later abundant changes down through the earliest centuries, the Gnostic Paul vs the later falsified "Romanized" Paul in our current Bibles, the Ancient Spiritual Wisdom literature which contains the "pattern" for all later "Christ" and "Jesus Stories", Jewish and Gentile Gnosticism, the ancient Egyptian religion and the ancient and original "Jesus Story" and all of its later "retellings" as found in the study of comparative religions, the study of Astronomy and Astro-Theology where the personification of the path of the Sun through the Zodiac is the template for the personified events of Matthew chapter 1 through chapter 28, then and only then can one truly understand and be certain which two of the above three methods of interpretation of "the Christ" are trustworthy, accurate and factual to the original Divine revelation given mankind by the Divine Mind and Creator of this Universe in the beginning of recorded time. But doing this requires a lot of study to be certain whereby you can be confident and "bet your life" upon your findings. But this is not the study at hand and yes, to get to the bottom of the truth about our "Jesus Story" does require some effort on your part only because of the changes that were applied to it down through history and especially by Rome during the 2nd through the 5th century. But such studies again are left for our later and more in-depth websites.Our focus here must be only on determining the validity and reliability of

a "literal" and "historical" approach to our Christian Bible and especially our "Jesus Story" contained within it. This can be most effectively done by contrasting this approach of interpretation of what we read in our Bibles to other evidences and facts taken from archeology, Biblical history, and the comparison of Biblical Judaism vs emerging Gentile Roman Christianity in the earliest centuries.

Again for purposes of comparing Judaism's truths vs Roman Christianity's alterations of this Divine Truth over the early 2nd through the 5th century and the implications that these "alterations of prior Divine Ancient Spiritual Truth" hold for the "non-Jew" and "Godfearer" today which set in the pews of Christian Churches the world over then we adopt in this website and for all studies in this website a "literal-historical" interpretation of "the Christ" as well as the "Jesus" of the New Testament. Only in so doing can we adequately contrast the Divine Spiritual truths of Judaism vs the later "radical reinterpretation" of them by later Roman Christian theologians and by so doing follow the heritage of these prior "Divine Spiritual Truths" back down the corridors of history to the earliest Divine Spiritual revelations and understandings given to mankind by the Creator which were intended for humanity; both "Gentiles" and "Jews". Only in subjecting the "literal" and "historical" interpretation of the Bible and our "Jesus Story" to being tested and exposed to the conflicting and contradictory facts from Biblical languages, Biblical history and culture, Comparative Mythology and Religions, Gnosticism, the ancient Egyptian Religion and Sacred Mysteries, Astro-theology, Astronomy, and Astrology can we be certain that our "literal" and "historical" approach to the Scriptures is in need to be reevaluated and reconsidered. If there is to be found "unity" between such a "literal" and "historical" understanding of our Bibles and our "Jesus Story" when contrasted to these evidences and facts taken from archeology, Biblical history, and Biblical languages, etc., then we are on firm footing. But if we find constant contradictions, inconsistencies, and discrepancies abound between the "literal" and "historical" understanding of our Bibles along with our "Jesus Story" when examined in the light of scholarly research in such areas like archeology, Biblical Judaism, Biblical languages, unbiased Biblical history, etc., then we have reasons then to took beyond such a "literal" and "historical" understanding of the Bible and our inherited "Jesus Story". This is especially important since Rome has tied the salvation of mankind and the whole world to "believing the literal Jesus Story" and the creeds that surround it for one's atonement of sins and Eternal life. If we find in such comparative study of these other areas of investigation abundant contradictions, incongruities, disagreements, inconsistencies, and discrepancies with our supposed "infallible" and "inerrant Jesus Story" then the "thinking believer" should be honest with himself that there lies as the very feet of a "literal" and "historical" understanding and approach to his "Jesus Story" many problems that brings such an approach and interpretation to our "Jesus Story" into serious question. But one contradiction might be a coincidence, but hundreds should tell us that there is something drastically wrong with such an approach to the "Jesus Story" and this should motivate us to want to know what truly lies behind our "Jesus Story"; it sure did me!!! What I found and you will find in later studies in other areas of inquiry like Comparative Religions, Gnosticism, Astro-theology, Astronomy, the ancient Egyptian Religion and Sacred Mysteries are unbelievable "parallels" to our "literal and historical Jesus Story". This should give us serous cause toRETHINK what we have been taught about Jesus and how we approach our Bibles and the other interpretations of it which bring better sense to this Spiritual revelation. If we find these conflicts and contradictions to our "Jesus Story" in great number, and we will, then this is the "death knoll" to the "thinking believer" concerning a "literal" and "historical" approach to the Bible and the "Jesus Story". Such critical study as mentioned opens our minds and understanding to a deeper Spiritual Truth than can ever be expressed through a "historical" and "literal" interpretation of our Bibles. But you don't know this yet for certain having not yet done the necessary studies to see of which I speak; we are only concerned in this website with verifying if that the "literal and historical" approach to the Sacred Scriptures in our Bible and our "Jesus Story" is warranted, reliable, and should be depended upon for one's salvation. This is and must be our "only focus" at present!

For this reason it behooves us to look seriously and in-depth at our Christian Bibles and our approach and interpretation of our "Jesus Story" and in so doing contrast the Christian Religion and its Messiah with Biblical Judaism and its Messiah from which it grew. Christianity was to be the culmination and zenith of Biblical Judaism and it is our task in the forthcoming articles to see indeed if Christianity as it has been presented to us today in the Roman Bible and its primary method of interpretation is the Divine Truth or if at its very heart it is the Roman "replacement" and denial of Divine Spiritual Truth as held unchanged and unaltered by mankind for over 15,000 years. Let us not forget that Biblical Judaism was the culmination of the evolution of the ancient Divine Spiritual Wisdom as expressed through the previous Egyptian, Babylonia, and Persian religions and finally synthesized and adopted by the Jewish culture. These other great civilizations and religions have perished but try as they may the Jewish culture and religion has resisted now for over 2,000 years constant attempts of mankind's darkness to extinguish its Divine Light and Truth. The ancient Spiritual Wisdom lives on in Biblical and Mystical Judaism without deception; a claim that sadly cannot be made for my birth faith Christianity. That being said the repudiation, denial, mischaracterization and "radical reinterpretation" of Biblical and Mystical Judaism is not a good thing. I will let you be the judge of the results of the forthcoming studies and leave to you, the reader and "truth seeker", to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives on common religious dogmas all the while dealing with the "New Testament Jesus" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. Only in this way can we be certain that we have not fallen into a "replacement religion" and aberrant approach to reading and interpreting the Bible and our "Jesus Story" which is given us by Rome.

In order for one to "return" to the faith taught by the Jewish "Christ" in the New Testament one must be convinced that upon serious scholarly study that he does not possess it, practice it, and observe it. Without such serious study the hope of knowing for certain if a "return" to the "faith once given the saints" and the ancient Spiritual Wisdom is needed in one's life can never be known for certain. Of course few Christians I know ever think that they might not be true followers of the Jewish Christ because it never dawns on them that they might not have or use the same Scriptures commonly used and accepted by first century Jews let alone interpret them as did the early emerging church of the earliest first centuries. Not only that but they are almost totally oblivious as to the need of a different approach and interpretation of the Scriptures that they have. The problem in a nutshell as I found it is that we as Christians and followers of the New Testament Jesus today simply do not use the same Bible as used by the earliest church let alone

approach and interpret these ancient Sacred Scriptures in the same way as did they. We have a Roman substitute and a replacement Bible containing a host of altered Sacred Scriptures that inevitable produced many conflicting and alternate religious beliefs, dogmas, and religious doctrines within it which were not part of the earliest faith and beliefs of the followers of the Jewish "Christ/Messiah" of the earliest centuries C.E.! As difficult as that thought might be for the great multitude of Christians who love Jesus and believe they are his followers, the sad fact of the matter as I discovered for myself over 20 years of in-depth research and analysis of the New Testament, is that the vast majority of my faith as a contemporary Christian was in direct opposition to what a typical Jew like the one called "Jesus" in our New Testament would have both "believed" and "practiced". Simply we have been given a "book" that is declared "Divine" by Rome that is not accurate to the existing Hebrew Scriptures and religious belief system of the typical normative Jew of the first century or of the Jewish Synagogue/Church headed by James which functioned as a "light to the Gentile world" as seen in Acts chapter 16. This is a fact beyond any doubt when you compare "Scripture with Scripture" between the Christian Bible and the Hebrew Tanakh and Jewish Scriptures; only then can you see the deception first hand and remove any doubt as to what I say. Archeology and historical facts tell us today that the Bible cherished by James, the head of the Jerusalem Church, has been altered in hundreds of "key" theological places and seldom do we study hard enough to see these "forgeries" for ourselves let alone does it ever dawn upon us to think to compare the Hebrew Scriptures and texts with the later Greek, Latin, and English "supposed translations" for accuracy which, if done, would show us these alterations of religious beliefs and religious dogmas and doctrines beyond any doubt! We take for granted that we have the Bible "Jesus used"; but we don't really have it and are never aware that we don't have it in our possession or in our Churches until we are alerted to this fact by others who have done the necessary studies in these areas and know the difference between "truth" and "fiction". It is way past time for "thinking" Christians and followers of the Jewish "Christ" to get to the heart of the matter and get to know their Bibles much better. With such knowledge our Bibles can be "redeemed" and Truth can discerned upon it pages and cherished as we at the same times discern the later "false additions" and purposeful dogmatic corruptions by Rome intended to direct the Gentile away from Biblical Judaism into the doors of the Roman Church. It is hoped that all readers will take just a minute and read the articles on this website and THINK deeply about just how much you, a non-Jewish believer in the God of Israel and a typical Jew living in the first century have in common. Let us never forget: Titus 1:4 4 *"To Titus, mine own son after the common faith:..."*; "the faith" shared by both Jew and "non-Jew" alike when we look at the Greek of the New Testament when both Jews and "non-Jews" attended Synagogues together all through Asia, Minor, and kept in common the Sabbaths and Biblical Festivals of God. This dear one is only the tip of iceberg when seeing how we have fallen from Divine Truth in our Christian Churches today. When seeing these deviations from Eternal Divine Truths you should ask yourself why we don't have these Divine Truths shouted from our pulpits in our Churches today and why a substitute religion is preached instead! When you are finished with such a study then and only then can you see clearly and understand the reasons we don't have more in common with this "Jewish Jesus" that we "profess" that "believe we in" and "believe we follow". The reason simply we don't have more in common with the Jewish Faith is because as "non-Jews" today, under the influence or Rome and their Bible for over 1,800 years presently, we have a "religious belief" system that is quite different from that which existed in the Jerusalem Synagogue/Church that sent their message into all the known Gentile world in Acts 16 because our religious texts and the religious dogmas presented in our Bibles which we have inherited from Rome are "radically reinterpreted" and "altered" when compared to the higher Spiritual Truths contained in Biblical Judaism and are sadly not an accurate reflection of what first century Jewish Christianity "believed" and both "practiced as "the faith once given to the Saints" and shared with the "non-Jews" of the earliest centuries. It is time to return to "Jesus' Bible", the true Hebrew Scriptures and come to understand what has happened to the truth about "the Christ" as well as the Bibles we have inherited from Rome.

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the Biblical texts, the study of comparative religions, as well as Gnosticism, Egyptian Religion, the ancient Divine Wisdom, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change

To fully understand my "thoughts" and "beliefs" upon "Jesus" and "the Christ" one has to be accomplished in many different types of Religious knowledge which has existed since the beginning of mankind and recorded time. The "quote" above in the "red" expresses these areas of knowledge and when the reader becomes competent in these various disciplines then and only then can he see through the alterations of "the Christ" by the pens of the Essenes and later Roman Monks through the 2nd through the 5th century. Then and only then can one understand why the Jewish nation yet today does not "believe" in our Christian Jesus as the "Jewish Messiah" as found in Rome's New Testament.

Answer for yourself: How does one determine for certain that he possess and observes the same "religious belief system" as exampled by this Jesus or if his "religious belief system" opposes that exampled by this Jesus? How does one make sure what he is being taught in his Churches would be accepted by this same Jesus today or rebuked by him if he attended your same Church?

Well, honestly, that is not too hard to ascertain. One must only investigate and discover what the real faith of the "Jewish Christ" truly is and what one committed to it really believed as found in 2nd Temple Judaism, the School of Hillel in the first century C.E. and then contrast these "religious beliefs" with what the New Testament teaches on the same subjects. When one finds for himself through such a study that the New Testament is often and in many places a contradiction and a false depiction of

what a Jewish Rabbi like this Jesus both believed and practiced as one's faith in the first century, then one is finally undertaken the "path of return to the faith once given to the Saints". The amazing thing that we see when these studies advance to a certain level is that there is nothing basically different from this "Jewish expression of faith in God" and the Ancient Spiritual Wisdom concerning God, man, cosmos and "the Christ" that has existed among humanity since the beginning of time! That sadly cannot be said as we shall see when investigating the "replacement religion of Christianity" as devised by Rome after they conquered Israel and as unfolded during the 2nd through the 5th century. In Rome's domination of Israel the "light of the world" was extinguished and they call this era today "the Dark Ages". Our problems begin when we see for ourselves that what the New Testament often teaches contradicts with what we know of the Hebrew Sacred Scriptures and the Hebrew Old Testament, Biblical History, Biblical Language, Biblical Culture, Archeology, etc. Without personal study you will never see these problems that open your mind to the truth about what we have inherited due to Rome's antisemitism and "radical reinterpretation" of the ancient Divine Wisdom. The God Who says *"I change not"* is not the author of such confusion and is not schizophrenic. Thus, we must study to find the answers why our Christian Faith today and its religious dogmas and doctrines which come to us written on the pages of Rome's Bible are "radically reinterpreted" and therefore contradicts the Ancient Spiritual Wisdom as well as Biblical and Mystical Judaism in most of its dogmas as well. So set back now and let us examine "the Truth" for a change!

HOW ARE WE TO INTERPRET THE "SACRED SCRIPTURE" OF THE BIBLE WHICH CAN BE SHOWN TO BE LESS THAN TRUSTWORTHY WHEN INTERPRETED "LITERALLY" AND "HISTORICALLY?

That's a great question but first of all you have to study enough to know "for certain" that the "literal" and "historical" interpretation of the Bible is not the proper approach to interpreting the texts and verses you read when you pick up your Bible or read it in Church. This takes dedicated study of the Bible and a significant amount of time to discover the discrepancies, irregularities, forgeries of the texts in the New Testament when compared to the Hebrew originals as well as abundant knowledge from archeology, Biblical Judaism, Ancient Egypt, Comparative religions, Gnosticism, astronomy, and a host of other sources of associated information and evidence which has been collected today by modern Biblical scholarship. We no longer live in the Dark Ages where "fear" and "ignorance" of the Bible and Spiritual Truth was the order of the day; we live in an information age that illuminates the Soul and mind of man like never before. After many rigorous years of in-depth religious study into the origin and canonization of the New Testament, which was the foundation for my "religious belief system", the fact of the matter that a "literal" and "historical" interpretation of the Bible was severely inadequate to understand the inherited Scriptural texts before me. As a typical Christian, who had grown up since childhood being told to trust everything I read in the Old and New Testaments and as heard preached by my Pastor, I was shocked to find out in my serious personal study of this Bible, both before, during, and after Seminary, that my Bible and especially the New Testament was not reliable when taken as a "literal" and "historical" revelation of the Divine Realm. I found out that contrary to what I had been led to believe and been told by my Pastor and Church, that I was not, in the final analysis, truly following this Jesus of the New Testament which had been my example and model of perfected humanity; in fact I discovered that in many, many ways my Christian "religious belief system" and the majority of its religious dogmas and doctrines was in direct opposition to what a Spiritual Jew like Jesus both would have believed and practiced in Judaism his whole life, But never being taught Biblical Judaism this understanding is not common knowledge in today's Christian Church; we basically are led to believe that the Jews don't believe in our Christian Jesus but that is the main difference; nothing could be further from the truth of the is matter. Contrasting my inherited "Christian religious belief system" and its interpretation of religious dogmas, most of which I would be amazed to find already existed in Biblical Judaism, I would become shocked to no end to find that although my Christian dogmas were "similar" in title they at their very core were nothing more than adulterated religious teachings which has been given a "radical reinterpretation" by Roman Christianity that opposed both what the Old Testament and Biblical Judaism had taught for over 3,000 years. Of course this carried over into my New Testament as well; but not knowing Judaism then I accepted all things that came from the mouths of characters of the New Testament and the Bible given me by Rome. It was not long before the hard facts hit me head on: I was not a "true" follower of Jesus and his teachings; I was more of a follower of Paul than Jesus. Although I was in good standing with my church and Pastor, I was not truthfully a disciple and student of a Jewish Jesus. I had to remember that there never was a Catholic Jesus, or Protestant Jesus; only a "Jewish Jesus" lines the pages of our Bibles since it was through Judaism that God shared His Mind through the teachings of the "Jewish Christ". The Scripture came to mind often: *Phil 2:5 5 Let this mind be in you, which was also in Christ Jesus: (KJV)* This I reminded myself is a "Jewish Jesus" that never departed from Judaism and saw no need for a "new" or "replacement religion"! What I discovered, and what I will relate to you in this website and many others, is that because of purposeful mistranslations, purposeful misquotations, and multitude of Old Testament verses taken out of context by the various New Testament writers (who were not the Apostles as you have been led to believe), and even pure Scriptural invention of texts out of thin air, I had been deceived by the New Testament documents and in reality was not practicing the faith of a Jew like Jesus nor was I truly following in his footsteps. I found that by following some of the teachings within the New Testament that I, in reality, opposed what Jesus both would have believed and observed as part of his faith in first century Judaism. When this all hit home to my mind and Soul tears was not an option. I had just never known these things since I never truly studied my Christian Faith and its Bible and, like

most of my readers, being taught since I was a child to read my New Testament "without question" and "without study". Repentance was in order. I pray you see it the same way once you see the evidence and facts for yourselves. But you have to acquire the knowledge of what I speak first and this can only be accomplished through serious study. We have provided such "facts" on this website to help you in such a discovery and trust such enlightening information will be a blessing to your Soul.

THE BOTTOM LINE: MUCH IN THE NEW TESTAMENT IS NOT RELIABLE WHEN APPROACHED WITH A "LITERAL" AND "HISTORICAL" PERSPECTIVE AND INTERPRETATION AND IT WOULD SERVE YOU WELL TO ALLOW YOURSELF THE OPPORTUNITY TO INVESTIGATE THE NEW TESTAMENT WITH US TO SEE IF WHAT IS REPRESENTED WITHIN IT IS CONCERNING THIS LITERAL AND HISTORICAL JESUS AND "THE CHRIST" IS, IN THE FINAL ANALYSIS, ACTUALLY TRUE OR FALSE

BEFORE YOU BEGIN A SERIOUS STUDY OF THE FOLLOWING INFORMATION AND FACTS WITHIN THIS WEBSITE, IT IS NECESSARY FOR YOU TO ACQUAINT YOURSELF WITH THE TRUTH BEHIND THE NEW TESTAMENT; ITS ORIGIN, ITS CONTRADICTIONS, ITS DISCREPANCIES, ITS CHANGES & ALTERATIONS, AND THE ROMAN INFLUENCES THAT CONTRIBUTED TO THE THEOLOGIES INCLUDED WITHIN IN. ONLY THEN CAN YOU TRULY BE PREPARED TO EVALUATE THE FOLLOWING DATA WHICH CONTRASTS THE "QUOTES IN THE NEW TESTAMENT" AS TAKEN FROM THE "CHRISTIAN" OLD TESTAMENT WITH THE JEWISH HEBREW MASORETIC TEXT & SCRIPTURES THAT A JEW LIKE JESUS USED. THE DIFFERENCES ARE ALARMING AND THEOLOGICALLY DEVASTATING TO CURRENT CHRISTIAN THEOLOGY AS FOUND IN THE NEW TESTAMENT!

NOW, IT IS TIME FOR THE FACTS AND THE EVIDENCE TO BE MADE KNOWN

The reader, "truth-seeker" and "thinking-believer" must now be the judge of the facts and evidence being brought forth; evidence that escapes the casual Bible reader and "pew-setter" in our Churches. Once you see the evidence and the facts for yourself, as I did, there will be no doubt as to the truth of my previous statements. Those who study this website as well as the others presented by Bet Emet Ministries will come to see rather quickly the fallacies of interpretation of the "Jesus Story" when using only the "literal" and "historical" interpretation. But this is only the "first step" in recovering the truth about the Divine Christ; a Divine Truth that remained intact from nation to nation since the beginning of time until the rise of Roman Orthodoxy in the 2nd through the 5th century. Once seeing this information and knowledge for yourself, then your can understand how Biblical Judaism which sent its Faith into the whole of Asia, Minor and later to the known world in Acts 16 was later "replaced" and "radically reinterpreted" by a later emerging Gentile Anti-Semitic Catholic Christianity which set upon the hills of Rome; a Church which relied upon falsified and distorted religious documents for its authority in changing the "Faith of Jesus" into a new religion based upon a "Faith in Jesus". As a serious seeker for truth and a lover of God I challenge you to study the materials presented.

- An Appeal To Listen No Matter How Hard It Might Be
- A Personal Word To You From Pastor Craig Before We Beginning Such A Serious Study
- Pastor Craig's Personal Testimony & Search For The Truth Behind Our Bible
- Coming To The Correct Interpretation Of The "Jesus Story"
- The Nature Of The Christian Faith & The Bible: Historical/Literal Or Mythical/Allegorical?
 - The Famous Quote Of St. Augustine: How Could There Be A "Christianity Before Jesus Christ"
- Why Hide The Truth In Our Bibles With Parables And Spiritual Allegories And Myths?
- What You Should Know About Bible Interpretation And The Spiritual Wisdom Hidden In Our Bibles
- The Hidden Spiritual Reality Is Right Before Our Eyes In Our Bibles...But We Never Recognize It
- The Stories Behind The Biblical Accounts: Egyptian Spiritual Myths And Archetypes
- Before We Dig Deeper...After Twenty Years Of Scholarly Study The Inescapable Conclusion About "The Jesus Story" and "The Jewish Messiah"

UNDERSTANDING ONE'S RELIGIOUS BELIEF SYSTEM...AND THE IMPORTANCE OF HAVING IT FOUNDED UPON THE TRUTH

- Testing Your Religious Belief System Against The Truth
 - Proof Texting And The Creation Of "Fulfilled Messianic Prophecies"
- The Importance Of Seeing The Truth About The Corruption Of The Christian Bible #1
- The Importance Of Seeing The Truth About The Corruption Of The Christian Bible #2
- The Prohibition Of Adding or Taking Away From The Word Of God...The Hebrew Scriptures
- The New Testament: Corruption And Transmission Of Scripture
- Religious Fact Or Fiction....Which Do You Prefer?
- Shouldn't Your Religious Belief System Be Founded Upon The Same Bible That A Jew Like Jesus Would Have Used?
- Which Bible Did God Intend We Have?

WHAT YOUR CHURCH AND PASTOR FORGOT TO TELL YOU ABOUT THE NEW TESTAMENT...FINALLY THE FACTS

- It All Begins With The Apostate Essenes Of Alexandria, Egypt (a whole website set aside for such a detailed study)
- Why Can't Christians Agree On The Interpretation Of Their Religious Texts In Their Bibles?
- What Should We Do With An Unreliable New Testament?
- A Brief History Of The New Testament...What Your Pastor Forgot To Tell You
- Development Of The Biblical Canon...A Timeline
- When Is A Religious Book Not Recognized As An "Inspired" Book?
- Overall View Of The New Testament Documents: The Reason For The Confusion
- Necessary Background Information For Understanding The New Testament Correctly
- Disturbing Quotes About Christianity And Its Bible
- Overall View Of New Testament Documents...The Reason For The Confusion
- Scholars Speak Out On The Authorship Of The Pauline Epistles...Have You Heard Them?
- Table: The Pauline Authorship Of Epistles In Our Current New Testament
- Scholars Speak Out On The New Testament: Have Your Heard Them?
- Scholars Speak Out On The Early Church And Their Theological Alterations Of The New Testament: Have Your Heard Them?
- The Role Of The New Testament And It's Authority For Believers...You Be The Judge #1
- The Role Of The New Testament And It's Authority For Believers...You Be The Judge #2
- The Role Of The New Testament And It's Authority For Believers...You Be The Judge #3
- Have You Ever Noticed That "Alleged" Quotes From The Old Testament As Used In The New Testament Are Not In The Hebrew Scriptures At All?
- When Is A Book In Our Bible Not An "Inspired" Book?
- Is The New Testament Responsible For The Holocaust And Why?
- Antisemitism And Its Prevalence In Christian Theology In The New Testament
- How Did We Get So Far Off Track...Yet We Had A Bible?
- New Testament Transmission...Can We Be Assured Of Truth?
- Were The Church Fathers Competent To Decide The Books In The New Testament? Let's Look!
- The Critical And Chronological Study Of The Canonization Of The New Testament. Can This Be The Fruit Of The Holy Spirit?
- Our First New Testament As Created By Marcion...A Critical-Historical Study
- The Influence Of Marcion And The "First" New Testament
- Marcion And The First New Testament...Was It From God?
- A Brief Introduction To The Canon And Ancient Versions Of New Testament Scripture
 - The Muratorian Canon
 - The Testimony Of The 3rd Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 4th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 5th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 6th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 7th Through The 10th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 16th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Testimony Of The 17th Century Church Fathers Concerning The New Testament: Have Your Heard Them?
 - The Inescapable Conclusion Of The New Testament As Seen From Our Studies
- Is The New Testament Inspired, Infallible, and Inerrant?
- Did You Know That Your New Testament If Far From Inerrant And Infallible?
- An Unbiased Look At The Origin Of The Gospels: By Whom, When, And Where?
- An Unbiased Look At The Gospels And The Silence Of Justin Martyr In 150 C.E.
- Irenaeus' Reference To The Gospel Of Matthew In 200 C.E.: Was It Not Really The Gospel Of The Hebrews Instead?
- Early Controversies That Prompted Rome To Create A "Second New Testament?
- The Books Which Were At First Not Considered "Inspired" Which We Have In Our Bibles Today
- The Conflict With Judaism And Gentile Hellenism As Found In The New Testament
- As A New Testament Christian And With Our Religious Texts So Corrupted...Then Are We Really True Followers Of The "Jewish Christ?

HOW WELL DO YOU KNOW YOUR BIBLE...?

- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 1
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 2
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 3
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 4
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 5
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 6
- How Well Do You Understand The Bible That You Use For Your Faith And Practice no 7

How Well Do You Understand The Bible That You Use For Your Faith And Practice no 8

WHAT DID YOUR CHURCH AND PASTOR FORGET TO TELL YOU ABOUT THE NEW TESTAMENT....OR DID THEY KNOW IT?

- Introduction....The Importance Of This Study
- Article #1: What Your Church & Pastor Never Told You About The New Testament
- Article #2: What Your Church & Pastor Never Told You About The New Testament
- Article #3: What Your Church & Pastor Never Told You About The New Testament
- Article #4: What Your Church & Pastor Never Told You About The New Testament
- Article #5: What Your Church & Pastor Never Told You About The New Testament
- Article #6: What Your Church & Pastor Never Told You About The New Testament
- Article #7: What Your Church & Pastor Never Told You About The New Testament
- Article #8: What Your Church & Pastor Never Told You About The New Testament
- Article #9: What Your Church & Pastor Never Told You About The New Testament
- Article #10: What Your Church & Pastor Never Told You About The New Testament

THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK...THE CORRUPTION OF THE HEBREW SCRIPTURES...THE TRUTH ABOUT THE BACKGROUND FOR THE NEW TESTAMENT

- The Corruption Of The Hebrew Scriptures By The Essenes...The Problem Surrounding The Christian Old Testament (The Septuagint...LXX)
- Ezra And His Influence Upon The "Rewriting" Of The Hebrew Scriptures And Jewish History
- The Translations Of The Jewish Scriptures Into Greek...The Truth About The Background Of The New Testament
- The Alexandrian Influence Upon Early Christianity
- The Essene Influence At Alexandria On The Translation Of The Old Testament Into Greek
- The Essenes And Their Influence Behind The New Testament
- What The Scholars Have Said Concerning The Translation Of The Jewish Scriptures And The Production Of The Greek Old Testament...Our Christian Old Testaments
- A Historical Account Of The Septuagint (The Greek Translation Of The Hebrew Scriptures) From Its' Own Introduction
- What Is The Masoretic Texts...And Is It In The Christian's Bible?
- Did The Rabbis Translate Only The First Five Books Of Moses Into The Greek And Had No Part In The LXX?
- The "Septuagint" Translation Into Greek
- The Hebrew Manuscripts Of The Bible
- The Truth About What Was Found At Qumran
- The Masoretic Text Or The Greek Septuagint...What Is Of God?

Having Now Studied The New Testament Fairly Comprehensively Then It Is Time To Consider What Truth Lies Behind The "Jesus Christ" As Depicted Within It

THE SALVATION AND REDEMPTION OF THE BIBLE...WHAT IS THE TRUTH THAT IS HIDDEN BEHIND SUCH DOGMAS?

- Truth: The Highest Religion God Ever Gave Mankind
- What Should You Know Before Your Start Your Studies Into Bible Interpretation And The Ancient Spiritual Wisdom
- The Truth About The Earliest Christianity And The Roman Cover-up
- The Bible: Religious Texts That Often Makes Truth Elusive
- Illogical Biblical Texts Are Our Clues To A Deeper Meaning
- The Ancient Sources Of Divine Knowledge And The Danger Of It's Misinterpretation
- The Ancient Sacred Wisdom And The Salvation Of Our Bibles
- The Hidden Truths That Lay Behind Our Biblical Accounts: Egyptian Spiritual & Metaphysical Myths As Archetypes Of Spiritual Realities
- The Problems Surrounding The Literal Reading And "Interpretation" Of Our Bibles
- The Tension Between The Allegorical And The Later Literal Interpretation Of The Ancient Divine Wisdom And Our Western Christian Interpretation Of The Bible Today
- The Testimony Of The Early Church Toward The Correct Interpretation Of Our Bible And How It Has Changed Down Through The Centuries
- The Triumph Of "Literal Christianity" Over "Allegorical Christianity" #1
 - The Triumph Of "Literal Christianity" Over "Allegorical Christianity" #2
 - The Triumph Of "Literal Christianity" Over "Allegorical Christianity" #3

 - The Triumph Of "Literal Christianity" Over "Allegorical Christianity" #4
- Restoring The "Keys" For Proper Biblical Interpretation And "The Christ" #1
 - Restoring The "Keys" For Proper Biblical Interpretation And "The Christ" #2
 - Restoring The "Keys" For Proper Biblical Interpretation And "The Christ" #3
- It Is Right Before Our Eyes In Our Bibles But We Don't Recognize It Due To A Literal Approach To The Bible
- The Ancient Wisdom, Human Nature, And The Goal Of Our Incarnation
- Rome's Radical Reinterpretation Of The Ancient Spiritual Wisdom And The Corruption Of The "Christ Story"
- The Bible: A Book Concerned About The Science Of The Soul #1
 - The Bible: A Book Concerned About The Science Of The Soul #2
- Was The "Real" Paul A Gnostic #1
 - Was The "Real" Paul A Gnostic #2
 - Was The "Real" Paul A Gnostic #3
 - Was The "Real" Paul A Gnostic #4
- Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #1
 - Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #2
 - Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #3
 - Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #4
 - Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #5
 - Hidden Teachings Of The Gnostic Christians Concerning Man's Soul #6
- Can We Find Jesus Christ In Ancient Egypt 10,000 Years B.C.E.?
- Can We Find The Mention Of YHVH In Ancient Egypt?
- Can We Find The House Of King David In Egypt And Not In Israel?
- Early Christianity Was Once Nothing More Than The "Restatement" Of The Ancient Spiritual Wisdom Of Egypt: Augustine's Startling Quote
- Finding The "Original" Accounts That Lie Behind Our Bibles Stories: The Necessity For A Proper Hermeneutic
- Why Hide Spiritual Truths Behind Parables And Spiritual Allegories And Religious Myths In Our Bible?
- Four Keys To Interpreting Our Bibles Correctly
- Gerald Massey And Restoration Of The Correct Interpretation Of The Ancient Wisdom In Our Bibles
- Did The Christian Fathers Identify The Birth Of Jesus Christ With Both The Vernal Equinox And The Winter Solstice? How Can This Be A Human Being?
- New Testament Modern Scholarship Speaks: How Many "Christs" Are There In The New Testament?
- Did Jesus Have Two Mothers #1
- Did Jesus Have Two Mothers #2
- Did Jesus Have Two Mothers #3
- Rome's Big Secret: The Egyptian Religion, The Father Of Both Judaism And Christianity
- Who Was This Jesus To The Earliest Christians?

ROMAN CATHOLIC LITERALISM...& ITS IMPACT UPON THE PRIOR "CHRIST STORIES" AND "JESUS STORIES"

Up to now we have only scratched the surface of Christian "literalism". Now we plunge ourselves into the thick of it as we come to how how this "literal" interpretation of the Gnostic "allegorical Christ" developed towards the send of the second century. This began as a minor cult with a unique claim that Jesus has literally lived out the Pagan myth of the dying and resurrecting Godman. Literalists fabricated a lineage to link themselves back to the supposed disciples and forged letters of Paul to make him appear anti-Gnostic (Pastoral Epistles). Patterning much of the historical Jesus around the pattern of the Persian Godman Mithras Christian literalism would gradually grow into the official religion of the Roman Empire by the fourth century. With the full might of the Roman state behind them, Christian Literalist waged a barbaric war against Paganism and Christian Gnosticism, destroying temples and burning libraries and historical records of these movements along with dissidents, and plunging Western civilization into the Dark Ages. The legacy of Christian liberalism has not only been the lost of precious Ancient truths concerning God and His Christ but the misquided obsession with the historical Jesus which can be shown to today to be a mythological figure who appears to mankind in different ways according to the understanding of the individual based upon prior teachings (both good and not so good). In the end this Christ is the indwelling Spirit of God which lives within us and eternally call us to Himself. Now the facts and evidence of this historical deception by Roman Catholicism follows. It is time we learn the truth about the "real" Paul and separate him from the later Roman "recreation" of Paul as the mouthpiece of Roman aberrant theology.

PAUL...HIS AUTHENTIC EPISTLES ...HIS CHRIST...& HIS GOSPEL...NOT THE SAME ONE WE HEAR TODAY

- Scholars Speak Out On Pauline Authorship Of The New Testament Epistles
- Pauline Authorship Of The New Testament Epistles....Chart
- The New Testament And Modern Scholarship: How Many "Christs" Are There In The New Testament?
- Was Paul A Gnostic? #1
- Was Paul A Gnostic? #2

- Was Paul A Gnostic? #3
- Was Paul A Gnostic? #4
 - The Pauline Epistles And His "Christ"
 - A Primer On The Authentic Epistles Of Paul
 - Did Paul Teach A "Heavenly Christ" Or An "Earthly Jesus"?
 - The Son Of God As "The Christ"
 - Paul's Gospel: A Synthesis Of Gnosticism, Mystery Religions, And Judaism
 - The Hidden Gnosticism Of The New Testament And The Original Pauline Writings
 - The Gnostic Theology Of Paul As Taught In His Authentic Epistles
 - Paul Continues To Bring Blood Sacrifices 30 Years After The Death Of This Jesus: Did Paul Or James Believe In Jesus' Death As A Final Atonement For Anything?
- Pauline Gnostic Christianity vs Petrine Messianic Judaism: The Hidden Struggle In The New Testament
 - The Tubigen School...Noticing The James/Peter Split
- Paul's Conversion In The New Testament: Is It Trustworthy Or Should We Be Suspicious?
- The Date Of The Apostle Paul's Conversion: Dare We Look Close?

MARCION: THE MAN AND HIS THEOLOGY AS FOUND IN THE FIRST NEW TESTAMENT OF THE EARLIEST CHRISTIANS

It is assumed that by now the reader has a fairly good grasp of Gnosticism and many of its religious beliefs. This will be necessary in analyzing Marcion and his First New Testament that espoused and taught such beliefs about "the Christ." Now let us look at the man who gave us the first New Testament which Rome will later use as the "skeleton" for their "literal" and "historical" adaptation of "the Christ" as Jesus. Let us examine in summary fashion Marcion and his religious beliefs and how they were reflected in his collection of authentic Pauline literature and the earliest written gospels which makes up his First New Testament. Only when we know what the "truth was" in the beginning can we judge what we have been taught today and make intelligent comparisons in our search for truth.

- Marcion...The Man
- Marcion...The Gnostic
- Introducing Marcion Who Gave Us The First New Testament
- Marcion, The Man, And His First New Testament
- Marcion And His Theology And Its Legacy
- The First New Testament And "The Christ": Orthodoxy Or Heresy?
- The Hidden Gnosticism Of The New Testament And The Pauline Writings
- The First New Testament By Marcion: A Critical & Historical Study Of The First New Testament
- Marcion's "Gospel Of The Lord" Or "The Gospel Of Luke": What Came First?
- Marcion's Attempt To Set Aside The Old Testament Foundation By Accepting Paul's Gospel

EARLY CHURCH FATHERS ON MARCION...WHAT YOU WERE NEVER TOLD

- Justin Martyr "On Marcion"...The Church Father Speaks...Should We Believe Him?
 - The Incriminating Testimony Of Justin Martyr Concerning The Christ Myth Of The New Testament
- Tertullian "On Marcion"...The Church Fathers Speak...Should We Believe Him?

THE STRUGGLE FOR ORTHODOXY....ROMAN "LITERALISM" WINS

- The Tension Between Allegorical Gnosticism And The Literalism Of The Later Emerging Western Christianity
- Adoptionism: The Earliest Belief About Jesus
- The Roman Purge Of Truth And The Destruction Of The Library Of Egypt
- The Influence Of Marcion Upon The Formation Of The New Testament
- Marcion's "Gospel Of The Lord" Or The "Gospel Of Luke"...Which Came First?
- The Influence Of Irenaeus Upon The Formation Of The New Testament
- Triumph Of Literal Christianity Over Allegorical Christianity #1
- Triumph Of Literal Christianity Over Allegorical Christianity #2
- Triumph Of Literal Christianity Over Allegorical Christianity #3
- Triumph Of Literal Christianity Over Allegorical Christianity #4
- Did The Essenes And Their Messianic Beliefs Evolve Into The Gnostic Christ?

THE JEWISH JESUS....AND RELATED STUDIES

To the "thinking believer" it appears without question, given the information in this and other websites from Bet Emet Ministries, that the "faith of Judaism" in which the "Mind of Christ" was expressed in the earliest centuries has been "radically reinterpreted" by Rome during the 2nd through the 5th century. Since the ancient Spiritual Wisdom and Mystery Religions all taught the evolution of the

"indwelling Krst/Christ" it would behoove us to look seriously at the Jesus depicted in the New Testament as ask ourselves if are really followers of this "Jewish Mind of Christ" and practice the "faith of Jesus" or just have a faith in the religious dogmas that Rome attached to their reinterpretation of the ancient Krst/Christ.

- Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #1
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #2
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #3
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #4
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #5
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #6
 - Do You Have "The Faith Of Jesus" Or "Faith In Jesus" #7
- So You Thought That You Were A Follower Of Jesus...You Might Need To Reconsider
- Who Are You Going To Believe For Your Eternal Life; Jesus Or Paul: Why Are These Salvation Messages Completely Different #1
- Who Are You Going To Believe For Your Eternal Life: Jesus Or Paul: Why Are These Salvation Messages Completely Different #2

If you read these introductory articles then you know for certain that you have a need to study harder than you ever have to find the truth that lies behind our Bibles and our "Jesus Story"!

EXAMINING THE DIFFICULT WORDS "OF/ABOUT" JESUS IN THE NEW TESTAMENT...WHAT THE CHRISTIAN CHURCH FAILS TO UNDERSTAND SINCE IT HAS LOST IT'S JEWISH ROOTS

Needless to say with Rome's corruption of the Hebrew Scriptures and their "forced" interpretations of their interpolations we need accurate knowledge of the Hebrew language and the Hebrew Scriptures before they were altered if we ever hope of unraveling the truth behind the "Jesus Story" and answering correctly the most important question we will ever have to answer in this life; namely, "Who do men say I am". This should help.

- Introduction: Examining The Difficult Words "Of/About" Jesus In The New Testament
- "I And The Father Are One"
- "He Who Believes In The Son Has Eternal Life"
- "I Am The Way, The Truth, And The Life...No Man Commeth To The Father But By Me."
- "If You Confess Jesus As Lord...You Shall Be Saved"
- "And They Worshipped Him (Jesus)"
- "Baptized In The Name Of The Father, Son, And Holy Spirit"
- "Believe In Him Should Not Perish But Have Eternal Life"
- "Unless You Are Born Again You Cannot See The Kingdom Of God"
- "My Lord And My God"
- "Today I Have Begotten You"
- "The Three Bear Record In Heaven"
- "I Am" Sayings
- "All Things Came Into Being Through Him"
- "And The Word Became Flesh And Dwelt Among Us"

"WHO DO MEN SAY I AM"...WHO OR WHAT IS THIS "JESUS CHRIST"?

- What Is To Be Your Authority For Your Religious Beliefs?
- Looking At The Credibility Of The New Testament Especially When It Makes Jesus Into God
- Who Was Jesus..."LORD" or "Lord"....A God Or A Man?
- Did Paul Teach Jesus Is God?
- Is Eternal Life Dependent Upon Believing Jesus Is God?
- Jesus...Is He The Son Of God....And Does That Make Him God?
- The Absence of "To Be Verbs" In The Hebrew...And The Calling Of Things By The Name Of God
- Isaiah 9:6 As Jesus Understood It...Should We Not Understand The Passage The Same?
- Well If Jesus Is Not God....Then Is The Messiah God?
- Did The Council Of Nicaea Abandon Monotheism?
- So Who Is Jesus And Where Do You Stand In Relation To Idolatry?

THE JEWISH JESUS...THE HISTORICAL JESUS...CAN HE TRULY BE FOUND?

- The Real Jesus...Can We Ever Find The Truth?

The Courage To Find The Truth About Jesus...Do You Have It?
- **Shouldn't Your Religious Belief System Be Based Upon The Bible Jesus Used?**
- **The Jesus Of The New Testament Was Not A Christian**
- **Has Christianity Failed To Teach The Real Message Of Jesus?**
- **Looking At A Jewish Jesus...The Only Hope For Both Jews And Christians To Ever Be "One" #1**
- **Looking At A Jewish Jesus...The Only Hope For Both Jews And Christians To Ever Be "One" #2**
- **Looking At A Jewish Jesus...The Only Hope For Both Jews And Christians To Ever Be "One" #3**
- **The Real Jesus And The Founding Of The Christian Religion**
- **Jesus The "Jew" Or Jesus The "Christian"?**
- **Has Christianity Led You To Believe In The Wrong Jesus?**
 - **Has You Church Led You To Become A Follower Of Mithra Or Jesus?**
- **Jesus The Jew**
- **Did Jesus Found Christianity?**
- **Did Jesus Abolish The Law For Christianity?**
- **The Jewish Origins Of Christianity And The De-Judaizing Of Jesus By The Gentile Church**
- **The Historical Jesus Or The Christ Of Faith...Which One Is Real?**
- **The Faith Of Jesus Or Faith In Jesus?**
- **Jesus The Jew...A Founder Of A Gentile Religion?...Better Think Again**
- **Jewish Christianity And The Message Of Jesus For Us Today**
- **You Cannot Understand Christianity Until You Understand The Biblical Judaism Of Jesus**
- **What Happened To Jesus And His Faith?**
- **The Religion Of Jesus And How It Changed After The First Century**
- **How We Lost The Faith Of Jesus...How We Lost The Faith Once Given To The Saints**
- **The Church Jesus Promised To Build...Do You Go To It Today?**
- **Jewish Origins Of Christianity And The De-Judaizing Of Jesus**
- **"Born Again"....Jesus' Understanding Of A Gentile's Salvation...It Is Not What You Have Been Taught!**
- **"Born Again"....Rabbi Hillel's Understanding Of A Gentile's Salvation...It Is Not What You Have Been Taught!**
 - **The Historical Meaning Of Being "Born Again"...What Are We To Believe? #1**
 - **The Historical Meaning Of Being "Born Again"...What Are We To Believe? #2**
- **Second Transfiguration Of Jesus...Which Jesus Should You Believe In And Follow?**
- **Rejection Of Jesus By Judaism As Seen In The New Testament...Or Is This A Gentile Creationism To Keep You From Your Jewish Roots?**
- **Can You Recognize A Counterfeit Jesus From The Real One?**
- **Can You Be A Follower Of Jesus And Not Be Under The Law As Paul Says?**
- **Did Jesus Come To Abolish The Law And Create A New Gentile Religion Called Christianity?**
- **Understanding The Law As Jesus A Jew Did**
- **Ever Wonder How We Got So Far From The Faith Of Jesus?**
- **Has Gentile Christianity Led You To Believe In The Wrong Jesus?**
- **In Vain Has Your Church Led You In The Worship Of God?**
- **Do You Have "Faith In Jesus"...Or..."Do You Have The Faith Of Jesus?"**
- **Jesus...What Were His Beliefs About The Torah?**
- **Could Jesus Believe What Is Being Taught In Christianity Today?**
- **So You Thought You Were A Follower Of Jesus...Right?**
- **Comparison Of Hebrew Biblical Doctrines With Gentile Christian Doctrines; What Was The Mind Of Christ That Was To Be In Us?**
- **Was Jesus Rejected By Israel And Why Do Jews Reject Him Today? Article No. 1**
- **Was Jesus Rejected By Israel And Why Do Jews Reject Him Today? Article No. 2**
- **Both Houses Of Israel Have "Stumbled" Over Jesus And His Jewishness....Article #1**
- **Both Houses Of Israel Have "Stumbled" Over Jesus And His Jewishness....Article #2**
- **Who Me...Guilty Of Idolatry?**

JOHANNIE STUDIES AND THE JEWISH JESUS

I suppose of all the Gospels in the Bible the Gospel of John is the most familiar and beloved by the readers of the New Testament. When one repents and comes to God often he is told to read the Gospel of John first for it reveals the love of God for men. What is often overlooked by most is that the picture of Jesus in the Gospel of John is completely different from the pictures of him in the Synoptic Gospels of Matthew, Mark, and Luke. Why so? If the Jesus one sees in John can be shown to be less than the authentic Jesus who really lived and taught and died, then is this "the Jesus" we are to have faith in? If one was to do in-depth study and find that the picture painted for us in the Gospel of John of Jesus is in reality based upon pagan mystery religions and Greek philosophy instead of the Torah and the Prophets, what are we as believers to do? Should we trust out eternal life and our fate to a fictionalized rendition of "a Jesus" who never existed except in the minds of pagans who altered the documents we revere as the New Testament? Do you know the facts of what happened to Christianity over 1700 years ago? Do you know the difference? Do you want to know the truth before you die and meet God face to face? Will paganized concepts and beliefs about God and His son do us well on that day? The time to repent of such errors and false doctrines is now because adherence to them constitute Idolatry! Knowingly I don't believe anyone would willfully

commit such a sin, but unknowingly we do. In the articles that follows I will reveal to you what I found throughout my search for the Historical Jesus and you be the judge.

- **Can John's Gospel Really Be Considered A "Gospel" Since It Never Mentions Repentance?**
- **Can We Find Jesus In John Chapter 1?**
- **The Gospel Of John And Related Problems Within In**
- **Did John Intend For Us To Interpret The "Word" As Jesus?**
- **The Gospel Of John And The Hellenization Of Jesus**

- **How To Study The Websites Of Bet Emet Ministries: The "Plan-0-Gram"**

Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts

OTHER WEBSITES #1 & WEBSITES #2 TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH

If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give detailed instructions as how to study these websites "in order" to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

RECOMMENDED READING LIST

See the recommended books for your own personal studies into these areas whereby you can find the truth once and for all about your Christian Faith and the way it existed before Rome's "radical reinterpretation" of almost everything.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: mailto:bennoah1@verizon.net**

If one undertakes the study of Bet Emet Ministries' Websites, and understand it is a life's work, then one is prepared to understand what has truly happened to Christianity down through the centuries and how Divine Spiritual Truths, once expressed through allegory, metaphor, Spiritual myth and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost for the most part today through the "literalization" of such Spiritual revelations given to us by the Ancients. This is a tragic story to say the least and renders us today as "believers" and "followers of the New Testament Jesus" as basically "idolators" as defined by this same Bible and we never know it because our Bibles inherited from Rome are "forged" in key "theological places" and this assures we inherit "untruth" never aware that we are doing so. That is until you study to see these issues! If you are diligent to study and learn from what is shared on these multiple sites then over time you will come to see and understand how it is possible to follow the "New Testament Jesus" and his teachings and examples in one way which ends with idolatry and blasphemy and in another way which ends in holiness and righteousness. The decision is yours; but such a decision must be based upon knowledge and not "emotion". This is the mystery that is tied up in understanding and interpreting the "Christ Story", or should I say the "Jesus Story" the way it was originally intended to be understood and not the way it was later "radically reinterpreted" by Rome during the 2nd through the 5th centuries. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will soon come to see that there is a big difference between what we have been taught about these terms today and what they meant to the original "Chrestians" and "Christians" before Rome's rise to supremacy. Rome's has played a key role in the loss of these Divine truths and in their place the substitution of falsehoods and this will become all the more plain to see very soon. "Surely that is not possible I hear you say" but I only wish it weren't so. For your study and thought these websites were developed and revised over the years as Bet Emet Ministries' have progressed and deepened in its studies and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

These websites by Bet Emet Ministries are intended to be "a step by step" process in your pilgrimage of learning the truth regarding "the Christ". It has been rightly said: *"It is all about the texts"* and rightly so. We therefore begin by looking at the surface of the texts and their examination as to accuracy of translation which involves any possible purposeful mistranslation, misquotation, and lifting of such verses out of context in order to change the intended meaning desired by the original writers. We trace such changes when found from their inception all the way from their corruption when they were mistranslated moving from the Hebrew to the Greek and follow then through the Latin and later English Old Testament quotes as well as New Testament quotes. Only in this way can we be assured that what we have inherited in our Bibles is "God's Truth" and "God's Word". Then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts and their later alterations as well. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and after having covered these many comparisions of Judaism vs Christianity do we then move deeper to look at the "Mystical Christ" and finally to the "Mythical Jesus Christ". If you followed all of this then you see that we will look at "the Christ" from three vantage points; beginning with the inherited "literal historical Jesus" we will take and examine all texts and explain them "literally" as we have been taught to "believe" since growing up since childhood in the Christian faith that we inherited. In so doing it is my intent to show separate for you the "Jewish Messiah and Judaism's Spiritual Truths" from a "non-Jewish Messiah and untruths" given us by Rome. There are two different "Messiahs" exampled for us in the Rome's New Testament; a "Jewish Messiah" and a later "Roman Messiah" and only one can be true. Here is where the authenticity and reliabiliity of the Scriptural Texts is of utmost importance because the reliability of the texts must determine for us which "Christ/Messiah" is the real one in the New Testament. This is why Bet Emet spends so much time in comparing the Hebrew to the later "purposeful alterations" for such alteration of the Hebrew Scriptures has a direct and disastrous implication for the truthfulness of the depiction of the New Testament Jesus as he has been represented to us in our New Testament. As you see these Hebrew passages, "line upon line and precept upon precept" being corrupted one after another as apply to a "Jesus Christ" of Rome's making this should stir your mind as to what then really stands behind this "supposed historical and literal person" who has been passed off to mankind as the "fulfillment of the Hebrew Scriptures" in spite of the Jewish people's denials now for 2,000 years. As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as some "supposed historical-literal person" due to the forgery of the Hebrew Scriptures as well as pure Scriptural invention but the "personification of Divine truth" that was entrusted to the Jewish nation for the person who was ever to be born in the Gentile world. As these websites progress I am confident that you will come to see just whom this "Divine Christ within" really is and how this concept of the "Indwelling Christ in all humanity" has tragically be changed and altered by Rome and given a "literal-historical life" of its own which was limited to but one person who only exists through the forgery of the Hebrew Scriptures and pure inventionism. It is a real shame that the only Jew to ever came to you and me was this New Testament Rabbi and model for humanity came dressed up like Constantine and bearing literalized sunworship concepts which simply are not true in their "literal sense" since they bring the stain idolatry with them. This is another "big key"; literalized Sunworship is wrong. But when the Sun is seen allegorically for the "visible representation" of the "invisible God" and "Soul" then the reader will come to see that the Creator put this Orb in the Sky to teach us of the progressive growth of "Spirit/Soul" in the bosom of man. When understanding this "key" then the Sun is the example given man for the growth and Spiritual progression of his Soul as the Sun moves through the Sky and the Zodiac. This knowledge well come in time as your studies advance but know that Matthew, chapter 1 through Matthew chapter 28, follows this "Path of the Sun" through the Sky perfectly. We should expect our "Jesus Story" to do the same and it does! Of course it would because Paul states in Rom 1:20: *"For the invisible things of him from the creation of the world a*re clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:".

Over time as your studies advance you will come to see the Higher Divine Truths and how the ancients expressed then in Spiritual Allegories, myths, legends, metaphors and did not express them as we mistakenly think today as "literal" or "historical" stories. They understood what we have forgotten: God is not a man and God exists in a Metaphysical realm and they had to turn to and utilize pictures and symbols to capture such

High Spiritual Truths which we have lost the "keys" to understand today thereby taking them all "literally" not knowing how grievously we err. Their Divine Truths were expressed as Spiritual allegories and they were intended for all and easily remembered over some deep theological treatise. Simply said there exists an "unbroken chord" between this ancient Spiritual Wisdom from the beginning of mankind that remains unbroken down through time until the 2nd century with the rise Romanism and the beginning creation of the Roman Bible. During the next 3 centuries Rome will expend all effort and money possible to "radically reinterpret" the ancient Spiritual Wisdom of mankind and in so doing alter almost all, if not all, the Spiritual concepts cherished by mankind since the beginning of time. The study of the Roman forgery of the earlier Sacred Wisdom and the Hebrew Scriptures, themselves the legacy of the Great ancient Egyptian Religion, is the beginning of our awakening to this great loss of Spiritual veracity to humankind.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. We can say we worship in "Spirit and in Truth" all day long but that does not mean we are doing it. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths to other "truth seekers" in hopes that your love for and worship of God be likewise.

Now lets discuss the study. The order of our study is very important. If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you as the non-Jewish believer in Christianity today. But above all your journey ends with the awakening of yourself to your True Identity and the Divinity that resides in you. You will discover beyond any doubt that the "Jesus Story" is YOUR STORY. That you are the "indwelling Christ/Sophia" in "matter" by which God is progressively evolving Himself and you are His Temple for his own progressive Self-awareness of Himself. You and God are truly "co-laborers". This is the very goal and purpose of your incarnation.

Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you in order for you to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered and redefined today which sadly cover the pages of our Bibles of which we are not aware. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and this corruption has blinded you to your true Self and Infinite Being. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome during the 2nd through the 5th century and beyond and it is equally time that repent of such errors of "belief" that as well are in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that best expressed in my opinion in Judaism because not only are they the "children" and legacy of Ancient Egypt but carry the hope for the whole of the Western hemisphere that they might yet, as Paul said in Eph 5:14: *"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"* as well in Col 1:27: *"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:".*

Few know of these truths because of lack of study but the beginning study has been done for you. It is time you accept the mantle of study which in first century Israel taught was "the highest form of worship".

Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)

Now let us look more deeply into the websites that follow and read their descriptions.

Recommended Book List

Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts...Click On The Link Below.

WEBSITES #2 TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH

If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give detailed instructions as how to study these websites "in order" to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY THAT WILL BRING YOU TO "THE TRUTH" ABOUT "THE CHRIST"

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **mailto:bennoah1@verizon.net**

INTERPRETING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that the "New Testament Jesus" can be understood in many different ways and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. Let it be understood up front that our "Jesus Story" is not "new"; it exits from the beginning of recorded time as found in a host of other nations and other "religions" where this personified central character, often termed "the Krst" or "the Christ", is found to be identified by a host of other names in these different religious expressions. This fact alone should make us aware that something lies behind our "Jesus Story" other than a supposed "literal" and "historical" person. We at Bet Emet Ministries have covered all 3 different understandings and presentations of this "Krst" or "Christ" which is termed "Jesus Christ" in our Christianity and the presentation of our research is distributed throughout the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order where we progress from our supposed inherited "literal-historical" approach to the understanding of "the Christ" to the ancient "Mystical", "Mythological" and finally the "Metaphysical" understanding of "the Christ" as taught by the ancients down through recorded history until the 2nd century and the rise of Roman Orthodoxy. Here is what we find when we do the exhaustive studies into this area:

- **Historically...(Divine Spiritual allegory and myth taught through the medium of a personified and presumed historical person; although not accurate to the existence of a historical person yet very important in that it serves as an example to be emulated and followed by all mankind).**
- **Mythically...(personification of the Sun (the Sun being only the visible representation of the Cosmic Divine Conscious & Intelligent Energy and Divine Mind of the Creator) and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices which again personify the growth and Spiritual maturation of the Soul and Divine Mind in "matter" and humanity)**
- **Mystically...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos and Divine Mind of God into matter, ie., again mankind). Paul speaks of this:**

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: Are all three methods of presenting "the Krst", "the Christ", or as we know of it as "Jesus Christ" equally accurate to truth? No they are not and our Websites will provide the evidence you need as a "truth-seeker" to not only see this for yourself beyond any doubt but make adjustments in your religious belief system when needed based upon the facts and evidence our Websites provide. Our focus needs to be on correctly interpreting "the Krst" and "the Christ"; both the Mystical and Mythical Christ and then being equipped with this understanding we can then and only then adequately deal with and understand what lies behind the erroneously interpreted "Historicity of the Christ" as seen in our inherited "Jesus Story" which is portrayed and interpreted to us as a supposed person of historical being, the Christ with flesh which is limited to but one person.

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that these ancient stories were written and were intended to be understood by the writers of this ancient Spiritual Mysteries only as Spiritual Allegories by the original writers and never to be understood as if a "literal" story. That is why we find upon study our "Jesus Story" repeated in identical form from beginning to end all the way back to pre-dynastic Egypt over 13,000 years ago. This "Christ Story" was never intended to be understood as if "limited" to but one person but to the whole of the human race. God had descended into "matte" and humanity had become the Temple of the Holy Spirit and Divine Mind of the whole Cosmos. It is this hidden mystery, that the Divine Mind incarnated into all "matter" and finds Self-expression in all manifestations of "matter", especially humanity, that is lost in our current understanding of "the Jesus Story" we have inherited today.

Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they *assume* that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do serious study of our faith which is required to get to the bottom of this "Jesus Story" and the religious synthesis within it. Only when my studies into the truth behind our New Testament progress to where I uncovered the First Gnostic New Testament which was later corrupted by Rome with its Second New Testament did I see when studying Gnostic Christianity that "the Krst" and "the Christ" (the Divine Mind of the Creator in all "matter") did I come to clearly see the Mystical Christ and Mythological Christ for what it truly represented. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this inherited historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story". Only by submitting this "historical Christ" under the microscope of intense scrutiny can we be certain that the inherent problems in this interpretation of "the Christ" and the "Jesus Story" is a falsehood and then look elsewhere for its true meaning and find the "Mystical", "Mythological" and "Metaphysical" truths behind all the "Christ Stories" which remained intact for thousands of years until the 2nd century where we find Rome "radically reinterpreting" the whole of the "Christ Stories" and "limiting" this Christ to but one person the access to which only comes through the doors of the Roman

Church. Oh, how convenient for world domination and the manipulation of humanity through fear and ignorance. These "truths" I felt were necessary to get to the readers, students, and "truth-seekers" in order to reveal the greater Spiritual Truths that lay within Biblical and Mystical Judaism that are not taught by mainline Gentile Christianity today. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. We must understand our Jesus correctly; that is what all incarnational life is meant to accomplish whereby one "awakens" to his True Self; that he is the expression of Divinity and Divine Mind as a human being. We sing "in him we live, move and have our being"; more correctly it is in "us" that God moves, lives, and has His being and it is this agency of the indwelling Christ, not limited to but one, but in all that needs to be restored to humanity so that man can become ONE again with God and all world religions turn their swords into plowshares because we are all ONE.So we begin with the study of the Jewish Roots of Christianity by following the the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" which we find evolves over the totality of our Websites. There are 4 levels of Rabbinical teaching. Let us learn them now as we return "to the Faith once given the Saints".

PASHAT

The first level of understanding is PASHAT (simple interpretation). The Pashat is the "literal" meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with ancient Egypt in their purest form thus preserving better than any nation these Ancient understandings of God, Divine Mind, and the Cosmos and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception known to mankind. We will see this deception emerge as we try to verify what our Roman Bibles say on its pages when compared with the Hebrew Scriptures from which it taken. Only by seeing the host of problems that emerge doing such comparisions of Christian dogmas and doctrines with the Jewish dogmas and doctrines as well as the Hebrew Scriptures from which our Bibles inaccurately quotes and purposefully mistranslates does the door "crack open" as to the many problems and falsehoods that lie behind a "literal" and "historical" interpretation of our inherited "Jesus Story". This needs be said for until we see these problems and falsehoods then moving to a deeper understanding and a more true understanding of "the Christ" and our "Jesus Story" has no purpose since being taught since childhood that our Bibles and Christian faith is "infallible, inerrant, and inspired". I will let the evidences which I bring the reader to determine if such an approach to Christianity is warranted and can be proven in light of modern scholarship.

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
- **http://www.christianjewishbible.netfirms.com**
- **(We begin our study by looking at our New Testaments since it is within this New Testament given us by Rome that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter, maybe for the first time for many readers, a host of unlimited examples of textual and Scriptural falsifications in our Christian Bibles when compared with the prior Hebrew Scriptures which lie in stealth in both the Greek and later English mistranslation of our Christian Old and New Testaments. Hundreds of examples exist where the facts and Scriptural truths that exist in the Jewish Masoretic Old Testament texts are shown to be purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments. Not to be outdone, Rome later emerges and continues the Scriptural falsification on a much larger scale by changing and altering**

the Hebrew Scriptures and eventually adapting its "literalized" solar-mythology" in their final production...the Second New Testament. Here we encounter the change of these ancient Divine Spiritual Mystical, Mythological, and Metaphysical Concepts as they become altered almost beyond recognition and reinterpreted and attached to the life of the "supposed literal and historical" New Testament Jesus. In order to see how "Mystical Divine Truths" of a "Metaphysical Realm" become "literalized", "historicized" and "limited" to but one supposed person of history one has to trace the adulteration of the Scriptural Texts and the forgery of the Hebrew Scriptures. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such a religious agenda and the creation of a "replacement religion" over these last 1,800 years). This is our "introduction" to the "Jesus Problem" which can be laid basically at the feet of Rome and their "antisemitism".

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
- **http://returntofaithofjesus.netfirms.com**
- **(The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a literal perspective. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in "replacement religion" as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place. In later sites we look at this problem in greater detail but to stress the greatness of Divine Truth as found yet in Judaism today as well as over the last 2,000 years we compare basically "Roman Christianity and its dogmas with the dogmas of Judaism and all the while keep our eyes on the alteration of the Hebrew Scriptures which changed the ancient Divine Spiritual Wisdom as found in ancient Egypt and their later children the Jewish nation).**
-
- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
- **http://covenantofnoah.netfirms.com**
- **(Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith without conversion to Judaism. This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah. Included in this site are Old Testament references to this covenant as well and revealing exposition of this same covenant in the New Testament as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 2nd through the 5th century. It is here we begin to see the "pattern"; the "Pattern of Worship" which we find is the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's antisemitic background and antisemitic dogmas and Scriptural forgeries inherited by Rome).**

- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
- **http://jewishrootscx.netfirms.com/**
- **(Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in our "Christian religious belief system" then the question that should be asked is this one as I see it: *"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?* Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misquided by my spiritual leaders in Christianity today? What lies behind these "Jewish and**

cultural" expression of Worship of God as seen in the Biblical Festivals as well as the Equinoxes and Solstices? Is there a "Comic Pattern" of worship that is reflected in the Jewish Nation and their Jewish and cultural worship of God? Is there something bigger out there that I fail to see being limited by only the "Jewish expression" of the worship of God? Do I begin with a through study of Judaism and advance to a deeper understanding of the God of the Cosmos? Is the Macrocosm reflected in the Microcosm of Jewish worship? Yes, yes, yes! But all of that must come later. We must get our feet on the ground of Scriptural integrity and learn these "basic principles" and the truth about our New Testament and our corrupted "Jesus Story" before we move into much "deeper waters" and the hidden Divine Truths behind our "Jesus Story". If you want those answers then these forthcoming websites are for you. Now having mastered the above sites we move on to these "deeper Spiritual waters" that Rome never intended you know!

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT…AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
- **http://historyofformationofnewtestament.netfirms.com**
- **(Now we must understand how we actually got this New Testament in the first place with all of its purposeful mistranslation, misquotations, and Scriptural inventions. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the many conflicts and disagreements concerning it; its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing Roman New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)**

REMEZ

The next level of understanding of the Scriptures taught by the Rabbis is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper Divine and Spiritual truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and is in reality only the "introduction" to the deeper Mystical and Metaphysical teachings to come. Now it is time for serious investigation of our inherited faith. Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" beyond the Pashat "interpretation" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah. We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the historical Jesus Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of "the" Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
 - **http://jewishmessiah.netfirms.com/**
 - **(Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true**

seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).

- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
 - **http://messianicprophecy.netfirms.com**
 - **(A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)**
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**
 - **http://seventyweeksdaniel.netfirms.com**
 - **(We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)**

- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
 - **http://essenecx.netfirms.com**
 - **(As stated earlier Divine Spiritual allegory and Spiritual Myths of the ancients have been "literalized by Rome" and presented to us in our Christian Bibles as if a "literal" and "historical" truth that fits into a time-line of Rome's making. We saw when we looked at the manipulation and adulteration of the Hebrew Scriptures let alone the testimony of Judaism for these last 2,000 years that the "Jesus" of the New Testament is not their "Jewish Messiah". We begin to see this Christian deception through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in ancient Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Religion where astral-theology and solar-worship was personified into "savior Godmen" such as Osiris which is the first and the "pattern" of all personification of Divine Spiritual concepts that followed. We trace such personified solar beliefs through successive Gentile nations and make note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of normative Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian,**

Zoroastrianism, Buddhism, Pythagorianism, etc., than with Judaism. The Essene mistake is the same one Rome will make later; they will "literalize" these Metaphysical Spiritual concepts and "historicize" them and apply them to the Jewish "human" messiah in the likeness of King David (historically really the Pharaoh Tuthmose III) until we end up with a "corrupted Judaism" which is more commonly known today as Messianic "literalized" Christianity. It is the same perversion of purely Metaphysical Spiritual Concepts. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truth of the incarnation of Divine Mind in "matter" and humanity as expressed by the Ancients down through time through the medium of Spiritual myths and symbols. It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint (LXX). In this Greek perversion of the Hebrew Scriptures the human "anointed of God" becomes a Superman! In so doing these ancient Spiritual and Divine Mystical, Mythological and Metaphysical Concepts lose their original and intended meaning and these "radically reinterpreted" doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship which is the ultimate Spiritual and Divine Truth for all created manifestation was applied to the life of the hoped for and expected Jewish messiah as recorded in the New Testament and it is we, not knowing that these existing ancient Divine Spiritual Mysteries and concepts, which were only to be taken allegorically and symbolically, have been misled to see in them a "literal" and supposed "historical" understanding when these ancient Divine Spiritual Wisdoms were never originally intended to be taught as such. In so doing we spend a lot of time with these altered texts in order to see how this was done and how extensive this misrepresentation of the Ancient Spiritual Wisdom is exampled in our current Roman Bibles).

- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**
 - **http://paulproblem.netfirms.com**
 - **(Now we move to the Paul Problem. Let it be said that I am hard on Paul since the "real Paul" has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the very depth of the deception behind the New Testament's presentation of the Apostle Paul. This website reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about the Gnostic Paul who was supposedly understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life. I expose what the true religious belief system of Paul really is and show you how, in spite of the incongruities of the Paul Problem in the New Testament, is a synthesis of Gnosticism, Mystery Religions, and Judaism. That is not bad when we see that in so doing we are only restoring the Ancient Divine Spiritual Wisdom which had remained intact within humanity for over 10,000 years and only with the rise of Rome fell prey to their "radical reinterpretation" and "literalization" of the Ancient Spiritual Wisdom. Along with this I reveal this Romanized Paul and later pro-Pauline writers purposeful misuse of the Jewish Scriptures in their presentation to the non-Jewish world of a new replacement religion and how they made it seem as if this supposed "literalized" Jesus was the cause for it. This is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then we can say "kind things" about Paul then so hold on; we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 of his authentic epistles which he wrote and put his name on them. So we have to be hard on this Romanized Paul since Christians believe that he taught all the things that carry his name. Let me assure you he did NOT! We will see as we study that the blame for this deception is again laid on the lying pens of Rome so we deal on this site as "if" this Romanized Paul was responsible for these writings since we are taught he wrote them all by Church**

tradition)

- **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**
 - **http://paganizingfaithofyeshua.netfirms.com**
 - **(We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how "literalized Sun-Worship and how "literalization" of the Ancient Divine Spiritual Wisdom today is masqueraded as "orthodoxy" in Christianity. The subject matter is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Divine Allegories and Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt. This site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another. It is here we see that our "Jesus Story", taught to us as if a "literal" person, is but the repetition of the prior Divine Solar Spiritual Allegories of the nation's Sungods. Our "Jesus" is shown to be a collection of multiple personified identities collected and handed down through recorded history; such a collection of solar identifies is in truth a "nobody" when viewed again as if a "literal" and "historical" person. Not possessing this knowledge we read our New Testaments never aware that our "Jesus" is in truth not a "historical person" but behind this Spiritual Allegory is the highest Spiritual revelation that is possible to mankind. We just never knew it thanks to the Essenes and Rome's dishonesty with the Hebrew Scriptures. A through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)**

This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament *(for the most part).* A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and a life lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood; for better or worse when looking at the Dark Ages and the impact of this "replacement religion". As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak and they only begin here. Again through our websites the student is made aware of the problems inherent in many places in this New Testament's depiction of the New Testament Jesus and "the Christ within". Yet, in such a presentation this Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 years. As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion. Lacking this knowledge which Bet Emet's Websites provide the student we fell for the Roman "counterfeit Christ" and "counterfeit Jesus" and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely

understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them. Now for enlightenment that will take your breath away!

DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians (called Chrestians who believed only in the Gnostic Metaphysical Christ within) who were not only looking for a historical Jewish messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind and could never be limited to but one person as Rome will make it appear. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within". Now we find the true Paul who, like the earliest Chrestinas, taught only the "Christ Within".

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept as Divine Mind that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Gnostic Christian understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed and almost totally wiped out by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"....THE STUDY OF GNOSTICISM**
 - **http://firstnewtestament.netfirms.com/**
 - **(Now we put all the pieces together and the whole picture comes into focus. We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles. We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical time-line in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends. That is why Judaism has always taught that "study" is the highest form of worship!**

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down; namely, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the

"Jesus Story" when personified from Matthew chapter 1 through Matthew chapter 28. This truly is the most amazing study.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Chrestians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Indwelling Christ Only" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels and not added to the Roman Second New Testament till after 180 A.D. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" ["pattern"] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature by burning the libraries of the world as well as murdering the Gnostics until few remained to safeguard this Spiritual Metaphysical Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Chrestians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences for a historical Jesus but shows how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to place a historical Jesus of their creation within an appropriate time-line. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ and provided the "pattern" adopted by all later world religions until the rise of Rome!

SOD

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. The Sky is God's Bible! When you learn to "interpret" the Sky and the stars then no man can deceive you about Divine Truth any longer! God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priests eternal Spiritual principles that were later captured in "myths" and "legends" to preserver for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical Spiritual myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God"; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men and apostate religions down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with

our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this website on the "Mythical Jesus Christ" as seen in the stars.

Now it is time to devote this website to the comprehensive understanding of the "Mythical Christ". In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. The Sun was viewed by the ancient Spiritual Masters as the "visible representation" of the "invisible hidden reality" of God. This Sun and its path through the Heavens is repeated over and over again for mankind so that man cannot miss the Truth and Message of God involving the Spiritual evolution of his Soul. It is we today who have not a clue to this Great Bible in the Sky. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God and Divine Mind and its incarnation into "matter" and humanity where we trace by looking at the path of the Sun the birth, life, death, rebirth and progressive Spiritual Evolution of man's Soul.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**
 - **http://www.egyptcx.netfirms.com/**
 - **We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.**
 - **There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to**

study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**
 - **http://jesusastrotheology.netfirms.com/**
 - ***This website is presently under construction*. This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.**

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that; it

is the repetition of everything that came before. This opinion of Jesus' uniqueness is no longer tenable among those who accept reason as the criterion of truth.

If you are diligent to study and read these websites then you have it all. There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because "I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION" that men have written down through history to promote their own religion and political agendas.

- **THE SACRED MYSTERIES....OUR LAST WEBSITE**
 - **http://thesacredmysteries.netfirms.com**
 - **This is what we have been waiting for; the conclusion of all of our websites and the final answer as to just "Whom" is this "Jesus" we have heard about all our lives and how this should affect our lives for the better. Central to the ancient Spiritual Wisdom is the concept of the Divine Spark/Cosmic Fire or seed buried within each person. It was the purpose of the ancient Spiritual Mysteries to bring to life this Divine Spark in the life of every person so that it would illuminate life on this Earth and so aid mankind in its Spiritual evolution of its True Self and True Being which is Divinity "incarnated" into "matter". This Divine Spark embedded within the "animal" body which housed man's Soul and Divine Mind was symbolized by various figures and characterizations at different times down through recorded history and in different nations and places. We find these symbolisms today in the nations as their personified Sungods and Goddesses which are preserved for mankind in the nation's Divine Legends and Spiritual Mythologies. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, Ishtar, Isis, Persephone, and even Jesus and so on. They were all labeled by Rome to be "pagan" Christs but these Divine Myths are, when correctly understood and interpreted correctly, are the highest expressions in metaphors and allegories of man's True Divine Self; as Plato has so appropriately said man is a "god in an animal body". The philosophers of the ancient world and even the ancient Egyptians before them knew that these figures were only symbolic of the highest Metaphysical reality within mankind and were never to be understood or taken to be historical men or women; it is we who do not understand this precious ancient Mythology today. Many writers today write of this subject completely devoid of its true understanding and mislead millions in so doing. These Divine Truths in these Spiritual Mysteries are "Spiritually discerned" and eclipse the intellect of many.**
 - **We will see in this website that over 5,000 years ago in ancient Egypt and some 2,000 years ago in the area of the eastern Mediterranean, the Divine Soul or Spark within humanity was called the Christ (from Krst, Karast or Krist, Egyptian for the anointed ("messiah") mummy). What we find when we wade through all of this ancient theology found in ancient Egypt and the Gnosticism and Spiritual Mysteries of the ancient nations is that early Christianity was nothing new at all; in fact it was originally before the rise of Roman "literalism" only the re-statement of the ancient Spiritual Wisdom and Gnosticism of the ancient Spiritual Fathers as far back as ancient Egypt and beyond and not a replacement of this Spiritual Wisdom as Christianity as we know it today has tragically become. We come to see that a "radical reinterpretation" of almost all the ancient Spiritual Wisdom was the legacy of Roman Orthodoxy. Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of very ancient Spiritual Truth. If you undertake this study with Bet Emet you will find what all do; namely, that the earliest of the Church Fathers and their writings attest to this very fact that "True Christianity" (the religion of "the Christ" within humanity) has been with mankind since the beginning of time. Augustine's quote to truth will wake the dead! Sadly today Rome as "radically reinterpreted" all the ancient Spiritual Wisdom in order to dominate and control the world through fear and ignorance and in so doing forcing it through the doors of the Roman Church to avoid the supposed "fires of Hell" which don't exist by the way; it worked....we call the legacy of such theological inventionism today the Dark Ages and it lingers in our Churches**

Sunday after Sunday and billions and billions of people have walked through their lives following "another Gospel" and "another Christ" never knowing that they never had the Divine Truths that this Creator imparted to humanity in the beginning of its infancy. The truth of this matter is that the indwelling god is himself being brought to birth within the womb of humanity; in you and me. This is our calling, this is your purpose; to aspire to progressive Spiritual Perfection by reaching toward the mark of your high calling in "Christ". We come to see in this website that man is a Spiritual Intelligence, who has taken flesh with the object of gaining experience in the worlds below the Spiritual, in order that he may be able to master and to rule them, and in later ages take his rightful place in the creative and directing Hierarchies of the Universe. Man, being himself, is to come to know the Divinity whose life he shares. Each individual is gestating a Divinity within the depths of his own nature from life to successive life. Yes, Christianity taught reincarnation as do all major world religions and did so until 533 A.D. when a vote of hands struck this Divine Law of Science and Physics from the pages of intended Spiritual Truth but once it was heard shouted in the halls of the Vatican.

- **Christianity has fervently exhorted us to look into the empyrean to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart awaiting to "come forth" from the "dead". Yes, resurrection from the dead was something to be experienced on this side of Jordan as the Gnostic Paul so appropriately says: *Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)* Christianity has largely nullified the force of St. Paul's almost frantic cry to us: *"Know ye not your own selves, how that Jesus Christ is within you?"* In fact we have heard of it all our lives but never recognized its because "being born again" has again had its "true meaning" radically altered once again by the Roman Church.**
- **In this last of our website we will see that the supreme Creator was at first given various names, such as the First Cause, the Great Spirit, God, the One. Creative energy emanates from the One and manifests in various ways, depending on the plane or level of existence that is involved. The ancients understood that the the gods of primeval religion were the active manifest powers, faculties, organs of God himself that flourish in the Universe and Cosmos. Nature was understood by the Spiritual ancients as God's body, elemental forces the agents and messengers (angels) of his operative economy, Universal and Divine Mind His thinking faculty and the ultimate contribution His Spiritual heart to mankind and all of this was imparted and incarnated into mankind awaiting "awakening from the deadness" of Spiritual apathy and ignorance of his True Being. The ancient system of Spiritual Wisdom thought it not blasphemy to define the organic structure of deity to explain to human grasp the cause and nature of the world. Reverence was not withheld from even the lowest instrumentalization of Godhood and its manifestation in our physical realm. The ancients deemed it not dishonoring to deity to recognize His being in all things. They saw God manifested in nature, and not as abstracted from nature. And they studied nature as the living garment of God's immanence. In so doing many cultures compare the Creator to the Sun. The Sun pours out its life giving rays, as does the Creator. In order to exist, all life absorbs a tiny amount of energy from the Sun. The Creator is our Spiritual Sun and it is the very embodiment of our cells and their nucleus. There have been various solar gods, such as Ra, Apollo, and Christ but they are all nothing more than personifications of the "Internal Sun" that is the core of every cell in our bodies and the very Living Conscious Energy within each cell that makes the Body of Christ or as the ancient Egyptians termed it the "Body of Ra". We come to see that there are many levels or planes of existence or manifestation. There are terrestrial and celestial worlds (as Paul says), noumenal and phenomenal realms, physical and ethereal planes, material and spiritual bodies, heavens, fairy-lands, underworlds, hells, limbos, Isles of the Blessed, Elysian Fields, the meadows of Aarru-Hetep and homes on high. And the beings on these worlds and planes of existence range from high divinity down to man and these beings are shown to be the very "gods" and "goddesses" of which we read in the ancient mythologies of the nations. The ancients understood that God, through the Law of Incubation and Incarnation, has filled all "matter" with Himself with an intended purpose of perpetual Self-awaking and Self-awareness of Himself. In all that exists, even in mankind, God has His being and He lives and moves and has His being in us as He does in all "matter". Through the**

Law of Dismemberment God has "fragmented" Himself into infinite Divine Sparks that has "fallen" into "matter" and incarnated Himself into all existences as we see in the Egyptian Ennead, the Egyptian Ogdoad, and Jewish Kabbalah. Here again we see that all the world's religions before the rise of Rome shared the same Spiritual Ideas of God, man and Cosmos. All of life is shown to be perpetually evolving Spiritually until the Universal Mind inherent in all "matter" achieves the "fullness and stature" of the Divine Mind or "Krst/Christ". This is what Paul actually says in Ephesians 4:13 13: ***"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:"*** **This is why the "only Christ" that exists is the Divine Mind which "fell into matter" to save the Souls of mankind which equally "fell to their deaths" in "matter". This Divine Mind we see in his "fall into matter" was termed by the ancients the "death of Christ" as they recognized this "fall" of Christ to his "death" involved the "crossing of planes" of Celestial existences and termed this the "Crossification" or the "crucifixion of the Krst" or "the crucifixion of the Christ" in order to save the Souls trapped in Amenta/Hades/Hell and material incarnation in "matter". This is the only truth taught about the allegorical "dead of God" or "Krst/Christ" which was taught for thousands of years and existed in such integrity in all of the nation's ancient Spiritual Wisdom and was always taught in all world religions and their Spiritual Myths and Divine Allegories down through time until the rise of Roman Orthodoxy when the "indwelling Christ" and gestating Divine Mind was "externalized" and "separated" from humanity and confined to but one person of Rome's historical invention, the "Jesus" of the New Testament. In this "Jesus" of Rome's devise we can yet find if we possess the ancient "keys" to correctly interpreting the Ancient Spiritual Wisdom which has been so tragically twisted by Rome the compilation and synthesis of all "incarnated Christs" down through ancient religions which is so perfectly personified down through history by the ancient Spiritual Wisdoms of the major world religions; all having in common the same idea that man is a "god in an animal body" slowly evolving himself in his return to his Fathers' House as the Prodigal Son Divine Allegory so appropriately states. Let me finish this with a quote from Paul:** ***"Know ye not as to your own selves, that Jesus Christ is in you, unless ye be reprobate?" (2 Cor. 13:5).*** **It is here we find the ONLY Christ ever given humanity and mankind will ever know! It is here we must call forth the Christ "from the dead" within us:** ***"Come Forth"*** **must be our cry as we find the Son, the Divine Mind in us, calling forth the Father from the "dead" within us and all humanity as we see so clearly in the resurrection of Osiris by Horus, his Son, the Egyptian Christ, which is re-told in the "Jesus Story" where the Jewish Christ calls Lazarus forth from the dead; "L-Asar-Us", is Egyptian for Lazarus in Hebrew. Here we see "Asar" is Osiris, the Father God of "the Christ", who is called forth from the death to which is "fell in matter" . Here we see Horus calling his Father God Osiris from the dead within in all humanity to where humanity comes to know its True Self as Divinity in "matter". Humanity is to experience the Lazarus story personally. The cry is to come forth for every person as Paul shows us:** ***Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)*** **Shame on you Rome for such a terrible deception that has robbed from mankind these last 1,800 years his true Divinity and purpose of his incarnation!**

So we began our study with the question:

Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)

Now you have you the "plan-o-gram" to find all the answers! ?The rest is up to you to study to show yourselves approved by verifying what we show you then you can be assured that you will not stand ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)

IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself: Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?**
- **Answer for yourself: Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?**
- **Answer for yourself: Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?**
- **Answer for yourself: If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?**
- **Answer for yourself: Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt when some were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?**

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last websites depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to

Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.

Currently Bet Emet Ministries offers a CD with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire if you so desire by e-mailing me at the link below. Shalom.

We offer a CD of all out websites contained on one disk if you are interested with detailed instructions as how to study them "in order"...please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle"

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



Greetings

In response to your request for the CD from Bet Emet Ministries, a CD that contains all of our published studies, sixteen websites, total, sites on very important areas of thematic studies that provide the "key" to proper interpretation of Christianity as it exists today, then we ask that you consider a small donation to our ministry that allows us to continue to procure necessary materials to further our studies in these important areas that archaeology and Egyptology today are bringing to our attention. I ask that you consider a minimum donation made out to Craig Lyons of $50.00 for literally my life's work...twenty years of scholarly study into the true origins of the Christian faith, the origin of the Bible and the true people who wrote these religious and Spiritual documents that came to be included in the Bible. As you will see, the origin for our Bible stories do not rest with the Hebrews or Jews, but with the Ancient Egyptians originally. Along with the CD is included a very important 10 pages of detailed instructions as to how to approach these studies and study them "in order." There is a certain and proper path, or order if you so wish to call it, in which these studies need be followed, studied and addressed for their maximum benefit to the student. It is rather like climbing the stairs of ancient knowledge...you cannot get to the 16th step without properly traversing the steps between each other in "order" if you desire to obtain the goal in your pursuit of Spiritual truth. Such a sequential order assures a constant and progressive evolution of thought and understanding. This "order" in the study of these sites is critical if one is to build upon this new knowledge and follow the studies one step at at time and not get "lost" or overwhelmed by so much "new information." So often we read the end of the book first and get confused or just quit, or worse, we get scared not knowing how the teacher arrived at his conclusions. Fearful or overwhelmed, many stop their quest for Spiritual truth and their incarnational evolution stops. Hence, this information, approached in sequential thought, is of a vital necessity if one is to trace the evolution and man's departure from these Ancient Divine Spiritual Truths that all mankind were once given in the beginning of Creation. It is important to see how these ancient Spiritual truths were held sacred for over ten thousand years before the rise of Roman orthodoxy where they will change radically and rapidly with Rome's "literalization" of the Divine. Today we are so far from this One Truth, this "faith once given the saints," that it is a crying shame and the fruit of such a departure from these ancient Spiritual truths, especially as seen in our country which prides itself of being a Christian nation, speaks of our departure in America today from the Creator's will for mankind. In fact, for over the last 1,800 years, Rome has sadly been the leading culprit and the greatest sinner in this tragic departure from Divine Truth yet both it and its daughter, Protestantism, have churches that fill our land but little truth comes from them, focusing on tradition than the historical-critical study of the Bible. There is hope for your "return" to "the Faith" once given the Saints and this CD will show you exactly what we have "lost" and how we are to "recover it all" once again.

If you would like to obtain this CD with its instructions as to where to begin and how to proceed, then please respond prayerfully with your gift for this abundant truth that will not only change your life as never before, but reveal to you the goal of your incarnational purpose, which is no less that your realization in this Earthly life of the fullness and stature of Christ. I ask that you respond as the LORD lays on your heart to with your gift and support to my efforts and I thank you for your support as we are endeavoring at this time to reach out on a much larger manner if God permits. Please address all checks or money orders to simply Craig Lyons and the CD is out asap. Thank you. Please share this knowledge with others for we are moving into a new age of awareness in a Cosmic sense; it is time for mankind to take their next step in the evolution of its Spiritual consciousness as we strive to become one with the Divine ONE Himself. And this cannot happen without truth and knowledge. Remember, the only religion that God ever gave man was TRUTH!

blessings...

Craig Lyons Ms.D., D.D., M..Div.

902 Cardigan Garland, Texas 75040

cell: 972-480-7690

Home: 972-4964238

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

BET EMET MINISTRIES.....THE "CD" AND HOW TO USE IT PROPERLY IN YOUR STUDIES

Greetings...from one "truth seeker" to another.

I want to personally thank you for requesting our CD, the collection of our studies at Bet Emet Ministries into the origins of Christianity and the hidden truths behind "the Christ" which are not taught today but have been with mankind since the beginning of time. I wish to personally thank your for your support of our ministry and your prayers for our endeavors in trying to restore this hidden wisdom to mankind which has been deprived from us today by Christian censorship down through Church History.

I know this amount of information and knowledge can be overwhelming at times but remember this is a collection of my studies into the origins of Christianity and "the Christ" totaling almost twenty years. What you must keep in focus in such a study is that when ALL of the present knowledge is sifted looking for truth using as unbiased "scientific method" as possible then we find that down through history the spiritual masters of our race have understood "this Christ" that dwells within us as the manifestation of God and Creator in 2 basic ways:

- **The Mystical Christ...every nation has had a different "name" for this same Spiritual Concept that dwells within man (Horus, Osiris, Dionysus, Krishna, Attis, Adonis, Mithra, Quetzalcoatl, Jesus, etc).**
- **The Mythical Christ...these above Metaphysical concepts were expressed by the Spiritual Masters of antiquity in allegories, metaphors, myths, and legends handed down since time began. We see the same idea of the transfer of this Spiritual information being transferred to mankind in both the "lesser" and "greater" mysteries of the priesthoods of the ancient religions; even the Jesus' example shows us this type of instruction as seen in the "parables" for the common folk and then the disciples being taken into the "mountains" for a "higher consciousness" and understanding of these Metaphysical ideas of Spirit and its "impregnation" into "matter" and its "indwelling" within humanity. This again we must remember all occurs "within the human being" and that the "Kingdom of God" is within humanity not outside humanity. This is the core of the ideas of God incarnated within all humanity; not limited to but one person as Rome will later devise.**

Over time we find that from these above two methods of interpretation of God and His Christ, His Divine Mind "within us", all of which were allegorical for Divine Metaphysical concepts, that there developed a 3rd interpretation of "the Christ" at the hands of Rome during the 2nd through the 5th century:

- **The "Historical" and "Literal" Christ as confined to but one person.**

No matter how far you go back in time and no matter in what nation you look you find that the first, and in my opinion, the most correct understanding of God and His relationship to "matter", ie., mankind, is found with ancient Egypt and the nations that learned of the Creator from them. It is here we find "the Mystical Krst/Karest/Christ" and the "Mythical Krst/Karest/Christ" and when correctly understood and this Ancient Spiritual Wisdom correctly interpreted, once these "keys" are restored, one comes to see that these most ancient religious beliefs and understandings of the Divine and the Deific Mind of the Universe as taught by ancient Egypt, the fathers of the later Jewish nation, hold the greatest understanding and secrets of "God" Deific that exist on our planet even yet today. Opinions on Egypt are divided today but there are scholars emerging today that challenge the current mistaken understanding of Egypt expressed by such current voices as Mark Lerher and Z. Hawass and these modern scholars are restoring the greatness and understanding of Egypt as the world's first monotheistic nation which we see when correctly these "keys" to the understanding the Ancient concepts of God and the Egyptian "Karast" and "Christ" are restored. This ancient Egyptian "Krst" we call "the Christ" today and this "Divine Spiritual Allegory" is the prototype for all later "Christ stories" and "Sungod stories" which are only "allegorical" for the indwelling God and Divine Mind (Christ) within the whole of humanity awaiting "awakening from the dead". Thus the first Bible of mankind was called the Egyptian Book of the Dead; mankind being dead to his true Self and Divinity. You will come to see in time that all of these prior Spiritual Allegories of the Decent of the Soul, the Deific Mind of God into "matter/flesh" were in 2nd through the 5th century "radically reinterpreted" by Rome into a supposed "literal-historical" personage called "Jesus" and to which Rome attached the supposed "only way of Salvation" for mankind and then created a Sacred Book we call the Bible to espouse their false concepts and altered Spiritual Wisdom of the ancients.

Well, we begin our study of this story of the Divine "Krst in mankind" over 15,000 years ago and archeology today is overturning the erroneous understandings we have inherited handed down from that time and and erroneous religious beliefs today which are largely due to Roman religious "reinterpretation" of this Ancient Divine Wisdom and their censorship of this prior "Spiritual Truth" down through church history. It even exists today but is weakening in this Information Age which is beginning to shine the "light of truth" upon the religious deception of Rome over the last 1,800 years. As your studies grow in these areas and as you begin the studies of our Websites you will see progressively why such studies and undeniable facts and information challenge to our very core our traditional Christian dogmas and "religious beliefs". The light of truth once again shines and the student can now see how these Ancient Spiritual Fathers understood God and His Cosmos and His Christ for over 10,000 years in an unbroken succession of "beliefs" and then knowing this then contrast it with Rome's "radical reinterpretation" of it all aided by the burning of all of the world's major libraries to cover up their deception. You will, now being equipped with the "first Divine Truth" see for yourself how what we have been taught today about the "historical Christ" and the "historical Jesus" from Rome with their Second New Testament cannot hold up to scrutiny in light of the prior unbroken understanding of the nation's "Christ Stories" which parallel our "Jesus Story"; all of these stories again now being seen as they were understood by all....Divine Allegories never taken by anyone to be "historical" and "literal". They described "mankind's condition" that is unique not to one but to all of humanity. This limitation of the Divine Mind and "Christ" to but one person is the great Roman lie to which they tied the whole of salvation of mankind and of course in so doing made sure that such salvation only comes through the doors of the Roman Church. Through fear, ignorance, and a complete "radical reinterpretation" of the ancient Spiritual Wisdom the mind-control of humanity under the influence of Rome was now complete.

Being born into Christianity we inherited a "Literalistic" interpretation of almost everything we read in the Bible never knowing without serious study that this book was at best as an allegory placed in the historical development of the Jewish people (the biological children of Egypt). We, not knowing this, read this book with "literal glasses" never realizing that what we were reading were at best "blurred" religious concepts of the Ancients which they never interpreted "literally" but only "allegorically" or "metaphorically" but yet even at that when understood as "allegories" they expressed a "literal" Divine Truth which has come to be almost burred beyond recognition today in this "literalistic" understanding which is forced upon the texts; a radical

"reinterpretation" enforced by Rome between the 2nd and the 5th centuries. Once the texts were "doctored" then almost all hope and "keys" to the proper interpretation of this Ancient Spiritual Wisdom was lost to the "average" person. We must never forget that when told through the medium of legend and myth the identities of many of the characters of which we read were but anthropomorphic vehicles designed to express such Heavenly truths and were to be understood not as if "real people" or "historical characters". In other words these "gods" and "goddesses" and "godmen" were never real but expression of the "godman" in each of us when we come to understand that man truly is the "Temple of God" or the "Temple of the Holy Spirit". We are the Divine Himself trapped in matter through the Descent of the Soul from Heaven to matter....flesh. These concepts began with Egypt as did most of what we have hear taught in our churches today in one way or the other although most often than not they have lost their original understanding as taught by the Ancients who first gave mankind these Divine messages and truths. We have lost so much through the "literalization" of these Divine Allegories and Myths. That is why I present in Bet Emet the beginning studies and websites with a "literalistic" method of interpretation as that is where we both began our pilgrimage to God in our birth faith of Christianity. We must have a point of reference to where we are "at" in our lives at present. In so doing I chose to use this inherited "literalistic" method of interpretation to help the "babes in Christ" grow to see at first, for example, the beauty of Judaism as the legacy of Egypt since it is the best and truest expression of these Ancient religious beliefs and revelation of these Ancient Spiritual Masters that we have existing today in the world in my opinion. In this way we contrast the Hebrew "texts" with the forgery of them later in the Greek and later English translations of our Bibles done so in order to give a "literalist" view to this previous existing Divine Spiritual Allegories. In this way we can begin to see how our Christian Texts are "forged" in "very important places" and this purposeful mistranslation, misquotation, and pure invention of "Scripture" was done on purpose to distort the previous Divine Allegories and make it appear as if they were "historically" interpreted previously which our and your study will show you that they were not; not until the 2nd through the 5 century when Rome became the "forgery mill". There is no "literal" "godman" in Judaism unlike Christianity; their hoped for Messiah was only a "human being" anointed by God for a special task and he never appeared according to Judaism. Therefore there exists in Judaism no threat of idolatry unlike what we innocently inherited with our Roman Christianity and Protestantism and their "literalistic" and "historical" interpretation of this prior Spiritual Religious Allegory of the ancients. This enforced "literalism" of these Divine Concepts by Rome over this 300 year period of early Christian history is to be understood not as a blessing but as a curse when your depth of study advances to see the "Gnostic Christ" within which by the way modern scholarship teaches us today was the earliest understanding of "the Christ" or "God within mankind" as held by both Jewish and non-Jewish Gnostic Christians in the early Church. Let us not be so naive to not know that winners of wars write history from "their view" and that this has been done by Rome and the world fed "their book"...the New Testament which an insightful reader would notice the blending of both the "Gnostic Christ within" and the later created "historical Christ without". Rome should have done a better job editing it as they left trace evidences as to their forgery in the very texts they "doctored" over the early centuries. Archeology and the discovery of the Dead Sea Scrolls testifies to this Greek forgery in the beginning and the later incorporation of it into the Rome Bibles to which Rome only continued to contribute in their anti-Jewish and antinomian "reinterpretation" of this Ancient Spiritual Wisdom which was built upon God's Order and Laws of the Cosmos which promote and maintain harmony between Heaven and Earth (mankind).

I use the "literal" method of interpretation in reaching the student "in the beginning" of our studies with the knowledge he needs concerning such areas of study found in the early websites which deal with Judaism vs Christianity, the Covenant of Noah, the Biblical Pattern of Worship as best expressed today for the non-Jew again as found in Judaism which is without the taint of idolatry, the adulteration and corruption of Christian Scriptures, both the Old and New Testaments, the Roman Re-interpreted Paul Problem, issues of the Messiah and Messianism as viewed from Judaism vs Christianity, Messianic prophecies, Daniel's 70 weeks prophecy, the Essenes and their corruption of the Hebrew Scriptures when they translated them into the Greek LXX, and finally the introduction of sunworship as applied to the Christian Jesus and his depiction in our New Testament. All of these sites are approached with a "literal" view in order to contrast the current understanding and teaching of them as viewed from the Christian viewpoint vs the contrasting points of view as we look at what exists concerning these same "religious views" and "religious beliefs" outside of the Christian viewpoint and how they were viewed before this Roman "literal

reinterpretation"; in particular when looking at Judaism and literal sun worship. In so doing we see the contrasts as well as parallels that bring into question the validity and reliability of what we have received as Christian truth through "church tradition" and "Christian doctrine" and "Christian theology" concerning these above issues. This is done to make you THINK! I truly believe that if God is not the author of confusion then this expose has to be blamed on man...ie, primarily Rome and their replacement religion of Christianity of the 2nd through the 5th century, which took the place of Biblical Judaism for both the Jew and the non-Jew. Of great importance is the contrast of the "literal understanding" of the Sungods and Sunworship with the Christian Jesus. This is done to show the reader that there is very little if any difference between the Sungods of the Ancients, their stories, their lives, and their sayings and the Roman presentation of Jesus. We will come to see that unlike before, when these Sungods were NEVER understood as if "literal-historical" people that Rome will through their "reinterpretation" of this Ancient Spiritual Wisdom completely "reinterpret" these Sungods as personification of the Descent of the Soul into mankind into a supposed "historical-literal" Savior (Jesus) to which the Salvation of the whole human race depends. Now you see how this "literal" interpretation must be used first to see and expose such plagiarism and the deception to which we have fallen as Christians who are taught since childhood to believe in one book "only"; the book that Rome forced upon the world at the point of a sword.

That is quite a study in itself; one which exposes the crafty manipulation of ancient Spiritual Texts and their later forgery and sad "reinterpretation" that allowed Rome to deceive millions and millions down through history. Such mind-control has never been found to this extent in the history of this planet and it passes for "Orthodoxy" Sunday after Sunday and few if any ever find the clarity of vision to even question it.

After seeing these things we move to a deeper understanding of "the Christ" when we look at Gnostic Christianity and their "Gnostic Christ"; the "Christ Within" which I believe to be not only the same understanding of "God Within" mankind as taught by these Ancients but the correct interpretation of "the Christ" as first held by the earliest followers of "the Christ" before he was "literalized", "carnalized", and "historicized" by Rome after the Jewish War of 70 A.D. It is here we vindicate the Paul which Rome previously mischaracterized. We vindicate the "real Gnostic Paul" now understanding that our previous attack upon him was due to Paul's presentation by Christianity as promoting a "historical and fleshly" Christ which in reality he did not. Now the real Paul can be seen and his 7 authentic epistles understood correctly and his religious views concerning "the Christ within" be exalted and promoted and given credit where credit is due but laurels to Paul can ONLY come after you have come to see the big difference between an "internalized Christ" and an "external Christ" made by Rome's forgery of his epistles and letters long after his death. We help contrast this "Roman reinterpretation" of Gnosticism and the Gnostic Paul with the earlier "Romanized Paul". This is why I take great pains to contrast the Hebrew Scriptures and religious teachings vs the "Roman Pauline Christology and theology" that we have inherited in our forged Christian Bibles and New Testaments.Let us not forget that the Roman New Testament is a "second edition" and "re-editing" of the prior Gnostic New Testament that NEVER taught a "literal-historical Christ". As I show you these earlier Gnostic Christians taught this same Ancient Spiritual Wisdom inherited since Ancient Egypt. Rome has done Paul a great disservice and dishonored his ministry and name for almost 2000 years presently and few know it due to their lack of study in these critical areas concerning the "Mystical Christ" and the "Gnostic Christ" within. It is in these studies we contrast the "literal interpretation" of "the Christ" (our first studies on this CD) with the "allegorical" interpretation of the Christ which we show goes back to the beginning of time as delineated on our Egypt Christian website as well as the Marcion New Testament Gnostic website. It is here that I expose the fallacy of the "literal" interpretation of "the Christ" and the deceptions behind the "historical Jesus" as a literary creation of Rome when they "carnalized the Christ within" over the 2nd through the 5th century of the emerging Gentile Church. It is here we don't hold back and with prior conditioning of the student and reader by study of the earlier websites I expose the sad facts that an unbiased study of History will show you that there is not a shred of legitimate historical evidence or any untampered or unforged evidence anywhere that the "Jesus Story" as we received it by Rome in their "book/Bible" originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. Outside of this one forged book, the Roman Bible and the New Testament, there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee. I go on to show the reader that an unbiased through study of Comparative

Religion and Comparative Mythology will reveal to you that the basic plot of the Jesus Story, from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into the Astronomy and Solar Mythology websites you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky, the Equinoxes and Solstices, (symbolic of the Divine Living Energy of the Cosmos that the Ancients called "God"), as found in the story of ancient solar and lunar gods, follow in chronological procession through the year, the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through Matthew 28. Here you see for yourself that again our "Jesus Story" is nothing more than the personification of God's Sun, a symbol of Himself that ancient religions understood was symbolic for a Living Intelligent Energy which is this Cosmos itself.

For an educated man or woman to believe that all of this knowledge and evidence is but "coincidence" and there yet exits a "literal-historical" Jesus to which mankind's salvation depends stretches belief beyond limits of sanity. Besides any serious study of Egypt will show you that this "Jesus Story" existed on 2 levels: the Mystical and the Mythical and did so as far back as 10,000 B.C.E. Only later will Rome come and reinterpret these Divine Truths and forge them into a Historical time line with a fictitious person and in so doing destroy the Ancient truths and Divine Revelation given the Ancients who first developed these "religious doctrines" in the first place. So when you see this, and I mean all of this, then there is no room for a "Historical Jesus". Sad but true. Yet to teach these truths of ethics and morality that is found in the "mind of Christ" to the Gentiles due to the preconditioning of a Jesus-centric faith into which we are born it is necessary to teach through the vehicle of this "Jesus" as our example of the "indwelling Christ" and in so doing slowly begin to widen the scope of the reader's learning and gradually introduce him to these other concepts and origins of the "Mystical and Mythical" Christ and slowly expose the Historical Jesus for what it is; namely, just an ancient Spiritual allegory which was later literalized by forgery of previous ancient religious texts and a drastic "reinterpretation" of this Ancient Spiritual Wisdom as we find in Rome's New Testament in their grand scheme of replacement religion. Sadly Egypt is destroyed today but her children and her truths live among her children, the Jewish nation and Biblical and Rabbinic Judaism. If you want to find the Messiah to come and the "mind of Christ" it is paramount to "unlearn" the errors you have been taught and begin to restore these ancient Divine Truths to their splendor as they once were when the truth was taught about the "Christ Within" by these early Chrestian/Christian Gnostics let alone much earlier in Judaism and ancient Egypt. Only in this way can we see clearly that this Jesus, even in as corrupted view that we received him from Rome, can yet be an "example to be emulated" but for this to happen where God's true salvation message to mankind is no longer connected to some supposed "historical-literal" person who never existed then then we must begin to look into Judaism and into Egyptian religious teachings as they existed before the rise of the Roman Empire. For it is opinion, after all of these years of study, that it is there we find "the mind of Egyptian Karast (Krst)" who is the original Christ, and it is here that we find that the Egyptian mysteries were continued by the Gnostic Christians and the authentic Paul who only wrote 7 epistles and who never taught a "fleshly Jesus Christ". Only when Rome forged the later anti-Gnostic religious writings is Paul given credit for belief in a "historical Christ" which again I and other scholars point out was never his belief nor the belief of any before the early 2nd century with the rise of "some" of the Early Church fathers which received the ancient "oral tradition" to which they begin to give a "drastic" reinterpretation like Ignatius and Justin Martyr and later Irenaeus. But that time it is too late to stop this juggernaut of error we call "literalistic" Roman Christianity and the Dark Ages are the result of such tragic misinterpretation of earlier Divine Wisdom. Only later do we tragically find that these metaphysical concepts revealing God to man, as coming down through recorded history from Egypt, to be destroyed when "literalized", "carnalized", and "Christianized" in Rome.

But some might wonder and ask "where did all this come from originally"? Well I deal with that also in revealing the "Mythical Christ" as taken from Astronomy and Astrology of the Ancients as they read the stars and Heavens and saw within them and the movements of the Cosmos the varied messages of the Creator to mankind as interpreted in the cycles, patterns, the path of the Sun, moon, planets, stars, constellations, risings,

settings, eclipses, etc. We will eventually get to the study of the uranograph which is so fascinating. It is all there and the wonder never stops as these Ancient Spiritual Masters saw and understood "Divine Messages" in the Heavens which they brought down to earth and applied to the Soul of mankind and its pilgrimage and development into this "Karastlikeness" or "Christlikeness" which the Creator intended for mankind and his Spiritual Evolution.

All of this might sound impossible to one now who is not well versed in such areas of study mentioned above but believe me these teaching will take your breath away as you see the depth of spirituality of our Ancients compared with the religious fare we are fed today from our Christian pulpits and TV. If you ever wondered "where is the beef" you have found it here I promise you and the recommended book list on Egypt will feed you forever.

In closing it needs to be said that in approaching these sites it is best that you first read the attachment "websites" as I have reworked this presentation and it exists today as a "plan-o-gram" for your studies on the CD from beginning to end. it can be accessed at: http://www.christianjewishbible.netfirms.com Following this "plan-o-gram" will lead you from the beginning of our studies where we contrast various themes of study first using a "literal" hermeneutic in order to see if it can hold up to scholarly scrutiny of such study. Let me tell you right up front that it cannot; in other words what we have been taught in our "literal" and "historical" presentation of the "Jesus Story" cannot hold up to scholarly investigation when comparing many of our inherited Christian ideas and "spiritual concepts" as taken from our Roman Bibles are compared to modern scholarship let alone the pre-existing Hebrew Scriptures which state otherwise which are so tragically and purposefully misrepresented in our Christian Bibles. Let us never forget that our "religious beliefs" are based upon the "texts" and if our "texts" can be shown to be unreliable or forgeries then we have the cause for further study to find the "truth" now realizing maybe for the first time in seeing this information that "we don't have the truth". This is not "news" to the Jews who have for over 2,000 years denied the "literal" and "historical" Jesus as their "Messiah". But is "news" to the Christian Church and only so because we "studied" what was taken for granted by most. We approach many different thematic studies by this approach seeing if what we have told is "true" by our Christian tradition and texts and comparing these "beliefs" with other information that brings it into severe question. When hundreds of such things and "beliefs" which are taken for granted by most because they are "in our Christian Bible" are shown to be purposeful forgeries, purposeful mistranslations, purposeful misquotations, and pure Scriptural inventions when compared with the previous Hebrew Scriptures, then our "Literal" and "Historical Jesus", Rome's only way for man's salvation, fades into the background of a list of Roman deceptions too long to enumerate in this one article. But the "good news" and "great news" is that now our minds are open to consider these "higher truths" the eclipse Rome's perverted "gospel" and we begin to look for the first time at what really "lies behind our Jesus Story" which we can no longer believe to be limited to but one person or be "literal" or "historical". Now we find the highest Spiritual Truth ever given mankind that is hidden even in the teachings of this Jewish Christ. Here we find the "mystical" and later "mythological" and "metaphysical" interpretation of these Ancient Spiritual Wisdoms and their "Mystical Christs" that only dwell within mankind awaiting awakening. This is the only God man ever knew which Rome sent far into the heavens and in so doing separated mankind from God when the ancients always knew man and God are "ONE". This is the best way in my opinion to approach these varied subjects in order where you move from our inherited supposed "historical" view of "Christ Jesus" to the truer "Mystical Christ" and finally to the "Mythical Christ/Metaphysical Christ" which lives "in you" and in so doing keep an organized pattern of such study in order that the study does not get "lost" in such great amounts of information. Understand that this Spiritual deception of mankind by Rome did not occur overnight; it took centuries and no full disclosure of such deception and apostasy from Divine Truth and restoration of Divine Truth can be handled in just a few articles. This restoration of mankind to its True Self and Divinity by which he discovers that he is the incarnation of God's Divine Mind and "Christ" is the goal or all our studies and it can be accomplished quite easily if you do as I recommend and take these studies in order. We begin with a false premise of "literal" and "historical" and proving it a fallacy then we move to the "Mystical", "Mythological" and "Metaphysical" where the Divine Truth of God and man shines like the dawning Sun. It will only require your desire and time to accomplish these studies in full. This is the greatest truth mankind has ever lost and the hope of mankind's future. It is time for the truth and as a retired Pastor with no ambition for a big ministry but for "truth" then this is my gift to those who want to worship God in "Spirit" and in "Truth"

the way it is supposed to be done and was done by the ancients who shame our Christian expression of our faith today. We have a lot of "unlearning" to do and a lot of "correct instruction" to comprehend if you want these truths to become alive in your life so lets begin.

Also attached in our websites is our "recommended book list" which you can find at: recommended_books This "recommended book list" shows you where you can go to examine these findings for yourself and I recommend many good books which I own and have devoured over these last 20 years. I have tried to acquire each of these books in my personal library and from them gleamed these hidden truths which I give you in these websites. I leave you with my blessings and again thank you for your gift and support of our small and humble attempt to restore the truth concerning God and His Christ in mankind to the world as He was first revealed to mankind in the beginning of recorded history before greed, ambition, antisemitism, and the agendas of men and religious politics robbed us of such wonderful truths concerning "the Christ within", our True Being!

Now when you get the CD there are several websites "listed". Open one at a time in the "order" given on the "website" attachment and follow the flow of "thought" from beginning to end to keep your study on track and organized. Remember we begin with a "literal" approach because that is what we are taught in Christianity as children and grow up with that mindset. Only by disproving that the "literal" and "historical" approach to the "Jesus Christ" is a falsehood can we ever hope of breaking down in our minds the walls of resistance and erroneously instruction we have most likely received our whole lives. Only then can we be objective as to the truth behind the "Mystical" and "Mythological" and "Metaphysical" truths that lie behind the texts of our Bible and New Testament which were never meant to be interpreted as if "literal" in the ways they have due to Rome's efforts. As you get to the later websites then the Divine Truths of such an interpretation of "the Christ" only as "Mystical" and "Mythological" and "Metaphysical" can be appreciated and seen for the Divine Truths that they always have held for mankind. After each "site" is opened "in order" then look for an "index" file. We are not looking for an "index.hmp" or an "index with a red logo that has a red 'IM' on it". We are looking for just a plain "index" with a logo on the left of it that is like so many other "logos" or "articles" in the same website as grouped together. Just "click" on this "index" and it opens to the "home page" of the website which is placed on the Internet. From this "index" most if not all the websites on the CD will go to a "second page" that follows the "introduction". It if from this "second page" that you will find your highway to other articles in each websites. The journey to truth is not short but remember that "Truth is the highest Religion ever given man by God". Now the rest is up to you. Enjoy.

- **Bet Emet Ministries**
- **Rev. Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: bennoah1@verizon.net**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



AN APPEAL TO TRULY LISTEN...NO MATTER HOW HARD IT MIGHT BE IN THE BEGINNING OF YOUR STUDIES

I am sending to our readers the fruit of much research in a rather difficult area. This study will anger some and liberate others. There is no middle ground. To say that many of the teachings and article from Bet Emet Ministries are confrontational is an understatement. But let me ask you, "Do you want the truth before your die" and "Do you want to please God more than your Church and pastor"? Well if you do then I beg you to read these articles thoroughly and completely before making up your mind on the issues presented. I caution you to lay your emotion down and your tendency to defend your traditional Christian tradition and give this new information and facts a fair hearing. Objectivity; so hard to acquire sometimes, is mandatory if you are to gleam from these teachings the desired truths presented and which you indicate you desire by your introductory study into these areas. I know it is hard to discard something you at present thought was always true. I understand this, but what I know, that you at present have not yet seen to the fullest for yourself, is the deception within the New Testament which can be shown today without any doubt and that being so was written by men who defied the Truth of God and presented you with a "replacement religion" long ago which you have accepted "by faith" without any serious reflection, questioning, or study into the origins of our Faith or the Bible you use within it. But if you read and understand the material presented, and apply objectivity, then your quest for truth will be enhanced and you shall acquire truth like never before in your life. You, like I, at one time in my life, only lacked the proper information and proper evaluation of the issues at hand. The traditional Christian lacks information and liberating knowledge that only comes from diligent study, for having done such myself as others have before me, I rest today certain and confident that my life and faith is much more pleasing to God than before where I followed teachings in "one" book which were shown to be less than trustworthy when exposed to the light of serious Bible study and modern scholarship. My calling as a Pastor is to help you, the flock of God, see the truth of God and His revelation to all Souls before it was altered and changed by men of devious natures during the 2nd through the 5th century of this current era. What I am certain you will see when finishing this series of articles on this website is that traditional Christianity is laden with hidden anti-Semitism, anti-Judaism, and replacement religious doctrines which has caused you to err and not know higher Spiritual truths that God desired for you to both know, possess, follow, practice and embody in your life.

With this earnest appeal, I lay before you possibly some of the hardest-hitting religious literature you have possibly ever read. Remember we are encouraged to show ourselves approved before God and this comes through knowledge of "the Truth" which is often obtained through diligent study. Many do not answer such a challenge; I and others have. I lay at your feet the fruits of such diligent study acquired over the last 20 years of my life. It is my desire that I might help you in some small way not stand before God ashamed one day and be totally surprised and ashamed since believing in your life an inherited "Church tradition" and "dogma" which you never personally investigated for yourself as to its integrity and trustworthiness. We are warned of such foolishness, but few heed the warning of "the Jewish Christ" in Matthew chapter 7 and take the course of least resistance and effort in life; a course with fatal consequences.

Matt 7:22-24 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (KJV)

The world today is in trouble; Christianity is partly to blame. Those who do believe in some form of Christianity are divided into hundreds and thousands of competing sects and denominations; in fact today there exists more than 2,000 different "brands" of Christianity all of which preach a "different Jesus" which at the same time teach "various dogmas" that support their very unique expression of Christianity. This is totally absurd when considering *"the Faith once given to the Saints".* The definite article "the" tells us plainly that there is but "one" true Faith; at other places called the *"common faith"* referring to that shared between the "Jews and the non-Jews". If you are truthful you will have so say that your Christian expression of your "faith" has little in common with Jews and the "Jewish Faith"; that should not be! Very few Christians have ever heard that the true Christianity of history existed up and until the 2nd century in the synagogues of the world; there were no corner Church houses and will not be until after the time of Constantine. This earliest expression of Christianity as truly "Judeo-Christianity" and traces of it can be found to have existed up until the 5th century before being basically eradicated by the efforts of an emerging Roman anti-Semitic Orthodoxy bent upon destroying Judaism and the ancient Spiritual Wisdom and Metaphysical understanding of "the Christ" in mankind.

Today, the "Christian" world is in a malaise. It is confused and its moral system is impotent without the sure foundation of God's law. Secular forces are increasingly dictating the standards of conduct, whereas that used to be the prerogative of religious leaders. We behold the spectacle of sexual perverts taking over more and more key posts in government, in education and even in some of the mainline Churches! We behold the horrifying statistics about millions of unborn babies having their skulls crushed and being vacuumed out of their mothers' wombs! Let us not forget that these same people flock to our Christian Churches seeing no wrong in such actions; they have been deceived by a religion that has lost its "Jewishness"! Today, we behold a society that is truly coming apart at the seams; we behold a society that will soon be directly PUNISHED by the Great God if things don't change. Change comes trough "truth"!

Answer for yourself: Why has this happened to us?

Because our people have been deceived into believing in "another Gospel." I am referring to the Gospel of the "Romanized" Paul and not the Gospel taught by the "Jewish Christ". We will in later studies come to see that many times, in fact more often than not, this "Paul" in the New Testament is really a "Romanized Paul" created later by Rome along with abundant forged theological texts that were given his name. These are later woven into the earliest New Testament of the Gnostic Chrestians ("Christians" were an adaptation of the earliest Gnostic name for the "good Christ"). You need to know right now that another name by which Rome and its particular brand of Christianity was called is the "Forgery Mill". Buried under this falsified and "Romanized Paul" on the pages of our Bible, again given us by Rome, lies intermixed among Rome's forged texts the true Gnostic Paul whom we will meet later in our studies in later websites. With training and education into Gnosticism and the great ancient Egyptian Religion one comes to a point in his life to easily spot and discern the "Gnostic Paul" and his true teachings concerning "the Krst/Christ" in the New Testament apart from those later added and corrupted by Rome in their creation of a "Romanized Paul" which again is made to teach "another Gospel" other than that taught by the Jewish Christ. The bottom line in all of this is that once you see that there is a big difference between the true Gnostic Paul and the later "Romanized Paul" then you realize that instead of the Gospel taught and preached by the "Jewish Christ" through Biblical Judaism which was later only reiterated by the true "Gnostic Paul" we have been taught and fallen for "another Gospel" developed by Rome over the 2nd through the 5th century with their anti-Semitic Church Counsels. We failed to heed the warning of Matthew 7:

Matt 7:13-15 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is

the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (KJV)

Matt 7:24 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (KJV)

These "two Gospels" are in our Bibles today and they are not the same! Make no mistake about it; there are two competing and conflicting messages and "Gospels" in our New Testaments. "Impossible", you say? Some might say "No way, I never saw it". This just goes to the fact of diminished Spiritual awareness in our Christian nation today because of the famine of the true Word of God and Divine Truths not being preached in our country. A "replacement religion" is a sad substitute for Divine Truth. It has been said:

There is No Religion Higher than Truth (Helena Petrovna Blavatsky)

Regardless if you have seen it yet or not it is a fact; there are two opposing "ways of Salvation" laid out for the Souls mankind in our Bibles. We will see this shortly very clearly. The reader most likely has never seen this for himself; we at Bet Emet Ministries will help you see that the Gospel of this "Romanized Paul" is a contradiction of what Moses, the Prophets, the Gnostic Paul and the "Jewish Christ" both believed and taught. It is here we are introduced to the "literal" and "historical" problems that lies at the very heart of our Christian Bibles given us by Rome. Simply said, this Roman Bible, when interpreted "literally" and "historically" can be shown quite easily today to not be trustworthy to the true history of the time, the events and religious dogmas that existed in the times depicted within it. That is a bold claim you might think, but we, with God's help, can prove it beyond any doubt if you will only be diligent to study along with us. We will show you amazing things if you stick with such study for the end of the road is most glorious; in the end the Bible can be redeemed from tragic misunderstanding and misinterpretation; but this can never be done if one uses only the "literal" and "historical" hermeneutic espoused by Christianity today. Under it all we can find higher Spiritual Truths lifting the Souls of humanity far higher than any crude and debased "historical" and "literal" interpretation could accomplish. The only thing we need from you is time to read and digest what we show you. We ask only for a fair reading and time to think about the things we reveal to you. Thinking on your part is a prerequisite for obtaining Truth and discarding error. The stakes are high, because most Christians today have lost contact with the true God and His revealed way of life for the whole of humanity; in its place they have fallen into the trap of a "feel-good religion" cleverly crafted to assure one never "awakes from Spiritual slumber". The compounded tragedy of the matter is that most of the peoples that set in today's Churches are not even aware of this. Their failure to see and understand what I share does not change the facts as you shall hopefully come to see for yourself.

Now, for an "eye-opening" experience which the Churches have missed for over 1,800 years.

As "the Jewish Christ" said, ***"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'***

Please pay attention the this next verse and the Greek word used for "iniquity:"

And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.

Let me say it another way:

And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS'" (Matt. 7:21-23)!

The Greek word for iniquity is as follows:

BDB/Thayers # 458

458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f

AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- 1) the condition of without law
 - 1a) because ignorant of it
 - 1b) because of violating it
- 2) contempt and violation of law, iniquity, wickedness

Now let us look at the root word used above and watch closely at what we find:

BDB/Thayers # 459

459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj

AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- 1) destitute of (the Mosaic) law
 - **1a) of the Gentiles (DID YOU SEE THIS)!**
- 2) departing from the law, a violator of the law, lawless, wicked

Answer for yourself: Do you not see that "the Jewish Christ" is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law? How can that be when we are taught our whole lives that we are "not under the Law"? How can that be when we read in our New Testaments that "Christ is the end of the Law"? When was the last time your Pastor used a Greek Lexicon to find the original meaning of the English words of his Bible? Do you see what we are missing here by only reading the English of our Bibles? What else are we missing in the host of words in our Bibles; Bibles which were originally written in Hebrew and later translated into Greek? How far are we off the mark that God intended and don't know it?

Answer for yourself: Could it be that we are violators of the Mosaic Law? How does that relate to a "non-Jew" who was never given these Laws in the first place? Are you aware that within the Laws of Moses are the much earlier Laws of Noah which are 66 Laws given to all the "non-Jewish" races of the Earth and which can be traced back as far an ancient Sumer which is pre-ancient Egyptian?

Answer for yourself: Could it be that as typical Christians who live by this "Romanized Paul's" theology which states that we are "not under the Law" and that "Christ is the end of the Law" are ignorantly violating the Laws of God in areas such as worship, observance of Biblical Festivals, Tithing, etc.? Does the implications for what we have just seen end here with just the Biblical Festivals and Tithing or has it no end? How can we be confident that we are not violating these "Laws" of God that we saw were "hidden" under the English of Matthew 7 and the Sermon on the Mount? Is ignorance of the Law our excuse and will that hold up? Deuteronomy is full of "sins of ignorance" so that won't help! Should we rest easy knowing this since we have a Church's calendar and it has "religious holidays"? Have you ever stopped to think that the "non-Jews" observed the Biblical Festivals up until the 5th century or is that something again your Church forgot to tell you? Did God intended that His Biblical Festivals were to be given to the whole of humanity because

Metaphysically they represent the path of the Soul in its incarnation? Well, that's too deep for now but it only goes to show you how much we have missed with our current Gentile expression of Christianity that Rome fed to the world at the point of a sword for over 1, 800 years.

Answer for yourself: Could we be ignorantly violating the Laws of Tithing, for example, in spite of giving our Tithe to our Church who uses the money in ways contrary to how God commanded "the Tithe" was to be used and used ONLY as elaborated upon in the Hebrew Scriptures? That bears much thinking and repentance once you see the truth for yourself, but if I asked a Christian to summarize the Tithe as taught in the Hebrew Scriptures I would find not one who could give the right answer. That's because we never read the Hebrew Scriptures and the Old Testament in our Christian Churches; there is nothing more ludicrous like calling the Bible that Moses, the Prophets, Paul and Jesus used as "Old" when it was the standard for the known world for thousands and thousands of years.

Answer for yourself: If we are not to "add to" or "take away" from the Word of God, then if we look at the Laws of Tithing for example, then should we feel confident that our Church traditions have taught us to defy these Commandments of God as to how His Tithe is to be used and in what areas "only" it was to be used? Where does it say that our Churches are allowed to spend the Tithe in other ways than God commanded? Where is the "exception" that allows the Church to spend the Tithe on whatever it so desires? What about Deuteronomy 4 again which commands man to not "add to" or "take away" from what God said about how and where the Tithe is to be used? There is a principle here; these Sacred Texts are our test of Love for God and this is seen daily in our obedience or disobedience to what God has commanded of humanity.

Answer for yourself: Are you aware that such things as correct tithing, correct worship according to a "pattern", observance of Biblical Festivals, and Sabbaths are part of the Mosaic Law and were shared by both Jew and "non-Jew"? Well they were for almost 5 centuries! Again, our Christian experience is lacking in these areas and we should ask "Why don't we if that was the 'pattern' for 5 centuries"?

Answer for yourself: As impossible as it sounds to you, especially considering what your Church has taught you from its anti-Semitic replacement faith given the world by Rome during the 2nd through the 5th century, whether Catholic or Protestant, along with many other things which find their roots in this "Romanized Paul's theology", how can we say that "the Jewish Christ" and his sayings and teachings are wrong in this above verse and your Church and Church tradition is right? Can we be so blind as to believe that our Church tradition is a higher truth than the words of the "Jewish Christ" expressed through Judaism? We better not! But we never knew what lies behind the words of our Bible; we never stopped long enough to look up these words in a Greek Lexicon and Hebrew Lexicon (dictionary) and now having done so our comfort zone in our Christian Church just vanished and vaporized into thin air! We stand naked in defiance of what the Truth truly is which lies behind vague English words at best and study hardly ever entered into our minds as necessary in our Christian walk.

Answer for yourself: Who are you going to believe now? Who do we believe now, especially in light of historical verification that "non-Jews" like you and me who came to the God of Israel through "the Jewish Christ" were instructed in the observance of the Laws of God in the Hebrew Scriptures which include detailed Laws regarding the Biblical Sabbath, Biblical Feasts and Festivals, and righteous giving of the Tithe as commanded in the Jewish Bible up until the fifth century when it all changed? This is only the beginning when contrasting the dogmas of Judaism vs Christianity; it does not end here but is only the beginning of the unveiling of the deception to which we have fallen. There are 66 such Laws for the "non-Jew" given by the Creator in His covenant with the "non-Jew"; not to mention Isaiah 56 which invites the "non-Jewish" world to *"choose those other things that please God as well"* which are more Laws and Commandments which were originally given the Jewish world as well and which were extended to the "non-Jewish" world in order that these two peoples of God could become "One" in unity. Now, sharing and observing the Laws of God "together" the two branches in Joseph's hand "become one" and God has his "One people of God". Now we did it! Now we are waking up to Truth that we never knew before that shakes the very pulpits of our land.

Answer for yourself: In honest truth, does your Christian experience testify against you; that you have not

observed such Mosaic Laws and that you personally are in line to "fulfill" Matthew 7? Do you dare want to know just how far from Divine Truth our Christian experience has led us by only reading the English words of our Bible which are vague at best and in so doing failed to obtain and understand, let alone observe their correct meanings? Did not the "Jewish Christ" warn us to both "hear" and "do"? But ever more where is our true standing before God when considering the host of purposefully mistranslated, purposefully misquoted, and purposefully invented Scriptures grabbed out of thin air which can today easily be seen if one only compares the Hebrew Bible with the Christian Old Testament and its later misquotes in our New Testaments? One only has to begin a serious study of comparing the Hebrew Scriptures with the later Greek and English texts to see for himself such deceptions which up until now in one's life he was totally unaware that his Bible is unreliable and untrustworthy in many "key" theological places. How much further from Divine Truth have we fallen due to these textual forgeries that up to now you most likely never knew? It is time to learn the truth of the matter and let our lives reflect and be an example of Truth and not falsehoods?

Answer for yourself: The more you learn of this "higher Spiritual Truth" then what do you plan to do about it?

Answer for yourself: Christians may scoff at the idea of replacing God's laws with human ideas, yet is this not the very thing the Church has done with some of God's commandments like the ones mentioned above? Who gave permission for the Sabbath to be replaced by Sunday? Who said Passover could be replaced by Easter? Who said the Tithe which is commanded in detail to be given only certain ways and in certain areas of life be used for anything in the Church budget? Who has the authority to rescind what God has originally intended?

We have replaced the 24-hour, seventh-day Sabbath with an hour or two of Sunday morning worship; we have replaced the Biblical holy days with holidays of Rome's invention; we have replaced God's dietary guidelines with our own ideas about what we should eat, and we have replaced giving the Tithe to places where God does not allow nor has placed His name.

Answer for yourself: It is robbery of God to used the Tithes in our Churches in areas like the "general fund" or use the Lord's Tithe moneys in which any way the Pastor or Board of the Church desires? For your information the Tithe in the Bible is to go to ONLY three categories or receptacles:

- **1) the widows, orphans, sick, lame blind, etc., are to receive "all" of the Tithe 2 years out of 6**
- **2) you are to keep your Tithe 2 years out of 6 to celebrate the Lord's Biblical Festivals and help the poor to observe them with you, and**
- **3) again all of the Tithe 2 years out of 6 is to be given to the Levite or the "teacher" who teaches the truth of God's Word and not the by-laws of your particular denomination. Part of this Tithe was shared with the Levitical singers and "janitors" who cleaned up following Temple services (housekeeping).**

I dare say again that this is not your Christian experience. Why not? Has not God said it? Does that really settle it? It should. But again it does not and Church tradition or agendas reign supreme in our Churches while God's Word is conveniently not addressed or quoted in these areas.

Answer for yourself: Do you not realize that if your Church does not distribute the LORD's Tithe accurately then you are a party to "robbing God" and you have placed yourself and your family "under a curse"? No matter how many time you are reassured from the pulpit that by giving to the Church you are "not robbing God" if your Church misappropriates the funds into other areas not sanctioned by the Hebrew Scriptures then you are robbing God no matter how you try to rationalize it. That is why when on staff of a mega Church in Dallas when I had studied the Tithe out for myself in detail I confronted the Sr. Pastor and asked him point blank why all those early years when I had previously set in the pew that I was not taught correctly about the Tithe. I then informed him I could no longer Tithe to this Church where I am "on staff" because they did not obey the Law of God in this area and that my Tithe would be distributed personally into these areas as God had commanded. You see, I erred *"not knowing the Scriptures"* but that was changing in my life day by day as my studies advanced. Bet Emet Ministries is the fruit of such repentance.

Mainstream Christianity has criticized believers for keeping the seventh-day Sabbath, for celebrating the

Biblical holy days, for practicing the dietary laws, for placing their Tithe in other places than their local Church; all things that God has commanded in the Hebrew Scriptures. And mainstream Christianity often commands what God forbids: "Forget the Sabbath. Ignore the holy days and dietary laws, bring you Tithe to the storehouse for the Church is 'the storehouse'" (which it is not!). Dear ones, this is only the beginning of a deep theological iceberg.

EZEKIEL 33:6

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel says that if you see the sword coming (God's judgment) and fail to warn your brothers then their blood is on your hands. I have warned you and I was warned. The rest is up to you.

Our hope is to warn you and provoke you to repent in these areas of your "religious belief system" in order that your life become more pleasing to God. The problem began long ago with a man named Paul who was misrepresented to the whole world by Rome and in so doing Rome replaced the faith of "the Jewish Christ" with a faith and theology "about him", replaced the Torah with grace only, and who literally altered the Divine plan of salvation. Knowledge of the above is free to all; all you need do is look with an open mind and a serious heart toward the God whom you love and His Divine Truth in areas which our Churches has sadly failed us and our Souls.

It is with love and in the spirit of repentance I give these precious truths to you. May we all come to the unity of the faith that the original Church once had, and must have again.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A PERSONAL WORD FROM PASTOR CRAIG BEFORE BEGINNING THIS SERIOUS STUDY

As an ordained Pastor, as well as a follower of "the Jewish Christ", my years of in-depth study has convinced me that I, as well as multitudes of other Christians, have relied upon a document, the New Testament, for our faith and practice which is, unfortunately, less than reliable in hundreds of aspects when viewed "literally" and "historically". Most Christians are not aware of this fact. Such knowledge escapes the uninformed believer, but I assure you, if you will continue your study of the materials presented in this web site by Bet Emet Ministries, you will quickly come to see what the Jewish people have always known and why the Jewish scholars and people have not accepted the Christian Jesus which seems, on the surface, so simple to the New Testament believer. The problems of which I speak concern the unreliability and untrustworthiness of the New Testament for one's faith and practice when taken "literally" and "historically". Since most of the followers of "the Jewish Christ" are New Testament believers, and not Old Testament believers (that is one of the major problems; our unfamiliarity with the Bible Jesus would have used), their knowledge and comprehension of the Old Testament is severely lacking. This makes it all the more easy when reading the New Testament to overlook the hundreds and hundreds of purposeful misquotations from the true Hebrew Scriptures, the many purposeful mistranslations from the Hebrew Scriptures by the writers of the New Testament, and the hundreds of verses quoted out of context by the New Testament writers on purpose. This does not even address yet the multiple copying of ancient mystery religions and their "pagan Christ" in the characterization of the New Testament Jesus.

Most Christians are totally unfamiliar with Comparative Mythology and Comparative Religions. This is a study not for the faint-hearted Christian. Comparative Religion shows that the basic story of Jesus' one year ministry and the motif of a crucified savior already existed in numerous other religions prior to the alleged time of Jesus. We have it on no higher authority than that of Christianity's founding fathers themselves that the Christian religion was very much like other older religions currently extant. Other religions had their savior character, born of a miraculous nature, who performed miracles, cured the ill and sick people, and eventually died an untimely death, often by crucifixion. This should sound very familiar to our "literal" and "historical" story of Jesus preached by Christianity for the last 1,800 years. So close did Christianity resemble these other religions that the Christian fathers resorted to the ludicrous explanation that the Devil himself had created these other near identical religions prior to the alleged time of Jesus to deceive the masses so they would reject the true religion of Christianity as being just a copycat of these already existing religions. Religious scholar Charles François Dupuis (1798), in his The Origin Of All Religious Worship, states the obvious: *"There is not the slightest difficulty, without the intervention of the Devil, to perceive, that whenever two religions resemble each other so completely, the oldest must be the mother and the youngest the daughter."*

Justin Martyr (A.D. 100-165) was the first and most distinguished apologist for the Christian religion. His first apology, The First Apology Of Justin, argues that Christianity should be accepted as any other religion because it is so similar to other preexisting religions. By arguing thus Justin inadvertently admits:

- **Other religions and beliefs already existed which were quite similar to Christianity**

Christianity was hated to such an extent that he had to write an apology for it demanding that it be accepted.

Notice if you will what Justin Martyr says in Chapter 10: HEATHEN ANALOGIES TO CHRISTIAN DOCTRINE

And the Sibyl and Hystaspes said that there should be a dissolution by God of things corruptible. And the philosophers called Stoics teach that even God Himself shall be resolved into fire, and they say that the world is to be formed anew by this revolution; but we understand that God, the Creator of all things, is superior to the things that are to be changed. If, therefore, *on some points we teach the same things as the poets and philosophers whom you honour*, and on other points are fuller and more divine in our teaching, and if we alone afford proof of what we assert, why are we unjustly hated more than all others? For while we say that all things have been produced and arranged into a world by God, *we shall seem to utter the doctrine of Plato*; and while we say that there will be a burning up of all, we shall seem to utter the doctrine of the Stoics: and while we affirm that the souls of the wicked, being endowed with sensation even after death, are punished, and that those of the good being delivered from punishment spend a blessed existence, *we shall seem to say the same things as the poets and philosophers;* and while we maintain that men ought not to worship the works of their hands, we say the very things which have been said by the comic poet Menander, and other similar writers, for they have declared that the workman is greater than the work.

Notice again from Chapter 21: ANALOGIES TO THE HISTORY OF CHRIST

And when we say also that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, *we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter*. For you know how many sons your esteemed writers ascribed to Jupiter: Mercury, the interpreting word and teacher of all; AEsculapius, who, though he was a great physician, was struck by a thunderbolt, and so ascended to heaven; and Bacchus too, after he had been torn limb from limb; and Hercules, when he had committed himself to the flames to escape his toils; and the sons of Leda, and Dioscuri; and Perseus, son of Danae; and Bellerophon, who, though sprung from mortals, rose to heaven on the horse Pegasus. For what shall I say of Ariadne, and those who, like her, have been declared to be set among the stars? And what of the emperors who die among yourselves, whom you deem worthy of deification, and in whose behalf you produce some one who swears he has seen the burning Caesar rise to heaven from the funeral pyre? And what kind of deeds are recorded of each of these reputed sons of Jupiter, it is needless to tell to those who already know. This only shall be said, that they are written for the advantage and encouragement of youthful scholars; for all reckon it an honourable thing to imitate the gods. But far be such a thought concerning the gods from every well-conditioned soul, as to believe that Jupiter himself, the governor and creator of all things, was both a parricide and the son of a parricide, and that being overcome by the love of base and shameful pleasures, he came in to Ganymede and those many women whom he had violated and that his sons did like actions. But, as we said above, *wicked devils perpetrated these things.* And we have learned that those only are deified who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire.

Again direct your attention to Chapter 22: ANALOGIES TO THE SONSHIP OF CHRIST

Moreover, the Son of God called Jesus, even if only a man by ordinary generation, yet, on account of His wisdom, is worthy to be called the Son of God; for all writers call God the Father of men and gods. *And if we assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word of God. But if any one objects that He was crucified, in this also He is on a par with those reputed sons of Jupiter of yours, who suffered as we have now enumerated.* For their sufferings at death are recorded to have been not all alike, but diverse; so that not even by the peculiarity of His sufferings

does He seem to be inferior to them; but, on the contrary, as we promised in the preceding part of this discourse, we will now prove Him superior--or rather have already proved Him to be so--for the superior is revealed by His actions. And if we even affirm that He was born of a virgin, accept this in common with what you accept of Ferseus. And in that we say that He made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by AEsculapius.

Lastly let us look at chapter 66: OF THE EUCHARIST

And this food is called among us Eukaristia [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. *Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done.* For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn. These quotes can be verified if you seek them out in Justin's writings on the Internet or from his printed First Apology.

Answer for yourself: What should we have seen in the above quotes of Justin Martyr, the first Christian Apologist?

We just saw that this Second Century, highly touted Church Father, informs us that Christianity teaches the same things as the poets and philosophers whose works can be yet read today and in so doing the "doctrines of Christ" can be elucidated and found cited as far back as recorded time. Justin cites Plato, Menander, Sibyl, Hystaspes, and the Stoics as just some of the sources for "overlaps" with 2nd century Christianity and its teachings on "the Christ". Note especially that Justin acknowledges that the Christian Jesus is similar to the sons of Jupiter: Mercury; Æsculapius; Bacchus; Hercules; the sons of Leda, and Dioscuri; and Perseus, son of Danae; and Bellerophon. They have in common that they were all produced without sexual union. They all likewise suffered an untimely death and all ascended into heaven. Important to also note is that the Logos, or Word of God, an epithet of Jesus Christ, was also an epithet of Mercury.

Ironically if you read closely it is amazing that Justin Martyr explains that Christianity's unique and innumerable parallels to the ancient Wisdom Religions of the world is to believed to be the fruit of "wicked devils".

Answer for yourself: Could it be that Christianity "is" the same ancient Spiritual Wisdom, the same ancient Mysteries, the same Divine Spiritual Wisdom cherished by the ancients that has been badly "radically reinterpreted" through "literalism" and "historicization" by Rome that today it has lost its true meaning?

Let us look at another Church Father; the great Augustine.

***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity.* (Retractt. I, xiii, cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century, Elizabeth N.J.: Academy Press, 1949, p.3)**

Now, let us examine the great Church historian Eusebius, who in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered*

up prayers in the name of a crucified Savior to the Father and Creator of all things" **(Hist. Eccl. lib i. ch. iv).**

Now let us examine what the great early Church Father Tertullian who himself was an "ex-Pagan" and later the Bishop of Carthage. Notice his startling comment as he ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, ***"You say we worship the sun; so do you"*** **(Wheless, Forgery in Christianity, p. 147).**

Other scholars will tell you the same story as did these earliest of Roman Christian Church Fathers.

"Although surprising to us now, to writers of the first few centuries C.E. these similarities between the new Christian religion and the ancient Mysteries were extremely obvious. Pagan critics of Christianity, such as the satirist Celsus, complained that this recent religion was nothing more than a pale reflection of their own ancient teachings. Early 'Church Fathers,' such as Justin Martyr, Tertullian, and Irenaeus, were understandably disturbed and resorted to the desperate claim that these similarities were the result of diabolical mimicry. Using one of the most absurd arguments ever advanced, they accused the Devil of "plagiarism by anticipation," of deviously copying the true story of Jesus before it had actually happened in an attempt to mislead the gullible!" **(Timothy Freke & Peter Gandy, The Jesus Mysteries: Was the "Original Jesus" a Pagan God?, pg. 5 (1999).**

Now let us examine 3 quotes from Charles François Dupuis, The Origin of All Religious Worship, (1798) chapter IX, starting on page 214, titled, "An Explanation of the Fable, in which the Sun is worshipped under the name of Christ").

- **"It is chiefly in the religion of Mithras or the God Sun, worshipped under that name by the Magi, that we find mostly those features of analogy with the death and resurrection of Christ and with the mysteries of the Christians. Mithras, who was also born on the 25th December like Christ, died as he did; and he had his sepulchre, over which his disciples came to shed tears. During the night the priests carried his image to a tomb, expressly prepared for him; he was laid out on a litter, like the Phœnician Adonis. These funeral ceremonies, like those on good Friday, were accompanied with funeral dirges and the groans of his priests; after having spent some time with these expressions of feigned grief; after having lighted the sacred flambeau or their Paschal candle and anointed the image with Chrism or perfumes, one of them came forward and pronounced with the gravest mien these words: “Be of good cheer, sacred band of Initiates (“initiés,”) your God has risen from the dead; his pains and his sufferings shall be your salvation.”**
- **"[...]And it would really seem, in this instance, as if Firmicus, in his onset on the ancient religions, had set his heart on it, to collect all the traits of analogy, which their mysteries had with those of the Christians. He clings chiefly to the Mithraic Initiation, of which he draws a pretty uniform parallel with that of Christ, and to which it has so much resemblance, merely because it is one and the same sect. It is true, he explains all this conformity, which exists between these two religions, by asserting, as Tertullian and St. Justin did, that a long time before there were Christians in existence, the Devil had taken pleasure to have their future mysteries and ceremonies copied by his worshippers. This may be an excellent reason for certain Christians, such as there are plenty in our days, but an extremely paltry one for men of common sense. As far as we are concerned, we, who do not believe in the Devil, and who are not, like them, in his secrets, we shall simply observe, that the religion of Christ, founded like all the others on the worship of the Sun, has preserved the same dogmas, the same practices, the same mysteries or very nearly so; that everything has been in common; because the God was the same; that there were only the accessories, which could differ, but that the basis was absolutely the same."**
- **"The oldest apologists of the Christian religion agree, that the Mithraic religion had its sacraments, its baptism, its penitence, its Eucharist and its consecration by mystical words; that the catechumens of that religion had preparatory trials, more rigorous than those of the Christians; that the Initiates or the faithful marked their foreheads with a sacred sign; that they admitted also the dogma of the resurrection; that they were presented with the crown, which ornamented the forehead of the martyrs; that their**

sovereign Pontiff was not allowed to marry several times; that they had their virgins and their laws of continence; finally, that they had everything, which has since been practiced by the Christians. "Of course, Tertullian calls again the Devil to his assistance, in order to explain away so complete a resemblance. But as there is not the slightest difficulty, without the intervention of the Devil, to perceive, that whenever two religions resemble each other so completely, the oldest must be the mother and the youngest the daughter, we shall conclude, that since the worship of Mithras is infinitely older than that of Christ, and its ceremonies a great deal anterior to those of the Christians, that therefore the Christians are incontestably either sectarians or plagiarists of the religion of the Magi."

If you take a second to reflect upon this earliest of testimony of these Church Fathers regarding the "Jesus Story" in their day then you should see and understand enough to know that this remodeling of Jesus in the likeness of the ancient sungods and goddesses is most unlikely if this Jesus was a true "literal" and "historical" Jewish Rabbi!!!

This characterization of the Jewish Messiah as the personification of the Sun simply is not something that one finds characteristic of first century Biblical Judaism and their views upon their hoped for coming Messiah. What we fail to understand when reading "the personification of the Sun" is the deep Metaphysical and Mystical understandings that the ancients guarded and cherished about God, cosmos, man, nature, and incarnation. This is a study for a much later website. What we find upon more study is that the Rome needed to counter the popularity and influence of Biblical Judaism in the "non-Jewish" world. In so doing the devised a plan to take the ancient Mysteries and their personified Sungods and Goddesses along with the Jewish Messiah and synthesize them into one corporate being and representation which would have universal appeal to all "non-Jewish" humanity who were very familiar with the religious concept of a coming savior for the Souls of mankind. Rome, by "racially reinterpreting" the cherished ancient mysteries present their new "replacement religion" to the world as the "literal" and "historical" Jewish Messiah. Rome was very clever in their religious synthesis. Beginning by building off the authority and reputation of Judaism Rome created their version of the Jewish Messiah and backed it all up by purposefully misquoting and misinterpreting the Hebrew Scriptures and presenting this forgery to the non-Hebrew speaking world as God's Book, the Bible. Not only did Rome theologically corrupt and forge the Hebrew Scriptures but the same approach was applied to Marcion's New Testament (the first New Testament, the Gnostic New Testament). This first New Testament by Marcion was the Gnostic New Testament teaching only of the "indwelling and incarnating Christ" in every child of God which has been loved, adored, and cherished in the nation's ancient Mysteries since the beginning of time.

This "radical reinterpretation" of the ancient Mysteries and its "Christ/Sophia" was named Jesus, the equivalent of "Yeshua" which means "Jehovah is salvation". The only thing left for Rome to do was to mix the ancient Sacred Mysteries and their "Christs" with the concept of the "historical" Messiah of Judaism; but there was one rather large problem that only those who read Hebrew knew. The Hebrew Scriptures were not fulfilled by any Messiah, past or present in their day, and the Temple was destroyed and Israel scattered the world over. Only by the purposeful mistranslation and purposeful misquotation of the Hebrew Scriptures and pure Scriptural invention out of "theological air" was Rome able to "radically reinterpret" Judaism's belief and hope for a human Messiah in the lineage of King David (in reality Tuthmose III, the Hebrew Pharaoh of the 18th Dynasty of Egypt). This corruption of the Jewish Messiah, when grafted upon a "literalization" and "historicization" of the ancient Mystery Religions and their "Christs" produced the "literal" and "historical Jesus" of Rome's "Second" New Testament. In reality the New Testament we have today is Marcion's New Testament which was pure Spiritual allegory and Spiritual Myth teaching the Highest Divine Truths of the ancient Spiritual Wisdom Religions dealing with the incarnation of God as Divine Mind/Krst/Christ into "matter"; ie., humanity. You see the "Jesus Story" is to be your story, my story, every person's story because it is, when interpreted correctly with the "keys" necessary from the ancient Spiritual Wisdom, the story of the Descent of the Soul and its Christ into human form; Christ being the savior of the Soul, our True Being, by being the Bishop of our Souls while in material incarnation. Truly, Plato said it right: "Man is a god in an animal body"; even Justin knew this! Today as Christians we wait for a visit from "above" by the Christ when all the time the only visit we ever get is from "within" but this will never occur until man quits looking to the

stars and awaiting the coming of one so long overdue according to Christian Scriptures when interpreted "literally" and "historically". Something else is intended here other than a "literal" and "historical" understanding. Only when we study to the point to see the ludicrousness of attempting to interpret a book like our Bible today by a method of interpretation and hermeneutic never used by those who wrote these Sacred Scriptures in the first place, can we ever hope of redeeming our Bibles from nonsense and restoring them to the highest Spiritual knowledge and revelation ever given mankind. It is the great ancient Spiritual Mysteries that knew this; only with the aid of archeology in the last 200 years have the "rocks been crying out" the truth about "the Christ"! Have you heard them and the scholars who are dispelling religious darkness and fear with the glorious light of God's truth?

The agenda of such literary deceptions by the New Testament writers and those who put the New Testament canon together and promulgated a select and highly erroneous method for their interpretation ("literal" and "historical") let alone altered the Sacred Scriptures of both the Hebrews and Gnostics over hundreds and hundreds of years, escapes the masses who are unfamiliar with the history of the Gentile Christian Church along with their unfamiliarity with the only Bible a Jew in the Jerusalem Church ever knew; the Jewish Scriptures which are unfortunately called the "Old" as they are in the Christian Old Testament today.

As Christians and sincere individuals who, seeking to know and do the will of the Almighty, come to such knowledge concerning the tampering of the New Testament and the anti-Semitic agenda of its writers, you are quickly confronted with the most significant question you'll every have to answer in this life: "Is the New Testament really the Word of God"? The answer to that can be a resounding "Yes" but at the same time it can be a resounding "No"; it all depends on how your approach and interpret it. That is why we will in this website investigate many Christian dogmas under the light of critical study to be ceratin our understanding of them is build upon firm ground and not sinking sand. I as well as you, most likely since childhood, have been assured by our spiritual leaders that the answer is "Yes" to the above question, but as I said it all depends upon the interpretation of them.

Answer for yourself: Does it stand to reason that if the ancients wrote these same Sacred Scriptures never intending a "literal" or "historical" understanding of them be held by the readers and hearers, then how accurate is our understanding of them if we approach them "literally" and "historically"? Perhaps you have even had some emotional experiences which seem to validate your leaders' assurances while in church. I did. Don't mistake the love of God for His children as an approval for one's ignorance for the Sacred Texts he reads and his disobedience from such an erroneous understanding. As you know, though, true faith is based neither upon trust in men (Ps, 146:3), nor even upon occurrences of the supernatural (Deut. 13); nor can we trust our emotions as a barometer for truth.

"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use."---Galileo Galilei

Without your personal knowledge about such purposeful Hebraic Scriptural misquotations, mistranslations, and verses taken and used out of context as contained in the New Testament, let alone the "radical reinterpretation" of the ancient Divine Wisdom and ancient Mysteries in the recharacterization of "the Christ within", you cannot make a fair and intelligent evaluation to such a premise put forth in this website; you can only make an emotional one. You might be sincere, but at the same time sincerely wrong and never know it until you die. Bet Emet Ministries makes available to you in this site valuable data, research, and information about such matters; offered in an attempt to help you find the truth about these issues in hopes such knowledge will allow you to make necessary changes in your beliefs and Spiritual walk; thus assuring a life more pleasing to God. We ask that you complete these studies in a spirit of earnestness and prayer, asking God to reveal to you His truth in the quietness of your own heart. As you do so, remember that you are a member of a kingdom of priests and a holy nation (Ex.19:6), described in the Scriptures as the "apple of God's eye" (Zech.2:8) and participants in an "everlasting covenant" (Gen. 17:7). As such, rest assured that God will indeed heed your request as you sincerely seek to discover His Divine Truth; a Truth that was suppressed for over 1,800 years but now in our day again seeing the light of day for all those who have "ears to hear" and "eyes to see".

PLEASE DON'T MISUNDERSTAND OUR MOTIVES FOR SHARING THESE TRUTHS WITH YOU. WE SEEK ONLY THE TRUTH

Occasionally we at Bet Emet are not understood when being critical of much of what the New Testament says and how it is taught today. We are not trying to say "Gentile Christianity" is wrong, but rather trying to get to the truth concerning Jesus and "the faith once given the saints" after centuries of repression of such truths along with alterations in supposedly "infallible" documents we inherited as the "New Testament". The result of our study and research dictates that we be truthful to what we have found in our research because God is watching. God desires we have faith in the truth and not in error. We understand such misunderstandings by some of our readers because most of our readers have not had the opportunity to read and study to the level we have over the last 20 years where we discovered much that forced us to bow our knee to new and higher Divine Truth and repent and make changes in our "religious belief system" in order that our lives be more pleasing to God. Simply we found, based upon our studies, that much of the New Testament, especially in "key" doctrinal positions, was a replacement of the actual beliefs that were held by the vast majority of Rabbis like the Jesus of the New Testament in the first century.

There is no way you can be a follower of Jesus and contradict what he both believed and practiced as his faith; no matter what the later "Romanized Paul" and the New Testament which again Rome provided to us has to say. The sad fact is alarming: there is no way you can practice contemporary Christianity and be a true follower of Jesus. A cursory reading of the New Testament does not always provide such an understanding, for most read it as if it is "inspired, infallible, and inerrant", and because of their unfamiliarity with the Old Testament, never spot such textual problems contained within it as I have delineated above. Most never question anything about the New Testament. Such I found is not wise, and you will be amazed once you see it for yourself. Nothing could be farther from the truth than the "infallibility and inerrancy" of the New Testament, and this fact will become evident upon initial serious study of the New Testament. Understand such a false trust and belief in the New Testament by most Christians today is not based upon the reader's personal and individual study of the New Testament, but rather upon the hearsay he has picked up by listening to others express such trust in the New Testament through preaching Sunday after Sunday. This amounts to basically "brainwashing" because what you so often hear is "not the truth". There should be less preaching and more teaching; then this problem would no longer exist to the degree that it does today. The sad fact of the matter is that those who say such things have never done their homework to the depth necessary to see the problems inherent in accepting the New Testament as authoritative for faith and practice. What they miss is that in many ways the New Testament is a repudiation of what a righteous Jew like our example in Jesus would have both believed and lived. The New Testament was never meant to be a replacement book for the Jewish Scriptures, the Tanakh and Torah, but sadly has become that today for the vast majority of non-Jewish believers in God as Christians. This is our sad legacy from the anti-Semitic Gentile Church of the earliest centuries of the Jesus Movement within Biblical Judaism.

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the Biblical texts, the study of comparative religions, as well as Gnosticism, Egyptian Religion, the ancient Divine Wisdom, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.

Doctrine, when found in the New Testament, to be true must conform to the Word of God; the true Hebrew Scriptures and not the Christian version of them once corrupted.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Thus if we find religious dogmas and doctrines in the New Testament which contradict the Hebrew Scriptures then according to Isaiah such doctrines are to be understood as fables and lies. To fail to acknowledge such contradictions when shown them means that you stand in opposition to the Prophets and that you contradict not only Isaiah the Prophet who is quoted above, but Moses, as well as the "Jewish Christ" exampled for us in the person of Jesus.

Answer for yourself: Can we trust the early anti-Semitic Gentile Catholics to have been led into all truth by the Holy Spirit (just look at their doctrines and you know God did not give them such lies), and should we trust these same people and their collection of writings called the New Testament Canon when their writings, in many places, contradict Moses and Jesus? Well, we will have to see once we begin to look seriously as the faults within it.

We at Bet Emet Ministries cannot, and we offer no man apologies for what we teach. Just understand that when you read the New Testament, with all its additions, purposeful misquotes and mistranslations of the Hebrew Scriptures, changes, additions, deletions and various doctrinal creationism over the early centuries of the Gentile Church, that the doctrines behind the men who did this are yet expressed in Roman Catholicism and many as well in Protestantism today!!! My friends, I hope to stimulate your interest and study as a "thinking believer" in hopes that you begin to give serious attention to studying the document you have trusted your whole life as "infallible, inerrant, and inspired"; the New Testament. We must realize that one's behavior and conduct before God or one's fellow man is determined by what he believes. If we have a forged document, and we do, then our conduct, behavior, and beliefs are often wrong and much of what we do is considered "sin" by God and we never know it. That can change however and Bet Emet Ministries hopes to help you in this regard if you so desire.

Answer for yourself: What will you do when you discover that much of what you have been taught from the New Testament, which has influenced your conduct and behavior, is in error and opposed by Moses and the teachings of the "Jewish Christ"; and in reality has even led you into sin because of your ignorance of the Old Testament and what it teaches?

Answer for yourself: What of other errors in the New Testament which can be shown to be false teachings created by the non-Jewish Gentile Church which have caused you to depart from what the "Jewish Christ" would have you do; thus having a conduct, belief, or attitude contrary to what God originally desired you have? What will you do after having allowed yourself to be shown that many cherished doctrines of the Christian faith are in reality sin when compared with the Jewish Scriptures and the faith practiced by a Jew like Jesus? "I hope you said repent".

I hope you would and this web page is dedicated to the defense of God and enlightenment of His people.

HOW IT WAS DONE….A BRIEF SYNOPSIS OF HOW OUR BIBLES WERE FORGED

The New Testament writers are guilty of mishandling and abuse of the Jewish Scripture in order to create a new religion which opposes the faith of Jesus. Let me give you the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended and what the earliest church both believed and practiced.

- **Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings in the New Testament which, at best, are forced.**
- **Preceding many of the prophetic verses which are misquoted, mistranslated, and taken out of**

context in the New Testament is the assertion, "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament. Such is not the case the the vast majority of cases!

- Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts. Such is not the case! You will come to see this when we study them.
- The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation. These abound in the New Testament and are overlooked by the vast majority of Christians today due to their unfamiliarity with the Old Testament.
- Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.
- Sometimes sayings of different writers, living in different places, and in different centuries are run together in such a way to destroy the intended meanings of the original writers.
- Often two or more of these methods are used in a single quotation.

SO..... DOES KNOWING THIS MATTER TO YOU?

Besides the quest for truth and an obedient life before God, there are numerous verses contained within the New Testament, which in and of themselves are not anti-Semitic but are used to substantiate certain beliefs held by the early Gentile Church which have anti-Jewish implications. Carried out to the end-result these verses influence one's beliefs and conduct. We beg of you: Don't throw away the opportunity God has placed before you to study His Word in such a way whereby you can see the discrepancies for yourself. What you do then is up to you, but you need to see them in order to make an intelligent decision. Remember God has instructed us to *"Be holy, for He is holy."* Let that be the impetus for your quest for God and His Truth. It has been mine. Shalom.

Are you ready for the most important study of your life?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PASTOR CRAIG'S PERSONAL TESTIMONY & AND SEARCH FOR THE TRUTH BEHIND OUR CHRISTIAN BIBLE

In common, I believe, with the majority of Christians, that as a young person I accepted the Bible as the inspired word of God, a direct message from Deity to humanity. Such a belief is easy; I was taught this from the pulpit having never studied the dogma for "inerrancy" and "infallibility" for myself. Besides, at that time of my life I had never really studied nor read closely my Bible. I just went to church like most of you; but that was a long time ago. Later, having attended Seminary where my eyes really "opened" toward the Bible, a more critical approach to the Scriptures revealed incredibilities and impossibilities, which both confounded, dismayed, overwhelmed, shocked and repelled me. Needless to say I graduated Seminary with my Master's of Divinity degree with more questions than one could count. On my last day on the Seminary campus I made God a promise. Seeing for myself that my "faith" did not "add up" and it was "full of holes" I asked God to help me find out why and what was truly in the "mind of Christ". That was almost 20 years ago and by God's grace and my dedication I have endeavored to find the answers to fill the "holes in my faith". I am thankful and proud to say having asked God for "bread" He gave me no "stone".

I have found the answers and have made sense of a Christian faith build upon a supposed "literal" and "historical" crucified Messiah that troubled even the early Church Fathers like Tertullian. Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: *"I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible"* (Taylor, Diegesis, p. 326). This early Church Father Tertullian (160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, *"You say we worship the sun; so do you"* (Wheless, Forgery in Christianity, p. 147).

Answer for yourself: What has a supposed "literal" and "historical" Jesus Christ to do with such announcements as these of Tertullian, a highly esteemed early Church Father, when likening the Christian faith to the "worship of the Sun"?

Just a "tidbid" of knowledge if I may. Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

A few more quotes will be sufficient to prepare the "truth-seeker" for our following studies that will help us uncover what really lies behind our "Jesus Story".

Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that *"Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion"* (Taylor, Diegesis, p. 329).

Eusebius, 260-341 C.E. says that *"the names of Jesus and Christ were both known and honored by the ancients"* (Hist. Eccl. lib. i. ch. iv). Again, Eusebius, the great champion of Christianity, admits in his book: *"that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"* (Hist. Eccl. lib. 2, ch. v.).

As if that is not enough enter Augustine (354-430 A.D.) who is quoted as agreeing with Eusebius by saying:

***"That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name"* (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).**

The problem here is contained in the words *"came in the flesh"* as concerning the "Christ's incarnation". The ancient Spiritual Wisdom teaches this "coming of Krst/Karest/Christ" without a doubt; it is everywhere in their myths concerning the nation's Sungods and Goddesses but the interpretation of this "coming of Christ in the flesh" is where the "key" to interpretation lies that divides the ancient Spiritual Wisdom from the later Roman "reinterpretation" of this same "coming of Christ" as I would find in my studies. This "coming of Christ" as taught in the ancient Spiritual Wisdom is the same one which was taught by the Gnostic Paul and not the later "literalistic" Roman Christianity who confined the "incarnation of the Christ" to but one person instead of the whole of humanity as the ancient Spiritual Wisdom had taught for over 10,000 years. Paul taught it correctly:

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

1 Cor 3:16 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (KJV)

This is the ancient Spiritual Wisdom being repeated by the Gnostic Paul which contradicts 180 degrees the later Roman "reinterpretation" of this same Divine Spiritual Wisdom of the ancient nations as far back as ancient Egypt. Finding myself unable either to ignore these problems and contradictions in Seminary which became for me roadblocks to belief I was faced either to adopt a tolerant and uncritical acceptance of the Holy Bible but common sense and the knowledge that God knew what I was thinking that what I was being taught by Christianity could not be true I could not walk away from such Scriptural contradictions. I had to find the reason for why my Bible did not make sense and contradicted itself so often in these critical areas.

Two alternatives presented themselves. One was to discard entirely the orthodox concept of the Bible as an error-free and infallible source of spiritual wisdom and moral counsel, and the other was to undertake a detailed study of the whole text. If you are a reader of Bet Emet Ministries then you can see that this latter course of comprehensive study was the path I chose. Over 18 years of continued study one thing continually was

impressed upon me; namely, that I was constantly discovering that many of the difficulties in the Bible and its interpretation arose from a "literal reading" of these Sacred Scriptures which miraculously disappeared if such problem passages of the Bible were regarded as allegorical.

In my studies in Gnosticism and ancient Egyptian Religion as well as the Mystery Religions of the world which contained uncanny "parallels" to my "Jesus Story" I discovered that many learned scholars affirmed that some of the authors of world Scriptures deliberately concealed beneath cleverly constructed veils of allegory and symbol profound Divine Truths which they had discovered by direct research. This veiling was forced upon them because such knowledge would inevitably give very great Spiritual, intellectual, psychical and supernormal physical powers to those who possessed such knowledge of God, the Krst/Karest/Christ and the Soul. One only has to read somewhat in-depth of ancient Egypt to see such power of mind and Spirit that that the ancients possessed which humanity of today has lost. Since these powers were, and still are, subject to grave misuse such as the abundant historical testimony to the evils of religious priestcrafts and the mental domination of mankind by them, it became necessary to do all that was possible to make available such Spiritual Wisdom and Knowledge for which the authors possessed ("gnosis") to only the trustworthy and to conceal the same Spiritual Wisdom and Knowledge from the profane. For this purpose the ancient authors of Sacred Scriptures invented a special category of literature which differs from ordinary writing in that, with some historical fact as well as pseudo-historical accounts as a foundation, the Sacred Scriptures of the nations were crafted largely composed around such historical basis with Spiritual allegories, symbols and certain key words, the whole of which constituted a cipher by means of which the Ageless Wisdom, theoretical and practical, was with reasonable safeguards made available to humankind. Such, I learned, were the origin, the nature and the purpose of the sacred language found in common with the world Sacred Books of the world like the Egyptian Book of the Dead as well as Bhagavad Gita as well as others including the Hebrew Scriptures.

On making the discovery that parts of the Bible are meant to be understood only allegorically, in that way agreeing with the ancient Divine Sacred Wisdom and Spiritual Knowledge, I began to apply the various keys that I also found in ancient and modern literature to many of the books of the Bible. The rewards were breath-taking. Before my eyes many textual difficulties were resolved and the gaining of such a hidden Spiritual philosophy of life, both Spiritual, intellectual and preeminently practical have been so immeasurably rich that I, as a Pastor in a church which did not teach such truths, felt moved to resign share them with other "truth-seekers" via the Internet.

This website is at first largely devoted to a general consideration of the sacred language itself in the world's Sacred Scriptures along with the presentation of certain classic keys of interpretation, with some of the results of their application to scriptural stories, including especially the life of Christ. I realize the awesome responsibility that I have been given and have approached this task with all caution, taking care to neither to overstress a possible symbolic significance, nor to read into a narrative more than is inherent within it or was presumably present in the minds of the authors. As faithful as possible I share the truths gleaned from such personal study of the ancient Spiritual Wisdom over these last 18 years. I lay before the interested reader for the first time the ancient hidden "keys" to interpreting not only our Christian Bibles but the many Spiritual mythologies of the ancients which are the foundations for our many of our later Bible stories and events which are centered in the Descent of the Soul into "matter" along with the role of the "crucified Krst/Karest/Christ" who likewise is "crucified on the cross of matter".

If I have learned one thing it is this: There is no higher Religion than Truth! The Neoplatonists of the early centuries of the Christian era, notably Ammonius Saccus and his disciples, coined the word "Theosophia", meaning "Divine Wisdom." For them, Theosophy connoted the totality of the revealed wisdom and discovered knowledge allotted to humanity throughout the ages. As far back as you want to look you see the same "Divine Pattern" being reproduced over and over again from nation to nation; only when we get to Rome in the 2nd through the 5th centuries do we find the wholesale slaughter of Divine Truth.

Thus studying the Bible, I have found that many of the difficulties and discrepancies which had until now proved so perplexing no longer exist. May those who are are similarly perplexed and similarly seeking find in these articles in this website solutions of the Bible's textual problems and the restoration of the original truth of

the Christian faith which was as attested by our Church fathers known by the ancients in the origin of mankind.

Now, before one begins such an ambitious study into recovering the "keys" in order to properly interpret the Christian Bible there are some things that he needs to know before rushing into such a study. So, a short summary of what I believe will be helpful to the beginning student in such areas of study is presented next.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



COMING TO THE CORRECT INTERPRETATION OF THE "JESUS STORY"

In this website we will look intently at the ancient Spiritual Wisdom of mankind and their unique parallels with current traditional Christian theology in the New Testament and especially the parallel "symbolisms" common to both and compare the different interpretations of them; interpretations as first held by the ancients as far back as ancient Egypt and other subsequent nations and later Roman Christianity and in so doing we will take note of Rome's "radical reinterpretation" of this same ancient Spiritual Wisdom and symbolism which had previously maintained a hermeneutic consistency up and until the rise of Roman Orthodoxy in the 2nd through the 5th century. If you are like me once recognizing this tragic alteration of Spiritual Truth over the last two thousand years at the hands of Rome you will want answers as to why this ancient Spiritual Truth as recognized by the ancient Spiritual Masters for thousands of years which had maintained an integrity of common interpretation and understanding among the ancients since the beginning of recorded history was so radically altered and reinterpreted by Rome and their "literalistic" and "solitary historical" interpretation of the Divine ancient Spiritual Allegories concerning God, His Krst/Karest/Christ and Soul.

In such a study we will compare, in this website as well as others by Bet Emet Ministries, religious dogma after religious dogma, as understood first by the ancient Spiritual Wisdom and their "common interpretation" for thousands of years in their Sacred Books as found from nation to nation and the later "reinterpretation" of them by Rome as presented in Rome's Bible and New Testament as it now stands in the traditional Christianity of today; both Catholic and Protestant. Such a comprehensive study will prove to the reader beyond any doubt that many, way to many of these ancient Spiritual Truths and Divine Revelations concerning God, His Krst/Karest/Christ and the Soul of mankind and his incarnational purpose have tragically been purposefully misinterpreted, misconceived, misconstrued, and mistaken as well as purposefully taught incorrectly to humanity for selfish motives over the last 1,800 years. That is rather a bold claim on my part; one I would not make if the evidence supporting such an strong accusation was wanting but let me assure you that that is not the case because in our day and age of information such a claim can be substantiated beyond any serious doubt. In such a comparison of the ancient Spiritual Wisdom with current Christian teachings we will come to see that many of the difficulties arising from a "literal reading" of our Bibles disappear if portions of our Bible and the Spiritual Wisdom contained within them, Spiritual teachings which parallels the ancient Spiritual Wisdom, are regarded as "allegorical" instead of "literal" as we have been so taught.

This tragic "radical reinterpretation" of the ancient Divine Spiritual Truths of mankind began in the 2nd century with Rome and continues in our Christian Churches today. We will compare the various Spiritual dogmas of the ancient Spiritual Wisdom with Rome's later "reinterpretation" of them over the 2nd through the 5th century; many "reinterpretations" of which have sadly made their way into our current Bibles today. In so doing we will see an unbroken transmission and integrity of these ancient Spiritual Truths and a "Divine Pattern" existing from the beginning of time, from nation to nation up lasting up until the 2nd century when Rome will set out and "radically reinterpret" them whole of these ancient Spiritual teachings and Sacred Science and destroy almost all evidence to the proper interpretation of these Divine Truths throughout the known world by burning countless numbers of the world's libraries to the ground. They literally tried to wipe off the face of the planet the truth that every person is an "evolving Divine Mind" and "Christ". We will see

that this "Divine Pattern" of "Divine Truth", having existed as early as ancient Egypt, was handed down subsequently to mankind in a cherished manner thereby retaining its integrity and cohesiveness of interpretation for well over 10,000 years before Rome will later alter it almost beyond recognition. In both the Lesser and Greater Mysteries, these truths were taught as well as guarded from those who could not be trusted with such information that has the ability to empower man to rise above this animal nature and live like a "god" .

Ps 82:6 6 I have said, Ye are gods; and all of you are children of the most High. (KJV)

John 10:34-38 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. (KJV)

Few people today have awakened to the hidden meaning behind such verses that was reiterated by Paul.

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead (notice they were yet alive in the here and now), and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as (KJV)

1 Cor 2:7 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (KJV)

Eph 3:3-5 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (KJV)

Eph 6:19 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, (KJV) Col 1:26 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: (KJV)

In this current study we will see conclusively how the "terminology" and "symbolism" in these most ancient and original Divine Wisdom has been changed, altered, and been "interpreted anew" later by Rome and this loss of Divine Truth and "replacement religion" as it presently exists in our Bibles is being taught in our Christian Churches in a corrupted manner. This ancient "mystery" to which both "the Christ" and Paul refer above remains almost unknown to almost all but those who have done such deeper studies to discover this tragic event of the loss of man's Divinity over these last two thousand years for themselves because of Rome.

In such a study we will see conclusively that there exists a"Divine Pattern" that is followed and reproduced in almost every nation of the ancient world for over 10,000 years that describes the "Descent of the Soul" and the "Descent of the Deific Mind of God" (the Krst/Karest/Christ) into "matter". We will see that this"Divine Pattern" was expressed through the personification of the incarnation and "fall of this Divine God", this Uncreated Intelligent Eternal Living Energy" of the cosmos, into all manifestations of "matter" of the cosmos. We see see clearly that this personification of the "fall" of the Divine into "matter" was symbolized, typified, and personified by the various "nations" in their myths of their Sungods and Goddesses of whom most were always "crucified" on a "cross" in this "fall" of Divinity into material existence. We will see that there exists a "crossing" and "impregnation" in this cosmos of "Living Energies" into the "womb of



matter" that generates a higher "life form" throughout the whole of existence and the cosmos which many scholars term today the Nous or the principle of the Cosmic Mind or Logos. We will come to see that this "crucifixion on the cross of matter" is both "celestial" and "terrestrial". This will be become abundantly plain to you as our studies advance and you will see what really lies behind our "Jesus Story" and the "crucifixion of the Krst/Karest/Christ" and this "Deific Mind of God" in "matter"; which is in reality in "YOU"! The story of the "incarnation" of God is your story; it refers to "your incarnation" and "hope of glory" that you will rise above your flesh and animal nature and discover the god within. He is called "the Krst/Christ" or "Divine Mind" in you and every other child who has been born and taken breath. This is the "secret" of the Mysteries of which both the Mind of Krst/Christ, in both Judaism and the ancient Egyptian religion taught, as well as Christ and the early Christian mystics and Gnostics.

I have chosen to divide this website into sections; first a general introduction or sorts revealing little known facts and knowledge about the Bible we cherish and secondly a more detailed presentation of the facts substantiating my charge of "radical reinterpretation" of the Divine Spiritual Wisdom of the ancients by Rome. Only only has to do some parallel study in such areas of manuscript evidences, comparison of Hebrew Scriptures with their later alteration in both the Greek and later English Old and New Testaments, the study of Comparative Religions to find the other twenty or so similar "Jesus Stories" dating back as far a mankind, the study of gnosticism and hermeticism, the study of astronomy and its relationship to religious dogmas and myths, the Essenes and their synthesis of the human Jewish messiah and the perfect Adam Kadmon of celestial astrology and astronomy, the ancient Egyptian religions which has given mankind the "pattern" for the evolution of the Soul and the "Krst/Christ" within, to see that a "literal" and "historical" and solitary incarnation of "the Krst/Christ" is a total denial of God's greatest truth shared with mankind; namely, that in man God "lives, and moves, evolves, and has His being". Unless one comes to the hidden truths that lies behind his "Jesus Story" then he never will be able to "do greater things" than this Jesus of which we read because he will live and die never knowing his "True Higher Self" awaiting resurrection from the deadness of "matter". This is the true resurrection of which we read and anticipate that has been moved today beyond the death of the physical body by Rome. This was never the belief of ancient Egypt nor the early Christian Gnostics.

After the general introduction of this website I will introduce the more detailed presentation of facts and evidence by reproducing in the first part of this website previous materials from our earlier Websites which is a necessary foundation for current study which involves the investigation of the "same Krst/Karest/Christ story" as retold in our Christian Bible as a supposed "historical reality" that occurred in the first century C.E. We will see that such a depiction of a solitary "literal" and "historical" existence of but one "Krst/Christ" to the exclusion of humanity is unmerited and unfounded based upon the evidence forthcoming; but at the same time we will see that ancient Egypt history records where the Son of God, the Egyptian messiah (small "m")/Pharaoh was actually "crucified on the eve of the Passover" in the 18th Dynasty of Egypt at the foot of Mt. Sinai. This the only reference to a historical crucifixion of a Messiah (half Hebrew, half Egyptian) that can be found and verified historically in all the annals of history; the only one we have ever found historically verifiable. Outside this misunderstanding of crucifixion as presented by Rome in its one book there is no historical record or reference for a historical crucifixion of a Jesus in the first century or the time frame given for his life. The confusion that surrounds the death of the Egyptian Messiah by the Hebrew followers of Moses is later confused with the Metaphysical reality of the "crucifixion of God in matter" and such confusion of events contributes to Rome's characterization of their "historical Jesus Story". and the crucifixion of Jesus. We have to thank Constantine for the name "Jesus Christ" in the first place as he is responsible for the blending of the names of gods and out comes "Jesus Christ". I don't wish to belabor the point but it is high time the truth be told so here it is.

Constantine's intention at Nicaea was to create an entirely new god for his empire who would unite all religious

factions under one deity. Constantine desired a synthesis of sorts that could please everyone. Presbyters were asked to debate and decide who their new god would be. What one finds amazing when investigating Nicaea is that vital elements of the Nicaea proceedings are "strangely absent from the canons" (*Catholic Encyclopedia*, Herbermann ed., vol. iii, p. 160). This quote means that the proceedings at Nicea have been expunged and censored to the public. Nicea was called for one reason only; that being the gathering of divergent religious cults to debate and decide upon a unified religious belief system for the Roman empire that could bring all peoples together under the common belief in only one god (Dr. Richard Watson, An Apology for Christianity, 1776, 1796 reprint). The list of gods represented by the Bishops of Nicea seemed endless and unity seemed illusory. A great number of Eastern and Western gods and goddesses like Jove, Rhets, Mithra, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Atys, Krishna, Indra, Durga, Neptune, Vulcan, Kriste, Agani, Croesus, Pelides, Huit, Hermes, Hesus, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Minos, Gitchens, Maximo, Hecla and Phernes were for the choosing (God's Book of Eskra, anon., xlvii, paragraph 36). Up and until the First Council Of Nicea, the Roman religion accepted by the aristocracy worshipped primarily two Greek gods Apollo and Zeus. The common people, however, looked to Caesar as their god who was deified by the Roman Senate after his death and venerated as "the Divine Julius" and "Savior". Caesar was called "God made manifest" and "Universal Savior of human life" and his son and successor Augustus was called the "ancestral God and Savior of the whole human race" (Homer Smith, Man and His Gods, Little, Brown, and Co., Boston, 1952).

Constantine intended to create a completely new god for his empire who would unite all religious factions under one deity. Having asked the Bishops and presbyters to debate the issue and decide upon one god among hundreds Constantine had hoped they they could reach a religious consensus. History shows us that they could not and one year and five months later no consensus was yet to be found (God's Book of Eskra, Prof. S. L. MacGuire translation, Salisbury, 1922, chapter xlvii, paragraphs 36, 41). Constantine was furious upon his return to Nicea to find little if any unity as he had hoped regarding this religious schism in his empire. The best that the Bishops had done was to limit their choices down to five gods: Caeasr, Krishna, Mithra, Horus, and Zeus (Eusebius, Historic Ecclesiastica, c. 325). Constantine, in charge of the Nicea proceedings, decided that he would choose this new god for everyone and enforce his choice upon all mankind in his empire. To appease the British Constantine chose the name of the great Druid god, Hesus as well as the Eastern Savior-god Krishna.

Now get ready for a shock. The Latin word for pig is written "sus"! "Je-sus" is pronounced "Gee-sooce" and this is from the Latin word/name "Ie-sus" which is pronounced "Ee-sooce". Now please don't get mad at me but amazingly, the suffix "sus" is the same as the Latin word for "pig". Added to this there was a Celtic demon god by the name "Esus" pronounced "Ee-sooce" also known as "Hesus" which is pronounced "He" or "Hey - sooce". Now, this god Hesus was worshiped by the ancient Druids (Dictionary of Pagan Religions, p. 117, 152). This "Esus" was found on a relief (the projection of a figure or part from the ground or plane on which it is formed, as in sculpture or similar work) that is on an alter of Zeus that was found in Paris in the Roman Catholic Cathedral of Notre Dame (*Encyclopedia Britannica Macopedia*, p. 575). On this relief you can see that on the chest of "Esus" is a Cross. Now, on a much higher note, there exists an Egyptian connection whereby Hesus was previously known as the Egyptian god Hu! In the heavens and cosmos this God is known to have "breathed out" and "breathed in" all that would later become life, along with its destruction/death, and rebirth. Egypt likened the creative acts of Amen or God as if he expelled his his first breath as "Hhhhhhooooooo". This is the breath of God who, as we received it, breathed life into matter. We see it so clearly in the Adam story which is at best an allegory. As the first Word of God is pronounced it sounds like the harmonics of a cosmic breeze. As a second breath is expelled Hhhhhhooooooo which becomes the sounds and name of the Ancient Egyptian god Hu. The bottom line is that Hu means an "Authoritative Utterance: Word of God: Word of Creation". This is the "Word" of God of which we also read. Clearly "Hhhhhhooooo" or "Hu" is the Word or utterance which means "God". Added to this later in the Jewish culture Hesus (pronounced heysoos) was a Hebrew term that meant "neither He nor She." It was neutral. This should make you wonder why we never hear of the feminine aspects of God or the goddesses. Amazing, we find that up until 2000 B.C.E. God was known to the culture religions of the world as feminine and not masculine. Following the northern barbarian invasions of the Southern hemisphere, the God of the battle ax destroys the God of love known in the Southern hemisphere. Truly, God is love and not a warrior God, a God to be feared. Sadly, God becomes overemphasized

as "masculine" and has remained so since to most world religions since today they have separated themselves apart from the ancient Spiritual Wisdom and Sacred Science. But this is only half of the puzzle.

Now it is also important to know that Krishna is Sanskrit for "Christ" which is in Egyptian the word "Krst". To these two names for god Constantine decided to combine and out comes "Hesus Krishna" as the new name for the new Roman god that would unify Constantine's kingdom. This name, "Hesus Krishna" was put to a vote and the majority of hands agreed by a vote of 161 to 157 that the name of this new Roman god would be "Hesus Krishna". This official gathering at the summons of Constantine gave the world "Hesus Krishna" as the new god of the Roman empire to which all could show allegiance and this new god was "officially" ratified by Constantine (Acta Concilii Nicaeni, 1618). This was a political act of deification by the power of Rome and the Emperor had his new religion. The astute reader might know that there is no "J" in the alphabets until around the 9th century and later "Hesus Krishna", which had existed from the 4th century, will in the 9th century, become subsequently "Jesus Christ". There you have it!

Now, knowing this, I challenge any and all to tell themselves before God that this "Jesus Christ" in the New Testament refers to a "literal" and "historical" personage that supposedly lived some 4 centuries earlier than Constantine in the Jewish culture and who died on an old rugged tree for the sins of mankind. No wonder Judaism cannot accept our Jesus as depicted in the New Testament. A little knowledge goes a long way to deliver man and save him from ignorance and foolishness. All that remained now for Constantine was the publicizing to the entire Roman empire the name of "Hesus Krishna" or, as it becomes some five hundred years later, "Jesus Christ". This synthesis of two ancient names for god was easily accomplished by Constantine and was done so when he ordered 50 new "Bibles" written containing this "Hesus Krishna" or "Jesus Christ" as a conglomerate of the hoped for seed from the loins of King David as the "Jewish messiah" (small "m" since not a God but only a man) and "Savior" (incarnated Divinity in "matter") of the world, the access to which was now only obtainable through the doors of the Roman Church and its Bishop. There is now "no salvation" outside of the Roman Church for mankind and again it only through the "Jesus Christ" of its own creation.

It may sound simple right now, but I assure you the creation of the "literalized" Christian religion it is rather complex and deserving of your study if you desire the truth that lies behind our "Christian Jesus Story" as taught today.

Only by comparing the ancient religious dogmas and doctrines and the ancient's understanding of them as only "allegories" and "metaphors" of an invisible metaphysical realm can we come to realize that a tragic miscarriage of "justice" and "interpretation" has occurred when these same "religious dogmas" of ancient Egypt; ones concerning God, the Soul and the "Krst/Karest/Christ", are passed through the hands of Roman Christianity where they were "literalized" and "carnalized" during the 2nd through the 5th centuries; a tragic time for humanity when the true original metaphysical understanding of God and His "incarnation" and "death on a cross" was tragically misinterpreted and continues to be so today some 1,800 years later. Only when examining the "prototypes" and "Divine Patterns" found in the ancient Egypt Religion and their consistent hermeneutic and interpretation and subsequent transmission on down through history basically "unaltered until we come to Rome can we be certain that these Spiritual and religious "dogmas" and "doctrines" which we have inherited as Christians have or have not retained the same original meanings and interpretations down through time as intended by those who first gave them to humanity in the beginning of recorded time. Only by seeing for ourselves the transmission of an unchanged ancient Spiritual Wisdom from nation to nation for thousands of years can we be certain that this "Divine Wisdom" and its Spiritual "allegories" along with the "Pattern for the Descent of the Soul into humanity" has remained unchanged for over 10,000 years. Only then can we then compare this ancient and common "Divine Truth" with our received "tradition" of these same religious dogmas and determine if we have received them in the same "unaltered" format and with the original interpretation intended by those who first taught then to mankind. Let me tell you now: We Have Not!

Only by seeing the same ancient Spiritual Wisdom passing down through history from nation to nation where only the "names" were different can we determine the accuracy with which this "Divine Pattern" has been

maintained as bequeathed to us today. Only by comparison of the "original Divine Pattern" of these religious doctrines and dogmas as they were "understood" and expressed by these ancient Spiritual Masters at the beginning of time with our later Roman and Protestant understanding of these same "dogmas" can we determine if we as Christians and follows of "the Christ" have received them in our Christian theology and Churches unchanged and possessing the same original understanding as they did over 10,000 years before the rise of Roman Christianity. Only in this way can we see that mankind kept the integrity of the pattern intact up until the 2nd century with the rise of Rome and its antisemitism and then everything is "radically" altered and reinterpreted in order to bring unity to a fragmenting Roman empire. In so doing, by comparison of this "Divine Pattern" with our contemporary experience, can we be assured of having the proper perspective as to how to interpret our parallel "Jesus Story" correctly let alone live our lives in light of the Spiritual Truth that originally laid behind it before Rome's tragic "radical reinterpretation" of them. The bottom line of all of this comparison of the ancients religious myths of the Descent of the Soul and their "Pagan Christs" with our "Jesus Story" is to determine if we, since possessing the "same Divine Pattern" and "story", have correctly understood and interpreted this Sacred Wisdom of the ancients as we should have when reading this same "Divine Pattern" in our Bibles. We will be able by such a comparison and investigation of the ancient Spiritual Wisdom in both the world's Sacred Scriptures as well as those of Christianity determine if the accepted and inherited an interpretation of a "historical" and "literal" account of a real-live breathing Jewish Rabbi and possible Messiah of some 2,000 years ago is actually the correct interpretation of this "Divine Pattern". This is of supreme importance for the Christian given the unbelievable parallels and similarities between the "same events" within this "Divine Pattern" and those in our "Jesus Story" within our Bibles which is normally taught to us as a "historical" and "literal" account of which our belief in such supposedly determines our very own salvation. Only by such a comparison and recovery of the "keys" to properly interpret this ancient Spiritual Wisdom along with its religious myths and dogmas of the ancient nations and their "dying and rising" Gods and Goddesses can we determine for certain if our "Jesus character" in the New Testament is but another in a long line of personifications of this "Divine Pattern" and not actually a historical personage as Rome maintains to a world devoid of this ancient Spiritual Wisdom and knowledge. Only by comparing how these ancient earlier events and dogmas connected to the ancient Spiritual Mysteries were understood and interpreted by the ancients can be be certain that our approach to the same "Divine Pattern" in our New Testament is accurate as to what was intended by the originators of these ancient Spiritual Myths in antiquity. Only in such an in-depth comparison can we see for ourselves if the "Divine Pattern" as rendered in our "Jesus Story" has been mistakenly and purposefully rendered incorrectly by Rome when they discarded the prior allegorical and metaphorical intended understandings of these Divine Metaphysical truths as were understood and taught by the ancients for over 10,000 years. Only by such a comparison and recovery of the "keys" to this ancient symbolism as found in these religious myths in the ancient Divine Wisdom, can we see for certain that Rome gave the world a false "literal" and "historical" fulfillment in the person of a supposed historical Jesus when before this time as far back as you can go no such "historical" or "literal" understanding of this "Divine Pattern" ever existed or was ever meant to interpreted as such. After the evidence is presented and examined in-depth it is my hopes that you, the reader and "truth-seeker", will see that the "historical" and "literal" interpretation of our "Jesus Story " is desperately far from the intended truths that the Creator shared with mankind in the beginning of our existence and this new knowledge and "Gnosis" will open your Christian Bible for you in a whole new way and you will then behold the most cohesive and unified Divine Revelation from beginning to the end of this Bible that you have ever seen or hoped to see in this life-time. No typical Christian has ever seen this or been made aware of this "radical reinterpretation" who could remain a "typical Christian" adhering to the traditional dogmas espoused by Christianity today. It is our hope that like us, new Spiritual Insights will leap before your eyes like never before and in so doing only "awaken" you to your Divine origin, your Divine purpose, and your Divine future. It is absolutely breath-taking once you come to possess the "keys" to the proper interpretation of your Bible which Organized Roman Christianity both rejected and purposely discarded over 1,800 years ago and which sadly is absent in most if not all Christian Churches today.

It is time for the "lost light" of God and mankind to be restored. Well there you have the very core of the problem that is presented to the typical "believing Christian" today who does not possess the "keys" to correctly interpret his "Jesus Story". Bet Emet Ministries has prepared the path to enlightenment for other "truth-seekers" in other websites in order to arrive at this present study. After a general introduction concerning the Hidden Wisdom in the Holy Bible we will begin a more detailed study into the "historical Jesus

problem" and its links to ancient Egypt and the crucified Egyptian Messiah. For some this will be a review from an earlier website somewhat but the necessary foundations must be laid if we are to make this pilgrimage together and arrive to a full understanding of the materials presented. This information will be for many alarming once they see the evidence, or should I say the lack of it for a "historical Jesus Christ" for yourself. Let is be said that on our other websites which are constructed as "thematic studies, we have dealt with the lack of integrity and forgery of the New Testament texts in many places along with the falsified messianic prophecy all of which are construed to foster a "belief" in a "historical Jesus Christ". At the heart of this is the unreliability of the New Testament texts which teach this Christian Jesus as the "Jewish Messiah". Remember Judaism denies and does not accept the Christian Jesus for a reason. Comparison with the Hebrew Scriptures from which these messianic prophecies are supposedly taken, will reveal to the "thinking believer" the depth of the messianic problem in the New Testament let alone other Christian forgeries of the Hebrew Scriptures as it exists in the Christian Bible. This should make us as "truth-seekers" look all the more deeply for the truth behind our altered religious texts. All of this again is done by Rome to artificially create a "historical Jesus" from the ancient Metaphysical Spiritual Wisdom which was always allegorical and metaphorical; a "radical reinterpretation" of the Soul's salvation as connected to this "crucified Krst" of which we read originally in ancient Egypt. In discarding the ancient Spiritual Wisdom Rome sets themselves up as the sole distributor of salvation for the world through their "reinterpreted" ancient Spiritual Wisdom. We should have listened to the very warning from the Christ given in the Gospel of Matthew:

Matt 24:5 5 For many shall come in my name, saying, I am Christ; and shall deceive many. (KJV)

Let us heed this warning and see for ourselves if our Christian interpretation of "the Christ" and the dogmas of our Roman Bible agrees with over 10,000 years of Spiritual instruction concerning God, His Krst/Karest/Christ and the true salvation of the Soul. Let us learn how we got our Bible and the alterations and changes to which it has fallen. Let us recover the truth of the Hebrew Scriptures and the ancient Spiritual Wisdom that once was the first Gnostic New Testament of Marcion; the very same truth that Rome will take and alter in their subsequent reprinting of it after its 30 year alteration at the hands of Irenaeus and other antisemitic Church Fathers. Let us study to the depth needed to see clearly this Roman "radical reinterpretation" of Divine Truth and "the Krst/Christ" that has robbed mankind of this true incarnational purpose and yet does so today. Let us now join together and recover these lost Divine Truths that the Creator intended all Souls to know during their Earthly incarnation.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NATURE OF THE CHRISTIAN FAITH & THE BIBLE: HISTORICAL OR MYTHICAL?

Today, in this age of information, the Christian is challenged in his typical understanding of his Christian faith like never before in the history of Christianity. These are challenges that Christians and Christian interpreters and believers must meet every day now. In a nutshell the pressing question remains: Which of our scriptures are to be regarded as "historical" and which as "mythical"? Let me rephrase this question in such a way that it is more relevant to the "truth-seeker" and "thinking-believer":

- **What is the truth about our "Jesus Christ"; was he a real "literal" and "historical" person?**
- **Could "Jesus Christ" be a Spiritual Concept that has been handed down for over 10,000 years by many different nations and in many different names that lies as the very core of mankind being a "Divine Being"?**
- **How is Christianity to be understood when reading our Bibles; both the Old and New Testaments?**
- **How are we to approach and interpret our inherited Christian Scriptures? Are they to be seen as "literal" and "historical" or are they a "pseudo-history" at best veiling a hidden "Esoteric Christianity" and a "Spiritual Mythos" of God incarnated in mankind?**

Few Christians have ever heard of Ignatius who was an early Church Father. Ignatius was the third Bishop of Antioch as is reported to have died between 98 and 117 C.E. He makes an astounding statement in his writings left to us. We need pay very close attention to what is being said at this most early date in the development of "historical Christianity". He observes: *"I have heard some say, 'Unless I find it in the ancient writings, (the originals or archives) I will not believe it to be written in the gospel'. And when I said to them: 'It is written!' they replied to me 'It is found written before;'"* in what they called the uncorrupted originals, which Ignatius will then proceed to denounce as corrupt copies of his original gospel. Ignatius goes on to day: "To me," he says, "Jesus Christ" stands instead of all the uncorrupted monuments in the world, together with those untouched (or incorruptible) monuments, his cross, his death, his resurrection, and the faith which is in him". Notice that Ignatius cares not that "his gospel" has been "written before"! This is amazing that reference is made to an "ancient gospel" concerning "Jesus Christ" and he flippantly does not seem to care or even inquire into its prior existence. The same standpoint was occupied by Professor Jowlett, when he wrote: *"To us the preaching of the gospel is a New Beginning, from which we date all things, beyond we neither desire nor are able to inquire"* (Gerald Massey, The Historical Jesus and the Mythical Christ, p. 1-2, Kessinger Publishing Co, Montana, U.S.A.). Professor Jowlette makes a critical mistake. It is within man and his nature to count the "birth" of something from the time when they first acquired a knowledge of them. So it was with primitive Christians who were ignorant of the natural beginnings and past ancient history of their Christian Faith that can be traced as far back as ancient Egypt. But they simply were not aware of the hoary beginnings of their "birth faith". But things have changed. We can "inquire" into these facts today like never before being benefit of this age of information in which we live. The difference is that unlike Professor Jowlett you and I may have the "desire to inquire" to this earlier understanding of "Jesus Christ" and this "ancient gospel" where others did not and may not yet even today.

It was not until this, the Era of Excavation, that we were able to dig down far enough to recover the fundamental facts to know anything certain concerning the remoter origins and evolution of the Christian System; the most ancient evidences having been neglected until now. We find upon examination that the original mythos and gnosis of Christianity were primarily derived from Egypt on various lines of descent, Hebrew, Persian, and Greek, Alexandrian, Essenian, and Nazarene, and that these converged in Rome, where the "History" was manufactured mainly from the identifiable matter of the Mythos recorded in the ancient Books of Wisdom, illustrated by Gnostic Art, and orally preserved amongst the secrets of the Mysteries. What cannot escape our attention when doing these studies is the undeniable fact that instead of the Roman Church being a vessel for purging the truth from error we must look upon it rather as the melting-pot, in which the greatest and highest Spiritual Truths held sacred to earliest mankind were "radically reinterpreted" and watered down to unrecognizable proportions and then stamped with a newer name, and re-issued under a later date. This is the Christianity that you and I have been taught; not the original. Oh yes, there was an "original Christianity" then you and I were never taught that existed thousands of years earlier than the "transmuted" one we received from Rome. The readings of these earlier "ancient writing" prove the case to those familiar with them as Augustine's famous quotes shows us:

That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity. **(Retractt. I, xiii, cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century, Elizabeth N.J.: Academy Press, 1949, p.3).**

Please take the time to re-read this quote above from Augustine and ponder its implications to our current "interpretation" of Christianity as given us from a "historical" and "literal" reading of the same "ancient writings" in our New Testaments which were never understood or interpreted the same as by the ancient Spiritual Masters of humanity who gave mankind them in the beginning of recorded time.

Discernment of Spiritual Truth when reading these ancient writings, many of which yet remain in our New Testaments, is determined on how we approach and read these sacred documents we have inherited by Rome. If we approach them only with an assumed "literal" and "historical" interpretation then we are guaranteed to miss completely their intended meanings for our lives; if we approach and read them as if they are the zenith of the highest Spiritual enlightenment capable to human minds consisting of the most elevated Spiritual Divine allegories, myths, and symbols then we truly have scaled to the most lofty Heavens and Spiritual knowledge.

Along this path of Spiritual enlightenment we will have cause to examine much evidence that supports such above statements. But the view is not always beautiful as one might hope. We shall see together that at the hands of Rome almost every good thing cherished by the Spiritually inclined ancients was re-dated, re-warranted, declared, and guaranteed to be the blessed result of Historic Christianity, as established by Jesus and his personal disciples. It can and will be demonstrated by us beyond any doubt to the "thinking-believer" and "truth-seeker" that Christianity pre-existed without the Personal historical and literal Christ, that it was continued by Christians who were misled by their authorities to accept a false approach in interpreting these ancient wisdom traditions and re-edited writings and in so doing to entirely rejected the ancient mystical, mythological, and Metaphysical understanding of these ancient writings and their intended meanings. We shall show the "truth-seeker" than the supposed historic portraiture in the Canonical Gospels was extant as mythical and mystical before the Gospels themselves existed. In short, the mythical theory can be proved beyond any doubt by recovering the Mythos and the Gnosis that has always laid veiling behind our "Jesus Story."

In all honesty, whether the accusation that Christianity is more mythical, mystical, and Metaphysical than historical can be sustained by the evidences available to us today is of major importance to a "thinking believer" and a "truth-seeker" than possibly any other thing in life. If such a challenge to Christianity can be made and proved then the ramifications of this challenge once proved discredits the Christian faith as it now stands and begins to open the doors of our minds to the fact that we have not understood this Bible "correctly" when we read it nor the traditions that we have inherited from our Christian Faith.

The Christian church stands teetering today on the abyss that separates two different and opposing theological

messages in the New Testament; one message from the Jewish Jesus and the other from a "Romanized Paul" from the hands of Rome. Hidden in all of this is the opposition between a supposed the historical Jesus; the story of which is approached and interpreted "literally" and "historically" and the "Christ of Faith" which is more mystical, mythical, and Metaphysical. Without serious study one is hopeless in determining which of these theologies are correct; the one from a supposed "literal" and "historical" Jesus Christ that stems from a "Romanized Pauline" theology created long after the time for the life of this supposed historical person and the other which is legacy of the ancient Spiritual Wisdom and the Spiritual Allegories of the Divine Realm and the Mind of God and His "Krst/Christ" which have "fallen" into material manifestation and humanity. This is the "Krst/Christ" of Faith and the Mind of Christ which resides awaiting awakening in every child of God. The true proponents of this idea is expressed in our New Testaments by two sources; the teachings of the "Jewish Christ" and the "Gnostic Paul" who both teach the progressively evolving Christ Mind in mankind; this "mind of Christ" in you and me. We will come together to see that this "Jesus Story" is your story, my story; our "pattern" of sorts to lead our Souls through life.

Many Jewish and Christian Scholars, along with ordinary Christians, would consider that the historical Jesus is by definition all-important for Christian faith. The vast majority of believing Christians today have not the slightest idea concerning the difference between "the Christ of faith" and "the Jesus of history."

If it turns out that the real Gnostic Paul was not very interested in any supposed "historical Jesus", then traditional assumptions about the historical nature and basis of Christian faith are put in jeopardy. Christians traditionally have claimed that the distinctive thing about Christian faith is its historical basis: Its so-called "particularity" lies in its assertion that God's salvation came to humanity in particular historical events - Christ '"as handed over to death for our trespasses and was raised for our justification" according again to this "Romanized" Paul and "his gospel" (Rom 4:25). We are assured that Christianity, as re-defined by Rome, is not myth or philosophy or a system of ethics but a historical revelation. Somebody is right and somebody is wrong here; we cannot have it both ways. The "truth" is out there and you can have it if you wish. If, however, it can be shown beyond any doubt that a Gnostic Paul, as the first author of the earliest epistles on the "indwelling Christ" and the most influential exponent of Christian faith in the early church, did not see a "historical Jesus" as especially important, then we will have to conclude that our view of Christian faith was not that of many of the earliest Christians, since Paul was surely not alone in his attitudes.

If Paul, perhaps influenced by the Greek mystery religions, was interested in the proclamation of a dying and rising Christ within mankind rather than in some supposed "literalized" history of Jesus, then we may be forced to conclude that early Christianity was more mythological and less historical than we supposed.

The "key" to these truths surrounding our "Jesus Story" and the real identity of "Jesus Christ" lies in the interpretation of these New Testament documents, their reliability and their later forgery when compared to the much earlier existing ancient writings to which we alluded earlier in Ignatius comment. What I have shared with the readers is the very conclusion reached by a host of scholars in the last centuries. S. G. Wilson in his article surveying the history of recent Jesus-Paul study sums it up for us when he finds himself forced by the meager evidence for Paul's interest in Jesus to come to this theological conclusion:

Driven by reflection on both the theory and practice of our historical craft to the view that there is little we can confidently assert apart from the mere fact of Jesus' life and death, we are forced to fall back on a mythological figure (the Christ of faith, Pauline or otherwise) and adopt a position which verges on the docetic **(Peter Richardson (editor), From Jesus to Paul: Studies in Honour of Francis Wright Beare, p. 20)**

So, if we have learned anything it should be this. It is hopeless to try to understand anything correctly in our Bibles and especially our New Testament unless we approach these "re-edited" documents armed with the same "hermeneutic" and method of approach and interpretation as held by the ancient writers of these sacred writings as well as their comparison with the more ancient traditions that exist which show us that there is nothing really new in our "Jesus Story". Only in this way can we be assured of arriving at the truth and what honestly lies behind our "Jesus Story"; a story way too many people accept as interpreted today "by faith" and never studying it out for themselves to make sure that they have "the Faith of Jesus" and not merely a "Faith in Jesus".

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE FAMOUS QUOTE OF ST. AUGUSTINE: HOW COULD THERE BE A "CHRISTIANITY BEFORE JESUS CHRIST"?

I remember those days in Seminary quite well as they were definitely a turning point in my life; one that I had not expected. First of all I love history and at one time has wanted to be a history teacher when in high school but events would lead me elsewhere. I would end up almost going to Medical School but would reconsider and end up in Pharmacy and would practice this profession for about ten years before entering Southwestern Seminary in Ft. Worth, Texas on the way to my Pastorate. But I never lost my love for history and this love will serve me well when I attended Seminary later in my life. I can remember while in Seminary learning of the Apostolic Fathers of the early church. I, at first, was overwhelmed when confronted with volumes and volumes of written works from the Ante-Nicene Fathers, the writings of the Fathers down to A.D. 325, the Nicean Fathers and the post-Nicene Fathers. It would take several years of reading them familiarize myself with not only what they said and taught but to competently follow the chronological synthesis of religious ideas and theology which would develop over these several hundreds of years. But alone the way in my voracious reading and studying of my faith in preparation for my later ministry I was often taken back by what they said. I found that often within their personal writings came confessions of deceit and dishonesty regarding the message that they were leaving the world about Jesus as "the Christ". Some of these Church Fathers and their own declarations on the pages of these early works from these Church Fathers pulled the rug right out from under my "theological feet" and shook my very life. It seemed to me the more that I read that behind all the rhetoric was an "Ancient Story" of which they knew and were but "remolding" for their time and age. It appeared to me that many of them, who addressed this issue, knew quite well of the existence of this "Christ" in the Ancient past and was only retelling the story again for the ignorant laymen of their day. What amazed me more was that some of them thought it sport and jest to teach this "Ancient Christ" and "Jesus" to these ignorant people who knew no better. Equipped with the authority of the Roman Church who held the "keys" of Heaven and Hell and who dosed out large amounts to fear to control the masses it was easy to manipulate the minds of these people and teach them what you will regardless of truth. Understand Rome had a Empire to build an they would use religious ignorance of the vast majority of the illiterate people to build it. This brings me to St. Augustine.

Saint Augustine, who became Bishop of Hippo in 395, is touted today as one of the four greatest fathers of the Christian Church. Augustine was born in Tagaste (modern Algeria). He has been called the "most erudite" and the "most prolific" of all the Early Church Fathers and the greatest theologian of all Christian history. Augustine's writings developed the theory on the Church that he is given the designation as "Doctor of the Church". It it time now to look at one of his "writings".

One of the great admissions by Augustine in his writings is one which pulls the underpinnings out from under the whole of the "unique" Christian Religion as the "only" path to Heaven which Roman Christianity attests today. I can remember it well when studying Augustine and his theology the passage that jumped out at me like few that I had read in that time of my life. In what I was reading of Augustine one day I was startled by what he said and it stopped me on a dime and I had to re-read it several times to see not only the

picture of what Augustine was painting but at the same time identify with his own concern about how could there be Christianity before Christ? I read more I felt the concern and identified with the great mystery of which Augustine had written. I began to see that Augustine, the supposed greatest Church Father ever, had studied this question regarding a "Christianity before Jesus" and answered it accordingly as follows:

***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity. (Retractt. I, xiii,* cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century, Elizabeth N.J.: Academy Press, 1949, p.3). Please take the time to re-read this quote above from Augustine.**

I wondered at what this astounding quote from Augustine could mean. It would take several years of study on my part to identity exactly what Augustine meant by that quote. He was speaking about Egypt and the Egyptian religion which was a mixture of the Mystical and Mythical representations of Divine Truth given to the earliest of mankind on this planet. Now Augustine wrote around 400 A.D. and mind you this is far removed from the time period supposedly of the "historical Jesus". I would come to see with more study that Augustine "assumes" something that was not in this "TRUE RELIGION" which "ALREADY EXISTED FROM THE BEGINNING OF THE HUMAN RACE" which is not true; namely, that nowhere in this "TRUE REGION FROM THE BEGINNING" was there ever a "Karast/Christ" who was to come in "the flesh". This is a major study to say the least that took several years to get to the bottom of it thoroughly on my part but I did and the fruits of my studies are becoming available in various websites as time permits.

Augustine's astonishing declaration was made in the early fourth century of our era. It can be asserted with little chance of refutation that if this affirmation of the pious Augustine had not sunk out of sight, but had been kept in open view through the period of Western history, the whole course of that history would have been vastly altered for the better. It is only too likely the case that the obvious implications of this startling passage were of such a nature that its availability to the public was purposely frowned upon by the ecclesiastical authorities in every age. Augustine startling honesty in this quote held the kernel of a great truth the common knowledge of which would have been a stumbling block in the way of the perpetuation of priestly power over the general Christian mind. It would have provoked personal inquiry and disarmed the ecclesiastical prestige of much of its power.

Augustine's quote sure set me to studying like I had never before. I was slowly beginning to see that as a Christian my religion and faith might not be as "sure" as I had assumed and the more I pursued such courses of study I found that all I had was a "Swiss cheese Christian theology" which was full of holes. But it was too late for me; Pandora's box was now open thanks to Augustine and I wanted to know what this *"True Religion that had already existed since the beginning of the human race"* truly consisted of and I would slowly gather the pieces to this tremendous 18,000 year old puzzle together and in so doing I was equally alarmed and shocked to see that the picture "painted then by these true Ancients of Egypt about the Creator", going way back before 13,000 B.C.E., had been blurred almost beyond belief in my present day with its false presentation of the Egyptian "Karast/Christ" to me through Rome's New Testament and its falsification and misrepresentation of these earlier Ancient Truths in their depiction of the "Jesus Story".

The commentary further stated:

For what is it that the Christian saint actually says? It stands as hardly less than a point-blank repudiation of all the chief asseverations on which the structure of Christian tradition rests. Every child born to Christian parents in eighteen centuries has been indoctrinated with the unqualified belief that Christianity was completely new, and the first true, religion in world history; that it was given to the world by God himself and brought to earth by the sole divine emissary ever commissioned to convey God's truth to mankind; that it flashed out amid the lingering of Pagan darkness as the first ray of true light to illumine the pathway of evolution for the safe treading of human feet. All previous religion was the superstitious product of

primitive childishness of mind. Christianity was the first piercing of the long night of black heathenism by the benignant gift of God (John G. Jackson, Christianity Before Christ, p. 1-3). *(nothing could be further from the truth)!*

Finally, the commentary stated:

Augustine shatters this illusion and this jealously preserved phantom of blind credulity. From remotest antiquity, he asserts, there has always existed in the world the true religion. It illuminated the intellects of the most ancient Sages, Prophets, Priests and Kings. It built the foundation for every national religion, the tenets of which consisted of reformulation of its ubiquitous ageless principles of knowledge and wisdom. It went under a variety of designations:

- **Hermeticism in ancient Egypt;**
- **Orphism in early Greece;**
- **Zoroastrianism in Persia;**
- **Brahmanism in India;**
- **Taoism in China;**
- **The Eleusinian Mysteries in Greece**
- **Mithraism in Rome**
- **Shintoism in Japan and China.**

Answer for yourself: But I thought all the above were "pagan" and wrong and evil and full of idolatry? Well they can be when you lose the "gnosis" and the secrets of how to interpret these higher Divine that were captured for all of Eternity by these Ancient Spiritualist through the agency of symbol and religious myths. When we look at the above list and read their accounts and "literalize" them as we have done with Jesus in the "Jesus Story" then we are guilty of falling into idolatry but if we possess the wisdom and knowledge as these Ancients did, who never looked at these myths at "literal" but only as "allegories expressing higher Divine Truths, then we are awe stuck and taken back by the knowledge and wisdom of these Ancient sages and Priests of God. I cannot describe it as it should be, but I have found little in life as satisfying to my Soul and Spirit as the study of Egypt, the parents of the Jewish nation, and their faith as these higher Ancient Divine Truths come alive to me as I stand startled and amazed at the depth of their knowledge of God when compared to mine growing up with a "literal" Christianity. I have attempted to bring the reader the richness of this knowledge of God possessed, like Moses for example, who grew up in Pharaoh's house. Let me say that I have been breathless by what I have uncovered and seen the Creator as more awesome today than words can covey and sadly this knowledge lays covered with millennia of sand and neglect today with the world's refocus upon Rome and its lying replacement religion with a "literal godman" instead of the Mystical and Mythical Christ which only lives "within".

In no matter what garbled and perverted form, even tribal religionism fostered this *"true" and "already existing religion from the beginning of time".* I sadly had to admit as I studied the depth of Augustine's quote that as an Ordained Pastor of a mega church in Dallas that I did not have this "true" religion as has mankind down through time until the emergence of the Holy Roman Empire. Mystery cultism dramatized and ritualized it in many lands. Social usages, all the annual festivals centered around the equinoxes and solstices, folktales, tales, traditions, myths, legends, and oral traditions of the common people, carried these "Ancient Truths" down the corridors of time. Always it existed among men; never was it not present in the world. Hardly ever apprehended at its real value, its representations badly misconceived, its import warped and travestied at every turn in popular practice, it yet existed and came down to Augustine's day. (Kuhn, Shadow, pp. 3-4)

But Augustine was not through as he goes on to say more startling things few have ever heard today.

"I would not believe in the Gospel myself if the authority of the Catholic Church did not influence

me to do so." Against the letter of Mani, 5,6, 397 A.D.

Answer for yourself: Is this an admission that Augustine knew that the "literal" Jesus of the Catholic "Jesus Story" was a lie and that only the Mystical and Mythical "Jesus Christ" as a Heavenly Concept was true? Did Augustine know that, as the Ancients had taught since the beginning of time, through both oral traditions first and then later with recorded works, that the only true faith given by God was one that expressed unity with the Creator through the Mystical Christ within and the representation of this "Indwelling God/Christ" through the agency of Myth (the Mythical Christ)? He sure did but few reads these men today and are relegated to listening to what others have heard preached on cassette tapes by other and assorted such hearsay instead of the truth.

There is an extensive literature on the Pagan origins of Christianity. Most of these works, written by scholars for scholars, never reached the general reader. It is time they do. Only in understanding the ancient meanings of "The Krst/Christ" can we ever hope of coming to the truth that lies behind our "Jesus Story". Email us and we will send you a recommended book list whereby you no longer have to remain in the dark concerning the truth behind the "Jesus Story". We also provide to the interested student a ministry CD containing the study materials from all of our websites. Let us know if you would desire to have one. In the study of this CD the dedicated will see how the "historical Jesus", first used a teaching tool and vehicle to express Divine Truths in Judaism, will dissolve in the light of today's evidence to the contrary and in its place emerge the Divine Truth behind the Mystical Christ within us all as believed by the earliest Christian Jewish and Gentile Gnostics and how these Divine Truths were captured for all Eternity by the Ancients through the medium of religious myth. With acquisition of the "gnosis" and proper way to interpret these Ancient writings then one begins to see the puzzle pieces for what they truly are and becomes capable of recovering the original truths behind the "Jesus Story" as first understood by these Ancient Sages and Priests.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHY HIDE THE TRUTH IN OUR BIBLE WITH PARABLES AND SPIRITUAL ALLEGORIES &MYTHS?

The Christian Bible, as also the scriptures of other faiths, has from remote times been regarded as belonging to a special, even unique, category of literature. Exponents of Oriental religious writings, the early Kabbalists, the disciples of Ammonius Saccus, other Neoplatonists of Alexandria known as Analogeticists and their successors down to modern times-all these have regarded world scriptures as being largely, but not entirely, allegorical. They looked upon them as being constructed of symbols, analogies and parables. As previously stated-and this is the main theme of this work-these allegories are said to preserve for posterity, to reveal and yet to conceal, profound spiritual and therefore power-bestowing truths. Said another way, the Sacred Books for all major religions are best understood as "pseudo-histories" at best to which metaphysical ideas have been concealed only to be seen by those who are "awakened" at their present stage of Spiritual growth and evolution.

This method of writing is referred to as the sacred or mystery language and is said to have been invented and used by sages of old in order both to reveal to those who would be helped and to conceal from those who might be harmed a deep spiritual wisdom which can bestow theurgic powers upon its possessors. The necessity for this reservation becomes clear when the use to which modern scientific discoveries are put is observed. One example of the misuse of knowledge is the release, as the explosive agent in atomic bombs, of the energy derived from nuclear fission and fusion.

Recognizing that their discoveries belonged to humankind, the philosophers and scientists of former days knew that such knowledge placed in general hands, and particularly in those of disruptive elements in society, could be extremely dangerous. They therefore constructed the cryptic language in which the inspired scriptures and mythologies of the world have been written. Although based in general upon historical events, these narratives, as earlier suggested, have undermeanings and, in some cases, even a sevenfold significance. While apparently founded on fact, each story is rather an historical metaphor, having an inner purport and containing within itself layer upon layer of hidden knowledge.

The "messengers" and "Krsts/Christs" of world religions made use of this method of teaching. It is no different when we come to the "Mind of Christ" as expressed through the Jewish faith. When addressing his disciples, Jesus spoke openly of spiritual truths, but to nondisciples, in parables. Indeed, he used the words:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you" (Man. 7:6).

He also said to them,

"Unto you is given to know the mystery of the kingdom of God: but unto them that are without all these things are done in parables" (Mark 4:11).

One reason for this differentiation is not far to seek. Knowledge can bestow power, and the writers of the sacred language were in the same position in which a small group of modern scientists would find themselves after having first discovered atomic energy and the means for its controlled release. They would not dare immediately to make their discovery universally available. Similarly the sages of old, having investigated the structure of matter and the composition of both universe and human beings and having discovered the forces locked up within them, felt a tremendous sense of responsibility. They had to prevent the misuse of their knowledge and, at the same time, to insure its preservation for the future benefit of humanity.

Actually, in the case of knowledge of the superphysical and spiritual worlds, their structure, their natural forces and intelligences associated with them-and their correspondences with the superphysical vehicles and powers of human beings -the need for secrecy is far greater. In wrong hands the power which such knowledge makes available is far more dangerous than physical atomic energy. The products of nuclear fission and fusion can destroy only physical objects. If misused, hidden or esoteric knowledge and the power associated with it can, in addition, impair the integrity, harden and warp the nature and, in consequence, seriously retard the evolution of the transgressors and those under their malign influence. The ancient seers, therefore, devised not the algebraical symbols and formulas of the modern scientist but a cryptic language in which some of the words retain their normal meaning, while others are cryptograms or hierograms for spiritual and esoteric truths. In doing this, the writers of old knew that only those who possessed the "keys" of interpretation would be able to discover the truths which the sacred language both reveals and conceals. The secret is rendered still safer by the fact that, in order to use the keys successfully, one must have developed the intuitive faculty and be imbued with a sense of moral responsibility.

Such, briefly and but partially described, are the origin and some of the purposes of the sacred language in which the scriptures and mythologies of ancient peoples were written. To approach the Sacred Books of the world religions, let alone our Christian Bible with a pre-set "literal" and "historical" manner of interpretation without such knowledge as to how these Sacred Books were truly written ensures that we not understand them properly or gleam from them the Spiritual Truths veiled in them intended to help our Soul and its unfoldment in this plane of present existence.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU SHOULD KNOW BEFORE YOU START YOUR STUDIES INTO BIBLICAL INTERPRETATION & THE ANCIENT SPIRITUAL WISDOM HIDDEN IN OUR BIBLES

The birth-place of religions is believed to have originated in the Eastern hemisphere of this planet in ancient times. For centuries this Spiritual Wisdom and Divine Revelation of these ancient Eastern nations have either passed almost out of existence or at least fallen into decay. Ancient nations at the dawn of mankind, ancient nations like the Egyptians, the Hindus, the Greeks, the Chinese, etc., has been hidden from the younger people of this Earth. This ancient Spiritual Wisdom and its legacy has been jealously guarded by the wise men of the East. This Spiritual Knowledge and Wisdom has from time to time leaked out into the world and been the origin of countless religions, all of which, notwithstanding their hostile relationships, have yet sprung from the one Source.

There exists yet in the Earth today an oriental philosophy, the arcane wisdom of the East, and some of these teachings of which have now, under the name of Theosophy, for the first time in all the past ages only has been been presented to the world at large in the last two centuries. This guarded Spiritual Wisdom was kept from the vulgar and secular until the evolution of the human species reached a point where it was prepared to understand these ancient Spiritual Metaphysical truths. But with the advances made to our world, especially in the realm of science, the minds of contemporary mankind are today fertile areas of receptivity of these ancient Spiritual Truths which today like never before breaches the chasm existing between "Religion and Science". Man can now understand like never before what actually lies behind the Sacred texts of world religions, including Christianity, which has eluded him for millennia. For long ages this Spiritual Wisdom has been the heritage of only the more Spiritually advanced of the nations, or the elect of other less-evolved peoples who had struggled to a stage of progress beyond their brethren. These "Adepts" bound themselves to the strictest pledges of secrecy and vowed not to reveal this knowledge and power to the masses Spiritually unequipped to handle them ethically or morally until the "fullness of time" when mankind was deemed ready to take its next step of Soulish evolution. Until recently the races of mankind were judged "unfit" to receive this Spiritual Wisdom but in the last two hundred years this "lost light" is being restored to the masses of humanity like never before. That is both "good" and "bad" and we will later address.

There are many names for this "Secret Wisdom" of the ancients; being called such names as "esoteric philosophy", "secret doctrine", and even "occult science". Whatever name we may choose when speaking of the "love of Wisdom" or "Theosophy", it can no longer be said that it is "esoteric" or "secret" or "occult" once it has been given to the world at large.

Now it is important to take note that each of the world's religions embodies a different statement or expression of this arcane and ancient doctrine as given to different races and under different circumstances in all periods of time, and this was done in accordance with man's needs for such wisdom. This was done by the guardians of such wisdom from nation to nation as deemed appropriate and necessary as man rose in his Spiritual evolution

as a species. There has always been a "secret philosophy" and it lines the pages of our Bible but is kept from such by the writers through various techniques we will see momentarily. Every true religion, Eastern or otherwise, has had a dual existence from the movement of its birth to the hour of its decay; an external, conventional aspect for the masses, embodying little more than a code of ethics, and giving a few general facts concerning the origin of the world and the destiny of man. But at the same time there exists an internal esoteric school, containing the real teaching of the science, from which the exoteric doctrine was extracted. Indeed it is a significant fact that all religious beliefs, when their outer garb or public superstition has been stripped off, and their naked form restored in its original purity, are found to embody identical doctrines. This is only explainable by postulating the existence of a system of wisdom from which all world religions have sprung, such a system at the same time affording a "key" to all of the various beliefs, and explaining the many allusions to a "secret school" which are to be found in the Sacred Books of all nations and scattered through thousands of volumes in every tongue.

In ages past, when peoples are different from our present race walked the Earth, greater in science, greater in art, greater in civilization, the one desire which held the human Soul was the unquenchable thirst for wisdom. Earthy desires held a back seat to the Soul's desire for Spiritual Wisdom. Unknown to us with out separation of Church and State the ancient nations saw no difference between science and religion. They fathomed the mysteries of creation, not only by analysis, but by Spiritual perception on a level that dwarfs our understanding today. We have lost so much it is a tragedy.

Our present humanity is the descendant of these ancient ones, who wisdom has been lost, their knowledge scattered to the winds, leaving only a few husks of their brilliant sciences. A few, remaining true to their Godlike natures, retained their purity and power, and vowed to restore mankind again to his true position as Divine ruler of this planet. They or their descendants still walk the Earth unnoticed and unknown by ordinary humanity today. Holding that everyone has latent in him all the power and greatness of his ancestors, and that any one who succeeds in purifying himself or his animal tendencies and nature may rise to the position of a god, they have never lost hope of success in mankind's restoration to the great Spiritual heights and knowledge from which he has currently fallen.

Almost all of our present day knowledge has come from the East. We have to thank the older oriental nations for by far the greater part of our information concerning astronomy, chemistry, geometry; and indeed, anything we at present known is but a development of the few seeds of wisdom sown among us by our Eastern brethren. This flood of light which has come our way has illuminated the origin of religions and in so doing made plain that there was at one time a single philosophy from which all later "creeds" have sprung. The records of the Eastern esoteric schools of Philosophy state that there was at one time such a universal system, and as evidence of their statement point to:

- **The fact that all doctrines entitled to be called "religions," in contradistinction to mere ethical associations, maintain the tradition of mankind as at one time pure, but since fallen and degraded; and**
- **The underlying similarity of all ancient "religious" creeds and "beliefs" when examined at the very core of their "being"**

Cleared of their dross of public error, all religions will be found to embody in essence precisely identical teachings: Brahamanism, Buddhism, Taoism, Christianity, Gnosticism, the philosophy of the ancient Egyptians, the Chaldeans, the Hebrews, the Babylonians, the Assyrians, the Greeks and all these systems, both ancient and modern, and the core religious dogmas of the above religions are more or less portions of the one arcane Secret Doctrine that at one time in the history of this planet united all of mankind in "one Spiritual Truth".

It is to the East we have to look for what remains of the primeval philosophy; for the guardians of the secret wisdom and the "keys" for its proper interpretation so necessary for restoring the "lost light". Owing to the

fact that the masses tend to constantly materialize and "literalize" philosophical conceptions, to turn what are intended to be pure abstractions into concrete images, the necessity for periodically re-directing and reforming their religious ideas must be apparent, and we therefore find men coming forward down through history, generally from the East from age to age, focused upon purifying the "old religion", and starting it anew upon a more Spiritual basis. The necessity for maintaining this purity for as long a while as possible has led each great teacher to divide his teaching into "inner" and "outer" schools. So that we find in Egypt and in Greece the "Greater" and "Lesser Mysteries" of the temples, and in India the esoteric and exoteric philosophies; Buddha and Pythagoras teaching their direct disciples mysteries not revealed to the masses, and Jesus adopting a like course in the New Testament, just as Moses did with the elders and the people. In other words, there are "two levels" by which man is to both "see" and "understand" this ancient Spiritual Wisdom.

The teachings of these "inner schools" and these "Greater Mysteries" have always been identical no matter how far back you look or if you look to different ancient nations and their "Spiritual Wisdom"; although their nomenclature may have been varied, they have always been under the direct supervision of the same "idea " or central school of thought. The esoteric doctrines of any one religion will be found to be the same as those of all the others. That is why Buddhistic dogmas are in reality the same basically as those found in Christianity, Chaldean, or even the Egyptian religion. The ancient religious philosophy it upholds is to be found "hidden" under the glyph, allegory, figuration, metaphor, simile, similitudes, typifications, parables, myths, legends, fables, symbols, personifications, embodiments, and stories of every ancient major religion, as well as in the Sacred Books of each of its nations, distorted to various degrees, perhaps, but still there today. Without "training" the reader often does not recognize it; mistakenly taking such "symbolisms" for "literalisms" and thereby discounting quite often what he does not recognize and relegating it to the absurd. I surely have read enough Christian writers over the years to know that this is true. In spite of what we don't know or recognize since not possessing the "keys" to the recognition of this ancient Spiritual Wisdom that lies at the very heart of this metaphysical realm in which we live & the ancient Sacred writings that "conceal it", there yet is a common thread connecting all of these "Greater Mysteries" and "inner schools" and it is the very core of truth that lies hidden behind our "Jesus Story" when it is examined and interpreted correctly once one comes to the knowledge and possesses the "keys" for its correct interpretation.

Notice if you will that the Christ tells us that his mission in the Earth is to fulfill, not to destroy; to bring unity, not alone of religion with religion, and sect with sect, but of religion with science, and of philosophy with both. Bet Emet Ministries is unique at least in this, that while other factions cry aloud today that with them alone "truth" is to be found, the wise student and "truth-seeker" should rather seek to vindicate the truth of all, and, uniting them into one harmonious whole, to demonstrate a true Brotherhood of man which once existed and hopefully will again as we each do our small part to "break down the middle wall of partition" that separates the races and religions of the nations today since they have, for the most part, lost the "keys" to the proper interpretation of the Secret Wisdom contained in their nation's Sacred Books. Be not mistaken, our Christian Bible stands at the top of the list as the world's most misunderstood and misinterpreted book which has ever been written and given to mankind. It is time that the Bible be rescued from unintelligence and its true Spiritual Message regained and this can only be done in light of restored knowledge concerning the "keys" to the proper interpretation of the ancient myths, allegories, and symbols concerning the Sungods and goddesses, both male and female characterizations of "the Christ/Sophia" which are contained within them. We do this in this website by not only an exhaustive examination of these "keys" to correct interpretation of the ancient Esoteric Philosophy in our Bible but also by comparing the stories in our Bible which we have mistakenly been taught to interpret "literally" and "historically" with the same stories of the ancient nations and their Sacred Books which long preceded our Bible; these same stories and symbols which the ancients were always taught were to be understood "allegorically" and "metaphorically" and never "literally" as it our custom today. Only in this way will the reader and "truth-seeker" see for himself the waywardness of typical current Christian exegesis of the ancient Spiritual Wisdom which is yet contained in our Bible today. Restoring to our Bible this "correct interpretation" of this arcane Spiritual philosophy will go a long way in hastening the Soulish evolution of

mankind or at least 2.5 billion of them. This, dear one, is God's plan all along; not a new one, but one forgotten and lost when viewed only with a "historical" and "literal" approach to the Christian Scriptures. The ancients both knew and understood that these "same stories" that we find in our Christian Bible today were "allegorical" expressions created out of necessity for a finite mind that expressed an infinite metaphysical reality which they as "fallen" and "incarnated Souls" found themselves. It is we in Christianity who don't know this; it is time for that to change and this Website is created to address that problem.

Our Bible is a metaphysical revelation taken from the ancient stories of the nations that existed long before Israel, Greece, or Rome. What is but a summary statement in our Bible, for example the limited number of Scriptures that address the "creation" is often addressed by the ancient nations in volume and volume of Spiritual writings totaling hundreds and hundreds of pages. Central to the ancient wisdom found in religion after religion in the ancient world is the concept of the "Divine spark" or seed buried within each person. This is later personified in the nations and their gods and goddesses; their "pagan Christs" as many call it today not possessing the "keys" to this most glorious picture of the Soul/Christ and its "crucifixion on the cross of matter". It was the purpose of the ancient mysteries to bring to life this "Divine spark" spark so that it would illuminate life on this Earth. This "Divine spark" was taught in almost every religion and Scared Book of the ancient world. This "Divine spark" was symbolized and represented by various figures at different times and in different places. You can find that "Divine Spark" represented by the various names of Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, Jesus and so on. They were all "pagan" Christs which is the common term in use today to describe this Spiritual concept. Our "Jesus Story" is but another retelling of the metaphysical realties connected with these "pagan Christs" and our "Jesus Story" is but another personification and representation of these metaphysical realities in which our Soul is immersed on this plane of its present existence. The philosophers of the ancient world knew that these figures were symbolic, and not historical men. Roman Christianity changed this idea during the 2nd through the 5th century and in so doing out comes the "golden calf" of a presumed and supposed "historical" and "literal" Jesus Christ which, as stated, is but another allegorical story for the descent of this "Divine spark" into "matter" and humanity.

Some 2,000 years ago in the area of the eastern Mediterranean, the Divine Soul or "Divine spark" within was called the "Christ" (from Karest or Krist, Egyptian for the anointed mummy). The symbol of the mummy was used to symbolize the restriction of "matter" and its effects upon the descended Soul. That is why we see Osiris depicted in "white" which is representative of the "mummy" and the embodiment of the Soul in the "Spiritual denseness of matter". Early Christianity, in its pre-Roman manifestation, was a re-statement of the ancient wisdom. *"...Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of very ancient truth."* (Alvin Kuhn, The Shadow of the Third Century: A Revaluation of Christianity,. Academy Press, 1949. p.27). You study into the earliest history of Gnostic Christianity will verify this fact beyond any intelligent doubt. Kuhn quotes Augustine and Eusebius to support his claim and any serious study of the pre-Latin Church Fathers will do likewise.

Behind what we have mistakenly been taught is a "literal" and "historical" reality concerning a Jewish Jesus Christ, lays the Divine Revelation that "the indwelling god in humanity is himself being brought to birth within the womb of mankind. Each individual is gestating a divinity within the deeps of his own nature. Christianity has fervently exhorted us to look into the empyrean to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart. Christianity has largely nullified the force of St. Paul's almost frantic cry to us: *"Know ye not your own selves, how that Jesus Christ is within you?"* (Alvin Kuhn, The Lost Light: An Interpretation of Ancient Scriptures, Academy Press, 1940. pp.44-47). This is the "Divine spark" within the animal body which houses our Soul. As you can begin to see the ancients framed this "Descent of the Soul" through allegorical and symbolic language and used the disguise of personification, allegory, and metaphor as seen in the characterizations of Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, and Jesus in depicting this metaphysical "fall" or "descent" of this "Divine spark" into "matter" and humanity. The whole of the "Horus Story" or our "Jesus Story" is but a parable of the "descent, life, death, and re-ascent" of the Soul in relationship to material existence. This is very "heart" of this ancient Spiritual Wisdom which was expressed by the ancient Spiritual Masters through allegory, metaphor,

symbology, simile, parable, etc. I love the quote from Plato in this regard: *"Man is a god in an animal body".*

The gods and goddesses of primeval religions were but the personification of the active manifest cosmic powers, cosmic energies, faculties, and very organs of God Himself in His self-expression through material existence. One you grasp this very important "key" then not only does the ancient writings of comparative religions "open" for your proper understanding but you come to see that Nature was God's body, elemental forces and "Living energies" were the very agents of God's operative economy. Ancient Egypt called these "Living Energies" that comprise the whole of God of the cosmos as the "neteru". We will look at these "neteru" and the ancient Egyptian understanding of these "Living Energies" which comprise the totality of the "One God" in detail very soon. God, the ancients understood, is "One", but also a "Unity of Many" parts or "attributes" through which He acts and manifests throughout the cosmos.Universal consciousness and Mind was God's thinking faculty and ultimate good was God's Spiritual heart. This is the "Logos" or "Christ" of which we read in the Bible, not a lone "historical person" by any shape of the imagination as Rome will espouse. The ancient system of wisdom thought it not blasphemy to delineate the organic structure of deity through the medium of personification and allegory in order to explain to finite and limited human grasp the very cause and nature of the world. Reverence was not withheld from even the lowest instrumentation of God and His method of manifestation in Nature. The ancients deemed it not dishonoring to deity to recognize His being in all things.The ancients understood that there is one Mind, one Law, one Principle, one Substance in the Universe, and all that exists "lives" and experiences a "consciousness" in various degrees of its evolvement and manifestation and is "one" with all that there is. All that exists is but a "self-expression" of God in one way or the other. They saw God in Nature, and not as abstracted from nature. And these same ancient Spiritual sages studied Nature as the living garment of God's immanence" (Ibid., p. 44-45). It is here they discovered that man is but a "microcosm" of the "macrocosm" and that man is made in the image of God.

Many cultures compare the Creator to the Sun. The Sun pours out its life giving rays and "life energy", as does the Creator. In order to exist, all life absorbs a tiny amount of this "life-giving" energy from the Sun. The Creator was therefore likened to a Spiritual Sun, or the invisible Sun within all things. Therefore we now understand why the ancients depicted symbolically God through the various personifications of solar gods such as Ra, Apollo, and Christ. These are again not "literal" but figurations of metaphysical realties of the "Living Energy" that exists at the core of all existence; both visible and invisible.

The ancients taught that God has projected a ray of His own life and Living Energy into humans. *"In man the divine seed is the Christos" (Ibid., p. 46).* These same ancients knew and understood that "the cosmic God is hardly an object of worship by humanity; but rather the very segmented portion of infinite Being that is tabernacled within the flesh of mortals is the actual divinity assigned to receive the attention and homage of mankind" (Ibid.). We speak here of the "Christ within" and not the "Christ/God" without. God is both "unknown" and "known"; and that part of God given to mankind is the indwelling "Krst/Karest/Christ" within; symbolized again in the "Christs" of previous nations as both "masculine Christs/Sungods" and feminine goddesses who are all symbolisms of the Sophia. Christ and Sophia are "one" making the whole of the incarnated God in "matter" and in humanity.

1 Cor 2:7 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (KJV)

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

In Plato's Timeaus and other ancient documents twelve junior gods, who were sparks of the eternal Flame of cosmic mind, came to earth to lift up humans from their animal nature to realize their divine souls. *"Our*

earthly task, according to St. Paul, is to link together the two natures in 'one new man', bringing to an end in a final 'reconciliation' 'the battle of Armageddon', the aeonial warfare between the carnal mind of the animal and the spiritual mind of the god." **(Ibid., p. 90). This is the very "heart" of the ancient Spiritual Wisdom. St. Paul said:**

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

All of life and religion is much more than a mystical feeling of life's experience. Religion serves a purpose; it was in origin a series of codes, principles, practices, and rituals given by the demi-gods to early mankind to awaken the slumberous genius of our actual divinity hidden within our animal bodies and nature (Ibid., p. 91). It is essential knowledge for humans to press forward their Spiritual evolutionary development from the animal nature to the divine nature and this is done through knowledged and practice of the truth; not a lie! Ignorance and foolishness almost banished this knowledge from all humanity and had not the ancients buried this ancient Spiritual Truths as they were murdered in the millions at the hands of Rome then the world today would not have this ancient "light" for our Soul which has enlightened the way for humanity once again in this last two hundred years. Our present business is to struggle to regain that lost paradise of knowledge once possessed by the ancients which is not taught in "literalistic" Christianity today. We must work again to awaken our Soul to the recognition of our high cosmic mission, and revivify the decadent forms of a once potent religious practice, based on restored Divine knowledge and the ancient Sacred Wisdom. This wonderful concept of the god within is well stated in *The Litany of the Sun*, inscribed on the Tombs of the Kings of ancient Thebes:

"The Kingly Osiris [one of the many symbolical representations of the indwelling Christ] is an intelligent Essence. His Limbs conduct Him; His 'Fleshes' open the way for Him. Those who are born from him create Him. They rest when they cause the Kingly Osiris to be born.

"It is He who causes them to be born .It is he who engenders them. It is he who causes them to exist. His Birth (the formation of the Christ within mankind) is the Birth of Ra in Amenti [Amenti is this physical incarnational world, also called Hades and Hell in Scripture...THINK!]. He causes the Kingly Osiris to be born; He causes the birth of Himself." (Mead, G.R.S. The Gnostic Crucifixion, London, 1907, p.61)

Again, man is a "god gestating" in the body of an animal. Plato got it right. We are a Spiritual consciousness and a "Divine Spark" who has "fallen to Earth", "fallen into matter" (Rome called it a "fall into sin"...thanks again to Rome for messing it up). Man is this Spiritual consciousness who has been "crucified on the cross of matter" in order to "go to school"; a necessary requirement for the ultimate graduation of our Soul and its Spiritual evolution to perfection and completeness. Earth is but a final stop and destination so necessary for our graduation as taught by the ancients.

Again, amazingly, Paul said the same thing:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

It must be understood that no human being is "God", capital "G", and no human can ever be God. Using the Sun as an analogy, we can see that yet there is a tiny bit of Sun energy in plants and living creatures. No one in their right mind would claim that they were the Sun because they had this tiny Sun and "Divine Spark" within .Similarly, there is a tiny bit of God energy in humans, but woe to anyone who thinks that he is God. The ancient Scriptures talk about the Soul, this "Divine Spark", being trapped in the prison of the body; a body of Spiritual death from which a "rebirth" is required while we yet tabernacles within this animal body. The ancients understood that man cannot escape his obligation to the animal who is lending us his body for our own advancement. We, as Souls, came hither to transfigure these brute bodies. (Ibid., p. 147).

According to Plato and the ancients, Hades was not a place of punishment for departed human souls. Before Rome and its "radical reinterpretation" of the ancient Spiritual Wisdom "Hades, hell, Sheol, the pit, the abyss, Amenta, the Underworld, the Netherworld, etc., were all ancient terms for this physical Earth, which serves as the realm of the "dead" for this descended Divine Spark and Divine Soul/Christ. That is why the ancients said that both Soul and Christ are "crucified on the cross of matter" which stupefies Spiritual awareness. That is why we read as Paul says:

Gal 2:20 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (KJV)

Yes, allegorically speaking, God gave Himself for us that we might "live". Yes, allegorically speaking, God was "crucified in matter" for you and me so we might have "conscious life" and "life abundantly. Understood metaphysically as it should be and was by nation after nation for thousands of years up until Rome "radically reinterpreted the ancient Spiritual Wisdom between the 2nd through the 5th century, these gods and goddesses, as personified Living Energies, all "descended into matter", all were "crucified on crosses of matter (the crucifixion understood by the ancients as being the intersection of Living Energy into virginous "matter"), and therefore were said allegorically to have come to die of a cross as they "fell into matter" and "descended into matter" in order that we mortals might live. "Death", then, is in reality no death at all; but rather an allegorical depiction of a transition from one state to another. When we as humanity have the right understanding, then we can realize that it is our incarnation duty to "birth the god within us" and thus uplift the Earthly existence of our Soul in order that in our Earthly experience be fulfilled:

Eph 4:13 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

As long as people are ignorant of this ancient Spiritual Wisdom hidden in supposed "literal" passages in their Bibles and likewise ignorant of their Divine purpose, the gods and goddesses are dead, and this Earth has become in reality their Hades or the underworld for these gods and goddesses who "descended into darkness" and "into matter". When we awaken to the Divine Soul/Christ within, often called "being born from above" or "born again", we experience the true resurrection from the dead and in so doing bring our Soul to life, and in the words of St. Paul *"Death is swallowed up in victory."* Amazingly, this is to be accomplished and experienced before we experience the biological death of the body. Again, we got it just backwards from Rome; but that was on purpose as your studies into these areas will someday reveal. Hell as a place of punishment in an after-life is simply a teaching of repression, widely used by the early Roman Churches to control mankind through fear and ignorance. A just God does not deal out eternal punishment; especially when it dawns on you that you are this very "god" incarnated in an animal body. Again, allegorically, these punishments believed erroneously to be a "hell" are depictions of the Soul failure to master the animal nature as depicted by the ancients and which is so totally misunderstood today. The worst "punishments" we face are in this life. If we do not nurture the Divine Soul here and now, we punish ourselves by not achieving our true Spiritual potential.

An understanding of the ancient Spiritual Wisdom gives a correct understanding of Judgement. Kuhn, in his The Lost Light: An Interpretation of Ancient Scriptures, states that the ancients believed that judgement occurs here and now on this earth plane of existence. He states: "Neither above man with the angels, nor below him with the beasts, does moral responsibility reside. It belongs solely in the kingdom of man, who is poised, the only creature in evolution so placed, on the two arms of the balance between mind and matter. Man on the horizon is not only nailed on the cross of matter; he is being weighed on the scales of the balance, to see if his heart is so spiritualized as to be light as a feather! Man's heart against a feather, and his fate hanging thereon" (p. 481). Now you know why I chose to put the weighing of the heart and its Egyptian image as the top icon on this website. The view that there is a "Once only Day of Judgement", to occur at an unknown time, abrogates human responsibility. So likewise does the Roman Christian dogma that "we get away with it" due to the supposed death of a "literal" and "historical" Jesus which can be shown to be a tragic misunderstanding and misrepresentation of the ancient Spiritual Wisdom and its allegories of the

"god within". Such a Roman doctrine of a "once only Day of Judgment" causes unjustified fear, or a "drink and be merry tomorrow we die" approach to life. The symbolism of the ancient scriptures shows that man is the author of his destiny and is judged by his own actions. The balance of justice and judgement is totally dependent upon mankind, and he must take responsibility for his actions. Humans can no longer afford to pass the moral buck.

So we see that this "Divine Spark", this Divine Soul/Christ "falls" to Earth and incarnates in human beings. Amazingly, this is "the Lucifer", the light bringer, the Christ being "incarnated" in coming to Earth to be the Bishop of our Souls. The Divine Soul becomes trapped in the animal body says the ancients, and it is very easy for it to be overwhelmed by the animal nature .When then happens the Divine Soul becomes bestial, beastly, or as more familiar "satanic". This is the true meaning of the Beast 666 or Satan; Satan again being but an "adversary". But Christianity created a "literalized being of pure evil called "Satan" who opposed God with a separate origin from God and an eternal cosmic war was created. In reality there is no such thing if "all is within God". It's a perpetual puzzle to me and other "thinking believers" and Christians why the all powerful God tolerates absolute evil if we are to buy into the Christian Satan dogma. But it is a problem created by Christians themselves and a problem that is totally absent and foreign to the ancient Spiritual Wisdom. God is absolute, beyond good and evil. "Good" and "evil" are terms that apply to the human plane of existence; both are necessary if we are to grow Spiritually by learning to choose the "good" over the "non-good" or "evil". This is a Spiritual process of experience. Such is love at its deepest core and reveals through such progressive choices made by mankind. Killing, stealing, lying and so on are wrong and not to be advocated. But holding a view of the existence of absolute evil leads to the persecutions and intolerance that are all too prevalent in Christian history where the stronger side "defines" the adversarial position of another as "evil" and uses this as an excuse to exterminate them since being defined by them as "Satanic". The Divine Soul needs the animal nature in order to progress Spiritually. It needs an opponent to wrestle with so that it can develop its powers. Christianity has demonstrated over these last two thousand years that it does not understand this dynamic process, and thereby makes it virtually impossible for the Divine Soul to achieve its evolutionary task due to its "radical reinterpretation" of the doctrines and dogmas of the ancient Spiritual Wisdom which again robs man of his personal responsibility for Spiritual evolution in this animal body which is given a "free ride" with such dogmas as vicarious atonement; a dogma not found in the ancient Spiritual Wisdom nor in Judaism for that matter.

In order to come to the truths that lie behind our "literalized" Christian Scriptures it is important to go beyond the presumed idea of an historical Jesus so that we can get to the real meaning of Christianity and the ancient wisdom. There is no hard proof of any works that were written when Jesus was supposed to be alive. This is a major problem worthy of your serious study. God was supposed to have appear as a man 2,000 years ago, yet no one in history, either Roman, Jewish, Greek, or otherwise for that matter, bothered to write a thing about it at the time! All we have today is some rather crude "forgeries" that are the laughing stock of the modern scholars who point to them as but clumsy attempts of forgery by the earliest Christians who were desperate in debates with their opponents to prove the historical existence of a non-historical event. Paul (64-68AD) makes no mention of an historical Jesus, and if anyone was to do so you expect it to be Paul. As Christianity was the religion for the Age of Pisces, it is not surprising that its origins are surrounded in mystery and astronomy as well as the personified path of the Sun which we mentioned earlier is the symbol of the Living Energy of the cosmos which "incarnated into matter". Simply said, early Christian history can be divided into two camps: one who taught a historical saviour that is represented by the uninitiated and uneducated masses, while the other knows for certain that the only Christ is the Christ "within"; this camp being the other as classified by "initiates" of the ancient Spiritual Wisdom otherwise known as the Gnostics. Again we have the mystery of all mysteries before us; the "outer mysteries" of "literalism" and the "inner mysteries" of the true Spiritual reality behind the shadow of the "real". Christianity sowed confusion by losing the distinction between inner and outer teachings for over 1,800 years at present.

There is no problem in proving the existence of various people from ancient times, such as Plato, Aristotle, Julius Caesar, and so on. One would expect that there should not be a problem in proving the existence of one greater than these but there sure is! Because there is so much controversy over an historical Jesus we are entitled to approach the question with a healthy skepticism. Ironically, and think on this, Kuhn in his Lost

Light, p. 240, makes you think by making the telling observation that the further away we get from the alleged Jesus, the greater is claimed to be the knowledge of him. This is the reverse in cases of historical people. Real people are best known during their own lives, and as time passes memories fade and facts get distorted .In the first century Jesus was an airy and ethereal figure, yet centuries later people could describe his appearance, moods, the color of his eyes, and motives in meticulous detail! One is entitled to probe the alleged historical reality and only if you do will you ever come to the reality and truth not only behind the "historical Jesus" but the "keys" to the ancient Spiritual Wisdom that man is a "god" in an animal body.

The first Christian Scriptures were based on the ancient Spiritual Wisdom and we find them with Marcion's Gnostic "First" New Testament held sacred by the earliest "Chrestians" around 150 A.D. Over the next couple of centuries the "literalizing Christians" destroyed the original manuscripts of these Gnostic Chrestians in order to hide the true origins of their "replacement religion" and "radical reinterpretation" of the ancient Wisdom. Gerald Massey in Ancient Egypt the Light of the World has shown that the "Jesus Story" is a retelling of the story of Horus, the prototype saviour god. Horus, again, is but an allegorical representation and personification of the "Descent of the Soul/Christ" into "matter"; the "Christ within". This prototype had different names throughout the ancient world as mentioned above. The name Jesus can be traced to the ancient Egyptian name "Iusa", which means "God the son, the prince, the heir". There are some twenty or more figures bearing the cognitive name Jesus (Joshua, Jesse, Hosea, Isaiah, Isaac, Esau, Josiah, Joash, Jehoaz, Job, Jonah, Joel and others) in the Old Testament and outside of it (Ibid., p. 587). Pictures of Jesus as a young bearded man clearly originate from Serapis, a Graeco-Egyptian saviour god. Blavatsky has shown that "Chrestian" was the name given to initiates in ancient Greece, long before the advent of the religion called Christianity.

Christianity had to promote impossible events in order to activate faith and belief over reason. Ignorance and a desire to pander to the masses by Christianity caused the ancient wisdom to be distorted. Instead of interpreting the ancient mythos symbolically, the Christians took the mythos literally. They believed in a literal virgin birth, in the breaking of the laws of nature, in corpses coming to life, and so on. Tertullian, an early Church Father startles us by saying in print: *"I believe because it is impossible."* It is faith, not reason, that can accept impossibilities.

The power of the Divine essence "within" is a truly liberating concept. It means that humans are masters of their destiny and cannot be belittled when the truth is known. We have to realize and awaken to our Divine nature. This is a majestic and uplifting task. Political Christianity was hell-bent on placing people in religious bondage and did so through the perpetuation of "fear" and "ignorance" through the "radical reinterpretation" of the ancient Spiritual Wisdom and its Divine Concepts; therefore they did their utmost to destroy the ancient truth. Christianity introduced the concept of sin to disempower the general population, and the Church monopolized all religious power. Thanks to writers such as Massey and Kuhn we can now understand the awesome truth of the ancient wisdom and expose the deceits of repressive Christianity. It is now the time to let the true light shine, and dispel eighteen centuries of superstition, idolatry and murky gloom. If you want to know more than this summary statement then this website is for you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HIDDEN SPIRITUAL REALITY IS RIGHT BEFORE OUR EYES IN OUR BIBLES...BUT WE NEVER RECOGNIZE IT

Unknown to the vast majority of Christians a large number of writers in both ancient and modern times have affirmed that the ancient Spiritual Wisdom and a practical philosophy of life have always been available to mankind since the beginning of recorded time and even earlier, and that, however deeply hidden, this Spiritual Wisdom and knowledge are to be found in the various Scriptures of the great world faiths. From immemorial time, and in all races, there has been current, especially among minds more receptive and thoughtful than the average run, an intuition, persistent and ever-enduring, that there exists somewhere a body of sublime teaching or doctrine which can be had by those who qualify to receive it by becoming worthy depositaries of it. These intimations have frequently found lodgment in legend and myth, and thus have become enshrined or crystallized in the different religious and philosophical records of the human race. "Truth-seekers", the ancients maintain, have but to interpret correctly the concealing disguises and veils of allegory, metaphor, analogy, simile, figuration, typification, symbolism, myth, fable, and parable in our Bible to discover the ancient's Spiritual knowledge which can bestow serenity of mind and heart and lead to Spiritual illumination of our Soul like never before. After many years of study I can concur with that statement; all I was lacking was the "keys" necessary to recognize that much of what I had previously been taught was a "literal" event in our Bible was in reality disguised Divine Allegory expressing Universal Laws and Divine Truths of the cosmos disguised in veils of personification and anthropomorphic symbolism. These "keys" to correctly interpreting our Bibles are available to all if they will seek them.

Mere folk tales and primitive superstitions apart, the world's Scriptures and mythologies of ancient peoples should, according to many scholars, be similarly approached. At least two views exist concerning these myths which we find in the world's Sacred Scriptures and their origin:

- **According to one of these, world myths gradually developed as explanations of the phenomena of nature. Early peoples, who possessed little or no scientific knowledge, personified and personalized the forces of nature and dramatized their interactions with humanity. Such tales may be thought of as folk myths in contradistinction to those based upon historical, or presumedly historical, foundations.**
- **The second view is that many of these ancient stories were given deep cosmogonical, religious, psychological and moral significance by the ancient poets, seers , prophets, and philosophers who later arose within the world's nations.**

Initiates of the various esoteric and mystery schools and the mystery religions of the older civilizations are also said by many scholars to have deliberately refashioned the legends, myths, and stories of the nations into vehicles for the transmission to later peoples their knowledge of cosmogony, the astrophysical study of the origin and evolution of the universe, cyclic manifestations of the cosmos, the incarnation and Spiritual evolution of the Soul, and the true Spiritual nature, goal and destiny of humanity. Modern scientists have also found in ancient myths appropriate symbols for the subtle mental processes they study and attempt to elucidate. Carl Jung, for example, has found in the ancient stories symbolic "archetypes" and "patterns" of human responses.

In these various ways the study of the world's various religions and philosophies of the ancients prove profitable to the modern student, while those possessed of knowledge of the sacred language and the "keys" of interpretation to the ancient Spiritual Wisdom of the ancient nations will in such study begin to recognize a repetition and "Divine Pattern" and "archetypes" that exists in all ancient religious and Spiritual ideas which are found to be common to all world faiths and their Sacred Writings before the rise of Roman Christianity. In such study, I came to see for myself as many scholars whom I had read maintained, the universal use of symbols common to the world's ancient nations and their Sacred Wisdom which they used for thousands of years to portray eternal celestial and Spiritual ideas which they observed in the working of God's cosmos. These symbols and their true meaning were make readily available to those who desired such Spiritual knowledge and "gnosis". Over time I came to see for myself in my studies that the the meanings of the symbols used in the ancient Spiritual Wisdom in Sacred Book after Sacred Book, from nation to nation, were basically constant, and more importantly I came to see in such comparative religious study that consistent also are the doctrines which they reveal; that is up until a point in time when Rome "reinterpreted this Divine Wisdom between the 2nd through the 5th century. Thus, while ancient superstitions and magical practices, and the instinctive personification and dramatization of natural phenomena by early peoples are recognized, world Scriptures and mythologies may legitimately be regarded as rich mines of the Ageless Wisdom of humanity's Spiritual fathers. On occasion throughout these articles therefore, parallels are drawn between Biblical statements and the same ideas appearing in different forms in other sacred writings. In so doing this repetition of this "Spiritual and Divine Pattern" concerning God, His Krst/Karest/Christ and Soul can be seen by the avid "truth-seeker" and student.

The value of this approach to world Scriptures and comparative religious study becomes evident when the "keys" of correct Scriptural interpretation are applied to our Christian Bible. This has, however, been rendered difficult by at least three prevalent practices:

- **The first of these is to mistake the veils of allegory in our Bibles for "literal" and "historical "truths. We must be on our toes to recognize that these allegories in our Bibles are written to both conceal and reveal.**
- **The second is to require the acceptance as fact of much that is purely allegorical and, indeed, in some cases incredible.**
- **The third is the insistence by some Christian denominations upon unquestioning belief in dogmas, based upon a literal reading of certain passages of the Bible, as essential to salvation here and hereafter. Unfortunately this is carried to still greater lengths by pronouncements that failure to affirm implicit belief in stated dogmas may lead to excommunication and even to eternal damnation.**

These trends observable in orthodox Christianity may be regarded as particularly harmful at the present period in world history; for as a result of them the attention of Christians is diverted from eternal truisms. These especially include the existence of the Divine presence within, *"Christ in you, the hope of glory,"* (Col. 1:27) and the fact that *the divinity in all human beings is one and the same*. When the Spiritual unity between all members of the human race is fully recognized, aggressive competition and strife, organized crime and wars of conquest become impossibilities for humanity.

Answer for yourself: How, then, can these veils of allegory and symbol be drawn aside and the hidden wisdom revealed?

These articles offer both general and detailed answers to that most vital question. Briefly stated, those who seek to discover the wisdom underlying inspired allegories should proceed as follows:

- **Determine for yourself to discover essential Spiritual truths under the texts of your Bible which up to now you thought were only to be understood as if "literal" events since conditioned from childhood to approach the Bible with only a "literal" interpretation.**

Pray to God for internal Spiritual enlightenment (Luke 11:9-10), with the single motive of becoming an ever more efficient servant of humanity.

- **Be on guard to unclutter your mind of the tendency to regard the literal reading as the only true and ecclesiastically permissible one for Biblical texts.**
- **Practice meditation in order to develop the intuitive perception necessary for the discovery of the successive layers of revelation concealed beneath Scriptural allegories, ancient myths and some traditional fairy tales that have come down to us via the corridors of history.**
- **Study the writings of notable expounders of the sacred language like Alvin Kuhn, Gerald Massey, William Kingsland, Thomas Taylor, W.J. Coleville, H.P. Blavatsky, Geoffrey Hodson, G. dePurucker, and many others. Learn through personal study these major "keys" for proper Scriptural interpretation and the method of interpretation used by the writers of the ancient Divine Wisdom. Through personal study learn to recognize these "keys" it in your Biblical texts and in so doing learn to discern "Divine allegory" from actual "literal" events of the people who brought forth this ancient Spiritual Wisdom which we find in our Bibles today. By that I mean the Egyptian and Jewish religions.**
- **Practice until proficient the science of the application of these "keys to proper interpretation" of the ancient Wisdom in the elucidation of world Scriptures and mythologies. Take care always to neither overstress a possible symbolic significance, nor to read into a narrative more than is inherent within it or was presumably present in the minds of the authors, merely in order to support preconceived ideas. This is a big danger to a Christian already indoctrinated in erroneous interpretations of the Bible he cherishes.**

Behind the use of such Spiritual myths in our Bible which mistakenly are first taught as if "literal" lie a great system of teaching has been called in different ages the Esoteric Philosophy, Wisdom-Religion, Secret Doctrine, ancient Spiritual Wisdom, or again, the Esoteric Tradition. As well, this Esoteric philosophy I found reconciles all religions, strips every one of its outward, human garments, and shows the root of each ancient religion to be identical with that of every other great religion; including Christianity once it is correctly interpreted by recognizing and discerning Divine allegory from actual historical events. Such knowledge proves the necessity of an absolute Divine Principle that operated in both nature and humanity.

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day; we simply don't know this and failing to have the "keys" to its recognition as it exists in our Bibles it goes unnoticed by the vast majority of Christians today. Fragments of this ancient Spiritual Wisdom and Secret Doctrine have survived geological and political cataclysms to tell the "same" story; and every survival shows evidence that the now Secret Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets and all later religions of all nations, from the first down to the last, and again this includes the earliest Chrestians (called Christians today) before the rise of Roman Orthodoxy in the 2nd through the 5th centuries.

An exhaustive and genuinely critical examination, conducted in a wholly impersonal spirit, of even the remains of ancient times will convince one that these statements which I have made are founded on truth and undeniable fact; and the conviction grows upon the impartial student that it is a marvel almost beyond belief that Christian scholars could have been so blind as to allow the actual existence of the esoteric tradition to escape observation and discovery for so long as they have. This just testifies to the Spiritual blindness of those indoctrinated by error.

Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge....KJV)

The task of unveiling the hidden Sacred Wisdom has been undertaken by many today. Such a "lifting of the veil of Isis" was undertaken in this age with great insight and erudition by Madame H. P. Blavatsky, cofounder of The Theosophical Society. Her aptly titled books, Isis Unveiled and The Secret Doctrine, give the traditional "keys" and many interpretations of world allegories. G. A. Gaskell has made a magnificent contribution to the subject by producing a Dictionary of the Sacred Language of All Scriptures and Myths. But such insight are not limited to but these two. Great insights come from reading Alvin Kuhn, Gerald Massey, G. dePurucker, I. M.

Oderberg, Eloise Hart, W. T. S. Thackara, William Q. Judge. Not to be forgotten are Plato, and the later Neo-Platonists like Plotinus, Porphyry, Iamblichus, and Proclus which brings to the Greek mind this ancient Spiritual Wisdom as far back as ancient Egypt. The literature which proceeded from Plato, who himself was initiated into the mysteries and studied in ancient Egypt along with the later Neoplatonists of Alexandria, and especially the writings of Philo Judaeus (approximately 30 B.C. to 45 A.D.) are also a valuable source of information.

The disciples of Ammonius Saccus were called Analogeticists because of their practice of interpreting sacred scriptures and mythologies by a principle of analogy and correspondence, also found in both the Kabbalistic system and the esoteric philosophy of the East. Thus studied, many books of the Old and New Testaments are found to contain hidden knowledge of the greatest value; for, in addition to its content of metaphysical teachings of profound significance, the Bible also indicates the existence of a pathway of hastened evolution and the means by which special powers for the service of humanity may be attained. These powers can, however, be misused to bring grave harm upon their possessors and also upon their victims. The more metaphysical teachings in the Bible are therefore, as also previously stated, written in an allegorical language which conceals, even while it reveals, power-bestowing knowledge. The Christ revealed through Judaism that this pathway of hastened evolution is called *"the narrow way"* which is entered through *"the strait gate"* (Matt. 7:13, 14). Isaiah wrote of *"the way of holiness"* (Isa. 35:8). Hinduism similarly teaches of the Razor-edged Path, and Buddhism of the Noble Eightfold Path. Mankind has always been shown his path to God regardless of geography or difference in religion; at their core of all these ancient Mystery Religions lies the same Divine Truths that leads mankind's Soul in Spiritual evolution and eventual return to the Father. In essence, each is a path of discipleship and initiation, which leads within a relatively short space of time to salvation, *Moksha* (Hinduism) or *Nirvana* (Buddhism). Salvation was never limited to Christianity not can it ever be once one's personal study comes to the point where he can possess the "keys" that unlock the Bible and is Esoteric Wisdom hidden in the pages and disguised through allegory mistakenly read and believed today as it a "historical" and "literal" event meant for another. With such Spiritual enlightenment that accompanies these "keys" for proper Spiritual interpretation of our Bibles one comes to see what was mistaken for a "historical" and "literal" event that supposedly occurred for another was actually intended for "You".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE STORIES BEHIND THE BIBLICAL ACCOUNTS: EGYPTIAN MYTHS AS ARCHETYPES

It will be disconcerting for some to learn that behind many of our Biblical stories and accounts in traditional Scripture lay Egyptian myths that attempt to relate and explain metaphysical realities to the finite minds of people. One only has to begin a serious attempt to study the origins of many Old and New Testament accounts to find that behind them lay a mythological nature.

First a little must be said about "myths". Let us define the word.

- **Myth is a traditional or legendary story, usually concerning some superhuman being or some alleged person or event, with or without a determinable basis of fact or a natural explanation, especially a traditional or legendary story that is concerned with deities or demigods and the creation of the world and its inhabitants. This traditional story is of unknown authorship, ostensibly with a historical basis, but serves usually to explain some phenomenon of nature, the origin of [humanity], or the customs, institutions, religious rites, etc. of a people; myths usually involve the exploits of gods and heroes.**
- **Myths (both old and new) are heroic stories considered by most people as having never occurred. Yet this does not mean that myths are "false," but only that to understand them we must separate their metaphysical truth from literal reality.**
- **Myths the world over tend to express certain common themes: those relating to cosmogony, the creation of the universe or the earth with its solar system, humanity, plants, and animals, other aspects of nature, and the theory of their origin, as well as myths of a second creation following a disaster, frequently a flood; to theogony, the origin of the [deities] and their genealogy, especially the Great Mother, pairs of deities (often brother-sister/husband-wife), and triads with the addition of a child; to etiology, the study of causes and beginnings in general; and to the struggle between or among opposing forces, especially dualistic elements as good-evil, light-dark, or heaven-underworld. Myths are also shaped by personification, that is, the endowment of aspects of nature, inanimate objects, or qualities and abstractions with human form, attributes, and characteristics. This is closely related to anthropomorphism, the assigning of human shape, qualities, and concepts to a deity, animal, plant, or other object. By means of deification, humans and personifications were elevated to the position of a deity.**
- **Other myths explain social traditions, customs, religious beliefs and practices, and the mysteries of life and death. Myths and legends pass from generation to generation, enriching the lives of all who listen, giving them value and a sense of security, and linking them with their ancestors before them, and wisdom heroic and divine.**
- **Many scholars believe that myths of the ancients represent one of the most profound achievements of the human spirit, the inspired creation of gifted and unspoiled minds, uncontaminated by the current scientific approach and analytic mentality, and therefore open and prone to profound cosmic insights which are veiled to modern thinking man with his inhibiting definitions and impassive soulless logic.**
- **There are whole schools of modern mythologists who argue that ancient myth is closely bound to rite and ritual; that myth was, as it were, nothing other than the "rite spoken"; and that myth and ritual were practically two sides of the same cultic coin. On the other hand, there are historians of religion who claim that the ancient myths were primarily etiological in character - fictitious tales evolved for the purpose of**

explaining the nature of the universe, the destiny of humanity, and the customs, beliefs, and practices current in their days, as well as the names of holy places and out standing individuals.

- **On a deeper level there are psychologists who see in the ancient myths depositories of primordial archetype motifs which reveal and illuminate man's collective subconscious (Most beliefs surrounding death show fundamental similarities in that the dead went to an afterworld, which might be an underworld beneath the earth, an island paradise, a [hall of heroes], or the moon, and a number of mythologies linked death to a cycle of rebirth, somewhat parallel to that occurring in the Heavens and in Nature and vegetation). Imagination, superstition, and embellishment mingle freely with observation when we look at myth. Some myths are used to teach; some are 'just' for entertainment and story-telling.**

We should be tipped off to the fact that the Bible is a book of "myths" if we are alert in reading the Bible when we notice contradictory accounts in the Bible of the "same" event. This fact alone should make us want to know "what is behind the story" we are reading at the time. Truth always lies behind "myth". Inquiring minds "want to know". Well that is me and I hope it is the readers as well.

Behind some of these contradictory accounts and inconsistencies we find ongoing propaganda wars between the kingdoms of Judah and Israel as they wrestled among themselves for supremacy. On other occasions, an early version of a story can be shown to be chronologically replaced by a later version. This was particularly true in the Creation and flood accounts, where early Egyptian influences on Israel came into conflict with later Babylonian sources. The later Babylonian "interpretations" would eventually replace the earlier Egyptian "interpretations" of the events in question, but be not mistaken, at the very heart of Judaism is the basic ancient Egyptian Religion which has gone modification today by both Babylonian, Persian, and Greek influences. What is truly amazing, and we will address it in somewhat detail on another part of this website, is the fact that today, through the aid of archeological research, the earliest Patriarchs of the Bible, men like Jacob, Ephraim, and later even King David, King Solomon, and even Tutankhamun can be shown in reality to be Hebrew Pharaohs and not "Jews" as we have been led to believe by a later re-writing of the Hebrew Scriptures under the direction of Ezra.

As one studies increase he can be on the look-out for Biblical stories that closely parallel these earlier myths and legends from neighboring cultures like Egypt and Babylon. Truly there is "nothing new under the Sun" when it comes to religion because basically all world religions have come from but one; namely, Egyptian religion. If you come to understand Egyptian religion and religious ideas you can trace them along with their "reinterpretations" down through history; even into our Christianity today. While in some cases the influences were obvious, as with the Babylonian flood myth, in many cases the task will be quite difficult and will require the deciphering and correct interpretation of Egyptian myths which is not always easy given our limited knowledge of Egypt up until the last 150 years with the discover of the Rosetta Stone and the recovery of the ability to read the Egyptian hieroglyphics. Even more important because of the biblical emphasis on monotheism, the keen reader will notice how the authors of these later Scriptures tried to eliminate references to or symbols of deities other than the Hebrew god.

Answer for yourself: How was this done? These changes were made by transforming foreign deities into human characters whereby they were given a pseudo-historical existence as well as sometimes changing the locale of the story. Let me give you some examples. The Egyptian "Hathor" becomes the Greek "Aphrodite" and the later Roman "Venus", the Egyptian "Amon" becomes the Greek "Zeus" and the later Roman "Jupiter" and so on. The same things were done to the earliest principles and theological dogmas that were first understood by the Egyptians who studied the Cosmos and Nature for thousands of years and in so doing extrapolated these Divine Truths in the first place. Over time all things "change" and that is where we are today in Christianity.

You may recall being taught in school that Western (white) civilization is founded upon the ancient Greek civilization which seemed to suddenly appear. What European historians are trying to diffuse, hide, or deny is that the Greek civilization was primarily the offspring of the advanced Black African Civilization of ancient Africa's Nile Valley, which preceded it by thousands and thousands of years. Even Greek legends related that Egyptian and Phoenician conquerors ruled all or part of Greece until the 14th or 15th century B.C. Thus we find that the Nile Valley civilization of Egypt and Nubia was already old before

Europe was born. The pyramids of Africa's Nile Valley were hoary with age when the tribes of norther and central Europe were making their first stone hammers. Nile valley civilization also existed before the Western Asian civilization of the Tigris and the Euphrates rivers.

Answer for yourself: What should this say to us?

Kamite or Egyptian civilization originated from Ethiopia and Diodorus said the Egyptians were the earliest of civilized men, and that they not only colonized Egypt but it was from there that they diffused Ethiopian culture throughout the whole world. Albert Churchward, in his The Signs and Symbols of Primordial Man states that "Thus we can see that African colonies went forth and settled in all parts of the world, leaving the proofs in language, myth, and the hieroglyphics, in religious rites. The symbolical customs and ceremonies in far off lands are still extant among races by whom they are no longer read or understood, but which can be read in Egypt (p. 284).

Think of what you just read. Religious rites and ceremonies from Egypt were taken into all the world and over time the "keys" to their proper interpretation were "lost, no longer read or understood correctly"!

Answer for yourself: Could that have happened to us who are reared as Christians today with traditional Christian dogmas and doctrines and we not know that? Could it be that what we read and study and recite and cherish in our Christians Churches we have got "all wrong" a lot of the time? Could we be wrong on such doctrines as "atonement, salvation, forgiveness, eternal life, messiah and this Jesus Christ"? Well the thought of this was so frightening to me that I had to know for sure so I dedicated my life some twenty years ago to make sure I was "right" as a Christian and the years of my repentance and finally my resignation as a Pastor of a large Christian Church is the result of such an eye-opening scrutiny of my faith. Dears ones, we are so far off from the truth as Christians it is almost beyond belief. And you study of Egypt and their religion and its "reinterpretations" down through history from nation to nation will be proof positive of what I say. The "story" of God as understood by these Spiritual Masters in Egypt change over thousands of years and we never know of this because we never possessed the knowledge of what the "real" was before the "counterfeit".

As you might expect, the versions of the later stories usually disguised the true nature of the truth or the Biblical story, making it difficult to identify the earlier mythological source. Of course this was the agenda of the writers and some accomplished this agenda better than others. Nevertheless, in many instances the editors overlooked some of the telltale signs of these earlier sources and, even in disguised form, it is often possible for the knowledgeable reader to strip off the disguises and see what mythological elements the biblical authors attempted to mask and keep hidden from the reader in order to make it look as if their "god" is the real "god" and their story the "original" when in fact it but a retelling of the original with some "changes".

And lest we forget there are also stories in the Bible that simply are not true. We know this today for certain because we have in our possession today archaeological data that indicates without a doubt that events described in the Bible as happening within a particular time frame couldn't have occurred at the time indicated. Several of these stories describe Israel's destruction of enemy cities during the campaigns into the Transjordan and Canaan. The archaeological evidence shows that many of those cities didn't exist in the time of Biblical lives of the characters identified Biblically as "Moses" and "Joshua".

What should concern the "truth seeker" and reader of Bet Emet Ministries is how Egyptian mythology and literature strongly influenced much of the early biblical history, especially with regard to Creation and the flood as well as the patriarchal narratives, a subject that has been irresponsibly ignored. The lack of attention to Egyptian influences on the Bible by both biblical scholars and Christian or Muslim Egyptologists is unfortunate. A conscious and deliberate effort exists to keep the two spheres separate in spite of the fact that the Bible shows a long and continuous relationship between ancient Israel and Egypt. This has been ignored long enough and the insightful reader will begin to look to Egypt to find the true origin for much that is presented in the Bible as "Jewish". Let us not forget that this Bible places Israel's formative years in Egypt, living an Egyptian life-style, educated in Egyptian ideas, and dwelling there for centuries before the Exodus. It describes

Joseph as prime minister of the nation and married to the daughter of the chief priest of Heliopolis (biblical On), one of the most influential Egyptian cult and educational centers. His two sons, Ephraim and Manasseh, were half-Egyptian and educated as Egyptians. Ephraim not only became heir to Joseph and founded the kingdom of Israel but is listed as one of the Hebrew Pharaohs; Manasseh had the largest territorial base of all the tribes.

Moses, according to the biblical account, was raised and educated in the Egyptian royal court, and many members of his tribe, Levi, have Egyptian names. King Solomon married a pharaoh's daughter and built an Egyptian temple in Jerusalem for her. Common sense dictates that she had a large entourage of Egyptian priests and servants to administer to the temple's needs. Jeroboam, when he fled from Israel to escape Solomon's wrath, dwelled in Egypt before leading Israel away from Judah.

And historically, Egypt had a powerful cultural influence on Canaan from well before the Exodus to late in the first millennium B.C. An eighth-century seal of a Hebrew official from the court of King Hoshea of Israel (c. 730 B.C.), for example, shows the official dressed in typical Egyptian garb and standing over an Egyptian winged-disk icon, indicating that Egyptian ideas heavily influenced the royal court of the kingdom of Israel.

As we go through the Creation and patriarchal stories, the educated reader easily sees how Egyptian mythology significantly influenced Hebrew interpretation of and beliefs about its earliest history. These influences bring us to the question of the origin of Hebrew monotheism.

Answer for yourself: How, when, and where did Hebrew monotheism originate?

Biblical monotheism appears to have gone through an evolution that finds its origins in Egypt. In the earliest stages of Israel and its evolving monotheism, the Hebrews imagined an all-powerful Creator deity, but evidence of belief in other deities remains buried in the stories, most obviously in the form of "Emanations" from this One Absolute Creator; we call them "angels" today. The Gnostics called them "aeons". I never cease to be amazed that we can accept as true "angels" but when we read the same things expressed by the Gnostics as "aeons" then they are labeled as "heretics". This ideas of "Emanationism" appears to be the primary form in which Hebrew monotheism originated and the form in which it has fundamentally survived even into present times. The three major monotheistic religions, Judaism, Christianity, and Islam, still believe in a host of supernatural beings, particularly angels and the devil. They are beings created by the one all-powerful Creator just as the Egyptian deities were the product of the one all-powerful Egyptian Creator. The similarities of these various "Emanations" are endless and no less startling are the similarities between the Egyptian "Karest" and the Christian "Christ" as again but "Emanations" or attributes of Deity that come from this One Absolute whom we call God.

The idea of an all-powerful Creator who brought forth other supernatural beings or other "Emanations" from Himself has its roots in ancient Egypt. There it was a central belief in most religious cults that a single Creator was responsible for all of existence, including the appearance of other deities. The other nations of the Near East had no similar theology. It is the Egyptian views that initially influenced Hebrew understanding of the first times, and we will see that many of these Egyptian Creation myths are replicated in biblical history.

Over time, however, the nature of the theology changed. Whereas Egyptians also worshipped the many other deities created by the prime Creator as "Emanations" of Himself, by the time of Moses, there is a new emphasis in which this Creator deity is deemed to be the only god to be worshipped. As we study we find the reason for this is the over-emphasis of Osiris worship in the days of Moses. This is understood also as "Godman" worship similar to the "Jesus worship" in Christianity today. It always humors me to understand that in response to this unbalanced worship of the "Godman" (instead of the One Absolute God) which Moses encountered during his rulership as Pharaoh of the 18th Dynasty in Egypt that he chose to respond by closing down all the Temples in Egypt and enforced mandatory worship of the One Absolute Invisible God called Aten; thus the parallel is that if Moses were alive today and President of the United States that he would close down all the Churches that worship this "Jesus" today (THINK).

No one, for instance, ever worships God's angels. This view is reflected in the biblical command, *"Thou shalt have no other gods before me."* The idea that only one deity among many should be worshipped is known as henotheism rather than monotheism. But there is no difference worshipping an "angel" than "Jesus" because in the last analysis we find upon serious study in both the ancient Egyptian Religion as well as later Christological studies involving the evolution of the "Christ-idea" by Rome, then both the "angels" and our "Jesus" are both " manifestations" or "Energies/Powers /Forces/Neteru" of the ONE God since all have "manifested" from this ONE. I cannot stress strong enough how the proper understanding of God and His manifestation, both invisibly as well as visibly, in the cosmos is so important for our proper understanding of this Bible we have inherited. Once the student becomes accomplished in the study of the ancient Egyptian Religion and the Divine concept of the Neteru then these "keys" and knowledge alone will help him cut to the chase in determining the "truth" behind the "Jesus Story" as well as all other other Sungods and "pagan Christs". Then the Bible begins to become a very simple book to interpret from cover to cover. Now you better understand the statement made above about Moses closing down all churches that "worship this Jesus"; he understood that doing such a thing was equivalent to blasphemy and idolatry before God. This is the "unforgivable sin" mentioned in both Biblical Judaism and the New Testament. It is tragic that the vast majority of Christians don't know the real truth about how this "personified Sun", again symbolic for the invisible "Living Energy" of the cosmos (God) as found it its various names and manifestations, like "Jesus", was made by a vote of hands equal with God by the ancient Roman Church and the Council of Nicea. The birth of Christian idolatry and blasphemy of the Name of God began officially that day and has continued ever sense under the "theology" espoused by Rome and her daughter Protestantism; Rome, mind you, a nation that rejected both its Jewish Roots as well as its Egyptian Roots.

For a brief time in the mid-fourteenth century B.C., Egypt experienced a form of authoritarian monotheism under a pharaoh named Akhenaten whom many believe to be the Biblical Moses. A full understanding of Akhenaten's theology has yet to be developed, but its existence in a time when Israel was likely still in Egypt raises questions about what influence his ideas had on the educated Hebrew people in his realm. Biblical and Christian Egyptological scholars go out of their way to build an unbreachable wall between Akhenaten and Moses, but it does not rest on solid factual foundations. The result of such religious prohibitions by Akhenaten/Moses eventually produced eventually the Exodus which resulted from a volatile religious feud between Akhenaten's successors, who reinstated the traditional beliefs, and his followers, who lost control of Egypt after his death.

History records for us that the Hebrews depicted in the Bible never embraced a pure monotheism, nor was there a single universal religion as we find in Egypt. It would take the Babylonian captivity to produce a pure monotheism in the Israelites. Many important biblical characters in post-Exodus times, for instance had names ending in "Baal," who was a major Canaanite deity. Gideon, one of the most famous of the early Judges, also was known as Jerub-baal, and Saul, first King of Israel, had a son named Esh-baal and this son succeeded him on the throne. These Baal names became an embarrassment to the final redactors of the early Bible books and they either added fictional glosses to the text to explain the apparent inconsistency or they changed the Baal name to "Bosheth," a Hebrew word meaning shame.

Belief in other deities goes farther than naming conventions. For example, Solomon had many non-Hebrew wives and he built many religious shrines for them so they could worship their own non-Hebrew deities. Later scribes attributed the breakup of Solomon's empire to a punishment by God for his apostasy. And Jeroboam, first king of Israel after the break from Judah, not only set up golden calves at cult sites, but established rival temples to the one in Jerusalem. And, throughout the period of the monarchy, biblical writers tell us that the Hebrews constantly succumbed to the religious influences of the Canaanites and Philistines.

Under King Josiah (640-609 B.C.), many severe religious reforms were instituted and strong opposition to idol worship emerged. Whether pure monotheism became part of Hebrew religion at this time we can't know for sure. But, by this time, the earlier beliefs had become embedded in Hebrew traditions and writings. Ultimately, a single redactor or, most likely, a school of redactors sometime after the fifth century B.C. gathered the main sources and traditions together and produced the first version of biblical history in its present form, editing as

best they could to eliminate inconsistencies between monotheism and earlier religious beliefs. From this we get the Documentary Hypothesis (JEDP) which shows us the multiple source thesis which explains this Hebrew collection of stories and traditions that later become the Hebrew Scriptures.

It is in these Biblical stories that we find a long and continuous relationship between Ancient Israel and Egypt which directly links Egyptian mythology to Hebrew interpretation of and beliefs about its earliest history as a people and a nation as well as their God.

With this as a small introduction let this information settle and then let us continue our search for the truth which we can find in Egypt and their religion like no other place in the known world.

Now, armed with this very important information then let us continue our study into the Bible and our "Jesus Story" to see what might lie behind our traditional "literal" and "historical" approach to the New Testament Christ.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BEFORE WE DIG DEEPER...AFTER TWENTY YEARS OF SCHOLARLY STUDY THE INESCAPABLE CONCLUSIONS ABOUT "THE JESUS STORY" AND "THE JEWISH MESSIAH"

I find it necessary, both as a former Pastor and as an intense Bible student throughout the years, to bring a summary of what this Web Site contains. Too often one will read the research I've collected and scrutinize the facts presented and jump to conclusions which are not warranted; incorrect conclusions which will tend to negate the facts presented in these articles. Understandable this is not my desire nor my purpose in making such information available to you. It is my hope that these pages of information and research will benefit both my Jewish friends as well as my Christian friends in their search to draw closer to God. But one thing must be said right up front. The study of "Jesus" and the "Jesus Story" is a very complex study today and must be done on several levels if one is to come to the truth of the matter. At least that is what I discovered for such study encompasses the necessity of obtaining competent knowledge in several areas of study if we ever hope to understand correctly just whom this "Jesus" really is and what lays behind this "Jesus Story". By "several fields" of study I mean such areas such as:

- **Judaism and the truth about the Jewish Messiah vs the later Christian "reinterpretation" of the Jewish Messiah.**
- **Competent knowledge of the religious texts of both Judaism and their later reinterpretation known to day as the Greek Old Testament and with its "alterations" which subsequently are carried over into the New Testament.**
- **Competent knowledge of Comparative Religions and the hundreds of parallels to the "Jesus Story" we find in the New Testament, parallels that exist in ancient history as far back as ancient Egypt some 5,000 years or earlier B.C.E.**
- **Competent knowledge of Gnosticism and how the "Descent of the Soul", or the "Christ Within" was later changed by Rome when they "literalized" this previous understanding of mankind and his Divine origin and in so doing "literalized" it, "historicized it", and confined it to but one person of their making...the Jesus of Nazareth.**
- **Competent knowledge of Lunar and Solar Mythology, or should I say Astronomy and how this became, when personified, the story of the "godman" and all later similar "Jesus Stories" from beginning to end. Along with that comes the understanding how Matthew 1 through Matthew 28 is the "personification" of the path of the Sun through the Zodiac and the Heavens which the Ancients understood as the Creator speaking to them of the Descent of the Soul and Divine Energy and its intended Spiritual evolution and maturation in this physical plane of existence.**
- **Understanding of how the Ancients used "myths" , "allegories", and "metaphors" to tell the Metaphysical story of the Soul and its descent into "matter" and the flesh of mankind and how these "spiritual myths" were the foundations for the later stories of personified godmen and goddesses who were but Spiritual allegories depicting the growth of the Divine Mind & Soul in**

mankind from its incarnation to its release at the death of the biological body. In reality the stories of these allegorical "godmen" are the story of "you and me" and our intended Spiritual development and progression while in this physical plane of existence.

Wow! That is a lot and it is not a quick work that allows one to master this information to see the truth behind this "Jesus Story" that has existed for some 10,000 years and later told from nation to nation down through history in "many different names" (like the first "Jesus Story" found in Ancient Egypt with Osiris and Horus).

But our correct understanding of the "Jesus Story" and what actually encompasses it on these various levels of understanding must first begin with our study of Judaism for the Old Testament is the first introduction for most Christians to the Creator God and His "Divine Revelation" that was handed down through history, beginning first with Sumer and ancient Egypt and later given to the "Jewish people" though association with the Biblical Moses (the Pharaoh Akhenaten of the 18th Dynasty). Too often many of my readers who lack such necessary knowledge of the history and "religious beliefs" of Judaism, as well as early Gentile Christianity and their forgery of the Hebrew Scriptures that comprise our Christian Old and New Testaments, will react out of fear when first encountering this information instead of "repentance" and "faith" in these "facts and evidences" which are uncovered to their very sight and understanding or when reading Spiritual truths long hidden but now exposed. Seeing this deception for the first time is a hard thing to stomach let alone believe as even possible in light of the constant false assurances we have heard our whole lives that only Christianity "has the truth" as well as being told that only Christianity "is the road for mankind's salvation of the whole world". Presentation of further "hidden truths" when exposed and uncovered to the eyes of "truth seekers" will not be evaluated by them objectively either because it hurts too bad or because of snap decisions on their part made in the initial confrontations with such facts and evidence which opposes long cherished Christian religious beliefs that come from the documents of Christianity and their Bibles; never knowing at that time the unreliability of such documents in the first place. Having never studied Judaism let alone knowing intimately the Hebrew Scriptures they are at that time in their life unaware of this abject purposeful mistranslation, misquotation, and pure "invention" of religious texts by the early Gentile Church in their creation of this New Testament which was finally "canonized" in the early 4th century. Let me say up front that one can have belief in "truth and facts" or a belief in "untruths". The choice is yours. God gives mankind free choice but understand that the presentation of the "Jewish Christ", seen as this "Jesus" in the New Testament today is a far cry from the "Jewish Messiah" as both expected and hoped for in the first century by Israel and Biblical Judaism. This statement is not debateable when one possess adequate knowledge of Judaism and its cherished Hebrew Scriptures and what they teach of the Jewish Messiah as taken from the true Masoretic Hebrew texts which have not been altered as well as when one compares "line upon line" and "precept upon precept" these Hebrew Texts with the later Greek purposeful mistranslations and all later Christian Old Testaments and New Testaments built upon these erroneous texts. Error and falsehood is subsequently taught instead of truth and few if any know it in Christianity because they have failed to study or see these facts for themselves. And I mean your teachers and Pastors and even Seminary professors whom I found accept all to easily the "tradition" without serious comparison of such texts where once traces "line upon line" the Hebrew Scripture down through the Greek or Latin finally into the English Old Testament and later New Testament quotes to be certain that the same "idea" has been faithfully carried down through history. Sure, this is slow and tedious study, but all the more necessary because of the many deceptions that pass unnoticed today by most.

The discovery of the Dead Sea Scrolls only 57 years ago along with the Nag Hammadi Library of Gnostic texts in Egypt changed all of this and the "deception" of Christianity hit the proverbial fan, but again you have to know what was discovered in Qumran and Nag Hammadi and their startling implications to Christian Messianic theology which boasts of being basically unchallenged for the last 1,700 years by Rome. But that claim can no more be said once you see that two different Bibles were found at Qumran among the ruins of the Essenes; one is a forged Greek translation which stands today as witness to this "theological" forgery that is passed down through history in the early Gentile Church. Opposed to this Greek Old Testament forgery is an 800 year earlier Isaiah Hebrew Scroll which not only corrects the later forged Septuagint and Greek "mistranslation" but the Isaiah Scroll agrees with the 1000 A.D copies of the Hebrew Tanakh proving that it was never the "Jews" who altered their Hebrew Scriptures but rather the Greek Old Testament which is the now the discerned "forgery" from the earlier Hebrew Scriptures. It is this discovery at Qumran, as well the

discovery of the Nag Hammadi Library a year earlier in Egypt which gives the world its first glimpse in over 2000 years of the true "Kodak Moment" as to what the religious milieu actually was and what the religious beliefs actually were in these earliest "Chrestian/Christian communities" long before the rise of the Roman Gentile Church which will further perpetuate this theological forgery by their "radical reinterpretation" of "the Christ". In so doing the truth behind this "Jesus" is further clouded and without significant study these facts will never be known by the vast majority of Christians today. Thank God that we live in a time which these documents were discovered and their testimony corrects these later forged "Greek" Old Testaments and all later English Bibles "theologically". But we have to know about this for it to matter to our lives and as late as 1988 Southwestern Theological Seminary taught me nothing about this let alone mentioned theses momentous events at Qumran or Nag Hammadi and the discovery of the Gnostic Library. I had to find this out on my own though my serious study into the "Jewish Roots" of Christianity where I ran across it in later studies. This changed my life and my relationship with God and gave me ample reason for major repentance in my life concerning much of my inherited Christian religious belief system. I firmly believe that God never intended we place our faith in "fairy tales" and "untruths" and neither should you. Faith that is grounded only in truth will bring forth the fruits of repentance which is acceptable to God and allow the seeker to draw closer to God than ever before as he removes from his life idolatry and disobedience which is so often masked by "religion" and many of the doctrine accepted by Christianity today!

SCRUTINY OF THE DOCUMENTS BEHIND THE CHRISTIAN FAITH.....THE ONLY WAY TO FIND THE TRUTH

With such a motive for this web site, as well as many others by Bet Emet Ministries, I wish to bring a short synopsis of what you will encounter on this web site. My intended goal for you, both Jewish believers as well as "non-Jewish" Christians, is that you become aware of the religious documents and the writers of such documents which underlie the Christian Faith and in so doing equip the reader to understand their reliability pertaining to "Divine Truth" and what value they should hold in one's life today. Only when you come to terms with the credibility of the religious documents that are the foundation for the Christian Church when seen in their historical setting and origin, and when compared with the earlier Hebrew religious texts, will one be better able to evaluate the importance such religious documents that are the foundation for all later Christian religious beliefs, many that surround this "Jesus", and the reliability that you should put into them and the impact, if any, that they should have in one's religious belief system. Once you see for yourself that many such religious documents were created and collected at the whim of Rome, let alone "altered" and "fixed" in their struggle with Biblical Judaism can one truly understand the scope of what I speak. Only when your personal study can show you these hundreds of "alterations" made to these Hebrew texts and prior religious doctrines of Judaism and one assess the scope of such alterations by Rome chronologically and successively from Church Council to Church Council as they "hammered out" the religious beliefs that they wanted connected to this "Jesus" of their making can one fully understand the degree of deception to which we have fallen today. Understanding the scope to which these earlier Hebrew texts which were cherished and protected by Jewish sages were constantly altered and amended following each successive Church Council, then and only then can you make an accurate determination regarding their infallibility and inerrancy and the role they should play in your religious belief system. As if that is not enough one can find that this "error" of alteration of the Jewish Scriptures actually began long before Rome got their hands on the documents and can be traced to the initial corruption of the Jewish texts by the Essenes of Alexandria, Egypt, when they purposefully altered the Hebrew Scriptures when they translated them into Greek. Rome will only pick up where they left off and continue the process. As stated before the discovery of the Dead Sea Scrolls found one too many Bibles at Qumran, the "real" and the "fake". This knowledge should wake the dead! This is a very difficult and lengthy study but one that I think is paramount for a Christian to understand since the facts of the matter at hand reveal the insidious alteration of the Torah and the Prophets in order to "create" a religion of convenience and this ultimate lies at the very core of our inherited "Jesus Story" where he is presented to the world by Rome as the final atonement for sins and the Jewish Messiah. Understand such "altered" and "created" documents play a significant role in one's concepts and religious beliefs concerning this Christian Jesus. Idolatry and

blasphemy before God is the result of our failure to do such scrutiny of the origins for our Christian faith and this is the guilt that we carry not knowing the truth of what we are taught to believe since childhood growing up in the Christian Church. Coupled not only with that, once you come to see how hundreds of passages and theological errors are contained in such tampered religious documents which include multiple purposeful mistranslations, misquotations, and the lifting of Jewish Scriptures completely out of context, then will you again be better equipped to determine for yourself if such a document should be categorized as "God breathed", "inspired", "inerrant", and what role it should play in your religious belief system. Please understand that I wish not to denigrate the New Testament because Divine Truths are contained within it in many places, but to approach this New Testament and accepting everything written within it as "Divine" and "literal truth" is unwise and foolish as I found having done so never studying how this book given us by Rome was collected and altered let alone how it compares in its many quotes with these earlier Hebrew texts. You will hopefully come to see that as a "literal" truth the New Testament is not that at all; rather, it is a beautiful book of Divine Allegories of the "incarnated God and Divine Mind" in "matter" or should I say "humanity". All of life is about becoming aware and developing the "indwelling Christ" in yourself: the hope of your glorification" as Paul states. It is my desire to exalt the God of the Jewish Scriptures who called Israel to be a light unto all nations and this includes the Christian as well and in so doing help in some small regard to the restoration of these Hebrew Scriptures to their place of authority that God intended since Sinai.

Isa 42:6 I the LORD have called thee (Israel) in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Israel was given the revelation of HaShem (God) for the whole of mankind, and I personally take offense as should you when you discover that much in the New Testament which is passed off as "revelation" is in reality a perversion of these Jewish and Hebrew Scriptures and violates the commands of God:

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

God did not bring a "new" revelation to the "non-Jew"; it was Israel which was to take to the "non-Jew" the revelation of the God of Abraham, Isaac, and Jacob. It was Israel who was to take to the world the Messiah. It was Israel who was to take to the world the Covenants of God with mankind. It was Israel who was called of God to take His Laws to the whole of mankind along with the "Pattern of Worship" of God; a "Pattern" by the way which can be traced as far back as Ancient Egypt but sadly which was destroyed almost beyond recognition in the 3rd through the 5th century by Rome.

Rom 9:4 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (KJV)

Only when you see for yourself that both the Christian's Old & New Testament is a perversion of the real Masoretic Text, the Holy Word of God, can you then intelligently make a decision before God to "cast out the leaven". The conspiracy is great and done long ago. We unfortunately accept as Christians the documents of the early Gentile Church unquestioningly. Such I will show you is unwise. It is my hopes that once you see this for

yourself that you will grow to love the Jewish Scriptures as found in the Stone Edition Tanakh or the JPS Tanakh; for in reality, unless you have either of these translations, you have never read the true Word of God yet in your life because you will come to see, as I and numerous others have seen who have done these types of studies, that the Old Testament translations in the Christians Bibles are "fixed" and the theological and political agenda of men in power are carried out in the religious expressions presented by them. In the pages which follow I will lay out for you these more serious errors which are passed off as "truths" by the Christian Bible.

BUT WHAT ARE WE TO DO WITH JESUS?

Lastly we must deal honestly and truthfully with the Jesus of the New Testament. Much is claimed in Christianity and its documents for this Jesus (called Yeshua in Hebrew). Again once understanding the lack of integrity within the Christian documents you will quickly come to see that such deceptions are not limited to doctrines in reaction to Judaism and the Laws and Covenants of God as taught by Gentile Christianity for the last 1,700 years, but extend to the identity of the "key" person behind the whole of the Christian Faith. By that I mean this "Jesus". This identity and truth behind this "Jesus" and the "Jesus Story" can only come once you have equipped yourself with competent knowledge concerning Judaism and the truth about the Jewish Messiah, knowledge of the religious texts of both Judaism and the later Greek Old Testament "alterations" of it along along with its later subsequent carry-over into the New Testament. Equipped with knowledge of Comparative Religions and the hundreds of parallels to the "Jesus Story" down through the ancient nations and their religions we find in the New Testament, knowledge of Gnosticism and how the "Descent of the Soul", or the "Christ Within" was later changed by Rome when they "literalized" this previous understanding of mankind evolving Divinity. These metaphysical ideas were expressed through the ancients writing concerning man's Divine origins that was often expressed through the knowledge of Lunar and Solar Mythology, or should I say Astronomy and how this became, when personified, the story of the "godman" who had "fallen" and "incarnated" into "matter"; a story shred down through ancient religions since the beginning of time and which parallels with the events and sayings found later in the similar "Jesus Story" in our Christian Bible. The parallels of the "perfect man", the "evolving Divine Soul and godman" run the gamut from the beginning to the end of the "Jesus Story" when compared with the nations religions and saviors that preceded Roman Christianity. Along with that comes the understanding how Matthew 1 through Matthew 28 is the "personification" of the path of the Sun through the Zodiac and the Heavens; the story of the evolving Divinity in mankind which the Ancients understood as the Creator speaking to them of the Descent of the Soul and its intended maturation in this physical plane of existence. Also it is necessary to understand how the Ancients used "myths" to tell this story of the Soul and its metaphysical descent into "matter" and the flesh of mankind and how these were the foundations for all later stories of godmen who were but allegories depicting the growth of the Divine Soul in mankind from its incarnation to its release and ascent at the death of the body. In reality the stories of these allegorical "godmen" are the story of "you and me" and our intended Spiritual development while in this physical plane of existence. This prior "Krst/Christ" stories are the story of "you and me"; not the story of another which has been limited to but one person by the hands of Rome. When these types of studies are done by the reader then he will have the truth about this "Jesus Christ" and only then can he correctly interpret this "Jewish Story" as the revelation of the "Mind of Krst/Christ" as expressed through the Jewish Faith. Then, and only then, can one say that no man can ever deceive him again about God and His "Word".

THE MOST IMPORTANT QUESTIONS YOU WILL EVER HAVE TO ANSWER

- **Who was this Jesus, this Yeshua? Who or what is "the Christ"? Is it limited to but one person or applied to the whole of humanity?**
- **Was Jesus as depicted in the New Testament God, man, both? What Jesus a personification of Divine Concepts operating within humanity?**
- **Was he a historical figure or an allegory of earlier "Divine Truths" as had been these prior**

"godmen" and "avatars" before him as found since the beginning of recorded time in religion after religion, all of which follow the same "pattern" as found in our "Jesus Story"?

- **Is Jesus demonstratively the Jewish Messiah, or a false Messiah, or will he yet be Messiah? Was the Jewish Messiah only a man which later becomes a "superman" at the hands of the Essenes and Rome?**
- **Is this "Jewish Jesus" only the revelation of the "Mind of Christ" expressed through the Jewish Faith through the use of personification and allegory? Did other nations before Israel and Judaism express this same "Mind of Krst/Christ" through similar "divine personification" of a "perfect man"?**
- **Did this Jesus (Yeshua) fulfill the necessary Jewish and Hebrew Scriptures to be Messiah, or did he fulfill only the ones in the Christian Old and New Testament Bibles which read differently from the Hebrew Scriptures? If so, then how can he be the true Messiah of corrupted and falsified Scriptures? Has Israel and Judaism been right for 2000 or more years in rejecting this Jesus, the fulfiller of forged texts, as their Messiah?**
- **Did this Jesus only fulfill the "purposefully mistranslated, purposefully misquoted, and purposefully invented texts and Scriptures at the hands of Rome as well as the other Hebrew texts that have been "lifted out of there context", and in so doing, is this Jesus made to falsely appear to the uneducated of the Hebrew true Scriptures that he is the Jewish Messiah in spite of 2000 years of the denial of Judaism who reads a different Hebrew Bible than our Greek forged Old Testament?**
- **Why was this "Jewish Christ" made accessible only through the doors of the Roman Church which denied Judaism?**
- **Or is Jesus (Yeshua) made to look as if he fulfilled necessary Messianic passages to the illiterate "non-Jews" of the early centuries by the Gentile Roman Church by their twisting of the Old Testament Jewish Scriptures which were later passed down to us unsuspectingly today and as they currently exist undetected except by a few in our New Testaments today?**
- **Can we, or should we continue to believe "in Jesus" as the "literal" and "historical" Messiah once we come to see these textual irregularities and purposeful forgeries in our Christian Bibles?**
- **If not the Messiah, then who or what does this Jesus represent? Could there be a Divine Metaphysical reality behind the whole of the "Jesus Story"? Is it possible that our "Jesus Story" is the personification of the Descent of the Soul into "matter" as well as the "pattern" for the evolution of the hidden Divinity within man? Is this why our "Jesus Story" is basically the same as the stories of the prior gods and goddess, all of which expressed the same descent of God into "material existence"?**
- **Is there an understanding of "this Jesus Christ" which can be shown to be correct and valid for the Christian today? Can this new understanding of Jesus Christ draw us closer to its most ancient understanding before Rome got its hands upon it? Can this hidden understanding be restored today and benefit us in our walk with God as we come to recover the hidden "keys" and truths behind our "Jesus Story" and follow them in our lives? Could this "Jesus Story" only be the personification of the evolving "Christ Within" the whole of mankind as taught by the early Gnostic Christians and all world religions before the rise of Rome? Does this "Jesus Christ" reside in all mankind instead of just "one person" as Rome made it appear through a false "literal" and "historical" presentation of the "Krst Story" as well as all other "spin-offs" from nation to nation down through recorded history?**

These are hard questions to read let alone answer to one who has grown up in a Church that stress from their forged texts that if one fails to believe the accepted dogmas that a Loving God will burn His children for eternity. Fear and ignorance is the greatest tool that Religion can wield. Power and military come second and Rome had it all. Sadly I must tell you that the answers to these questions are not nearly so easy to obtain as you might think. It take serious study in the "areas" mentioned in the beginning of this article in order for you, the

reader and student, to come to the truth of the matter for yourself beyond any doubt. So much as been destroyed to cover up this terrible deception that has stymied the evolution of the Souls of men and women. God has called me to study these theological issues out both before, during, and after my Pastorate and Bet Emet Ministries has various websites detailing the answers to these most important questions that lay before and challenge Christianity today.

WHERE I STAND....AFTER TWENTY YEARS OF RESEARCH INTO THE MAN FROM GALILEE

Understand my allegiance to God is undergirded by "rightly dividing" the Word of God. In other words, we should translate the Jewish Bible according to existing Laws of Hermeneutics. There are laws which govern how a passage is to be understood and only by adhering to such laws of hermeneutics can we be assured of arriving at the truths intended in such a passage. Emotionalism and agreement to your Church's dogmas and doctrines is a poor substitute for truth and facts when they contradict your "tradition". Again God desires our emotions be attached to truths and not lies. So having stated that let me say that when one becomes familiar with the Jewish and Hebrew Scriptures and not the altered, misquoted, and mistranslated ones as found in both the Christian's Old & New Testament and Christian Bibles today, then and only then can one accurately determine if this Jesus truly lived as a "literal" and "historical" person let alone fulfilled the necessary Hebrew Scriptures to be recognized as the Jewish Messiah. When one becomes familiar with comparative religions then he sees for the first time that his "Jesus Story" is far from being unique or divine; it is the repetition of the oldest story ever cherished by mankind, the story of the descent, incarnation, evolution, and later ascension of the Soul of man told through allegory, metaphor, and personification as found in the "Jesus Story". Judaism has said "No" to this "literal" and "historical" Christian version of the "Krst/Christ Story" for the last 2,000 years and are unwavering in their denial of our Christian Jesus as the expected Jewish Messiah as they should be given the corruption of the holy Hebrew Scriptures and Egyptian religion as contained in the New Testament.

Answer for yourself: What do the Jewish people and scholars know which we in Western Christianity has not been taught? It all comes down to the reliability of the religious texts that we accept and give authority to for our religious beliefs. Discerning the "correct" Scriptures and texts from the falsified ones is the quest for every Christian and this cannot be done without some competent knowledge regarding the religious texts and their alteration given us by Rome. Such alteration of these ancient religious texts and Sacred Science of the Soul is why we have lost the "keys" to rightly dividing the "Jesus Story" today and 2.5 billion people mistakenly believe in a "literal" and "historical" Jewish man from Galilee that never fulfilled the Hebrew Scriptures; only the altered ones given us by Rome. And who knows this since the vast majority of Christians have never undertaken such studies?

Along with this is the very important matter concerning atonement and if any form of atonement can be connected to the death of this Jesus as depicted in this Roman New Testament. As you can see the "integrity" of the documents that we as Christians and followers of this Jesus and "the Christ" are paramount for our religious belief system; either we have believed the truth about this Christian Jesus because our Christian documents can stand the test of scrutiny and are accurate to the Hebrew Scriptures from which they were taken, or else we have believed lies about this Jesus because our Christian documents can be exposed upon scrutiny as frauds.

Answer for yourself: What is the truth in this matter? You will come to see the answer very clearly if you have the courage and the tenacity to study and read through this website and others that Bet Emet ministry has provided. Bet Emet is the Hebrew name for "the House of Truth". Let us never forget that the highest religion ever given man by God is "Truth".

History records that the Kingdom of God did not materialize with Israel in the first century. We today await

the arrival of Messiah and the Messianic Kingdom. It is long overdue. But knowing these glaring errors, misquotations, and misapplication of Jewish Scriptures and lies contained in the New Testament, many of which pertain to this Jesus (Yeshua), I cannot before God nor mankind allow such sacrilege of the Holy Texts to go without challenge. Realizing the failure of the true Messianic Prophecies to be fulfilled it is impossible today, without question, to say that "so and so" is the Messiah. This will come as news to most Christians but what you read in the New Testament as "fulfilled" Messianic Prophecies is far from that the true Messianic prophecies as they exist in the Hebrew Scriptures before they were altered by Rome in their translation of them. I firmly believe that God desires we both rightly interpret His Word as well as accurately understand the events surrounding the Roman depiction of this "Christ" in the New Testament. But to insist against all contrary evidences that this New Testament Jesus, created by Rome by Hebrew Scriptural manipulation and misrepresentation of the Hebrew Scriptures as has been done in our Christian Bibles, is the Hebrew Messiah, is folly. It is one thing to "believe in this Jesus" and pattern your life after his example and I strongly recommend that this be done but it is entirely a different matter all together to definitely say or teach that he is the Jewish Messiah and died for our sins when the unforged Hebrew texts discount it from beginning to end. These statements will become a certainty for the reader the more he/she studies and compares the Hebrew Scriptures with the later forged Greek texts as well as the English of our Bibles. Add to that comparative religious study, especially the truths behind the Osiris and Horus Stories which parallel our "Jesus Story" and you see that a metaphysical reality has been false misrepresented as a supposed "literal" and "historical" story by the hands of Rome and made available to man as his remedy for his sin only through the doors of the Roman Church.

So when you read the following articles which expose the crafty misuse of the Jewish Scriptures by the non-Jewish Church of the early centuries, please, please understand that I am not trying to denigrate this Jesus or the "Jewish Christ"; but rather to uphold the sanctity and holiness of the Word of God as given to Holy men of old and point out how it has been twisted by the anti-Semitic Gentile Church in its creation of a religion about JESUS instead of following the faith of JESUS.

SO WHERE DOES THIS LEAVE US?

Basically the Western Christian Faith of today is a replacement religion that opposed the "Jewish Christ" and the "Mind of Christ" as expressed through the Jewish Faith. As your studies advance this will become all the more real to you but you need the "truth" to see it.

If you truly look to Jesus (Yeshua) as God's example of a life pleasing to God, a life so lived that assured judgment for life and not death, a life that will be rewarded in redemption, and resurrection, then you like I need to understand the true faith of Jesus and repent and return to the faith once given to the saints. This my dear ones is Judaism; not Roman or Protestant Christianity. We find God's Divine Truths best expressed today in Judaism which just so happens to have a place for the "non-Jew" along side the Jew. This task of recovering Divine Truth is impossible if our religious documents that concern God and His "Divine Revelation" to all mankind are in error and Christianity's religious documents in our inherited Bibles can be shown to be in error only when compared to the Hebrew Scriptures. The evidence is there for those interested and concerned enough to look. Let us honor this "Jewish Christ", an allegory for the "Christ Within" and return to the faith of this "Jewish Jesus" exampled to us in the New Testament. Let us as "non-Jewish believers" be grafted into the Israel of God as Godfearers and no longer stand apart from God's people as a competing and conflicting faith. This revelation and endeavor can only be accomplished by serious study where we return to the Bible that Israel used and it's truths concerning the Jewish Messiah along with the correct understanding of atonement and how to obtain it in our lives.

So in the pages which follow you will be shown things that will challenge your present faith in many regards. It

is not my intention to hurt anyone by exposing the lies and deceptions contained in the Christian's New Testament. However, I must be truthful to God who called me by recognizing my calling in a similar light as to the calling of Jeremiah the prophet:

Jeremiah: 1:9-10: Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

It is in the Spirit of Jeremiah I dedicate this web site, as all my websites, to the God of truth and it is my hopes that my pilgrimage and study is edifying to you and yours as we both try to make our calling and election certain.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TESTING YOUR RELIGIOUS BELIEF SYSTEM AGAINST THE TRUTH

Get ready for an "eye-opening" experience as you will be led to "think" deeper thoughts about our Christian Bible than possibly ever before. But first, let us ask a few questions.

Answer for yourself: What is the most powerful agent in the world known to man? Can you guess what it is? Is it the atomic bomb or the eboli virus? It is a hurricane with its tornado force winds? Is it a volcano that erupts with such fierceness? Is it an earthquake that can level a city in ten seconds? Could it possibly be that small book between two black leather covers you carry to church each Sunday or the "RELIGIOUS BELIEF SYSTEM" it generates? This bears investigation.

LET'S ANSWER THESE QUESTIONS

- **What could cause David Koresh and his followers to live lives destined to end in a fiery inferno?**
- **What could cause over 800 people to follow Jim Jones into the jungle and commit mass suicide?**
- **What could cause countless others to withhold blood transfusions from family members and thereby cause their needless deaths?**
- **What could cause others to pick up rattle snakes as a test of faith whereby many are bitten and die from the poisonous snake bites?**
- **What could cause one to risk their own life and hide Jewish neighbors from the Nazi death machine during W.W.II?**
- **What could cause someone to quit tithing to his church and form an organization to provide food, clothing, medicine, shelter, and much more for the starving children in Africa?**
- **What could cause one woman to give up everything she had and go to India to minister to the poorest of the poor on the planet?**
- **What could cause a young woman who knows that the Ten Commandments teaches us "not to kill" yet end up killing that part of her husband that grows within her in an abortion?**

Answer for yourself: Have you guessed what it is? Let me give you a clue. It is the same thing in each example: a "RELIGIOUS BELIEF SYSTEM." Each of the above examples have another thing in common; each of those people listed above more than likely confesses a "belief" in the Bible! Think and ponder that thought for a minute!

Answer for yourself: Now let me ask you another question? How can one book ("the Bible") be behind each of the above scenarios? Did you notice that the Bible elicited extreme reactions in the above 8 examples? How could one book be behind each of these "religious belief systems?" How can one book produce such extremes in religious practices; from death to the followers of David Koresh and Jim Jones to life for the followers of

Mother Teresa?

LET US GET PERSONAL FOR JUST A MINUTE

- **Answer for yourself: Have you ever examined your "religious belief system?"**
- **Answer for yourself: What type of "religious belief system" do you have presently?**

Noticed I said "presently" for our "religious belief system" changes as we grow and learn truth (or at least it should).

- **Answer for yourself: Where did you get your present "religious belief system?"**
- **Answer for yourself: Where is your 'belief system" leading you?**
- **Answer for yourself: How important is your "belief system" to you and is it influencing how you live your life?**
- **Answer for yourself: Is your "belief system" leading you to obey God more or less than He desires?**

This may be a new term for you when I say "religious belief system," but you have one every day of your life and it impacts almost everything you do or say. To others they may consider it to be no great revelation that they have a capacity to believe or that they have a "belief system." However, very few people seem to realize that this system operates every second of every day of our lives. It is almost like we are on "auto-pilot" with our "belief system" setting our course for our lives. Our "belief system" determines how we use our time, our money, expend our energy, and practice our faith. Our "belief system" influences such important decisions as marriage, divorce, birth control, abortion, education, relationships, and even death.

Answer for yourself: Now can you begin to understand how important that our "religious belief system" be founded on truth and not error?

OUR RELIGIOUS BELIEF SYSTEM EVEN AFFECTS WHAT WE BELIEVE ABOUT SALVATION

We are never aware of our "religious belief system" until a situation arises which challenges us and what we believe. Let us examine one issue as an example.

- **Answer for yourself: What does it mean to be saved?**
- **Answer for yourself: How many different views would be uncovered if we included people from various religious communities?**
- **Answer for yourself: What would each have to say if faced with the question, "What does it mean to be saved?"**

From the Jewish community the response to such a question would be another question; they would ask you to define what you mean by "saved" or "salvation". They would want to know from what one needs to be saved, why one would need to be saved and what would be the purpose of being saved. For them, the Christian perspective of salvation is not an issue, because Judaism does not have a doctrine of salvation (heavenly Salvation as does the Christian). For a Jew "to be saved" is synonymous with being safe here on Earth. On the other hand, the more zealous Evangelical community believes that they have a divine calling to "save" everybody on the earth from a fiery Hell. To them "saved" means spending eternity with God in Heaven rather than spending eternity burning in Hell.

Answer for yourself: Do these two religious communities with such an opposing view of "salvation" have anything in common? Yes they do, although they have different "belief systems", each community will tell you that "their belief system" is based upon a Bible!

BUT ALMOST EVERYONE BELIEVES IN THE BIBLE.....

Since so many religious communities say that the authority for their beliefs is a Bible, it would seem that the world should be full of peace, harmony, and unity. Its not! They all worship the same God, use a Bible to guide their life, and agree upon the validity of the Ten Commandments. However, in reality we are confronted with a world full of confusion, conflict, and chaos.

- **Answer for yourself: How can this be when we have such an abundance of religious groups proclaiming that their beliefs are Bible based...Jewish, Roman Catholic, Southern Baptist, United Methodist, Eastern Orthodox, Church of Christ, Jehovah's Witnesses, Assemblies of God, Mormons, Charismatics, etc.? Besides these, there are many minor groups which influence the lives of millions of other people.**
- **Answer for yourself: Should we blame "the" Bible for this? Is the Bible to blame for this or just "its interpretation"?**

Let us investigate this question at length!

WHY THE LACK OF UNITY IN OUR RELIGIOUS BELIEF SYSTEMS?

First of all, we must recognize that there is no such thing as "the Bible." We must face the fact that there are several Bibles. Basically, three religious communities account for most of the modern Bibles-Jewish, Catholic, and Protestant. Each community (Jewish, Catholic, Protestant) considers its Bible as sacred and thus different from other group's Bibles. Each believes that its Bible has an authority that exceeds that of any other document, even the Bibles of other religious communities. Therefore, each religious communities' Bible occupies an official position in the life of that particular religious community. Each religious community understands its Bible to present a "truer" or "better reflection" and "understanding of reality" than is the case with other's writings. Each community declares that its "belief system" is identical with and obviously authorized by the teachings of "the" Bible belonging to that community. Therefore each community believes its "religious belief system" is divinely ordained because its Bible was divinely given. In reality, however, we fail to understand that it isn't the Bible that ultimately determines the validity of one's "belief system;" its the TRUTH of "one's religious belief system" which is product of the "interpretation" of our Bibles!

Answer for yourself: Which Bible is the correct one...the Jewish, Catholic, or Protestant?

OUR BELIEF SYSTEM BEGAN BEFORE WE WERE BORN

The "religious belief system" of each group above (Jewish, Catholic, Protestant) not only gave validity to its own version of the Bible but decided which Bible was chosen as "the" Bible; which books were included and in what order they were to be placed. The Jewish Bible consists of the same books as the Christian Old Testament, but they are not in the same order. The Jewish Bible has three divisions-Torah (Genesis through Deuteronomy), Prophets, and Writings with priority being assigned to the Torah (the first 5 books of the Hebrew Scriptures and Old Testament). Maimonides described these divisions as three concentric circles with the Torah in the center and the other two divisions as illustrative commentary arranged in descending order of authority. The structure and its underlying assumptions show that the books in the second and third divisions are read looking backward toward the Torah. The Jewish community reads the Prophets and the Writings in light of the Torah.

On the other hand, the Christian Old Testament, taken from the Greek, is structured into four divisions-Torah, History, Poetry, and Prophets. But there is a difference in the placing of the Old Testament books in the Christian Bible?

Answer for yourself: Why didn't the Christians just take the Jewish Bible and use it in the same order as did the Jewish people and their Rabbis? Simply because that simply by placing the Prophets with their predictions last in order, Christianity distances themselves from the Old Testament and the Torah and makes is appear that it has "passed away" thus allowing Christianity to look beyond the Old Testament to the New Testament. The reader is directed forward from the Prophets to Matthew rather than backward to the Torah for understanding of all that comes later. A passage from the book of Isaiah will be read in the synagogue in consideration of the Torah. However, the same passage will be read in the church in consideration of the New Testament. It is this approach along with the practice of reading one's preconceived beliefs and "religious belief system" into the Bible that produces the tendency for most religious groups to ignore or overlook textual differences, or textual problems instead of addressing them or trying to understand the origin for them.

WE SHOULD ALWAYS TEACH WHAT THE BIBLE THAT JEWS LIKE JESUS WOULD HAVE USED AND SAYS...BUT WE SHOULD NEVER SAY WHAT THE BIBLE NEVER TEACHES

Bet Emet Ministries does not "dodge bullets!" Let us give a very important example of where the Christian church reads into a text their "religious belief system" that the text was never meant to teach. Let me say that space nor time does not allow for a full accounting of these hundreds of deviations in interpretation of the Jewish Scriptures which Judaism has relied upon for thousands of year but we will look at one presently. Let me preface with this caution: "We should always teach what the Bible says but we should never say what the Bible never teaches!"

Answer for yourself: Would you agree with this maxim?

I hope you do for it is sound wisdom.

There are sadly too many examples to list where we, as Christians, are guilty of teaching what the Bible never says; my only concern is if you will be so agreeable after you see the perversions to the text of Isaiah that have been taught by the Christian church for centuries. Let us look at Isa. 7:14.

As taken from the KJV Old Testament we find:

Isa 7:14 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (KJV)

There is a major, a major problem with this above verse as taken from the Christian translation of the Hebrew Scriptures!

Looking at the Brown-Driver-Briggs Hebrew Lexicon we find:

#5959 `almah- a virgin, a young woman

- **a) used of marriageable age**
- **b) a maid or newly married girl**

Notice if you will that this word when properly translated reveals that there is no instance where it can be proved that this word designates that such a young woman must be a "virgin". This word in the Hebrew, from which it was taken, simply does not carry the idea that such a girl is a "virgin" or "only a virgin".

The Hebrew word translated which is translated "virgin" in the English Christian Bible version of Isa. 7:14 is incorrect. This "virginous" idea is not the correct meaning of the term at all! In Hebrew,

"almah" means a "young woman", of which she may or may not have had prior sexual experience. It does not mandate she be a virgin. Anytime the Bible wants to make a distinction between a "virgin" and "non-virgin" for legal reasons (in a court of law and in matters of divorce), God uses the term "betulah" and never "almah." Christianity claims that Jesus was born of a virgin, and bases such belief off a verse in the New Testament as well as Isa. 7:14. However, there is no linguistic reason to translate "almah" as virgin in Isa. 7:14. The idea of "virgin" and the birth of "the Krst/Christ" or "Christ Mind" in "matter" comes from the ancient Spiritual Wisdom which teaches the "fall of God" into "material manifestation". In other words, God "incarnates" Himself "into matter". The "Divine Idea" in Genesis chapter 1 finds "material expression" in Genesis chapter 2. That is why there are two separate and similar "creation accounts". God incarnated Himself "into matter" and "material being". The word for "matter" is originally taken from the ancient Egyptian word for "mud"; the derivative of this today provides us the name "Mary"! Wow! The ancient Spiritual Wisdom always taught that in the Cosmos "virginous matter", (mud/Mary), devoid of the "Fire" or "Solar Energy" of this "Intelligent Uncreated Eternal Energy and Life-Force" of the Cosmos (God), awaiting the movement of God that would "birth" in it "material existence" and all "life-forms" in the fullness of time. Here is where we get the idea of "virgin" or "virginous" in its original meaning. It would be the combination of the "Fire of God" and the "mud/matter/Mary" that would produce the Mind of God, the "Mind of Krst/Christ" that is contained in all material manifestations. Thus we see now when looking at the Isaiah 7:14 text a "preformed religious belief" was of such a strength that it cause the mistranslation and corruption of a previous Hebrew Scripture in our Christian Bibles; an idea that was never meant in the original. This corruption of the Hebrew Scriptures began with their translation into the Greek and later only carried over into the Latin and English translations of our Bibles by Rome. Had they been honest with the Hebrew instead of relying on their "religious belief system" the our Bibles today would have carried the correct idea which sadly they do not!

Now please pay close attention to what comes next.

Proverbs 30:19 tells of four paths or four ways:

- **a way of an eagle in air,**
- **a serpent on a rock,**
- **a ship in the sea, and**
- **a man with an "almah" (young woman)**

All four of these examples have in common that there is absolutely no way to demonstrate where an eagle has flown, where a ship has sailed, where a serpent has crawled on a hard rock, or a sexual experience after a woman has had other prior sexual experiences. Since a virgin has demonstrable differences in her physical body both before and following her first sexual encounter, the term to make distinction regarding the virginous state of a women in Hebrew would not be "almah" but "betulah" as mentioned above. Likewise, Isaiah tell us that a young woman (with prior sexual experience since he used "almah") shall conceive and bear a child, and before that child (verse 16) shall know to refuse the evil and choose the good, the land that you dread (the Assyrian invaders) will be forsaken by both her kings. Notice if you will that a child beings to learns right from wrong usually by the age of 2-3 years. If you keep reading the passage you will find that within about two to three years (before the child learns good from bad) God will bring His Presence (called "Immanuel"-of whom the child was a picture) upon Israel and destroy the attacking Assyrian army and both the evil kings that threatened Judah will be deposed. This is a long, long time before the birth of a supposed "literal" and "historical" Jesus as found in the New Testament. The time period given in this text is around 715 B.C.E.; not the first century. We are off almost 700 years in making this verse apply to Jesus. Let us not forget that Isaiah was speaking to King Ahaz of Israel who was being attacked by these two kings.Isaiah brings assurance to him to not to worry, that God was bringing a "sign" to Israel that before a small child (who would be born not of a virgin) learns to choose right from wrong, the battle will be won for Israel. The young woman's pregnancy was a "good sign" that something good was going to happen to Israel and very soon! The child was a sign of the soon coming delivering Presence of God as He liberates His people from Assyrian aggression. The civil war and its threat will be over for Judah. God's Presence (Immanuel-God with Israel) would come and destroy Israel's enemy (not Jesus). This passage has absolutely nothing to do with Jesus! The child was not to destroy them either. God was to destroy them. Thus we see that to adhere to a virgin birth as

taught in Isa. 7:14 in front of such solid evidence is foolishness and to believe that this child is Jesus (as spoken of in this passage) is utterly ridiculous, because the Jesus of the New Testament is not made to be "historical" or "literally" born for another seven hundred more years! There is no fulfillment of any prophecy here as connected to the New Testament Jesus!

Answer for yourself: Don't you think the Christian church should be told the truth about their Bibles?

I have just demonstrated for you an approach to your Bibles where one reads one's preconceived religious beliefs into Biblical passages where such ideas never existed in the first place. In so doing we always are guaranteed of not obtaining the Truth that God desires we receive. This is often called "proof-texting." This erroneous way of reading our Bibles is done more than you know and you will not be able to discern the difference if you don't study.

THE CANONIZATION PROCESS OF THE BIBLE BY THE GENTILE CHURCH

The canonization process of the Christian Bible created many of these problems. Not only did canonization determine the books and their order, but it also separated the meaning of the texts from dependence on their historical or original use! We can find no greater deception than the placing of the book of Malachi at the end of the Christian's Old Testament right before the beginning of the New Testament when it is originally placed by the Rabbis as the last book of the Prophets yet before the "Writings" in the Hebrew Tanakh. Malachi for the Rabbis was not the "last word" before New Testament times as it is made to appear for the sake of Christian theological agendas (the announcement for the coming Christ). The result of this separation is that one does not read a passage as part of that Bible in its entirety, rather as a often disjointed or independent unit. Each passage is part of a Biblical book which becomes part of an even larger entity. The whole is thus greater and more authoritative than any of its parts.

This mutual interplay produces an accumulative effort which transcends any part of the text. The understanding and interpretation of an individual part must conform to the constraints resulting from that section's existence as part of a group's Bible. It is this process that creates many of the problems which the belief system attempts to answer. A Bible only has relative authority since its words are subject to the "interpretational" framework of the belief system of the religious community. Each community provides a method of assigning priorities to the Scriptures which it uses as the authority for its religious dogmas and doctrines. Traditions develop in each community as the Bible and the community interact with each other over time. The longer the time the more traditions! The result of this process is that religious communities tend to "read their beliefs into their respective Bibles" (eisegesis) instead of reading the writer's message out of the Bible (exegesis). When the members of "the community" read their Bibles, they do so with a common bond since they have accepted the faith of their religious community and understand the words of their Bibles as interpreted by this group. But there is one big problem here; their religious community may not have interpreted their Bible correctly and led people into error. The Isaiah 7:14 is one case in point out of hundreds in our Christian Bibles today when compared to the Hebrew Scriptures. Therefore the use and interpretation of a Scripture will vary depending upon which religious community is doing the reading, which Bible it uses, and what its belief system allows.

ORDER AND PLACEMENT OF BIBLICAL BOOKS IN THE NEW TESTAMENT

Let us consider the chronological order in which biblical books originated. Even though First Thessalonians was the first of Paul's epistles to be written, Romans (some scholars believe to be his last epistle) preceded the earlier writing in Protestant Bibles.

Answer for yourself: Why is this done?

By establishing this order, the early church predisposed the reader to interpret the remainder of Paul's writings in consideration of the theology expressed in the book of Romans. Since the Roman Church was ultimately responsible for determining which books would be included in the New Testament, and their order, it is not surprising to find one of their major doctrines embedded within the canonization process. This is not surprising since Roman Catholicism is responsible for the canonization of your Christian Bible! Now you might need to set down for this one. Little do we know at the present stage of our studies that there are two opposing and conflicting Pauline theologies in the New Testament; one Gnostic and one anti-Gnostic. Rome places the anti-Gnostic "Romanized Pauline" theology of their making first in our New Testaments in order to set the foundation for one's "thinking" the rest of the way in the New Testament. In so doing when later reading the purely mystical and metaphysical writings of the true Gnostic Paul we are previously indoctrinated to read and interpret them "literally" and "historically" through the eyes of the "Romanized Paul" instead of the way that the authentic Paul intended. Lost in all this "placement" of religions ideas in an "ordered" sequence is the ancient Spiritual Wisdom which has remained cherished and intact for over 13,000 years.

The belief system of the Roman Catholic Church claimed that its authority could be traced from Jesus through the apostles to the leadership of the Roman Church. It is this apostolic line of authority that we see embedded in the canon of the New Testament. First we read about Jesus in the Gospels. Next we encounter the Jewish Apostles in the Book of Acts. But the Book of Acts starts out as a Jewish Expression of Faith in God only to end up as a Gentile expression of Faith in God. Then we move on to the heart of the Roman Empire, Rome, as we read the book of Romans. The reader encounters the tradition and succession of Apostolic Authority, or so it seems as planned by the Roman Church. Cleverly the reader has had his gaze moved from Jerusalem to Rome. Judaism is replaced by Roman Christianity. Let us not forget that Judaism was considered a world religion in the first century and had a place for the "non-Jew" within it. We are led by Rome to easily follow the transmission of authority from Yeshua, to the Apostles, to Rome, or if said differently, the removal of authority that had originally been given to the Jerusalem to the Gentiles and Rome ultimately.

Answer for yourself: Was this God's plan or man's?

This "scheme" or "theological agenda" of the Roman Church is easily seen by viewing Matthew as a Jewish Gospel, Mark moving away form the Jewishness of Jesus to a more tolerable "Gentile-Gospel" (along with Luke who is believe incorrectly to be a Gentile author but isn't, for he was Jewish and is called Silas in the Bible), and lastly to the Gospel of John that totally removed Jesus from his Hebrew roots by identifying him as God! Next as we examine the Book of Acts we should be startled to find that the authority given to Peter and James and the Jewish church is totally removed in 28 chapters and now totally resides with a Gentile church! Then Romans establishes for all the epistles the authority of the Roman church as we again are asked to believe the authority of Moses' seat has been transplanted to Ceasar's throne in Rome.

Answer for yourself: Where do we find the books written by Jesus' Jewish brother, Yaakov or James? You guessed it, at the end of the New Testament along with another Jewish epistle from another brother of James. Of course I mean Jude.

Answer for yourself: Have we forgotten that the New Testament designates James to personally pastor the Jerusalem Synagogue/Church? Rome never forgot it, but tried to bury it by manipulation of what books would be included in their canon and ordered them in such a way to insure that the authority of Jerusalem would be replaced by Rome. It would not be long before Rome will announce to the world that "there is no salvation outside of the Bishop and Roman Christianity".

We can easily see conflicts between the Jewish and Gentile communities that are reflected in the canonization of the New Testament. The domination of the Gentile community over the Jewish community can be seen in the placement of the books; not only in the Old Testament but the New Testament as well. . Notice that from

Romans through Philemon we have a concentration of writings which address issues in the Gentile churches. After these we encounter writings to the Jewish congregations or writings by the Jewish leaders to the Jerusalem church. It seems a bit unusual and odd to you to find the writing from the first leaders of the powerful Jerusalem Church relegated to a position inferior to all other writings in the New Testament.

ARE YOU BEGINNING TO SEE FOR YOURSELF?

Ultimately the "religious belief system" of the various religious communities provided the appropriate answers for any differences and difficulties which arise. Since the "belief system" is so very important, should we not ask the obvious question: "How do people acquire their belief system?" Some of the manners of receiving your belief system may be surprising to you:

- **We inherit them from our parents attitudes and actions.**
- **We decided which offered the best social opportunities.**
- **We were vulnerable at moments of tragedy in our lives.**
- **We selected on the basis of which offered the most affluent business contacts.**
- **We were evangelized by a group of missionary minded people.**
- **We located a religious group nearest to our home.**
- **We visited the group with a friend.**
- **We completed our own - personal- detailed study of the Bible; But way to few resort to this as they should!**

DON"T CONFUSE ME WITH THE FACTS

Answer for yourself: Don't you find it strange that people, regardless of how they acquired their "religious belief system", will defend it without understanding it?

Most people do not realize that they have a "religious belief system" or how they acquired it. Even those who do realize they have a "religious belief system" hardly have ever examined it and tested its validity. The reason for this, unfortunately, is that many people are not intellectually curious! These people prefer to let others do their thinking for them. These people, whether they know it or not, desire it or not, seek it or not, lean toward dogmatism. Dogma, by definition is:

- **A points of view put forth as authoritative without adequate ground (I just believe it!).**
- **Something held as an established religious belief without any factual basis supporting it, or worse, in light of factual evident that disputes and disproved it!**

Bet Emet Ministries believes in examining our "religious belief systems" to see if we are in "the faith." We, at Bet Emet, through educational newsletters, attempt to examine our "religious belief systems," our Bibles, its religious concepts, doctrines, ancient meanings of biblical words, and the influence of ancient culture on the writers of the Biblical text, and much more. After all, what are we to do one day when standing before the Judgment Seat of God and after confession that we have prophesied in his name, and in his name cast out demons and in his name done many wonderful works (we thought), and hear: *"I never knew you: depart from me, ye that work iniquity?"* This frightening example is to warn us that "many" will have a "belief system" that will guarantee their disqualification from entering the Kingdom of Heaven. Is that you? Could that be You? How can you prevent yourself from awaking from the dead and finding that you are personally fulfilling Matt. 7? I sure don't want that to be me.

2 Pet 1:10 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (KJV)

Answer for yourself: Don't you think you better start examining YOUR "belief system" while you still can?

We at Bet Emet Ministries have had to repent of many doctrines we were taught in good faith that could not stand the text of critical examination. God desires we have faith in "truth" and not faith in "error or lies." We invite you to tell your friends that such an opportunity is available at Bet Emet Ministries.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PROOF-TEXTING AND THE CREATION OF "FULFILLED MESSIANIC PROPHECY"

For some of the new readers of Bet Emet Ministries the topic of this article might be alarming if not troublesome. I want to speak about "proof-texting" in the writing of the New Testament; in particular when it comes to recording "fulfilled Messianic prophecy." When I began to study this area of Biblical studies many years ago as an ordained Pastor to say I was alarmed at what I began to see and uncover is an understatement. But after a couple of years of such study and as my studies expanded beyond the falsification and corruption of the Hebraic "messianic prophecy" in our Christian Bibles and spread into other areas of study like Gnosticism, Hermeticism, the ancient Egyptian Religion and Metaphysics I began to see the big picture and felt so much "better" about the New Testament Jesus and the Divine Spiritual Truths that I found were cleverly hidden and concealed behind these clumsy attempts to forge "fulfilled prophecy" when reading my Bible as a supposed "literal" and "historical" account of this Jesus Christ as we conditioned to read and interpret our New Testament. This will all come into focus when you get enough parts of this "theological puzzle" to see it for yourself so for the present just so relax and don't be alarmed but listen to what is being said next.

Not every "prophecy" in the New Testament is "Messianic" even though it is presented in such a fashion.

Not every "fulfillment" of Messianic prophecy in the New Testament is a "fulfillment of Messianic prophecy" even if presented as such!

In fact the vast majority of "fulfilled prophecies" concerning Jesus as recorded in the New Testament are "NOT MESSIANIC" at all.

Now before you think that I am mistaken or crazy all I ask is that you give me a chance to prove this to you beyond any doubt and show you things about the Bible we have inherited by Rome that you have never seen before.

Answer for yourself: I can hear many of you say: "How can that be? I have a Bible that is supposed to be a faithful translation from the Hebrew Scriptures with the quotes of Hebrew Scriptures in the New Testament on almost every page that shows me that these passages are a "fulfillment" of the Hebrew Scriptures so how can I say that "somehow" they are not 'fulfillments' after all"?

That is exactly what I once reasoned and in a second you will see clearly what I am saying about these supposed "fulfilled" Messianic prophecies in our Christian Bible. What the typical Christian does not know at the present is that those responsible for the translation of the Hebrew Scriptures into Greek changed and altered multiple and numerous Hebrew Scriptural texts in order to write into the Hebrew Scriptures their own sect's religious beliefs and did so in the Greek translation of the Prophets and the Writings. This was done in order that the Essenes of Alexandria, Egypt, would have their own "Divine" book from God that would tell the Greek speaking world that "they" were correct in their beliefs about the "Godman" and that the Greek speaking world needed to accept these same Essene religious beliefs since they supposedly came from God! Such an idea

was carried over into this Greek translation of the Hebrew Scriptures unknown to the Greek speaking world of the 2nd century B.C.E.

There is only one problem!

In this corruption of the Hebrew Scriptures by the Essenes previous Hebrew Scriptures and prophecies were altered, changed, added to, deleted, and combined; a host of literary techniques were used by them to destroy the Divine revelation that Moses, David, Solomon, and the Prophets had preserved up to that point concerning the hoped for descendent of King David who was believed to once again return in a later day to be the salvation of the Jewish people as had King David previously. In so doing a host of "literalized" Hebrew Scriptures were inoculated with personified Astro-theology and this mixture was included among the pages of these falsified Greek passages and lost to the non-Hebrew speaking world by such literary devices is the Jewish concept of the "human messiah". The "human messiah" in the Hebrew Jewish Scriptures was now transformed into a Cosmic-Solar Godman that has little if anything to do with the human messiah prophesied for generations to the Jewish people. Now few know this has happened to the Hebrew Scriptures carried over into our Christian Bibles because great efforts have been expended not only by these Essenes to cover such corruptions of the Hebrew texts but also by the later Greek and Latin/Roman Church Fathers who were themselves also involved in a form of "literalized" Sun-worship since they were as well instructed by these same Essenes and subsequently adopted similar religious beliefs that are only reinforced by this corrupted Greek Old Testament of Essene Origin. Later these falsified prophecies and verses will be completely lifted out of context by these later Gentile Fathers and redactors of the New Testament and the "literalized" God-man myth is perpetuated not only in the Scriptural texts that make up our Christian Old Testaments but by the quotes of them carried over into our New Testaments. All the while the Rabbis and Jews of Palestine knew the difference; their Hebrew Scriptures were safeguarded and remained basically unchanged while the Greek world is given the corruptions of these prior Hebrew Scriptures as "Divine Revelation." And later you and I go into a Christian Book store and buy a Bible that we think is faithful to the Bible that a Jew like this Jesus would have used and read and simply is not! Nothing could be further from the truth and we never know it as Christians who only set in the pews of our Churches and hear sermon after sermon read from these forged texts never knowing the truth about the Hebrew Scriptures and their corruptions which we carry in our Christian Bibles. One thing is for sure and that is that the orthodox Jews of today KNOW IT. Sadly too few reach out to the Gentile Christian Church to tell us; having learned by the tragic history of their ancestors and their ashes down through history that such attempts led only to their deaths and the deaths of their families. I was lucky enough in my years of study to run across this information and believe that it is of such an important nature that all Christians should be told the truth. I could not believe it when uncovering this deception and only after encountering such alarming news in several books read over basically a year was I compelled to begin to check out the matter for myself in an attempt to defend my Christian birth faith against such charges since being an ordained Pastor on a large mega-church staff in Dallas, Texas. What I would uncover over the next two years would lead to my resignation as a Pastor at a this mega-church in Dallas and would be the impetus to found Bet Emet Ministries which in Hebrew means "House of Truth". Now the information I uncovered is presented on these various websites for the readership of Bet Emet and other truth seekers. The relevance of such information is earth-shattering; no longer will we look to a false messiah and "literalized" Cosmic-God man for our Spiritual salvation but can look to the true Christ who is no longer "externalized" from us but rather to the only Christ which has ever been given mankind, the "indwelling Christ" taught by the true Gnostic Paul and not the later one created by Rome that taught their forged Scriptures in their Bible given to the world in the fourth century.

FULFILLED PROPHECY...OR NOT?

In fact, and this is a sad thing to say, most if not almost all of the "fulfilled prophecies" recorded in the New Testament are purposeful misquotes of the Hebrew Scriptures, purposeful mistranslations of the Hebrew Scriptures, a collection of Hebrew passages take completely out of context and made to apply to this New Testament Jesus regardless if they were intended to refer to such a person or not. As if that is not bad enough many of these "fulfilled prophecies" are simply made up out of thin air and are just created lies made to appear "religious" which often have very catch introductory phrases attached as "thus being fulfilled by the

Prophet...". But to the reader that does not posses competency with the true Hebrew Scriptures and the Jewish Bible in it's original language before it was corrupted in translation into the Greek by these Essenes then this information is not only "new" but "startling" and almost "unbelievable" to say the least! That is until you do your own study. It is almost unbelievable and will be until you see these original Hebrew texts compared, one by one, over and over again with their Greek and English counterparts and in so doing it will only be a short time until the scope of such deception became alarmingly apparent to yourself. Tears will flow and hearts will break at what you will find in light of a life lived before God "believing in untruths" about this Jesus as the historical Christ. The harsh reality will hit you like a mack truck; that you have spent most of your Christian life in idolatry and blasphemy of YHWH and never knew it because a "literalized" Astro-theological and Cosmic godman was given to you in your Christian Bibles instead of the truth about "the Jewish messiah and Christ". This is the Essene-Christian legacy to which we have fallen and not know it; that is until we die and find out the truth when we come face to face with YHWH. But then it is too late to do anything about the idolatry and blasphemy that such corruptions of the Hebrew Scriptures has submitted us to without our knowledge and understanding.

Answer for yourself: Have you ever heard of this before now?

Of course not. The reasons are many. First of all the Bibles we Christians and followers of Jesus carry are forged and not truthful to the Hebrew Scriptures in hundreds of places. But no one ever told us this simply because they never studied the Hebrew intently or ever compared "line upon line and precept upon precept" as Isaiah the Prophet instructs us. I am not speaking of the innocent varieties of interpretations of selected passages or minor translation mistakes in our Bibles. If such errors of which I speak were only minor in theological scope I would not be writing these articles or devoting my life to such an endeavor. I am speaking of the major theological agendas that went into the purposeful corruption and alteration of the Hebrew Scriptures when they were translated into the Greek by the Essenes of Alexandria, Egypt, and later by the Greek and Latin Fathers who continued in this path with further alterations and corruptions to the Hebrew Scriptures and the later English translations and "reinterpretations" of them which we find today in both our Old and New Testaments.

Be not mistaken about this: if corrupted Hebrew texts are taken from the forged Greek texts are later quoted in the New Testament then we still end up with falsehoods in the New Testament. Understand clearly that the Holy Spirit has nothing to do with such lies and falsehoods no matter what emotions you might have when reading them. Your emotions have misled you and you have been innocently taught to attach your love and emotion to untruths instead of "the truth". We end up as religious Pavlof's dogs conditioned to respond with emotion to falsehood instead of truth and all the while God knows the difference; but we don't! Such is misdirected love toward God!

Understand that when you corrupt the Hebrew Scriptures with a "theological agenda" as did the Essenes then any readers of these falsified Greek Scriptures that are not acquainted with how the true Hebrew Scriptures were first written, read, and interpreted will fall into deception when reading these fraudulent translations as we have them in Christianity today. Later when again these forged Greek Old Testament Scriptures are translated into English and again having not the skills required to read Hebrew then you automatically fall into more deception when reading the English Old Testament as taken from this corrupted Greek translation and these theological errors are only perpetuated by the quotes from these corrupted Old Testament texts when found repeated in the New Testament. Then Sunday after Sunday were are indoctrinated over and over again in our lives with untruths never knowing the difference. THINK! Lastly when all the quotes for these previously forged English Old Testament texts are repeated in the New Testament then many of the verses and supposed "fulfilled" prophecies are nothing more than further corruptions and untruths, but again you don't know this because you again most likely lack the skills to read Hebrew or don't posses a Hebrew-Jewish Bible like the Stone Edition Tanakh that can show you these corruptions. Besides that you were never taught to even consider the idea that your texts might be flawed being constantly indoctrinated with the idea of the Bible being "inspired, infallible, and inerrant" over and over again in your Christian walk. You can "click" on the link and go toArtScroll and obtain one; I highly recommend that you do so and begin to compare these "Messianic prophecies" for yourself to see what I am saying. Or better yet, try to obtain Lillian Freudman's acclaimed

book Antisemitism in the New Testament and follow her page by page and look them up and compare them one by one. I once was not aware of these corruptions in my Bible to this degree; that is until I began the most serious study of my life as a Pastor and after two years of laborious study studying great books like Mrs. Freudman's Antisemitism in the New Testament and a host of others I was almost devastated at what I uncovered. I realized that I was not a follower of the message of this "Jewish Christ" at all; rather I was a follower of a "literalized" cosmic Superman that never existed outside of the personification of the Sun and its path through the Zodiac along with the stars in the Heavens. This fact is presented in detail on other websites in order that the reader can trace such a theological invention from start to finish. But such study if for the "seasoned" student and "truth-seeker"; way beyond the level of such studies presented here. But save this link for later because at this level of our study you are not ready for such "meat" until you master the "milk" and our Bibles and in so doing see the "hidden truths" that lay behind our inherited "literal" and "historical" approach to our "Jesus Story". Only later as your studies advance to include such studies in Gnosticism, Hermeticism, and ancient Egyptian Religion is one ready to tackle such challenging materials in my opinion. Only now, in seeing such evidences presented in this opening website for yourself can you be fully persuaded, as I was, that we have followed many lies and not the truth concerning this New Testament Jesus. You have to be persuaded that you don't have "the truth" before you will begin to look for it. This is where we must start if we ever hope elevating the level of our studies to include the hidden ancient Spiritual Wisdom and Metaphysics hidden beneath our "Jesus Story"; it is here we find the truth that was kept from us by the Alexandrian Essenes and Rome that took the "Christ" from us and catapulted him into the Heavens; whose access could be attained only through the doors of the Roman Church and their "brand of salvation" which defines the Dark Ages.

The first thing you need to do to prepare yourself for such enlightening studies is to purchase a Stone Edition Tanakh or JPS Hebrew/English Bible to see these alterations in the Hebrew Scriptures as compared to our English Bibles for yourself. Only then can you begin to compare line upon line and precept upon precept" the numerous passages in the Hebrew Bible with our supposedly "faithful" translation of them as found in our Old Testament and New Testament today. You will quickly come to see in your own studies that "faithfully translated" is not a term that can be used to describe such mistranslation of the Hebrew Scriptures as we have today in our Christian Bible and their similar distortion as carried over by quotes in our New Testament. Next you only need find the time to compare these "Messianic verses in context" with those in your English Christian translations to see these things for yourself. That is why Freudman's book is so great; it carries you through this page by page and you see the evidence for yourself once armed with the Hebrew and a Greek Old Testament as well. All that is needed now is a good old KJV to trace from the Greek to the English Bible and there you see the progressive distortion and corruptions of Messianic prophecy for yourself. All the "thus being fulfilled" passages in the world cannot save such purposeful mistranslations and misquotations from the garbage bin. If you were to start with the Hebrew Scriptures and trace their translation into the Greek in the LXX, known as the Septuagint, and then their further and later mistranslation of them as found in the many and varied Christian Old Testaments and even the later quotes of them in the various versions of the New Testament as well then and ONLY then could you see fully this "path of corruption" as I have detailed above. I have done such studies over ten years now and the results of such investigative study are in the websites of Bet Emet Ministry. Because of this discovery it is important that we as followers of the New Testament Jesus as the personified "Krst/Christ" understand how "proof-texting" was used by the writers of the New Testament to create "fulfilled prophecy" about this Jesus when it reality it was never "fulfilled prophecy" in the first place and had nothing to do with a supposed historical first century person. At the very core of this "purposeful" mistranslation of these Hebrew Scriptures we find a religious agenda at work where the "Faith of Jesus", as practiced in Judaism, has been altered to evolve into a "replacement religion" that is solely based upon a "Faith in Jesus" an the theology created around his supposed identity for mankind's salvation before God. Judaism has maintained this falsification of their Hebrew Scriptures in both the Greek and English versions of the Old Testament and their later use in the New Testament as we have them today and has done so now for almost 2,000 years. You should expect and demand that your Christian Bibles contain "uncorrupted Hebrew messianic prophecies" but never knowing that they do not then this goes beyond notice by the vast majority of Christians unless they stumble across it most accidentally like myself. Again this information is not intended to hurt anyone or destroy anyone's faith; rather, it is intended to ground one's faith "in the truth" and not fantasy. Wherever you find truth you find God; wherever you find deception and lies you

do not! Never forget this!

If what I say is "fact", and it is, and if it can be proven, and it can, then don't you want to know the truth about God, His messiah, and the New Testament "Jesus Story" before you die?

TIME FOR A STORY TO ILLUSTRATE A POINT

Notice how the following story applies to "Proof Texting." The basic technique that the writers of the New Testament used to analyze and corrupt the Jewish bible in making Jesus to be the "fulfillment of hundreds of Messianic prophecies" can be explained as a parable. The Dubno Maggid, who lived in Europe, was a great Jewish teacher over 200 years ago and he originally told this story. The story goes:

There was a man who was waling through the forest and comes across a tree. He decided to shoot an arrow at the tree. On the tree is a target, as is used for target practice. Right in the middle of the bull's eye, exactly dead center of this bull's eyes is an arrow. There are no bad shots around the area of this bull's eye, there is only this one shot and it is a perfect hit right in the middle of the bull's eye! The man continues his walk through the forest and comes across the same thing again. Another tree with an arrow dead center in the bull's eye! This scene of a tree with an arrow dead center in the bull's eye repeats itself over and over as he continues his walk through the forest. He becomes taken by this impossible site of every tree with an arrow perfectly dead center in the bull's eye and seeks the individual who is shooting these arrows. Eventually he comes across a man with a bow and an arrow quiver and asks the man: "Are you the man who is shooting these arrows"? The man says "yes". He then says: "I am amazed, how do you do that?" The man answers; "It is easy. You see I first shoot my arrow into the tree and then draw the target around it". This simple story paints the picture as to how Christianity basically has approached the Hebrew Scriptures and the Jewish Bible. The belief that Jesus was the Messiah is the starting point for these New Testament writers. Understand I have no problem with anyone in that day who hoped for the appearance of the Jewish messiah or even today for that matter. Desperate times inspire hope and messianic fever was everywhere in the first century. The great need of the Jewish people in that day was deliverance from Rome and their oppressions. But the corruption of the Hebrew Scriptures and the Holy Word of God in producing a document to espouse one's sect's religious beliefs in a cosmic-Godman as did both the Essenes and Rome is not only a crime against God but Divine Truth itself and blurs the truth about the real messiah promised to the Jewish people by God.

We must make a point right now in order to not confuse the reader. The Essenes corruption of the Hebrew Scriptures was not, I said not, to predict or prophesy "Jesus," rather they were promoting a solar concept familiar to all Gentile Sun-worshipping nations. That concept was of an Angel-Messiah of sorts which originally was nothing more than the personification of the Sun, Heaven, Stars, and later Nature. The Sun was the visible representation of the Invisible Cosmic Life-Energy whom we call God which as visibly symbolized to mankind by the Sun of our Solar System. However over time such allegory and metaphor of the "Cosmic Life-Giver" becomes mistakenly "literalized" and some 100 years after such forgery of the Hebrew texts by these Essenes they applied such "literalized theologies" to their historical Teacher Of Righteousness. This Teacher of Righteousness was for the Essenes a mediator figure. He is a priestly leader of a community; in this role he is seen to suffer, perhaps to face death. His interpretation of scripture is definitive for his community and may perhaps be understood as his legacy. There are a number of similarities between the earthly roles of Jesus and the Teacher, interpretation of Scripture, the establishment of a law which is the means of salvation; both suffer. After death the followers of both require further guidance. There are also differences, the Teacher does not appear to be worshipped, his community does not continue and expand after his death. It is possible that the Teacher of Righteousness could be understood as a stage in the development of thought that led to the worship of an individual. The Teacher reveals the prophetic mysteries - of which Jesus is later interpreted in the past-tense to have been the supposed fulfillment although not recognized in his day by such awareness.

Then after the death of the Teacher of Righteousness and hoped return and again almost one hundred years later again such "literalized theologies" were applied in the second century to the "invisible one" whom we recognize and the Jesus of our New Testaments. This "Jesus" was for them the hoped for returned "slain" Essene Teacher of Righteousness who passed among them unrecognized. The only major problem is that if he had come all of Israel had "missed him"; Israel being unworthy of her King and messiah. The prophecy of Daniel and the 70 Weeks had come and gone, the time for the unveiling of the Messiah had come and gone and no Messiah had shown up and the prophecies remained unfilled following 70 A.D. and Rome was still the plague of Israel. Evidently, the Essenes reasoned, he had come and walked among them and was never unveiled since Israel had been unworthy. They reasoned that Israel had "missed the day of their visitation". This explains what we find later in the Christian teachings of the "Messianic Secret" which we find in the Gospel of Mark. The Messianic Secret is a phrase that refers to Jesus having commanded his followers not to reveal to others that he is the Messiah in certain passages of the New Testament, notably in the Gospel of Mark. New Testament scholars, starting notably with Wilhelm Wrede's groundbreaking research published in The Messianic Secret in the Gospels (1901), have made various attempts to explain why this should be so. Wilhelm Wrede (also known as William Wrede) proposed that the secrecy theme was not original to Jesus's ministry, but rather it was a theological addition added by the writer of the Gospel of Mark. Wrede's argument, still influential today in religious studies, states that the Gospel of Mark had to come up with a convincing explanation for why Jesus did not seem like a messiah during the course of his life (as well as why the true Messianic Prophecies were never fulfilled as Judaism maintained). By emphasizing secrecy in his gospel, Mark could simultaneously claim that Jesus was the messiah and that nobody knew it until after he had died, and that his messiahship was revealed only through his supposed resurrection. Now if you don't know Hebrew and only read Greek then any Greek "New Testament" full of purposefully misquoted Hebrew Scriptures intent on making one, this Jesus, the "fulfiller of Prophecy" as the Jewish Messiah, would be an easy sell in light of damnation and hell reserved for those who refuse to "accept the Roman view of Jesus". It worked like a charm and the Roman Church built an empire upon it. All the while Judaism maintained that no such Jesus ever fulfilled any of the Messianic prophecies and maintains the same today. But a Bible full of forged Hebrew Scriptures which "thus being fulfilled" is placed adjacent to them does not make one see the need for such study; he sees only what he reads regardless of the fact that what he reads is not true. But much effort must be expended to see such falsification and few know to even do this or will invest the energy and time it takes to see the truth for themselves.

Next it is important to understand, and time and space does not permit here to do it, but the writers of the Gospels as we have them today are not Jews; if anything Jewish oral traditions are later again redacted and the documents in the New Testament are the creations of Gentile Church Fathers over hundreds of years. Again I don't expect you to believe this in light of the "traditions" we hear in church but honest scholarship over time prove this beyond any doubt to the investigating student. Next, these writers of the New Testament "Jesus story" must prove their "religious belief connected to the Jesus figure" by going back in the Greek Old Testament which was already corrupted and this they did. Understand these Gentile writers and redactors of the New Testament were either former or present Sun-worshippers as well. Just look at Constantine in the 4th century which espoused Sun-worship along with Christianity and sixty years after the Council of Nicea which was under his control will we have the formal acceptance of the Roman New Testament and the order for 50 Bibles to be produced under the watchful care of Constantine. The influence of such forces and their corruptions of the true texts are undeniable when you compare the New Testament texts with the true passages in the Hebrew Bible. Do it please!

It was easy to search the Greek Bible, already corrupted as you know, for solar/Astro-theological concepts about this Godman and apply it to Jesus who was made God by Rome at the Council of Nicea in 325 A.D. They only had to search the Greek Bible to find proof-texts for their beliefs that could be remotely associated with the idea of the "Cosmic God-man" and record such in the ever growing New Testament and out comes "fulfilled prophecy." Thus working backwards, if you will! The Christian/Hebrew-Christian will boast that there are hundreds of passages in the Old Testament (as they call it) which prove that Jesus was the messiah. Events in one's life is then either "created" or read back into these "religious Hebrew texts" or "twisted to make it fit" in order to make connections in one way or another to make it seem if these events in one' life were "fulfilled" prophecy. This could be done to anyone not just Jesus. Since we are working backwards of sort then

anyone could be make it look as if they and their lives were fulfillments of earlier Biblical statements with just a little textual creativity and that is what we find when we take time to look closely. It is relatively easy to make something look like a prophecy but very hard to take known Biblical Prophecy and make it appear to fit a later individual unless the events surrounding his life were later "created" again to fit; a reverse of what we said before. One only need to take an event in the life of an individual or create one and then tie it to something said by Moses, the Prophets, or others and arrange the verse "creatively" to make it seem if they were talking about such an individual. This has been done and it passed off as "Messianic prophecy" when it fact it is not!

The test that you can perform regarding Christians claims that certain chapters in the Old Testament are speaking about the messiah (Messianic prophecy), is to make believe that you are reading this chapter an hour or a hundred years before the birth of of the New Testament Jesus. Then ask yourself, "what about the chapter would let you know that it is referring to the Messiah?"

To take it one step further, what about the chapter lets you know that it is speaking about THE MESSIAH JESUS? Answer- Nothing! You see if we refer again to The Archer and the Arrow.

Christianity/Hebrew-Christians have shot the arrow (riding on the arrow is already the belief that Jesus is the messiah). Therefore anything they come across in their corrupted Old Testaments that seems to back up their belief is used. However when the passages are examined in the proper Hebrew Bible context one sees that they do not back up the Christian/Hebrew-Christian claims as I will show in the following articles beyond any doubt!

Following on this website are articles that will absolutely take your breath away when you read and see for yourself how this technique of proof-texting was so widely used by the New Testament writers in their presentation of Jesus as the Messiah in out Bibles

Understand that I believe and hope with the Jewish nation that their "messiah" might yet come but what I know that you have yet to come to terms with most likely is that thetrue Messianic Hebrew Prophecies in the Hebrew Bible that remain unaltered today simply have not happened nor been fulfilled....by anyone! This was the "mark" so to speak to identify the anointed of HaShem and His messiah. In the absence of the failure of the uncorrupted Hebrew Scriptures being fulfilled then we must wait like the Jews before identifying "THE" messiah. So the Jewish nation waits and we must as well. But to corrupt these Hebrew Scriptures and adulterate the Jewish Bible in order to put forth one's own brand of religious agenda or theological belief in founding a "replacement religion" is a travesty and brings the curse of God.

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

The time for the Jewish messiah to appear according to Daniel, chapter 9, has come and gone.

But what I take great aversion to, and you should as well, is the corruption of the Hebrew Scriptures in the "selling" of Jesus to the world as "THE" Messiah when in fact we cannot say this since using for such a belief is a bunch of purposefully mistranslated and corrupted messianic prophecies! We at Bet Emet have devoted a whole website to these messianic problems as they exist cleverly concealed in our Christian Bibles and when the time is right then this is a study

that all Christians need to undertake.

WHAT TO LOOK FOR IN THESE FOLLOWING ARTICLES REVEALING THE FALSIFICATION OF OUR CHRISTIAN BIBLES

The following are various ways in which the Christian Bible has been so badly misrepresented when compared to the Hebrew Scriptures:

- **Hebrew Scripture were lifted completely out of context in which it is written and given a completely different meaning or context than intended by the original writer. This was purposefully done in order to lead the reader to think we have a "messianic prophecy" when in reality we do not. Jewish texts and phrases are therefore lifted out of the Hebrew Scriptures and given meanings which, at best, are forced.**
- **Preceding many of the prophetic verses which are quoted is the assertion, *"What was said through the prophet was thus fulfilled."* In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament regardless whether it did or not! Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts. Comparison of these *"What was said through the prophet was thus fulfilled"* when compared to the original Hebrew Scriptures and Biblical and Jewish history show they are not so "fulfilled"!**
- **Circular reasoning: This means that you begin with your conclusion and then you work backwards to prove your point. Since from the 2nd century and onwards the emerging Gentile Roman Church believed in Jesus as the messiah, every chapter in the Hebrew bible that refers to the messiah the Christians said automatically point to Jesus.**
- **The purposeful mistranslation or misquotation of the Hebrew Scriptures where words are changed or substituted that brings a completely different meaning than the original author is a common device used to created "fulfilled prophecy". The techniques employed to establish such "false proofs" include citation of verses out of context, mistranslation, and misquotation which goes unnoticed by those unfamiliar with the true Hebrew Scriptures and the Bible that a Jew like this Jesus used in the first century.**
- **Sometimes a figurative or poetic phrases or an allegory is mistaken for a straightforward statement and made "literal" and vice versa when the intent of the original Jewish writer was completely different.**
- **Sometimes sayings of different Biblical writers, living in different places, and in different centuries are run together and made to read as if it is "one" Scripture when it is not.**
- **Often two or more of these above methods are used in a single quotation.**
- **Fabricated references that simply don't exist and Scriptures quoted that never exit in the Hebrew Bible but the uninformed readers would never know this because these "creationisms" are worded in such ways to sound "Biblical."**

So I guess the only question that needs to be asked at this point is this: Do you want to know the truth about our "Jesus Story" before you die and meet God?

The men who gave us these corrupted Greek Scriptures and the legacy that it produced; namely further corruptions in the English Old Testaments and New Testaments by the hands of Rome, succeeded more than they ever knew in destroying Divine Spiritual truth intended for the world. Unknown to the reader at this point most likely is the fact that these Essenes who began such a corruption of the Hebrew Bible when they translated it into Greek did so in order to write in among the passages their own version of their Messiah which has more in common with a "literalized" Godman than the human messiah from the loins of King David! Basically, being in Alexandria, Egypt, they were infusing "Osiris" with the expected and hoped for Hebrew human messiah. Instead of being a human Messiah he was for the Essenes an Angel-Messiah; a Cosmic Godman that finds it's origin in the Osiris "pattern" of Egypt. What was pure Spiritual Allegory and Metaphysical to the core becomes "literal" and "historical" first at the hands of the Essenes in the

Book of Enoch and later further evolved at the hands of Rome. Remember that Egypt is where these Essenes lived and translated these Hebrew Scriptures and one would expect the find the "Osiris" influence and we do; but what we don't know as Christians is that what was purely Metaphysical in ancient Egypt becomes "literal" and "historical" on the pages of our Bibles. The Solar/Astral concepts of the ancients which were understood originally as allegory and metaphor became under the the influence of these Essenes "literal" and such concepts were first applied to their crucified Teacher Of Righteousness and later to the "missed messiah" who is termed Jesus some 150 years later. At the same time the normal conservative Jews looked to God for their anointed human leader to arise that would fulfill the long awaited Hebrew Scriptures. These Hebrew Scriptures were not fulfilled by Jesus or anyone else so the Jewish people await their deliverer. After the Jewish war with Rome in 70 A.D. and especially after the failed Bar Cochba revolt of 135 A.D. it was needful to continue to keep alive the hope of the people that the one thought by them to be their hoped for "deliverer" and "messiah", would yet come to deliver and save Israel from Rome. The time had come and gone and no messiah appeared and has not now for over 2,000 years. Instead of trying to understand why the Messianic Kingdom did not come and why the King of the Jews and hoped-for deliverer was not revealed to Israel, literary efforts like proof-texting, were used by Rome to focus mankind's attention away from Jerusalem to Rome. Salvation was no longer "of the Jews" but rather "Rome". Through the use of proof-texting and corruption of these Greek translations of the Hebrew Scriptures by the Essenes we find Rome later taking up where the Essenes left off and in so doing making themselves the vehicle for man's salvation through their corrupt versions of the "Jewish messiah". But to the uneducated Christian reader who is unacquainted with the Bible a Jew like Jesus would have used in the first century and its corruption and gross mistranslation today as it stands in our Christian Bibles then his only option today is to read his corrupted English Bible never knowing that what he is reading is forgery of the true Hebrew Scriptures.

We have a lot to "unlearn" and "learn anew". In closing, the articles exposing such purposeful corruption of the truth concerning the Jewish messiah as recorded in the Hebrew Scriptures follow in succession on this website. The articles are extensive and it is not a short study but if you want to know the truth about our Christian Bible and recover Divine Spiritual Truths long lost and kept from you then this information is essential. My prayer for you is that your heart and mind will be open to repentance as you see for yourself how the precious truths of God's revelation to us was stolen from us by men with "theological agendas"; men who are antisemitic to the core and hated the Laws of God. We truly live in a glorious time to day where such knowledge has come to light and where we have the opportunity to recover such Spiritual Truth and in so doing come to the unity of the faith though the recovery of Biblical truth as well the truth about the Indwelling Christ of God. And we have no greater need or place to start than with recovering the truth of Moses, the Prophets, and the Writings and what they originally had to say about God's human messiah and the Soul of mankind. In time once you see the Bible is a book not about one person but about you, a Metaphysical treatise of sorts, describing the evolution of Divinity within man, the evolving Christ mind in you and me, then you will be able to see not only the truth about the personifications of Osiris and Jesus, but the symbols that they represent regarding your Soul and its evolving Spiritual perfection on this Earthly plane of existence. But to get there we have to deal with this "literalism" of our Bibles first and a good place to start is the truth about "fulfilled messianic prophecy" as related to the Jesus of the New Testament. Only by exposing such mistakes can our eyes be opened to higher Spiritual Truth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE IMPORTANCE OF SEEING THE TRUTH ABOUT THE CORRUPTION OF THE CHRISTIAN BIBLE #1

Answer for yourself: Is there such a thing as "Bible Truth?" Why should we trust this "holy book" any more than any other spiritual, religious or philosophical treatise? How can we be sure that the Bible we read today is the same collection of 66 books that were originally written in ancient times? These are interesting questions with even more interesting and startling answers. But before we begin we must consider a few things.

Ultimately we are responsible for our own beliefs, which must mean that we should never blindly accept the dogmas of others. Fundamentalists will try to indoctrinate you, evangelists to "save" you, cults to arrange "re-birth" into their particular fold, atheists to ridicule your conclusions. Listen, probe, analyze, and then if necessary modify your own faith. Approach everything you are told with the same sympathetic caution that I hope you will bring to these pages.

There is one essential pre-requisite, however. You must be prepared to re-assess what you currently accept as true in light of truth, facts, and demonstrateable evidences gathered along the way of our studies. This may be particularly difficult for anyone brought up in a fundamentalist tradition, and taught that some particular dogma may not be challenged for fear of some terrible consequence. Such dogmas must be put aside, and if at the end of your search they are found to be incompatible with truth they must be rejected.

Now let us take a look at "Bible truth". Let's take a look! The Bible is unquestionably the world's all-time bestseller with an estimated 2 billion copies in print. The Bible was completed in its entirety nearly 2,000 years ago and stands today as the best-preserved literary work of all antiquity. The problem that confronts us right from the start of this study is the question of reliability of our current Scriptural texts as well as the "hermeneutic", "approach" and "interpretation" of these ancients Sacred Scriptures which were written more than 2,000 years ago; in fact some writings reaching as far back as 3,500 years ago and oral traditions giving rise to these later written texts that reach as far back as only God knows.

The fact of the matter is that much of the Bible does claim to be history, to be an account of real things that took place in real time. Interestingly, a 2005 gallop poll found that 63 percent of Americans & and 77 percent of Republicans believe in the Bible's literal truth. Today, in light of modern scholarship and with the great benefit of archeology the Bible is best viewed as "pseudo-history"; much of it can be seen without a doubt today as religious and Spiritual myths which tell of archetypal events that take place outside of time but which were related over and over again down through recorded time in various nations and their "religions" and cultures like ancient Egypt, Israel, Babylon, Persia, and others.

Given that as the foundation for where our studies will take us the aim of this site is to offer analysis and information to help to resolve some of these differences regarding the reliability of our Bible texts as well as our approach to our Bible and how we are to correctly interpret it given our current "literal" and "historical" approach to reading and interpreting our Bibles. Most startling we will come to see in the pursuit of our studies

that these ancient texts in our Bibles were fashioned thousands of years ago by religious cultures which never intended their Sacred Scriptures be interpreted "literally" or "historically". It is in our Bible that we will come to find that Spiritual truth cloaked under the veil of Religious and Spiritual allegories myths and this is enmeshed in a type of pseudo-historical truth and so being are woven and bound together. Discernment of these differences is the "key" that brings sense to our Bible and the Spiritual realm in which we really live; a discernment that too few possess today since we live in a age of religious fundamentalism with its hard-nosed "literal" and "historical" approach to the Bible in most circles.

We find another problem that goes beyond the sole "literal" and "historical" approach and interpretation of our Bible; that being the reliability of our current texts in our Bibles as we have them today. In ancient times, prior to moveable type and the printing press, scribes replicated books by hand, one letter at a time. Not surprisingly, numerous transcription mistakes occurred, and for a variety of reasons, some scribes would intentionally add or delete passages. We know this for a fact since their "scribbling" can be found in the corners of earlier manuscripts only to found later "included in the Greek texts" as if it were the "Word of God". Again, "theology" is created and added as well as sometimes "deleted" to what we call our Bibles today. In spite of this alteration of our New Testaments the reformation held the doctrine of Sola Scriptura, the Bible is the only guide to truth, and any Christian who sincerely reads the Bible guided by the Holy Spirit can find the truth. Well that sounds good on the surface but the existence of over 2,000 different and conflicting denominations and rivaling "doctrines of Christ" prove this very foolish. What complicates this even more is the fact that often in our studies we run across heart-stopping quotes of early Church Fathers like the 3rd century Origin which complained about pervasive scribal mistakes and alterations of the Gospels *"… they make additions or deletions as they please."* As a result, early New Testament manuscripts are riddled with errors, inconsistencies, and "creative theology"; much of which denies the unbroken Spiritual Truths Judaism and the ancient Spiritual religions of mankind held sacred since recorded time. What's worse, it's impossible to know with certainty what the original manuscripts said because those first-generation examples no longer exist.

This fascinating history of New Testament textual criticism is the topic of a wonderful new book by religious scholar Bart Ehrman, Misquoting Jesus: The Story Behind Who Changed the Bible and Why. Ehrman chairs the Department of Religious Studies at the University of North Carolina at Chapel Hill and is considered an authority on the history of the New Testament, the early church and the life of Jesus. According to Ehrman, thousands of New Testament manuscripts exist, including over 5,700 in the original Greek language, but *"among these thousands of copies, no two of them are exactly alike in their wording."* Ehrman describes the sheer number of errors by way of comparison, *"There are more variations among our manuscripts than there are words in the New Testament."*

Most differences among early manuscripts are insignificant, merely misspellings or deleted lines, but unlike such insignificant changes there exits many manuscript differences and alterations that impact core Christian beliefs and the theology of our "Jesus Story" at its very core! In fact, Ehrman explains some scribes were theologically motivated to make alterations in the text based on conflicts of faith raging in the early days of Christianity; conflicts that existed between the earlier Gnostic "Chrestians" and followers of "the Christ" and the later "literal" and "historical" Christians who also became "followers" of a "literal" and "historical Christ". These alterations were motivated by disagreements over many central Christian beliefs, including the divinity of Jesus, his Christology, doctrine of the trinity, Emanationism, the virgin birth, the miracle stories, etc. At the core of this lies the validity and importance of the ancient Spiritual Wisdom and its manner of interpretation of "the Krst/Christ" which finds its earliest origin and meanings as far back as ancient Egypt; the interpretation of which was argued for centuries between the Gnostic Chrestians and the later Roman Christians who eventually won this theological battle and provided us the Bibles we have in our possession today.

It's commonly believed by most Christians uneducated in the true origins of the Christian religion that the early Christian Church reflected an untainted purity of belief. Nothing could be further from the truth! In reality, however, early Christian cults embraced a highly diverse variety of beliefs and disagreed on numerous

fundamental elements of faith. Some Christian groups believed Jesus was divine, but others believed he was merely a man. Some Jesus cults believed in One God, others believed in One God with many emanations of Himself which exist through the totality of all creation (like the Angels in Judeo-Christianity and the "neteru" in ancient Egypt). Ehrman writes, ***"All these groups claimed to be Christian, insisting that their views were true and had been taught by Jesus and his followers."***

The New Testament eventually emerged from this conflict and Ehrman reminds us ***"the winning side decided which books were going to count as scripture and which books were going to be excluded. The books that were excluded, of course, are deemed heretical."*** **Most "heretical" texts were destroyed by Rome along with their adherents; to the tune of 18 million people during the Dark Ages at best guess by the scholars today.**

Thus it does not take a rocket scientist to see that the chaotic history of the New Testament simply isn't compatible with the concept of an inerrant text of our Bible transmitted perfectly by God. This fact should make us wonder just what we are reading in our Bibles today and how we are to interpret the Spiritual Truths within it when found.

The popular and influential King James Version of the Bible certainly doesn't escape the consequences of bad source material. Ehrman asserts that it was largely based on ***"one of the worst manuscripts that we now have available to us"*** **and points out the obvious:** ***"The King James was not given by God but was a translation by a group of scholars … who based their rendition on a faulty Greek text."***

Christians who are blind to any dissimilarity between reality and their faith, will likely remain unconcerned with problems of Biblical reliability. For me, knowing this truth and the facts of the matter first hand from my twenty years of study simply cannot remain unconcerned! Rational people, however, will recognize that the Bible is a demonstrably imperfect, purposely altered and error-ridden collection of texts created by humans, not a mythical Supreme being. Given this, as ugly and disconcerting as it might first appear, does not preclude one from approaching our Bibles armed with enough knowledge that we can open this Sacred Book, as altered as it truly is, and obtain from it the highest Spiritual Truths that the ancients both knew and cherished. The Bible can yet illuminate our Souls to the highest Spiritual reality possible if we come to it possessing the very "Truth" of its real condition and the "keys" necessary to unveiling the Spiritual Mysteries within it despite its purposeful "theological" corruption at the hands of Rome. All that is necessary is that one must know "the Spiritual Truth" of the ancient Spiritual Mysteries as it existed and was understood for thousands and thousands of years prior to the rise of Roman Christianity and its later corruption of the ancient Spiritual Wisdom and their Sacred Scriptures and religious dogmas which are today contained in our Bibles given us by Rome. This sounds easy, and it is; but it requires your diligent and personal study to known the difference between "truth" and "lies", for both lie side beside on the pages of our Bibles today.

So picking up our Bibles and believing that we can simply read our Bibles and approach them with a "literal" and "historical" manner of interpretation and thereby obtain "truth" since being led by the Holy Spirit sounds fine as long as the Bible is completely reliable and as long as the "literal" and "historical" approach to the whole of our Bible is the hemeneutic that is needed to obtain its Spiritual Truths. But neither assumed condition is true and can easily be discerned and proven when one does his personal study into these matters. The Bible is at best a "pseudo-history" relating over and over again the Divine Mysteries of the Spiritual Realm as understood and conveyed to the higher chronicling of the Spiritual Consciouenss of mankind since the beginning of time by God our Creator. By the time of the reformation once exegetes started to get to work on the Bible they showed that the Bible in not to be approached strictly in a "literal" or "historical" manner. In fact they found the opposite; that much of the Bible is fiction, albeit holy fiction, or termed more appropriately, much of the Bible is a Spiritual Divine Myth and Spiritual Allegory which is set into historical sequences in the evolution of mankind and his Spiritual Consciousness.

So we find today that there are maybe a dozen major Christian religions, hundreds of major sects, thousands of minor sects and offshoots. Nearly all of these exist because of theological differences with some parent body. Yet all have the same single source for their theology: the Bible. But they all interpret the Bible differently.

One important aspect of our Christian faith that we must base all our studies on is seeking the TRUTH. Anything we find to be false, we should throw out regardless of whether or not it might be more popular or taught in our Church. For obedience to the truth that has been revealed to us is the key to being led into more truth. This, I believe is very important:

The eyes of our Creator seeks those whose heart is perfect toward Him.

Here Yahweh is telling Jeremiah that if he can find just "one person" in Jerusalem that really seeks the truth, God will pardon the whole city!

Jer 5:1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be [any] that executeth judgment, that seeketh the truth; and I will pardon it.

Here is the New Testament Christ speaking of the importance of knowing truth:

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 Elohim [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

The Spirit is what guides us into all truth:

Joh 14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into ALL TRUTH: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

The path to truth will stop if we don't obey the truth He has given us:

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently

Having pleasure in unrighteousness is the same as not obeying the truth He has given us. Those that ignore His ways will never find Him, though they seek:

***Pr 1:22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? 23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. 24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded; 25 But ye have set at nought all my counsel, and would none of my reproof: 26 I also will laugh at your calamity; I will mock when your fear cometh; 27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. 28 Then shall they call upon me, but I will not answer;* **THEY SHALL SEEK ME EARLY, BUT THEY SHALL NOT FIND ME: 29 For that they hated knowledge, and did not choose the fear of Yahweh: 30 They would none of my counsel: they despised all my reproof.**

Jer 29:13 And ye shall seek me, and find [me], when ye shall search for me with all your heart.

SO WHY DID I SHARE THIS WITH YOU?

Simply because in the following web pages and articles you will be exposed to a vast amount of knowledge and facts which will challenge long cherished "religious beliefs" and "church traditions." Many beliefs held by the vast majority of Christians today are simply false and many are an offense to God and you simply are not aware of such a tragic situations that exists in your life. You can thank Rome for this as this tragic loss of "Spiritual Truth" was accomplished by them during the 2nd through the 5th century and we today yet continually fall into such great "religious darkness" and are not aware of this fact unless our eyes are opened to the "truth" of our current predicament. The problem is, as alluded before in earlier articles, that our Biblical "texts" which Christians hold sacred are not always accurate when compared to the Hebrew originals. That means much of the "theology" that we have "inherited" and are taught to "believe" for our salvation is simply WRONG! Upon diligent study these "texts" like the Christian's Old Testament and New Testament can be shown to be a purposeful corruption of the true Jewish Bible that a Jew like Jesus would have used in the first century of the common era. Consequently "religious beliefs" derived from these corrupted texts will lead one to error and sin without his knowledge; that is until he dies and finds out that he has been wrong about the most important thing in his life; namely his relationship with God and His "Krst/Christ". It is my hope to be of help in exposing such error and misinformation which we have been given by our Christian traditions and less than reliable Biblical texts and replacing them with the Spiritual and Divine Truths that you deserve. It is my hope that one's repentance when shown these higher truths will bring him closer to God and His "Krst/Christ". I do not wish to offend anyone and apologies are first given if such occurs, but in the Spirit of love and truth I lay down my life for the flock of God in hopes of shinning a light upon the hidden Divine and Spiritual Truths that yet today lay hidden behind our "Jesus Story" and in so doing I give my life to helping others to return to the unity of the faith and restoring "the Faith once given to the Saints."

When world-class biblical scholar Bart Ehrman first began to study the texts of the Bible in their original languages he was startled to discover the multitude of mistakes and intentional alterations that had been made to the Christian Bible by earlier translators. First let us get to know a little about Bart Ehrman. Bart D. Ehrman is a New Testament scholar and an expert on early Christianity. He received his Ph.D and M.Div. from Princeton Theological Seminary where he studied under Bruce Metzger. He currently serves as the chairperson of the Department of Religious Studies at the University of North Carolina at Chapel Hill. He was the President of the Southeast Region of the Society of Biblical Literature, and worked closely as an editor on a number of the Society's publications. Currently, he co-edits the series *New Testament Tools and Studies.* Much of Ehrman's writing has concentrated on various aspects of Walter Bauer's thesis that Christianity was always diversified or at odds with itself. Ehrman is often considered a pioneer in connecting the history of the early church to textual variants within biblical manuscripts and in coining such terms as "Proto-orthodox Christianity." In his writings, Ehrman has turned around textual criticism. His findings and evidence presented are absolutely startling to the Christian mind. From the time of the Church Fathers, it was the supposed Gnostic heretics, like Marcion, for example, that were charged with tampering with the biblical manuscripts. But he found that was not the case and such "traditions" are seriously flawed. Ehrman proves that that it was actually the Orthodox that "corrupted" the earlier traditions and earliest manuscripts. His scholarly output is extensive. He has authored or contributed to nineteen books. In Misquoting Jesus, Ehrman tells the story behind the mistakes and changes that ancient scribes made to the New Testament and shows the great impact they had upon the Bible we use today. He frames his account with personal reflections on how his study of the Greek manuscripts made him abandon his once ultraconservative views of the Bible.

Since the advent of the printing press and the accurate reproduction of texts, most Christians have assumed that when they read the New Testament they are reading an exact copy of Jesus's words or Saint Paul's writings. And yet, for almost fifteen hundred years these manuscripts were hand copied by scribes who were deeply influenced by the cultural, theological, and political disputes of their day. Both mistakes and intentional theological changes abound in the surviving manuscripts, making the original words

difficult to reconstruct. For the first time, Ehrman reveals where and why these changes were made and how scholars go about reconstructing the original words of the New Testament as closely as possible. Ehrman makes the provocative case that many of our cherished biblical stories and widely held beliefs concerning the divinity of Jesus, the Trinity, and the divine origins of the Bible itself stem from both intentional and accidental alterations by scribes--alterations that dramatically affected all subsequent versions of the Bible. Other scholars today are re-evaluating the New Testament in light of the discoveries of the Nag Hammadi Gnostic Library discovered over 50 years ago in Egypt. It appears now, in light of these abundant alterations and purposeful changes to the earlier oral traditions of the nation's "Krsts/Christ Stories" as well as our "Jesus Story" that the New Testament should be seen more in a "Metaphysical", "Mystical", and "Mythological" light than a "literal" or "historical" account of "the Christ". This impacts all religions "dogmas" and "doctrines" we have inherited as traditional Christians. Truly in this information age in which we have been so blessed to have been born the "Truth" about our Christian Bible and its "Christ" is being made known like never before. By way of introduction we not proceed to the "meat" of these articles.

Answer for yourself: Has the faith once delivered to the early "pre-Roman" church nearly 2000 years ago been accurately delivered to the Churches of God today? Has our Bible faithfully represented the earliest beliefs in "the Christ" as held by the first Church in the first century of the common era? How can you answer this question accurately unless you know for certain what these earliest "Chrestians" and "Christians" believed way back then when compared with what we are taught today or what we are told to "believe today" by our inherited Roman traditions in vogue in traditional Christianity today?

This is a question that all church members should ask themselves, and prove one way or the other. But most members would not dare ask or bring up that question, nor will they even permit themselves to be challenged to do so.

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

Answer for yourself: Here is a great hypothetical question for our readers. If Jesus of Nazareth were to return to the earth today, would He recognize the religion that is using His name? Not at all! Mankind has twisted the Christ's teachings let alone the identity of "the Christ" so much over these last 1,800 years that the religion bearing the name of "Jesus" has practically no relationship to what messianic Judaism actually believed and taught in the first century of the common era.

Answer for yourself: Can you find a Church that strives to live by the teachings of true Apostolic Christianity as seen in the first century? Do you even know what theologies and "religious beliefs" were taught in the "doctrines of Christ" as found in normative Judaism in the first century and how they compare to what our traditional "post-Nicean" and "post-Constantinian" Christianity teaches today? Can you prove for yourself what God's Truth really is in light of what you have been taught to believe today? Does it matter to you? Should not our "faith" be established more upon "truth" than "tradition"? Is a man who believes "error" in his religious beliefs just as well off as a man who believes "truth"?

Answer for yourself: In John 8:32 the Jewish Christ said: *"You shall know the truth, and the truth shall make you free."* Here we see that to "the Christ" truth was very important. He said we must know the truth, because it can make us free. Free from what? Verse 34 shows that "the Jewish Christ" teaches that this freedom is from sin. But if truth is necessary to free us from sin, then how could we please God if we believe error instead of truth?

Most genuine religious scholars recognize that vast changes have overtaken professing Christianity; changes that render it totally different from the Christianity of early messianic Judaism as followed by the disciples and Apostles who followed the message and teachings of the "Jewish Christ". As respected mainline Protestant scholar Jesse Lyman Hurlburt acknowledges: *"For fifty years after St. Paul's life a curtain hangs over the church, through which we strive vainly to look; and when at last it rises, about 120 A.D. with the*

writings of the earliest church-fathers, we find a church in many aspects very different from that in the days of St. Peter and St. Paul" **(Jessie Hurlburt, Story of the Christian Church, p. 41).**

Answer for yourself: If the leaders, during this time that Mr. Hurlbut elsewhere called an "age of shadows," were filled with and led by God's Spirit, then why would the Church suddenly be "very different"?

Heb 13:8 8 Jesus Christ the same yesterday, and to day, and for ever. (KJV)

Answer for yourself: What are we to do with the passage in Hebrews 13:8 which says that "the Christ" changes not in light of the fact that modern scholarship teaches us that the early Church "suddenly become very different" after 120 A.D.?

Acts 20:29-31 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (KJV)

When Paul realized the depth of the apostasy that would overtake most of the Church, it hit him emotionally. He then *"did not cease to warn everyone night and day with tears"!* Very few people today seem to be concerned enough about this massive apostasy to even begin to shed tears over this awesome change; many are never aware that such a change has taken place and we today follow a completely "different religion" other than the one modeled and taught by "the Jewish Christ" in the first century of the common era.

This massive apostasy occurred because men and women back then, just like today, did not zealously prove to themselves where God's Truth was being taught. That is why the living Christ corrected those Christians living near the end of the Apostolic Era:

Rev 2:4-5 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (KJV)

Answer for yourself: And what about today? How can we account for the more than 2,000 different Christian denominations and sects all of which call themselves "Christian" and all of which teach different versions of a supposed "literal" and "historical" Jesus? How can all of these variant Christian sects have different ideas, different religious beliefs, traditions and approaches and yet claiming to follow the same "mind" of Christ?

Part of the answer is the fact that extremely few professing Christians really study their Bibles, and when they do so they don't possess the "keys" so necessary for recognizing the reliable texts from the unreliable ones let alone how to correctly interpret these ancient texts as did the ancients before them! So they do not "prove" virtually anything they believe by carefully researching it in the Bible and in other extra-Biblical sources to confirm for themselves that these same dogmas found in their Bibles have not changed over these last 2,000 years. So few spend any time in learning how to actually "interpret" these ancient Sacred Scriptures in the same manner as the ancients who first wrote them and taught them thousands of years ago! Oh, we may enthusiastically study books and articles on health, on self-improvement or on investing and making more money. But somehow it does not occur to us to thoroughly study the most vital subjects of all:

- **Is there a real God?**
- **If so, what is His purpose in creating human beings?**
- **What is man? Is he Divine? Where have we come from? Where do we go when we die?**
- **What is the role for our Soul in this Earthly incarnation?**
- **Who is this "Christ"? Is he to be understood "literally" and "historically" or "mystically", "metaphorically", "mythically" and "metaphysically"? How did the ancients understand "the Christ" and has this consistent ancient understanding of "the Krst/Christ" change over time during the 2nd**

through the 5th century at the hands of Rome?

- **What really lies behind our "Jesus Story" which can be found taught as far back as ancient Egypt over 7,000 years ago?**
- **Are our Christian Bibles accurate translations of the Hebrew Scriptures and reliable for the dogmas and doctrines taught from them today by our traditional Christianity?**
- **Have the manuscripts of our New Testaments been purposefully altered and changed over the centuries in order to "radically reinterpret" the earlier understandings of "God's Krst/Christ"?**

Most people have just "accepted" the religion passed down through their families. Most have just "gone along" with the beliefs and the traditions taught to them as children. Noting the publics' lack of attention to their religion, Los Angeles Times religion writer Teresa Watanabe reported:

"According to one religious research firm, two-thirds of Americans don't regularly read the Bible or know the names of the Four Gospels. More than half of Americans surveyed can't name even five of the Ten Commandments. And the majority say they find the Good Book irrelevant.… 'We still hold the Bible in high regard, but in terms of actually spending the time reading it, studying it and applying it; that is a thing of the past,' said George Barna. The reasons cited range from changes in American culture to the intrinsic difficulty of the text itself. Now religious organizations are making a major effort to jazz up the ancient Scripture's doddering image. Bible publishers are producing a dizzying array of products, with translations and editions pitched to every conceivable niche market, to convince people that the book is neither arcane nor irrelevant" (Los Angeles Times, July 23, 1999).

In the comfortable surroundings of western civilization, most people fail to realize that the overwhelming majority of human beings on this planet have never believed in any form of "Christianity" let alone the "real Christianity of Christ" as expressed through Judaism in the first centuries. Instead, mankind has made its own religion that is almost completely different from what the Jewish Christ preached through first century Judaism. This different religion of today is ironically called by the same name, "Christianity", as if it were connected with the message and teachings expressed by the "Jewish Christ" through Judaism in the earliest centuries. It is not! As the philosopher and theologian Soren Kirkegaard put it:

***"The Christianity of the New Testament simply does not exist…what has to be done is to throw light upon a criminal offense against Christianity prolonged through centuries, perpetrated by millions (more or less guiltily), whereby they have cunningly, under the guise of perfecting Christianity, sought little by little to cheat God out of Christianity and have succeeded in making Christianity exactly the opposite of what it is in the New Testament"* (S. Kirkegaard, Attack Upon Christendom, , 1956, pp. 32–33).**

Those are strong words, but they are hardly unique. Professor Rufus M. Jones concurs, noting how Christ's true teachings were quickly detached from the religion bearing His name:

***"If by any chance Christ Himself had been taken by His later followers as the model and pattern of the new way, and a serious attempt had been made to set up His life and teaching as the standard and norm for the Church, Christianity would have been something vastly different from what it became. Then 'heresy' would have been as it is not now, deviation from His way, His teaching, His spirit, His kingdom.… What we may properly call 'Galilean Christianity' had a short life, though there have been notable attempts to revive it and make it live again, and here and there spiritual prophets have insisted that anything else other than this simple Galilean religion is 'heresy'; but the main line of historic development has taken a different course and has marked the emphasis very differently"* (R. Jones, The Church's Debt to Heretics, Jones, 1924, pp. 15–16).**

The key issue, then, is our desire and willingness to get back to the true Christian faith, *"the faith which was once for all delivered to the saints" (Jude 3).*

Answer for yourself: Are you willing to genuinely try to follow the Christianity of the true "Krst/Christ" and not the one of Rome's making?

Let us note carefully what the Gnostic Paul was inspired to write to the Thessalonians:

1Thes 2:14 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: (KJV)

Amazing! The book of Acts makes it clear that the earthly "headquarters" of the Church of God, for many decades, was the Jerusalem Church and not Rome. We hardly ever take notice of that.

Now for an amazing fact that is unknown to most Christians today. As renowned historian Edward Gibbon wrote: *"The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ. It was natural that the primitive tradition of a church which was founded ... and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy. The distant churches very frequently appealed to the authority of their venerable Parent"* (E. Gibbon, The Decline and Fall of the Roman Empire, chap. 15, sec. 1, p. 389). Here we see the "standard of orthodoxy" is to be found in Jerusalem and not Rome!

Clearly the original Apostles and the Jerusalem Church of God set the inspired "pattern" for true Christianity, not just for that time, but for all time! Contrary to the heretical Roman and Protestant ideas penned under the "Romanized Paul" to "reinvent" Christianity, the real Gnostic Paul of the Bible constantly showed deep respect for the Jerusalem congregation and deferred to the leadership at Jerusalem in all major matters! And it was Paul who wrote the primarily Gentile church at Corinth: *"Circumcision is nothing and uncircumcision is nothing,but keeping the commandments of God is what matters" (1 Corinthians 7:19).*

And all along we are taught in our Churches that Paul teaches a "lawless" religion based upon "Faith in Jesus" alone; not "the Faith of Jesus"! It appears not, or at least not until we get to the later "Romanized Paul" and later New Testament corruptions as the hands of monks that write as this "Romanized Paul". But keeping the commandments of God is hard in a Christian religions which prides itself on *"not being under the Law but under grace"* and that *"Christ is the end of the Law"*. Keeping the commandments of God is not needed in a "Faith in Jesus"; only in "the Faith of Jesus". Again, what lies at the very heart of the dichotomy between the "Faith in Jesus" and "the Faith of Jesus" is the wholesale destruction and corruption of the Hebrew Scriptures as found in today's Christian Bible.

Modern day Christian doctrine rests upon the premise that God preserved the Bible in an absolute infallible and pure state, in order that all men should know the "literal" and "historical" truth concerning the New Testament and so believe in the "literal" and "historical" Son of God. Their doctrinal position is that if God permitted the Bible to have been altered, then the present day church could not be genuine. Based upon this dogmatic presumption that the Christian Church must be maintained in order for man to be saved, they reason that God would not allow the written word of the Scriptures to be corrupted. Thus, modern Christians cling to this doctrine all the while ignoring overwhelming evidence to the contrary; evidence that demonstrates conclusively that our Bible has been severely altered and edited. They stubbornly do so because they fail to grasp the very foundational principles of the New Covenant itself; principles that are not "historical", but Spiritual. It is not until we understand that the Bible is a road-map that leads us to the Gate of the Kingdom, and the Word that is written in our hearts, rather than a final revelation from God to man, that we are able to even begin to come to terms with the Spiritual Gospel of Christ that can never be corrupted.

The very assertion of Christian Church Authority that either the Church or the Scriptures must be preserved in

order for man to obtain salvation not only demonstrates a total inability to perceive the essence of the Gospel message but perhaps more importantly, has already been historically disproven and demonstrated to be in error. Once the Church was adopted by Rome in the fourth century, it became unlawful for the Scriptures to be given into the hands of the common believer. Therefore, throughout most of Christian history the written text of the Scriptures was not available to the people. Furthermore, the Church itself became so Pagan and corrupt, that it was often referred to throughout history as the *"synagogue of Satan"* (Rev 2:9;3:9). Let us look at the following evidences that bears out this sorry state of affairs affecting the earliest Gentile Roman Church.

In a letter to Pope Leo X on September 6th, 1520, Martin Luther wrote of the Christianity of his day that the church, *"…once the holiest of all, has become the most licentious den of thieves, the most shameless of all brothels, the kingdom of sin, death, and hell. It is so bad that even Antichrist himself, if he should come, could think of nothing to add to its wickedness"* (George Seldes, The Great Thoughts).

Of this future ruler of the church, the Gnostic Paul writes:

2 Cor 11:13-15 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (KJV)

Moreover, in view of the fact that Paul warns that the church would be soon guided by false apostles, some of whom were the very scribes who copied the biblical manuscripts we use to make our translations today, then for the sincere believer to blindly accept the position of the modern church that the Scriptures were preserved in a pure state, is merely asking to be deceived and misled. In our search today for Truth and Light, it is imperative that we recognize the warning in Paul's 7 authentic Epistles where we can clearly see that Paul predicts that counterfeit apostles and ministers would arise, and would control the church of this world which the masses of people will mistakenly believe is the genuine church of God.

The problem is that, regardless of how much evidence is shown to the majority of modern Christians, evidence which demonstrates conclusively that the New Testament Scriptures were severely altered by the Church of Rome, they will refuse to acknowledge the facts.

Answer for yourself: Why do Christians when confronted with such facts and evidence regarding their Bibles refuse to acknowledge the facts and turn their heads and minds away from such truth?

The answer is simple; because the majority of modern Christians are a disenfranchised people, severed from the presence of the indwelling Spirit which is given to the truly faithful disciples in order to teach them, and they are afraid to deviate from their present-day doctrine and church dogma which has assured them that they are "saved". But because the modern believer has been alienated from the very essence of the fundamentals of New Covenant teachings, they fear the Spiritual journey associated with the beginning of the walk in "The Way" of "the Christ" which opposes the "Roman Road of Salvation". The "indwelling Spirit of Truth", the "indwelling Christ-Mind" calls out to them but because they are anchored to this world by religious indoctrination and religious "brain-washing", pernicious religious false doctrines and traditions of men, they are afraid to actually dare to question their own faith fearful of loosing their salvation. Sadly it never dawns upon them that such a salvation, if shown to be built upon lies and untruth, is no salvation at all from a God of Truth.

When directly confronted with the overwhelming evidence and facts with respect to the wholesale corruption of the Christian Bible, the fundamentalist defensively responds with the rather absurd assertion that "God wrote the King James Version of the Bible". Thus, no amount of rationale will convince them that because we are the prodigal sons of our Heavenly Father, and the Kingdom is within us (Luke 17:21), that all those who truly live a consecrated life will be shown the undefiled Word of God that can be accessed by journeying along the narrow path that opens the "strait gate" that leads to the indwelling Temple (1 Cor 3:16). The great truth which the modern Christian fails to comprehend is that, even in its corrupted form, the Bible as it has been passed down

to us is sufficient to manifest the Living Word of God in the life of the individual believer. One only has to open the New Testament to almost any page to find the simple message: If the believer consecrates their lives, becomes teachable by releasing their minds from an adherence to the doctrines of men, forgives and judges no one, lives a simple life that is unencumbered, does no harm to any of God's creatures, and seeks in solitude the companionship of the Lord in the inner Temple, the Holy Spirit will Anoint and Teach you all the Mysteries of God as you begin your journey home to the Kingdom of God. If the believer begins to live the consecrated Christian life, free of the thinking and entanglements of this world, then the indwelling Word will reveal all things to those who are sincere in their search for the Truth.

If it is true that the fourth century Roman Church severely altered the written word of the Scriptures, then it is absolutely necessary for the modern believer to search out the facts. Faith in the Word means that if we are a truly faithful people, that the Son of God will open our minds and enlighten us to the Truth. When we therefore ignore the facts, and blindly cling to the error of the corrupt church of Rome, then we inhibit the Lord from teaching us the truth.

Most Christians believe that our Scriptures were protected from being altered. But, contrary to our many assertions of denial, the historical evidence shows conclusively that this is not the case and that our Christian Bible no longer represents the original form of the text. Yet, it is only because the modern church no longer possesses the Spiritual essence and vision of the original Church that was established in the first century, that the corruption of our Scriptures creates a hindrance to the believer in our present time. Make no mistake about this; such alterations have affected "religious dogmas" as they have come down the corridors of history to you and me. The bottom line as I have found it in my exhaustive studies is that we no longer have "the Faith of Jesus"; rather we have bought into a "Faith in Jesus" and God's true salvation message to mankind and the very identity of "the Christ" has been altered beyond recognition in the process.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE IMPORTANCE OF SEEING THE TRUTH ABOUT THE CORRUPTION OF THE CHRISTIAN BIBLE #2

We continue from the first article in this series.

In the earlier article in this series we maintained that unlike what most Christians believe the truth of the matter is that our Christian Scriptures have been severely altered in "key" theological places. We shared with the reader that the historical evidence shows conclusively that our Christian Bible no longer represents the original form of the text. Make no mistake about this; such alterations have affected "religious dogmas" as they have come down the corridors of history to you and me. The bottom line as I have found it in my exhaustive studies is that we no longer have "the Faith of Jesus"; rather we have bought into a "Faith in Jesus" and God's true salvation message to mankind and the very identity of "the Christ" has been altered beyond recognition in the process. Let us examine what other "authorities" have to say about this in our "information age".

One of the most common biblical manuscripts used to make our modern English translations is known today as the Nestle Text. Yet it was Prof. Eberhard Nestle himself who warned us in his Einfhrung in die Textkritik des griechischen Testaments: *"Learned men, so called Correctores were, following the church meeting at Nicea 325 AD, selected by the church authorities to scrutinize the sacred texts and rewrite them in order to correct their meaning in accordance with the views which the church had just sanctioned."* This is bombshell that should rock the whole of the Christian world. Evidence today proves that the Church of Constantine endeavored to make the teachings of the New Covenant align harmoniously with fourth century Roman Pagan religious thought and culture. To ignore these facts with respect to the manner in which the corrupters of the Word recreated the message of the New Testament Scriptures in order to make it compatible to Roman Church Orthodox dogmas and doctrines, is to make oneself disingenuous to God and His "Christ" whom we proclaim to be faithful to.

The truth and the facts to the matter is very clearly expressed in the words of Prof. Bart D. Ehrman in his book, The Orthodox Corruption of Scripture, where he warns us that: *"...theological disputes, specifically disputes over Christology (theology concerning the identity of 'the Christ'), prompted Christian scribes to alter the words of Scripture in order to make them more serviceable for the polemical task. Scribes modified their manuscripts to make them more patently 'orthodox' and less susceptible to 'abuse' by the opponents of orthodoxy".* Let me remind you that antisemitic Roman Orthodoxy was bringing the text of the Bible into conformity with the doctrines and tenets of the Church of the Roman Emperor Constantine. To close our hearts and minds to the facts, and ignore the truth, is from a New Covenant perspective synonymous with relinquishing any claim whatsoever with respect to being a follower of Jesus.

With regard to the condition of the Bible we presently use Dr. Vincent Taylor, in his The Text Of The New

Testament states: ***"The surviving Greek texts of the book of Acts are so radically different from each other, that it has been suggested that perhaps there were multiple versions written".*** **He goes on to say:** ***"The manuscripts of the New Testament preserve traces of two kinds of dogmatic alterations: those which involve the elimination or alteration of what was regarded as doctrinally unacceptable or inconvenient, and those which introduce into the Scriptures proof for a favorite theological tenet or practice".***

Let us try to summarize Dr. Taylor's words above. What Dr. Taylor is stating is that, whatever religious teaching, message or doctrine that was taught through Judaism by the Jewish Christ which the Church of the Roman Empire did not agree with, there exists overwhelming evidence that the church forgers and corrupters removed what was objectionable from their Gentile antisemitic perspective. In like manner, whatever doctrines the Church regarded as being true, or what they wanted to do irrespective and or regardless of whether that belief or action was supported in the Hebrew Scriptures, the Roman Church inserted this belief into the Biblical manuscripts and writings in order to make it appear as it was the authentic teachings of the earliest disciples and Apostles of messianic Judaism and followers of the "Jewish Christ". That means we cannot without serious study of Judaism know for certain if what is taught in the New Testament is sanctioned and taught by the "mind of Christ". This is the reason why the Roman Church has been nicknamed "the Forgery Mill" down through history. What Dr. Taylor is warning us as well as the whole of Christendom is that there is good reason to conclude that our Sacred Scriptures and the ancient Spiritual Wisdom in them have been rewritten and altered doctrinally by the antisemitic Church of Constantine. I became aware of this problem regarding the corruption of our Christian Bible while doing outside reading while I was in Seminary and this is the reason why I spent the first 5 years of my Pastorate seriously studying Judaism in order to acquire "the mind of Christ" as expressed through "JUDEO-Christianity" and not "Roman Christianity" which I had seen was "theologically" rotten to the core. I came to see beyond any doubt that Rome has "radically reinterpreted" almost all of the ancient Spiritual Wisdom and its Spiritual Science including the "identity" of "the Christ" and God's message to the Souls of mankind. Now the question that is being posed here is whether you will once seeing this type of evidence continue to believe the theological tenets of Rome, or turn your gaze toward Jerusalem and the Jewish Faith and recover "the Faith once given the Saints" of which we read in our New Testament. Simply said, "the Faith of Jesus" is not the same as "Faith in Jesus" with its "easy believeism". We will look at the two opposing "Gospel Messages" in a soon coming article where we contrast the "Gospel of Jesus" expressed in "the Faith of Jesus" against the "Gospel of the Romanized Paul" with its "Faith in Jesus" theology.

We need to focus for a second on John Mill, a name uncommon to most. John Mill, in 1676, became chaplain to the bishop of Oxford, and in 1681 he obtained the rectory of Bletchington, Oxfordshire, and was made chaplain to Charles II. From 1685 till his death he was principal of St Edmund Hall, Oxford; and in 1704 he was nominated by Queen Anne to a prebendal stall in Canterbury. He died a fortnight after the publication of his Greek New Testament. Mill's Greek New Testament edition is a major landmark in the history of textual criticism; in its margin he amassed a collection of more than 30,000 various readings, gathered from every source available to him over a period of thirty years. But in doing this in 1707 he shattered all faith in the infallibility of the Bible by demonstrating 30,000 various readings which were produced from 80 manuscripts. Mill noted over 30,000 various "major" to mostly "slight errors" between some 100 extant New Testament manuscripts. The findings of, first Mill, and then Wetstein (1751), proved once and for all that the variations in the biblical texts, many of which were quite serious, had existed from the earliest of times.

In the Preface to the Revised Standard Version of the bible this notable statement is made regarding the need for a revision of the English translation: ***"Yet the King James Version has grave defects... was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying. It was essentially the Greek text of the New Testament as edited by Beza, 1589, who closely followed that published by Erasmus, 1516-1535, which was based upon a few medieval manuscripts. The earliest and best of the eight manuscripts which Erasmus consulted was***

from the tenth century, and he made the least use of it because it differed most from the commonly received text; Beza had access to two manuscripts of great value dating from the fifth and sixth centuries, but he made very little use of them because they differed from the text published by Erasmus".

I hoped you noticed that the King James Version of our New Testament chose not to follow "the oldest" and "the best manuscripts" existing earlier from the 5th and 6th centuries because they differed "theologically" from the older texts from the 10th century; later manuscripts that reflect the progressive "Christology" and "theologies" as developed from further church councils down through history.

One of the oldest copies of the Bible which dates back to the fifth century which just happened to be mentioned above is the Codex Bezae, of which the Britannica writes: "Codex Bezae…has a text that is very different from other witnesses. Codex Bezae has many distinctive longer and shorter readings and seems almost to be a separate edition. Its 'Acts, for example, is one-tenth longer than usual'".

Answer for yourself: How is it that we can we have a Bible that is said to be "almost… a separate edition"? If this is true, it is important for us to know which edition is the correct one? And in answering this question, we must also must ask what criteria should we use in our effort to choose which of these separate editions we should use in our Bible translations?

The answer may shock you. The traditional answer to this question is very simple: "We choose the Biblical texts that support our current 'religious beliefs' and 'religious doctrines' of our current beliefs, and reject the texts that do not support them".

Answer for yourself: But how can we be sure that this is the means by which we are able to be certain that we have chosen the correct edition let alone "the Truth". Should we not look to the "oldest" and "more trustworthy" texts which most likely have had the least amount of "alteration", "tampering" and "correction? Should we not look to the origins of such "religious dogmas" in these texts and see how they were understood, believed, and interpreted by those who first gave them to the world in the first place and then and only then compare them line upon line, and precept upon precept, with what we have been taught to believe concerning them in our later texts? If seeing that our later Scriptures and texts present opposite or conflicting "beliefs" concerning these same ancient Spiritual Dogmas should we not ask ourselves "who" changed them, "when" then were changed, and "why" they were changed?

Regarding this serious problem presented by Codex Bezae, Dr. Vincent Taylor writes that: *"It is characterized by a series of remarkable omissions in Luke, especially in chapters XXII and XXIV, and by many striking additions and variations in the Acts"* (Dr. Vincent Taylor, The Text of the New Testament). Rightly interpreted his statement means that our later Gospel of Luke, as it reads in our Bibles today, has had "theology" added in places not found in the original Codex Bezae and that much of the Book of Acts, as it originally was written, has been removed from our current Book of Acts.

Answer for yourself: How would these "remarkable omissions" and "striking additions and variations" effect our current and traditional Christian doctrines of belief; especially in light of the fact that the book of Acts chronicles the emergence of the Gentile Church? Could it be that the Jewishness of the early Gentile Church have been removed from the Book of Acts in keeping with Rome's antisemitism?

We really cannot say for sure, because we only translate what supports church doctrine and agrees with what we want to believe. From a biblical perspective, this is not only Spiritually dishonest, but could well be detrimental to our Spiritual well-being! History records for us that the non-Jewish "believers" in Christ kept the Biblical Festivals up until the 5th century but our experience as Christians today is almost totally devoid of such an experience let alone the instruction that lays behind each one of these Biblical Festivals as it relates to the Spiritual evolution of man's Soul. Christians who desire truth over error will want to know when the problem of Scriptural alteration began. Let us not forget that we are warned by Paul that after his death such

deceptions will begin and that was around 60 A.D. So we see the corruption of the oral traditions and the 7 authentic Pauline Epistles begins early and today we have Paul as the supposed writer of 2/3 of the whole of the New Testament. This has been called today "Monk work"!

Something which no sincere believer today should take lightly is the charge against Christians by Celsus, the second century Epicurean philosopher. Celsus was a Greek philosopher and opponent of Christianity. In his writings Celsus alleged that: ***"Certain Christians, like men who are overcome by the fumes of wine and care not in the least what they say, alter the original text of the Gospels so that they admit of various and almost indefinite readings. And this, I suppose, they have done out of worldly policy, so that when we press an argument home, they might have the more scope for their pitiful evasions". To which allegation the third century Church Father Origen replied: "Besides, it is not at all fair to bring this charge against the Christian religion as a crime unworthy of its pretended purity; only those persons who were concerned in the fraud should, in equity, be held answerable for it"*** **(Origen, Contra Celsus). Here we have the testimony of not only an opponent of Christianity but another great early Church Father to the "fraud" of the New Testament!**

What we see is that the words of Origen, which were composed in the third century when he was commissioned by the church to answer the allegations of Celsus that were written in the second century, is an acknowledgment that there: ***"are some who corrupt the Gospel histories, and who introduce heresies opposed to the meaning of the doctrine of Jesus".*** **This clearly states that "the mind of Christ" is being changed by various opposing antisemitic theologies created by the early Gentile Roman Church. No wonder we find Constantine changing the Sabbath to Sunday and doing away with the Biblical Festivals for the Christian Church. No wonder we find in the Book of Acts the Greek word for "Passover" being changed to "Easter" when the same word is translated correctly as "Passover" all the way through the New Testament in other places. God forbid that the Gentiles come to know that in ancient Egyptians who were Gentiles were keeping the Passover thousands of years before Moses. Evidently there is a Spiritual message in the Passover that eclipses what we thought only involved the Exodus thousands of years later with Moses. God forbid that the ancient Spiritual Wisdom and God's message to mankind and his Soul be taught to the Gentiles through Biblical Judaism instead of Rome. In this statement we can thus readily see that Origen not only admits to the alteration of the New Testament Scriptures, but alerts us to the fact the antisemitic alterations were made to the earliest New Testament texts purely for doctrinal reasons. This is a fact, and that many of these heresies that have been introduced into the New Testament texts of our Bibles are intended to oppose the genuine "doctrine of Jesus"; a doctrine I must remind the reader that was taught through the Jewish culture and religion and expressed through the "Jewish Mind of the Christ". Further, Origen's reply also verifies that this wholesale corruption of the Scriptures took place as early as the second century when Celsus originally made this allegation against the Church.**

Answer for yourself: And what was it that Celsus alleged? That the Christian Scriptures ***"admit of various and almost indefinite readings"*** **because "*****the original text of the Gospels"*** **has been altered to coincide and substantiate the doctrines of the Gentile converts in an attempt to prove their tenets of belief and limit salvation of man's Soul solely through the doors of the Roman Church.**

Let us regress for just a second and be read for a real "shocker". Among the Spiritual Mysteries that was concealed from the masses who were too carnal to receive the deeper truths of Christianity, was the doctrine of the pre-existence of the Soul. Again, in his writing known as The True Word, Celsus accused Christianity of teaching the masses the spurious doctrine of heaven and hell in an after death state, while teaching the elect the doctrine of reincarnation. Though this may astonish the modern believer, Origen does not refute Celsus, but rather explains that: ***"But on these subjects much and that of a mystical kind, might be said; in keeping with which is the following: It is good to keep close the secret of a king, (Tobit xii, 7), in order that the doctrine of the entrance of souls into bodies, not, however, that of the transmigration from one body into another, may not be thrown before the common understanding, nor what is holy***

given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God's Wisdom". **Notice please that Origen says:** *"It is good to keep secret the entrance of souls into bodies",* **Origen writes, but** *"not… the transmigration from one body into another".* **In other words, Origen openly acknowledges that the pre-existence of the Soul, as well as the doctrine of reincarnation are openly revealed to Christians who have been purified and matured sufficiently to comprehend the mysteries of God, while the knowledge of why the Soul even came into this world is kept secret, and is not openly revealed to carnal minds. In explanation, Origen quotes Scripture and writes that "It is good to keep close the secret of a king", and affirms that certain mysteries only belong to the spiritually mature in the word that one should not permit** *"what is holy given to the dogs, nor pearls be cast before swine".* **Origen, an early Church Father, is speaking of reincarnation. This only should make you wonder what other wonderful mysteries of the Spirit and God have been kept from you that was taught in the ancient Spiritual Mysteries that once abounded in Christianity before the rise of Rome.**

Now let us consider Tyrannius Rufinus or Rufinus of Aquileia (between 340 and 345–410) who was a monk, historian, and theologian. He is most known as a translator of Greek Patristic material into Latin; especially the work of Origen. Quoting from The Apology Of Rufinus, we find: *"Origen pointed out by certain marks of his own, namely, the signs of asterisks and obeli, which words had been, so to speak, killed by other translators, and those which had been superfluously introduced. But he put in no single word of his own, nor did he make it appear that the certainty of our copies was in any point shaken; but those things which, as the actual words run, seemed wanting in plainness and clearness, he showed to be full of the mysteries of a Spiritual meaning. What comfort then can the conduct of Origen give you in this matter, when your work is shown to be quite unlike his, and when all your labor is spent upon making one letter kill the next, whereas his endeavor, on the contrary, is to vindicate the Spirit which giveth life?"* **Rufinus tells it like it is and my studies have confirmed exactly what he says in the late 4th century. It appears that these alterations, additions, and deletions of words and religious dogmas from our New Testaments have contributed to the stripping of the Metaphysical and Spiritual from our New Testaments and in its place the "literal" and "historical" have been sadly introduced in place of them. This "substitution" of perspectives and "radical reinterpretation" of the ancient Spiritual Wisdom by Rome's forgers as they altered the Sacred Texts finds its genesis in Rome's desire to "literalize" and "limit" God's Christ to but one person whose only access and salvation of mankind could be found through the doors of Rome and the Vatican. Here, at the very core of Rome's "Christology" we find the need of Rome to alter the ancient Spiritual Wisdom of the ancients in such a way that the "Spiritual" and "Metaphysical" was reshapended into a supposed "literal" and "historical" understanding and interpretation of "the Christ". Forgery of the ancient Spiritual Wisdom was not an option is such a dastardly destruction of ancient Spiritual Truth was to ever succeed. The only thing that Rome needed next was to do three things:**

- **Burn the known libraries of the world to conceal their treachery, distortion, and "radical reinterpretation" of the Divine Spiritual Wisdom and Mysteries of God,**
- **Forge a false theology that "literalized", "historicized" and "limited" God's Christ to but one person the access to whom was only through the doors of the Roman Church,**
- **Persecute Gnostic dissenters and in so doing murder an estimated 18 million people during the Dark Ages who refused to bow to a "false gospel" concerning "Rome's Christ".**

Our focus again returns to the texts and we pick up with Jerome's Latin translation of the Bible called the Vulgate. Speaking of the altered text in Jerome's Vulgate, Rufinus then writes: *"Last of all I have shown that be has altered the sacred books which the Apostles had committed to the churches as the trustworthy deposit of the Holy Spirit, and that he who calls out about the audacity shewn in translating mere human works himself commits the greater crime of subverting the divine oracles."* **And Rufinus then adds:** *"The causes of these discrepancies I have more fully set forth in the Apology which Pamphilus expressly wrote for the works of Origen, to which I added a very short paper in*

which I shewed by proofs which appear to me quite clear, that his books have been in very many places tampered with by heretics and ill disposed men..." **Ironically these "heretics" so referred to are the Orthodox Christians themselves!**

Answer for yourself: How can we claim today that our Bibles accurately portray what the Lord spoke, when in the second century and beyond it was continually alleged that our Scriptures "admit of various and almost indefinite readings"? Thus we must ask ourselves: On what basis do we choose which reading we will put in our Bibles, and which we will ignore?

Again, the answer is simple: We choose the readings that say what we want to hear. The problem is that there is strong evidence to support the position that many of the most important original passages of Scripture have been so cleansed from all the surviving Greek Manuscripts, that they no longer exist in the texts we use to make our modern-day translations.

The fact that the very people who copied the Scriptures often altered the original words and meaning in accordance with their own current beliefs is confirmed by St. Jerome when he wrote: *"They write down not what they find but what they think is the meaning; and while they attempt to rectify the errors of others, they merely expose their own"* (Jerome, Epist. lxxi.5). Thus, each copy was edited to clarify the beliefs of the copyist. Each scribe who copied the manuscripts and found something he did not agree with, viewed the offending verse of Scripture as an error of the previous copyist.

Under the title *Versions of the Scriptures*, The New Unger's Bible Dictionary states that: "*Jerome had not been long in Rome (A.D. 383) when Damasus asked him to make a revision of the current Latin version of the New Testament with the help of the Greek original. 'There were,' he says, 'almost as many forms of text as copies.' The gospels had naturally suffered most. Jerome therefore applied himself to these first. But his aim was to revise the Old Latin and not to make a new version. Yet, although he had this limited objective, the various forms of corruption that had been introduced were, as he describes them, so numerous that the difference of the old and revised (Hieronymian) text is clear and striking throughout. Some of the changes Jerome introduced were made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which especially the synoptic gospels were disfigured".*

It is true that many interpolations were inserted into the Scriptures by men who attempted to prove the validity of their beliefs. The problem was that many genuine passages of text were removed because they did not conform to the beliefs of the Roman Church and what was considered an interpolation, were in many instances the most important passages of the original Scriptures from the position of a Spiritual Church vs an Institutionalized one.

What we fail to realize today is that during this period, every single document was edited and revised to confirm the doctrine of the Roman Church. The noted Church Historian Eusebius quotes the Church Father Dionysius (Hist. Eccl., Bk. 4. 23), who reports that his own epistles had been tampered with: *"When my fellow Christians invited me to write letters to them I did so. These the devil's apostles have filled with tares, taking away some things and adding others. For them the woe is reserved. Small wonder then if some have dared to tamper even with the word of the Lord Himself, when they have conspired to mutilate my own humble efforts".*

Eusebius writes of a number of sects of Christians of his day: "*Therefore they have laid their hands boldly upon the Divine Scriptures, alleging that they have corrected them. That I am not speaking falsely of them in this matter, whoever wishes may learn. For if any one will collect their respective copies, and*

compare them one with another, he will find that they differ greatly. Those of Asclepiades, for example, do not agree with those of Theodotus. And many of these can be obtained, because their disciples have assiduously written the corrections, as they call them, that is the corruptions, of each of them. Again, those of Hermophilus do not agree with these, and those of Apollonides are not consistent with themselves. For you can compare those prepared by them at an earlier date with those which they corrupted later, and you will find them widely different. But how daring this offense is, it is not likely that they themselves are ignorant. For either they do not believe that the Divine Scriptures were spoken by the Holy Spirit, and thus are unbelievers, or else they think themselves wiser than the Holy Spirit, and in that case what else are they than demoniacs? For they cannot deny the commission of the crime, since the copies have been written by their own hands. For they did not receive such Scriptures from their instructors, nor can they produce any copies from which they were transcribed". **Here before us we see clearly that "theological agenda" are at play in copying and production of the New Testament. But here is hope.**

"For you can compare those prepared by them at an earlier date with those which they corrupted later, and you will find them widely different".

Any serious Christian can today go to the earliest historical sources for these Scriptures and examine them in their "pre-forged" states. We can examine these earlier "pre-forged" Spiritual dogmas and doctrines of the ancients which were held sacred by the ancient Spiritual Masters for thousands and thousands of years. We can trace them being passed down through the corridors of time basically unchanged from nation to nation. We can follow a chain of integrity of transmission from nation to nation as the Metaphysical ideas and dogmas of Spirit are handed down from generation to generation, from religion to religion, until we find their ultimate desecration and "reinterpretation" by the hands of Rome during the 2nd through the 5th centuries. It is here with Rome that we find these ancient Spiritual teachings regarding God and His "Krst/Christ" so terribly mutated and sadly reproduced altered, adulterated, misinterpreted, and mischaracterized in our Christian Bibles today by Rome's "demoniacs" (quoting Eusebius).

Writing about the text of the Bible in his day, St. Augustine wrote: ***"For those who are anxious to know the Scriptures ought in the first place to use their skill in the correction of the texts, so that the uncorrected ones should give way to the corrected"*** **(De Doctrina Christ., II. 14). With regard to the sect of the Manicheans who refused to accept the doctrine of original sin, Augustine wrote:** ***"Which argument must be regarded as against the Manicheans, who do not receive the holy Scriptures of the Old Testament, in which original sin is narrated; and whatever thence is read in the apostolic epistles, they contend was introduced with a detestable impudence by the corrupters of the Scriptures".*** **This truly is a strange statement given the fact that Judaism, who was given and entrusted with the Old Testament, never taught the doctrine of "original sin" nor her Rabbis ever found one in the Hebrew Scriptures when they properly interpreted. Thus, every group and every sect accused the others of corrupting the Scriptures with interpolations to prove their own particular brand and flavor of beliefs.**

Irenaeus said of those he called heretics that they ***"certainly recognize the Scriptures; but they pervert the interpretations"*** **(Adv. Haer. III.12). These perversions often rested on a corrupt biblical text. Tertullian attributes the intentional contaminations of the text to the heretics when he wrote** ***"Now, inasmuch as all interpolation must believed to be a later process… One man perverts the Scriptures with his hand, another their meaning by his exposition…*** **(De Praescript. 38).**

Fraudulent Scriptures and epistles were so rampant in the early church, that no two copies were the same. This fact is especially seen in the Introduction to Ignatius in the Anti-Nicean Library where it reads: ***"There are, in all, fifteen Epistles which bear the name of Ignatius. These are the following: One to the Virgin***

Mary, two to the Apostle John, one to Mary of Cassobelae, one to the Tarsians, one to the Antiochians, one to Hero, a deacon of Antioch, one to the Philippians; one to the Ephesians, one to the Magnesians, one to the Trallians, one to the Romans, one to the Philadelphians, one to the Smyrnaeans, and one to Polycarp. The first three exist only in Latin: all the rest are extant also in Greek. It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch".

With regard to those epistles which are acknowledged as the genuine writings of Ignatius, even among this group there are numerous intentional additions and interpolations that were introduced into the text to make them support the doctrine of the later Church of the Roman Empire. With regard to the variations in the readings, the Introduction to Ignatius in the Anti-Nicean Library states: *"But after the question has been thus simplified, it still remains sufficiently complex. Of the seven Epistles which are acknowledge by Eusebius (Hist. Eccl., iii. 36), we possess two Greek recensions, a shorter and a longer. It is plain that one or other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius. This was the opinion generally acquiesced in, from the time when critical editions of these Epistles began to be issued, down to our own day. Criticism, indeed, fluctuated a good deal as to which Epistles should be accepted and which rejected. Archp. Usher (1644), Isaac Vossius (1646), J. B. Cotelerius (1672), Dr. T. Smith (1709), and others, edited the writings ascribed to Ignatius in forms differing very considerably as to the order in which they were arranged, and the degree of authority assigned them, until at length, from about the beginning of the eighteenth century, the seven Greek Epistles, of which a translation is here given, came to be generally accepted in their shorter form as the genuine writings of Ignatius".*

Under the heading of Apostolic Fathers - Ignatius, the 1968 edition of the Britannica states: *"In the 4th century (or perhaps later) his letters suffered interpolation, and six more were added by someone who found Ignatian theology hard to reconcile with the conclusions of the council of Nicaea (or of Chalcedon)".*

The Council of Nicaea was convened by the Emperor Constantine, and was called for the express purpose of requiring all Christians throughout the empire to adhere to the doctrine of the Trinity -- which doctrine was founded upon the writings of Plato and is the doctrine later expressed that equates Jesus, the Father and Holy Spirit as all one and the same being. We know today that interpolations were added to most of the early Christian writings to find support for this doctrine that had always been part of the Pagan world.

As just one example of an interpolation to support the doctrine of the Trinity, Ignatius writes in the shorter version: *"For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. 'For the things which are seen are temporal, but the things which are not seen are eternal'".* **To this text which is taken from the shorter version, the longer version of Ignatius adds:** *"For our God, Jesus Christ, now that He is with the Father, is all the more revealed [in His glory]".* **The Church of the Roman Empire then used these interpolations in an attempt to bring their favorite doctrines which were of a Pagan origin into the new synthesized religion inaugurated by the Emperor Constantine.**

Answer for yourself: It is one thing to forge Scripture, but why were later these epistles from Church Fathers corrupted? Ignatius was a first century Christian. If the Roman Church could demonstrate that Ignatius believed that Jesus was "literally" and "historically" God incarnated in the flesh, then the majority of Gnostic

Christians at that time who held opposite and dissenting opinions and beliefs about "the Christ" could more readily be silenced.

In the endeavor to recreate New Covenant teachings as a secular institution -- an anti-Gnostic redemptive religion with its focus on the control of the masses -- many essential elements of the spiritual essence of the scriptures had to be modified and changed. There is nothing in the original Gospels that would affirm the opinion that Jesus had any great respect for secular authorities. Jesus viewed the governments of this world as being empowered by Satan. Therefore, in order to make Christianity compatible with the secular environment of Rome, certain additions to the scriptures were intended to bring the more radical anti-secular elements of the religion under control by the use of biblical edicts to obey the government. These numerous interpolations are found throughout the epistles, and can often be easily detected, as is the case in 1 Peter 2: 19-20:

(19) For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. (20) For what glory is it if, when ye are buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God"

Verses 13-14 and 17-18, which instruct the reader to submit themselves to the ordinances of man and honor the kings and governors was put there to exert political and social control over the people by the secular authorities of the Roman Empire. This type of interpolation is easily seen in the Epistles of Ignatius.

In addition to the concept of submission to the king, emperor, or more appropriately, any government official, we also see the addition of the doctrine of hell connected to failure to obey the Bishop in Ignatius' Epistle to the Philadelphians, ch. 4: *"In Hades there is no one who can confess his sins".* This doctrine was of the utmost importance to the Roman Institutionalized Church because the doctrine of hell was a necessary foundational concept which was then used to control the masses and bringing them into subjection to the secular authorities.

Moving on to other early church writers, under the heading of Apostolic Fathers let us look at Polycarp. When looking up Polycarp in the Encyclopedia Britannica we find: *"These apparent contradictions have led many scholars to suppose that they are two letters rather than one. It is also possible, though uncertain, that like Ignatius' letters, that of Polycarp has undergone later revision. The Monophysites, who were quite careful in citing authorities, provided quotations from Polycarp that do not exactly correspond with the existing text (much of which is available in a late Latin translation)".* Quoting from the Introduction to Polycarp in the Anti-Nicean Library: *"That this Epistle has been interpolated can hardly be doubted, when we compare it with the unvarnished specimen, in Eusebius... A great part of it has been engrossed by Eusebius in his Ecclesiastical History (iv. 15); and it is instructive to observe, that some of the most startling miraculous phenomena recorded in the text as it now stands, have no place in the narrative as given by that early historian of the Church".*

Under Clementine Literature, the Britannica states that "It became the starting point of the most momentous and gigantic of medieval forgeries, the Isidorian Decretals', where it stands at the head of the pontifical letters, extended to more than twice its original length. This extension perhaps occurred during the 5th century".

In his book, Introduction to the New Testament, B.W. Bacon wrote: *"The Christian can only mitigate the disrespect he feels for plagiarists and impostors by the reflection that the conscience of the second century had practically no recognition for those literary crimes, rampant as they then were in the Church"* (p. 168). Yet it is the product of these "literary crimes" that believers put their faith in when they read their Bibles today!

In his Introduction to the Criticism of the New Testament, by Dr. F. H. Scrivener, he writes that: *"In the second century we have seen too many instances of attempts to tamper with the text of Scripture, some*

merely injudicious, others positively dishonest". **Scrivener states that** ***"it is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within 100 years after it was composed: and that Irenaeus and the African Fathers, and the whole Western, with a portion of the Syrian Church"*** **used inferior manuscripts.**

Regarding the Codex Vaticanus (4th Century) he writes: ***"One marked feature is the great number of omissions which induced Dr. Dobbin to speak of it as an abbreviated text of the New Testament. He calculates that whole words or clauses are left out no less than 2556 times"*** **(Scrivener, Page 120, Volume I).**

In his book The Revision Revised, Dean Burgon asks ***"Ought it not sensibly to detract from our opinion of the value of their evidence, (Codex B and Codex Aleph) to discover that it is easier to find two consecutive verses in which the two manuscripts differ, the one from the other, than two consecutive verses in which they entirely agree? …On every such occasion only one of them can possibly be speaking the truth. Shall I be thought unreasonable if I confess that these perpetual inconsistencies, between Codd B and Aleph -- grave inconsistencies and occasionally even gross ones -- altogether destroy my confidence in either?"***

With regard to the textual problems of the King James Version, Dr. Tischendorf writes: ***"…this text (the Received Text) differs in many places from the oldest authorities of the 4th, 5th and 6th centuries, and, therefore, must be replaced by a text which is really drawn from the oldest sources discoverable. The difficulty of finding such a text lies in this that there is a great diversity among these texts"*** **(Dr. C. Tischendorf, Codex Sinaiticus; p. 85).**

Dean John W. Burgon is cited by Dr. David O. Fuller in his book Which Bible?, when he wrote in reference to Codexes B, Aleph, D, and L: ***"I insist and am prepared to prove that the text of these two Codexes (B and Aleph) is very nearly the foulest in existence"*** **(Pp. 126-127); and** ***"That they exhibit fabricated texts is demonstratable… B and Aleph are covered all over with blots -- Aleph even more than B.... We suspect that these two manuscripts are indebted for their preservation, solely to their ascertained evil character"*** **(Pg. 93, 128). Burgon then goes on further and states:** ***"No amount of honest copying -- persevered in for any number of centuries -- could possibility have resulted in two such documents"*** **(Pg. 93).**

Answer for yourself: How can a copy of the Scriptures be said to be preserved ***"solely to their ascertained evil character"?*** **What could have possibly been in them to elicit such a response? If biblical scholars Wescott and Hort are correct in their conclusion that the** ***"original texts are forever lost"*** **-- and all the remaining texts have been preserved solely because of their evil character, while the texts that more faithfully preserved the purity of the Gospel have all been destroyed because they did not agree with the later evolving theological doctrines of the Roman Church, then what was so objectionable in them to warrant such comments? What could these earlier copies of the New Testament contain that Rome so hated that they had to be destroyed and effaced let alone so ridiculed! Could these be parts of the Gnostic First New Testament so hated by Rome because they taught other than a "literal" and "historical" interpretation of "the Christ"? How much more important in the light of these quotes are the archeological finds of the Nag Hammadi Library in recovering the truth about the religious climate and religious beliefs concerning "the Christ" as they existed in first century Israel and Mystical Judaism? Could such remarks stem from what they taught about a Gnostic Christ and not about a "literal" and "historical Christ"?**

Answer for yourself: In light of what we have seen regarding the continual corruption of the New Testament over the centuries, then how much more important are these Gnostic Library finds that laid buried under sand and away from the corrupting hands of mankind for 2,000 years which were only found 60 years ago? How

important are these finds to us today in revealing to us how the earliest centuries both viewed and believed concerning "the Christ" when compared to the later "literal" and "historical" accounts of "the Christ" which we have received in our evidently forged anti-Gnostic and anti-Semitic Bibles given us by Rome?

Answer for yourself: Moreover, what is in the text that would cause a biblical scholar to call the copy "depraved"? Are they depraved, or is it possible that are these passages are just contrary to later accepted Roman Church doctrine? These are important questions that faithful believers should be asking. Do these Caudexes really contain "fabricated texts", or are they said to be fabricated and depraved simply because they fail to support modern Christian beliefs and dogma?

In the Hibbert Journal (1902), Conybeare writes: ***"These facts speak for themselves. Our Greek texts, not only of the Gospels, but of the Epistles as well, have been revised and interpolated by orthodox copyists. We can trace their perversions of the text in a few cases, with the aid of Patristic citations and ancient versions. But there must remain many passages which have been so corrected, but where we cannot today expose the fraud".*** **With regard to the assertion of those many scholars who claim that the New Testament has not been interpolated to support what is known as orthodox doctrines, Conybeare goes on to write:** ***"This is just the opposite of the truth, and such distinguished scholars as Alfred Loisy, K. Wellhausen, Eberhard Nestle, Adolf Harnack, to mention only four names, do not scruple to recognize the fact".*** **The fact that Conybeare speaks of is that the text of the New Testament has been severely altered and revised by the so-called orthodox church of the past.**

In the publication, The Fraternal Visitor, this assessment was made concerning the falsification of the Scriptures: ***"Codex B (Vaticanus) would be the best of all existing MSS, …if it were completely preserved, less damaged, (less) corrected, more easily legible, and not altered by a later hand in more than two thousand places. Eusebius, therefore, is not without grounds for accusing the adherents of Athanasius and the newly-risen doctrine of the trinity of falsifying the Bible even more than once"*** **(Fraternal Visitor 1924, p. 148; translated from Christadelphian Monatshefte).**

Under the title of *Bible in the Church*, the Encyclopedia of Religion and Ethics writes: ***"In the first two centuries nearly all the various readings of the New Testament came into existence, the majority of them by deliberate alteration of the text, many for the sake of style, and several in the interests of dogma… Often readings were rejected as falsifications of heretics, but often the heretics were right in their counter-complaint… Every province, every order, every monastery, has a tradition of its own…"***

In closing it needs be said that every Christian today who desires to know the Mysteries of God should be alarmed by the fact that his New Testament has been altered for theological purposes hundreds if not thousands of times. From a doctrinal standpoint with regard to the manner we must live in order to approach the alter of the Lord, one's adherence to much of what is written in our New Testament is an obstruction that inhibits the modern church from embracing the Spiritual essence of what the Jewish Christ actually taught let alone his true Identity. Nowhere in the New Testament does the text even hint that Jesus is to be worshiped in any other manner than as a pattern for each of us to imitate. Let me say as my last word in this series of articles that you will be shocked at what you find when you begin to look at what the "Christ" has taught since the beginning of time about God and what we have been told by Roman Catholicism which was presented as "the truth" down through history. It will take courage to do such study but let me close in saying that God never gave us a lie and any recovery of truth brings us that much closer to God; the God of truth. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PROHIBITION AGAINST ADDING TO OR SUBTRACTING FROM THE WORD OF GOD; A TEST OF YOUR LOVE FOR GOD?

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

Now for a real shocker:

Deut 13:1-3 1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. (KJV)

It is a fact that the Hebrew Scriptures have been purposefully forged, misquoted, mistranslated, and lifted grossly out of context for various theological agendas down through the years by the apostate Essenes of Alexandria, Egypt as well as the Roman Christian Church. As a Christian Pastor I was devastated when I first learned of this through my years of detailed and concentrated study both while in Seminary and then later during my pastorate. Sadly few if any contemporary Christians are aware of this problem. Quickly, the bottom line in all of this is that we as Christians in the Western Hemisphere accept, buy, and cherish a Bible that is terribly unfaithful to what the true Hebrew Scriptures say. That simply means that many of the religious beliefs we accept and cherish today as taught by our Christianity, even many theological dogmas concerning our "Jesus Story" and especially the Christology built around him are untrustworthy and often lead to the grossest idolatry as defined by the Jewish Scriptures. Sadly, few Christians know it, having never done the studies into the textual reliability of their Bibles. The harsh reality is that millions, even billions will move on to meet their Creator with hidden idolatry in their lives because of the falsification of the Hebrew Scriptures and the hundreds of misquotes of them in our New Testaments. All along God has allows this corruption of Sacred

Scripture to happen in order to see if you and I LOVE HIM ENOUGH WITH ALL OUR SOUL AND HEART to seek Him in Spirit and in Truth!

This is a matter of love as I see it; loving God enough in order to draw so close to Him that He reveals these things to you. I was a man of unclean lips as a traditional "pew-setting" Christian mouthing what I was taught to "believe" but once dedicating my life to God to seek Him with all my heart then the Bible became for me serious study. In was then, and only then did I begin to awaken to see these tragic falsifications of the Bible and eventually I came to a point that I could no longer continue my Pastorate and resigned; now knowing the truth for myself. It was time to tell others and I have dedicated the last fifteen years to such a glorious attempt: to help all return to the true faith once given the saints.

Answer for yourself: Is this falsification of the Sacred Scriptures by the ancient Essenes and the early emerging antisemitic and anti-Gnostic Roman Christian Church during the 2nd through the 5th century fair? Who knows? Yet it has happened. Thus the dedication of myself as an ex-Pastor who discovered this horrible deception and my years of dedicated study in hopes of helping others love God in Spirit and in Truth. I find this is much harder than you might think; especially in light of the fact that our religious documents and texts as Christians are forged in "key" places where Jesus is made into God and where the religious belief system of this "Jewish Christ", as expressed through Biblical Judaism, has been tragically altered by the antisemitic and anti-Gnostic redactors of the New Testament.

I would hope that once you see such purposeful forgeries of the Hebrew Scriptures as you study with Bet Emet that you would align yourself on God's side and righteous indignation arise in your heart because of what has been done to Jesus' Bible and the faith that God intended that you and I have; which sadly we don't possess or even come to be aware of if we never study hard enough to find these issues dealing with the corruption of our Bibles. Again, it is a matter of love for God and He is testing us daily to see if we will draw close to Him in ways where He can show us the error of our ways. Often people would come to me as a Pastor and say: "I know something is wrong Pastor Craig; I just cannot put my finger on it." Sound familiar? Well with the grace of God and persistent effort in seeing both His face and His Truth we believe at Bet Emet that we have found the very crux of the problem: a forged Christian Old and New Testament that has not only tragically misrepresented the "Jewish Christ" and his religious belief system as taught through Biblical Judaism that once went into all the world as seen in Acts 16 but our sad state as ignorant idolators because we have accepted every word of our Christian Bibles never wondering for one second if anything could be wrong with its texts or their translations. It is time to repent of such foolishness.

Yahweh's Word and Commandments are everlasting and eternal. To ensure that His laws were obeyed the teachers and sages of Israel often built "fences" around each commandment in order to guard against the accidental or possible infringement of biblical laws. The "Jewish Christ" himself taught with "fences" in the Gospels (*"but I say unto you"* phrases are but one example). The Hebrew Scriptures (Torah) itself gives the power to Jewish leaders to issue such rules (as teaching "fences") in Deut. 17:9-11 and expressly mentions that they are enforceable by sanctions. Let us understand that in doing so the Rabbis never claimed their "fences" or "edicts" (such as introduction of the celebrations of the festivals or Hanukkah or Purim") had the same status as that of the original Laws of the Pentateuch and Torah. Such "fences" protected the people from sinning by imposing limits of conduct and behavior, that when obeyed, would ensure they would not break Yahweh's laws and sin, either accidentally or intentionally.

There is the constant danger that one may add some innovation which constitutes a form of worship that is foreign to Yahweh's revelation and laws. Such brings Yahweh's holy laws down to man's level, the sacred thus becomes secular, and instead of obeying and worshipping the Father in Spirit and Truth we, who follow such "replacement theology", innocently and ignorantly enter into idolatry and sin. This is why we are forbidden to add to the mitzvot (commandments and the Word of Yahweh). Let us never forget that Yahweh is perfect, and His Torah, is "God-breathed" and perfect. If we add or subtract from His Holy Word in effect we are challenging the perfection of the LORD. I truly believe the LORD desires we see and believe His revelation (the Torah) as being permanently valid and perfect, and man's "tinkering" to alter this ancient Divine Revelation for

selfish motives destroys such perfection.

If additions and omissions were permitted, it is conceivable that the Torah would become an object for debate and controversy. But what we fear might happen has surely happened. Today, modern scholarship attests to us that without a doubt such additions and omissions to these Sacred Texts have occurred by the thousands. Included in them are a host of problems ranging from purposeful misquotations and mistranslations of the Jewish Scriptures, verses lifted out of their original context with the intent of changing the "original" revelation and meaning given to them as taught through the Jewish Faith, and even the unbelievable creation out of this air of Scriptures which are so often alluded in the New Testament as being "fulfilled". This is the sad legacy we never hear and which he have inherited left us by the Essenes and the later Roman Church. The magnitude of the problem is overwhelming when one studies to the point to see for himself these glaring errors in the Christian's "religious documents." Over 6000 New Testament manuscripts have been discovered and no "two" agree identically. Often they contain marginal "additions" which find themselves incorporated into the "inspired" text in subsequent copies. To the unlearned Christian, many of these marginal additions were the interpretations of the "monks" and their "interpretations" and "theologies" are found to be later no longer scribbled in the corners of the ancient manuscripts, but now we find them incorporated into the texts as if they were penned by the original writers of these Sacred documents when first created and written! Thus we create religious belief systems and religious dogmas and doctrines that often contradict the previous writings and revelations that Yahweh had given to His holy prophets! Such marginal additions have become "church doctrines" today; often much of it "required" for one to be "saved". This violates the Spirit of the Truth as well as the Hebrew Scriptures which are Eternal. This cannot be tolerated if the Torah is to constitute the only supreme authority by which the child of God must live.

Let us never forget when Paul penned *"all Scripture is given by the inspiration of God,* better understood as "God-breathed". But few stop long enough to think that at this time no Gospels had been written yet and most of his own 7 authentic Epistles were yet on the drawing board. This often quoted passage from our New Testaments refers ONLY to the Hebrew Scriptures which is sadly called the "Old" Testament today. These are the wonderful Hebrew Scriptures and there is nothing "old" about them as they are as important today as ever for humanity.

So we will begin to prove this reality and truth to the reader regarding the corruptions in our Christian Bible; corruptions of prior Sacred Texts that has created a "replacement religion" other than the one that God gave the Jewish nation and Israel to share with the world. This one major problem, a problem that few if any Christians are aware today, is this: the Christian's Old Testaments have been horribly altered from the existing Jewish Scriptures and much "creative replacement theology" has been incorporated in the Christian's Old Testament where many false beliefs have been added among the Jewish passages by the Essenes from 200 B.C.E. where they wrote their "unique" theology into the Greek Translation of the Hebrew Scriptures which only later were accepted and further corrupted by the emerging antisemitic and anti-Gnostic Roman Christian Church. What this means to the Christian today is that our Bibles have in places additions that cannot be found in the Hebrew Scriptures as well as many deletions due to the fact of the "religious creationism" by these groups over the past 2,500 years. This means that the traditional Christian ascribes beliefs to their "New Testament Christ", their Jesus, which are not only false and incorrect but render such a "New Testament" believer (since the New Testament is based off this corrupt Old Testament) an idolater before God. Behind such a sad truth is the fact that because of these alterations, addition, and deletions from the Hebrew Scriptures by later Christian writers we have a false concept in the New Testament regarding not only the Jewish Messiah but "the Christ" of God as well. This we will come to see as our studies advance. To say that this is serious is a gross understatement. This necessitates a serious study of our Christian Bible to see these isolated corruptions to such a degree than we can competently separate the "fiction" from "fact".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



NEW TESTAMENT MANUSCRIPTS: THE CORRUPTION AND TRANSMISSION OF SCRIPTURE

The reliability of the text of the New Testament is a necessary prerequisite for accepting the historicity of the New Testament. Never has there ever been a more true statement made to mankind in the history of our existence. Of course, we all are taught to approach our Bibles assuming that the Biblical history in them is correct. We are all led to grow up assuming that our very texts of the Bible teach a "historical understanding" of events recorded by the Holy Spirit in both the Old and New Testaments. Hardly ever do we entertain thoughts that our passages in our Bibles might not be correct "historically" and meant to be interpreted always "literally" until one begins to get acquainted personally with both the findings of modern scholarship, archeology, and Comparative Religions where one finds that much of what we find taught in the mouth of the New Testament Jesus has been repeated previously not only in earlier Judaism but in the ancient Spiritual Wisdom of the ancient Mystery Religions going back as far as recorded records can take us today. Only when one begins to compare these "Sayings of the Lord", the sayings of Jesus previously known as "the Logia", with the Sacred Scriptures of texts of ancient Religions does he find that these sayings and teachings existed before they were later incorporated into what we know as our Bibles today. Seeing this evidence alerts us that many of the assumptions that we make about our Bibles are untrustworthy at best. This brings me to the point of this article. This should make you wonder just how reliable is this "literal" and "historical" understanding we are taught to bring to our Bibles. These many assumptions we have as we approach our Bibles are based upon a silent premise; that being that the texts in our Bibles as we have received them today are correct when compared to the ones from which the English and Greek texts have been translated. At the core of this is a huge question: How can the historicity of the Bible be correct unless the text is correct?

- **After the original inspired New Testament authors wrote their documents, Scribes later transcribed them. We should ask: "Did the scribes make any "intentional" and purposeful "theological" errors as they copied down holy Writ?**
- **If so, what kind of errors are they? What theologies are involved?**
- **Why wouldn't God protect his Word from such errors?**

Most Christians when they buy a Bible assume that the English translation is simply a faithful rendition of what the author had to say but in a different language. This is the assumption that the typical Christian makes concerning the Bible. This is a terrible wrong assumption as any serious investigation in the reliability of the Scriptures as we have received them in our Christian Bibles will show.

When it comes to the New Testament in our Bibles we find that it has the same problems as found in the Old Testaments of our Christian Bibles. The reasons for this are many. To begin with, it was a long time after Jesus died before any part of the New Testament was written and a much longer time before the Gospels were written; Paul's 7 authentic Epistles being the first writings that were to be included in later "New Testaments". We find first the 7 authentic Epistles of the Gnostic Paul which were written earliest around 56-64 A.D. Only later do we find Paul's Epistles enlarged with Rome's Second New Testament; a theological work carefully

created to counter the Gnostics and Docetists which were the earliest expression of Christianity. Since the New Testament was written centuries before the invention of the printing press it had to be hand copied. The nature of hand copying inherently introduces opportunities for scribal errors; both accidental and purposeful as we have seen and will yet continue to see. In the early years copyists tended to be amateurs. What we as typical Christians fail to realize is the important fact that for large periods of time the gospels were carried by word of mouth. Only later were they hand copied.

The first complete New Testament that the world has, the codex Sinaiticus, was written in the second half of the 4th century. We have 5400 copies of the New Testament which are in Greek and are in manuscript form. None of the copies we have are originals. None of the manuscripts we have are copies of copies of the original. Not even copies of copies of copies of the originals. None of the copies that we do have, except for the earliest fragments, is identical to any of the others. Here is the alarming fact: There are more differences among these copies than there are words in the New Testament.

The reasons for the disparities are largely due to the method of reproduction. These documents had to be hand copied century after century because the printing press had not yet been invented. The most common errors were misspelled words. Sometimes lines and paragraphs were double copied or omitted. These were the innocent kinds of errors one would expect in a copying process. But sometimes phrases or paragraphs were altered, added or omitted for "theological agendas" which can be traced to the successive Roman Christian Church Councils where "theology" was often determined successively down through Church history by a "vote of hands".

Answer for yourself: Are the records and historicity found in the New Testament known to be 100% completely and fully authentic such that no intentional nor unintentional changes have ever been made by the church to the text of the New Testament? Honest Christians down through history have told the truth of the matter:

***"It is well known that the primitive Christian Gospel was initially transmitted by word of mouth and that this oral tradition resulted in variant reporting of word and deed. It is equally true that when the Christian record was committed to writing it continued to be the subject of verbal variation. Involuntary and intentional, at the hands of scribes and editors"* (Peake's Commentary on the Bible, p. 633).**

***"Yet, as a matter of fact, every book of the New Testament with the exception of the four great Epistles of St. Paul is at present more or less the subject of controversy, and interpolations are asserted even in these."* (Encyclopedia Brittanica, 12th Ed. Vol. 3, p. 643).**

Dr. Lobegott Friedrich Konstantin Von Tischendorf, one of the most adamant conservative Christian defenders of the Trinity and one of the Church's foremost scholars of the Bible was himself driven to admit that: *"[the New Testament had] in many passages undergone such serious modification of meaning as to leave us in painful uncertainty as to what the Apostles had actually written"* (Secrets of Mount Sinai, James Bentley, p. 117).

***"Besides the larger discrepancies, such as these, there is scarcely a verse in which there is not some variation of phrase in some copies [of the ancient manuscripts from which the Bible has been collected]. No one can say that these additions or omissions or alterations are matters of mere indifference"* (Our Bible and the Ancient Manuscripts, Dr. Frederic Kenyon, Eyre and Spottiswoode, p. 3).**

The Biblical world has in its possession a large collection of ancient manuscripts of the Bible. These ancient copies of the Bible were written in different locations around the world and in different ages. We are told that in our current age there are up to 24,000 such ancient copies of the Bible. These are the manuscripts that the scholars go to in order to produce our modern Bibles (such as the KJV, the RSV, the NIV, etc.). In most cases the most ancient copies of the Bible are the ones held in the highest regard and considered to be the most

accurate. This, however, is not a hard and fast rule.

All biblical versions of the Bible prior to the revised version of 1881 were dependent upon the "Ancient copies" (those dated at about five to six hundred years after Jesus). The revisers of the Revised Standard Version (RSV) 1952 were the first biblical scholars to have access to the "Most ancient copies" which date roughly four hundred years after Christ. It is only logical for us to concur that the closer a document is to the source the more authentic it is. Upon discovering these "most" ancient copies of the Bible, what did the scholars of the Bible learn about their "King James Version" (KJV) of the Bible? In the preface of the RSV 1971 we find the following:

"...Yet the King James Version has GRAVE DEFECTS.."

They go on to caution us that: *"...That these defects are SO MANY AND SO SERIOUS as to call for revision"*

The New Revised Standard Version of the Bible by Oxford Press has the following to say in its preface:

"Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision."

Answer for yourself: Who says so? Who are these people who claim that the Bible in the hands of the majority of today's Christians contains "many grave defects" which are so "serious" as to require a complete overhaul of the text? Well, we can find the answer in the very same RSV Bible. In it, the publishers themselves (Collins) mention on page 10 of their notes:

This Bible (RSV) is the product of thirty two scholars assisted by an advisory committee representing fifty cooperating denominations"

Let us see what is the opinion of Christendom with regard to these scholars and their work in the revision of the Bible (revised by them in 1952 and then again in 1971):

- **"The finest version which has been produced in the present century" - (Church of England newspaper)**
- **"A completely fresh translation by scholars of the highest eminence" - (Times literary supplement)**
- **"The well loved characteristics of the authorized version combined with a new accuracy of translation" - (Life and Work)**
- **"The most accurate and close rendering of the original" - (The Times)**

Answer for yourself: So is the revised Standard Version of the Bible the only one that makes these changes? Is it just a matter of the KJV vs. the RSV? Far from it. These very same changes have become so widely acknowledged by the scholars of Christianity that we find the very same changes made to most other modern versions of the Bible, such as the New International Version (NIV), the New American Standard Version (NASV), etc.

No one can absolutely guarantee that what has come down to us from antiquity is either what the original author wrote or what was originally adopted as Canon. The Canon was only a *list* of books to be included in the Bible; it did not prescribe content. Scholars must use their best educated guess when producing an edition of the Bible because of the incredibly large number of variants in the manuscripts that have survived the ravages of time. They must take into consideration, the best attested, the earliest and best manuscripts, and quotes of the early church fathers about specific verses.

Today we are blessed by having the abilities to study the Bible through Textual Criticism. Now before you

think I am trying to "criticize" the Bible understand that in this capacity the word "criticism" does not mean anything "bad"; instead it is "good". Normally we all think that the "the act of criticizing or being negative" when we hear the word "criticism". This is the typical definition that first comes to mind because of its widespread use. However, in relation to the Bible "criticism" means *"the scientific investigation of literary documents in regards to such matters as origin, text, composition, character, or history."* The two key words are "scientific investigation." They do not mean negative criticism. Further, this specialist in New Testament textual criticism says:

***"Textual critics . . . sort through these [New Testament] manuscripts and the variant readings therein in an effort to reconstruct the original wording of the Greek New Testament.* (Philip W. Comfort, Encountering the Manuscripts: An Introduction to New Testament Paleography and Textual Criticism, Broadman and Holman, 2005, p. 289).**

The Oxford Classical Dictionary has something interesting to say about this "Bible Criticism". It says that *"textual criticism sets out to establish what a text originally said or meant to say."*

Also of note is Harold J. Greenlee, who, in his Introduction to New Testament Textual Criticism states that *"Textual criticism is the study of copies of any written work of which the autograph (the original) is unknown, with the purpose of ascertaining the original text"* (J. Harold Greenlee, Introduction to New Testament Textual Criticism, Rev. ed. Hendrickson, 1995, p. 1).

Paul Wegner, in his A Student's Guide to Textual Criticism of the Bible: Its History, Methods, and Results makes the comment: *"Briefly stated, textual criticism is the science and art that seeks to determine the most reliable wording of a text".* He goes on to say: *"Biblical criticism is a science because specific rules govern the evaluation of various types of copyist errors and readings, but it is also an art because these rules cannot be rigorously applied in every situation"* (Paul D. Wegner, A Student's Guide to Textual Criticism of the Bible: Its History, Methods, and Results, InterVarsity, p. 24, 2006).

What should hold our focus is not the minor and insignificant changes but the major "theological changes" made to these New Testament texts over the earliest centuries, primarily beginning in the 2nd century, in which the ancient Spiritual Wisdom was so corrupted to almost be beyond recognition today as it is contained in the New Testament. The allegorical and Spiritual-Mystical understanding of these texts was lost when these same Sacred Texts were selectively altered to appear as if "literal" and "historical" accounts of events then before their alteration they had been understood Mystically and Metaphysically only. Those who have seen these corruptions of these Sacred Texts have termed this alteration of Sacred Scriptures in our Christian Bibles the "The Orthodox Corruption of Scripture".

A book entitled The Orthodox Corruption of Scripture, The Effect of Early Christological Controversies on the Text of the New Testament was published in 1993 by Bart D. Ehrmann. This is my opinion is a "must read" for every "thinking" Christian who wants to know for how "the Christ" of the New Testament has been altered by these earliest Scribes. In his book Ehrmann makes the case how proto-orthodox scribes of the second and third centuries modified their texts of Scripture to make them conform more closely with their own developing Christological beliefs, effecting thereby the "orthodox corruption of Scripture."

A corruption represents a change from the wording of the original author of a text. The corruptions tended to be in the direction of making the text less compatible with the theology of heretics. The term proto-orthodox is a backward projection. The church in Rome became the dominant or "orthodox" church. The individuals in ancient times recognized by the Orthodox Roman Church as having carried forward the true faith down through the centuries are referred to by them as "pro-orthodox" and later even as "heretics".

Scholars, like Ehrmann, are finding evidences that there was an incredible amount of diversity in the early Christianities. We as Christians are very familiar with the inherited traditions of Christianity which came from the ancient partisan writings by the Roman Church Fathers. In these writings and in many, but not all of the

Scriptures in the New Testament, it is generally suggested there was only one true faith, the faith that we identify with Roman Christianity, from which history records that many dissented. However, the discovery of ancient documents like the Dead Sea Scrolls and the Nag Hammadi Libraries some 60 years ago in the deserts of Qumran and Egypt have challenged this view given us by Rome of a monolithic faith and these two major discoveries of Qumran's Dead Sea Scrolls and the Nag Hammadi Library have absolutely broken the back of these Roman deceptions inherent in these inherited Christian traditions. We have really known all along from Scripture that Paul was constantly battling views that dissented from his own. The winner of such feuds is the one who gets to write the history. Nevertheless, the world views that differed from these inherited traditions of Roman Orthodox Church are called "heresies". What I uncovered in my twenty years of study is the ironic face that what is termed "heresy" by the Roman Church was in reality the "Orthodox Faith" of the ancient Spiritual Masters since the beginning of humanity and the "heretics" were the emerging "literal" and "historical" Roman Church.

The victors not only write the history, they also reproduce the texts. But more than that they "alter" and "re-write" them.

"It is highly probable that not one of the Synoptic Gospels (Matthew, Mark, and Luke) was in existence in the form which we have it, prior to the death of Paul. And were the documents to be taken in strict order of chronology, the Pauline Epistles would come before the synoptic Gospels" **(Rev. Charles Anderson Scott, History of Christianity in the Light of Modern Knowledge, p. 338).**

This statement is further confirmed by Prof. Brandon: ***"The earliest Christian writings that have been preserved for us are the letters of the apostle Paul"*** **(S.G.F. Brandon, Religions in Ancient History, p. 228).**

Please note what is said by Dionysius, Bishop of Corinth, in the latter part of the second century: ***"As the brethren desired me to write epistles (letters), I did so, and these the apostles of the devil have filled with tares (changes), exchanging some things and adding others, for whom there is a woe reserved. It is not therefore, a matter of wonder if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these."***

Victor Tununensis, a sixth century African Bishop related in his Chronicle (566 AD) that when Messala was consul at Costantinople (506 AD), he ***"censored and corrected"*** **the Gentile Gospels written by persons considered illiterate by the Emperor Anastasius. The implication was that they** ***(the Gospels) were altered to conform to sixth century Christianity which differed from the Christianity of previous centuries*** **(M.A. Yusseff, The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, p. 81).**

These "corrections" were by no means confined to the first centuries after Christ. Sir Higgins says:

"It is impossible to deny that the Bendictine Monks of St. Maur, as far as Latin and Greek language went, were very learned and talented, as well as numerous body of men. In Cleland's 'Life of Lanfranc, Archbishop of Canterbury', is the following passage: 'Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the fathers, agreeably to the orthodox faith, secundum fidem orthodoxam." **(Higgins, History of Christianity in the light of Modern knowledge, p. 318).**

In other words, the Christian scriptures were re-written in order to conform to the doctrines of the eleventh and twelfth centuries and even the writings of the early church fathers were "corrected" so that the changes would not be discovered. Sir Higgins goes on to say: ***"The same Protestant divine has this remarkable passage: 'Impartiality exacts from me the confession, that the orthodox have in some places altered the Gospels'."*** **The author then goes on to demonstrate how a massive effort was undertaken in Costantinople, Rome, Canterbury, and the Christian world in general in order to "correct" the Gospels and destroy all**

manuscripts before this period.

Theodore Zahan, illustrated the bitter conflicts within the established churches in Articles of the Apostolic Creed. He points out that the Roman Catholics accuse the Greek Orthodox Church of remodeling the text of the holy scriptures by additions and omissions with both good as well as evil intentions. The Greek Orthodox, on the other hand, accuse the Roman Catholics of straying in many places very far away from the original text. In spite of their differences, they both join forces to condemn the non-conformist Christians of deviating from "the true way" and condemn them as heretics. The "heretics" in turn condemn the Catholics for having "recoined the truth like forgers." The author concludes *"Do not facts support these accusations?"* Let us not loose sight of the fact that it was these supposed "heretics" that had the earlier oral traditions and Sacred Scriptures that later fell under the power of Rome and forgery for centuries at their hands. It should make you wonder just what these "heretics" believed that was later changed by Rome! It does me! Though years of intensive study I found out and have made this information available on my websites.

Now please say attention to this. St. Augustine himself, a man acknowledged and looked up to by both Protestants and Catholics alike, professed that there were secret doctrines in the Christian religion and that *"there were many things true in the Christian religion which it was not convenient for the vulgar to know, and that some things were false, but convenient for the vulgar to believe in them."* Here St. Augustine admits to Christianity telling and teaching "lies" to the majority of the Christian world because is was "convenient" that the Roman Church do so. Sir Higgins admits: *"It is not unfair to suppose that in these withheld truths we have part of the modern Christian mysteries, and I think it will hardly be denied that the church, whose highest authorities held such doctrines, would not scruple to retouch the sacred writings"* (M. A. Yusseff, The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, p.83). Even many of the epistles attributed to Paul were not written by him. Scholars tell us today that the true "historical" Paul was a Gnostic and opposed the "literalization" of the ancient Spiritual Wisdom and the corruption of the ancient dogmas concerning "the Christ". After years of research, Catholics and Protestants alike agree that of the thirteen epistles attributed to Paul only seven are genuinely his. They are: Romans, 1, 2 Corinthians, Galatians, Philippians, Philemon, and 1 Thessalonians; the rest are Roman forgeries and "theological inventions" intended to divert the "simple believer" away from the ancient Spiritual Mysteries and into the doors of the "literal" and "historical" Roman Church with their Roman Road to Salvation which is based upon "lies" as we see Augustine confess.

Today, Christian sects are not agreed on the definition of what exactly is an "inspired" book of God. The Protestants are taught that there are 66 truly "inspired" books in the Bible, while the Catholics have been taught that there are 73 truly "inspired" books, not to mention the many other sects and their "newer" books, such as the Mormons, etc. As we shall see shortly, the very first Christians, the Gnostic Chrestians, for many generations, did not follow either the 66 books of the Protestants, nor the 73 books of the Catholics. Quite the opposite, that generation believed in books that were, many generations later, "recognized" to be supposed fabrications and apocrypha by a more enlightened age than that of the first century of the common era and which have since been completely destroyed by the Roman Church. In the providence of God these "destroyed Gospels" of the "true Christ" were dug up just a little over 60 years ago and are challenging our accepted Christian traditions about our Bibles and the Church's traditional interpretation of "Jesus Christ".

The Christian world today is claimed to possess anywhere up to 24,000 "ancient manuscripts" of the Bible with a very few of them dating all the way back to the fourth century after Christ (but not back to Christ or the apostles themselves). In other words, they have with them gospels and epistles which date back to the century when the Trinitarians took over the Christian Church. All manuscripts from before this period have strangely perished. All Bibles in existence today are compiled from these "ancient manuscripts." However, any reputable scholar of the Bible will tell us that no two ancient manuscripts are exactly identical.

Bart Ehrman, The Orthodox Corruption of Scripture, on page 27 and beyond states: *"In any event, none of [the original manuscripts of the books of the Bible] now survive. What do survive are copies made*

over the course of centuries, or more accurately, copies of the copies of the copies, some 5,366 of them in the Greek language alone, that date from the second century down to the sixteenth. Strikingly, with the exception of the smallest fragments, no two of these copies are exactly alike in their particulars. No one knows how many differences, or variant readings, occur among the surviving witnesses, but they must number in the hundreds of thousands."

People today generally believe that there is only ONE Bible, and ONE version of any given verse of the Bible. As we have begun to see, this is far from true. All Bibles in our possession today (Such as the KJV, the NRSV, the NASV, NIV,...etc.) are the result of extensive cutting and pasting from these various manuscripts with no single one being the definitive reference. There are countless cases where a paragraph shows up in one "ancient manuscript" but is totally missing from many others. For instance, Mark 16:8-20 (twelve whole verses) is completely missing from the most ancient manuscripts available today but show up in more recent "ancient manuscripts."

There are countless examples in the Bible where verses of a questionable nature are included in the text without any disclaimer telling the reader that many scholars and translators have serious reservations as to their authenticity. The King James Version of the Bible (Also known as the "Authorized Version"), the one in the hands of the majority of Christendom today, is one of the most notorious in this regard. It gives the reader absolutely no clue as to the questionable nature of such verses. However, more recent translations of the Bible are now beginning to be a little more honest and forthcoming in this regard. For example, the New Revised Standard Version of the Bible, by Oxford Press, has adopted an extremely subtle system of bracketing the most glaring examples of such questionable verses with double square brackets ([[]]). It is highly unlikely that the casual reader will realize the true function these brackets serve. They are there to tell the informed reader that the enclosed verses are of a highly questionable nature. Examples of this are the story of the "woman taken in adultery" in John 7:53-8:11, as well as Mark 16:9-20 (Jesus' resurrection and return), and Luke 23:34 (which, interestingly enough, is there to confirm the prophesy of Isaiah 53:12).....and so forth.

However, in spite of all we have said up to now, we find that many ancient manuscripts of the Bible do not only differ with the text of our modern Bibles in many hundreds and thousands of words, phrases and even whole paragraphs, rather they even contain in them whole Gospels which were in the first four centuries considered authentic and "inspired" such as the "Letter of Barnabas" and the "Shepherd of Hermas" which are both found in the Codex Sinaiticus but not in our modern Bibles today. This should make you ask yourself "Why not?" When our modern editors set about their task of harmonizing the text of our modern Bibles with the continually expanding list of more and more ancient manuscripts of the Bible, they do so with the fundamental goal of doing whatever it takes to stay as close to the text of our modern Bibles as humanly possible so as not to fall pray to the ill will of the orthodox who have grown accustomed to the modern "orthodox" reading which it has taken them centuries to achieve. This means that these editors will even go so far as to include in the text of our modern Bibles verses which can not be found in the most ancient manuscripts simply by obtaining the missing text from the most ancient manuscript which does contain it. This is called an "ecletic texts"; I call it "salad bar" theology. The other "extra" Gospels are also conveniently discarded since they are obviously "not canonical" and not accepted by the orthodox Church in modern times nor their recent predecessors. No telling what types of Divine Truth we have lost let alone possibly another whole perspective as to how to interpret these Sacred Texts in our Bibles other than the usual "literal" and "historical" approach.

Answer for yourself: What has been the official Church position regarding these "discrepancies"? How did the Church decide to handle this situation? Did they call upon all of the foremost scholars of Christian literature to come together in a mass conference in order to jointly study the most ancient Christian manuscripts available to the Church and come to a common agreement as to what was the true original word of God? No! Well then, did they immediately expend every effort to make mass copies of the original manuscripts and send them out to the Christian world so that they could make their own decisions as to what truly was the original unchanged word of God? Once again, No!

Answer for yourself: So what did they Roman Church do? Let us ask Rev. Dr. George L. Robertson. In his

book Where did we get our Bible? he writes: "Of the Manuscripts of Holy Scripture in Greek still existing there are said to be several thousand of varying worth ... Three or four in particular of these old, faded out, and unattractive documents constitute the most ancient and the most precious treasures of the Christian Church, and are therefore of special interest."

First in Rev. Richardson's list is the "Codex Vaticanus" of which he says:

"This is probably the most ancient of all Greek Manuscripts now known to exist. It is designated as Codex 'B.' In 1448, Pope Nicholas V brought it to Rome where it has lain practically ever since, being guarded assiduously by papal officials in the Vatican Library. its history is brief: Erasmus in 1533 knew of its existence, but neither he nor any of his successors were permitted to study it... becoming quite inaccessible to scholars, till Tischendorf in 1843, after months of delay, was finally allowed to see it for six hours. Another specialist, named de Muralt in 1844 was likewise given an aggravating glimpse of it for nine hours. The story of how Dr. Tregelles in 1845 was allowed by the authorities (all unconscious to themselves) to secure it page by page through memorizing the text, is a fascinating one. Dr. Tregelles did it. He was permitted to study the MS. continuously for a long time, but not to touch it or to take notes. Indeed, every day as he entered the room where the precious document was guarded, his pockets were searched and pen, paper and ink were taken from him, if he carried such accessories with him. The permission to enter, however, was repeated, until he finally had carried away with him and annotated in his room most of the principle variant readings of this most ancient text. Often, however, in the process, if the papal authorities observed he was becoming too much absorbed in any one section, they would snatch the MS. away from him and direct his attention to another leaf. Eventually they discovered that Tregelles had practically stolen the text, and that the Biblical world knew the secrets of their historic MS. Accordingly, Pope Pius IX ordered that it should be photographed and published; and it was, in five volumes which appeared in 1857. But the work was very unsatisfactorily done. About that time Tischendorf made a third attempt to gain access to and examine it. He succeeded, and later issued the text of the first twenty pages. Finally in 1889-90, with papal permission, the entire text was photographed and issued in facsimile, and published so that a copy of the expensive quartos was obtainable by, and is now in the possession of all the principle libraries in the biblical world" (Rev. Dr. George L. Robertson, Where did we get our Bible?, Harper and Brothers Publishers, pp.110-112).

Answer for yourself: What were all of the Popes afraid of? What was the Vatican as a whole afraid of? Why was the concept of releasing the text of their most ancient copy of the Bible to the general public so terrifying to them? Why did they feel it necessary to bury the most ancient copies of the inspired word of God in a dark corner of the Vatican never to be seen by outside eyes? Why? What about all of the thousands upon thousands of other manuscripts which to this day remain buried in the darkest depths of the Vatican vaults never to be seen or studied by the general masses of Christendom? What is being kept back from us?

Well Rome can control the ancient manuscripts, they can even forge them, add to them, delete from them but they have no control over the providence of God in allowing the discoveries of the Dead Sea Scrolls and the Gnostic Nag Hammadi Library which reveal to us the most ancient Spiritual Texts of the earliest Chrestian/Christian centuries before the rise of Rome. The discovery of these more ancient Sacred Texts of these earliest "Chrestians/Christians", when compared with the later texts of Rome, show us without a doubt Rome's "radical reinterpretation" of the ancient Spiritual Wisdom and their forgery of these previously existing Sacred Texts. Seeing this information and textual "theological" manipulation and forgery by Rome gives us a clear picture as to how the ancients understood "the Christ" in comparison as to how we have been taught about "the Christ" today from the altered texts we have received. Let me tell you now; God's Christ was never understood to be "literal" or "historical" being and "limited" to but one person. The Christ is incarnated, personalized and "literalized" in you when you awaken to the Presence of the Christ Mind dwelling within you for it is you in which "the Christ" has come and incarnated; not in but one person but in the whole of humanity. This is Rome's "secret" kept from the world because along with it comes freedom from fear and the manipulation of mankind through such religious fear so keenly used by Rome during the Middle Ages.

In a study that explores the close relationship between the social history of early Christianity and the textual tradition of the emerging New Testament, Ehrman, in The Orthodox Corruption of Scripture, examines how

early struggles between Christian "heresy" and "orthodoxy" affected the transmission of the documents over which, in part, the debates were waged. His thesis proves beyond any doubt in this book by multiple examples that proto-orthodox Christian scribes of the second and third centuries occasionally altered their Sacred Texts for polemical and theological reasons; altering the Mystical and Metaphysical understanding of God's Christ resident in every child of God into a corrupt concept that later "literalized" and "historicized" and "limited" "the Christ" to but one person. The Christ had to be "literalized" and "limited" by Rome if they were to tell the world that access for mankind's Salivation was tied to their new interpretation of "the Christ" whose only access was through the doors of the Roman Church. For example, existing Sacred Texts were later altered by Rome to oppose the adoptionists like the Ebionites, who having only the oral traditions at that time, claimed that Jesus must have been only a man but certainly not "literally" God. A variant of this idea is found in the Docetists like Marcion and the Ptolemaeans, who claimed that "the Christ" was never limited to but one person, rather "the Christ" was tabernacling within each child of God and was within mankind as a "slumbering Divinity" in need of awakening. Ehrman's thorough and incisive analysis makes a significant contribution to our understanding of the social and intellectual history of early Christianity and raises intriguing questions about the relationship of readers to their texts, especially in an age when scribes could transform the documents they reproduced to make them say what they were already thought to mean, effecting thereby the orthodox corruption of Scripture.

The Orthodox Corruption of Scripture unfolds the argument boldly emblazened on its cover, namely, that the ancient scribes who transmitted the New Testament texts to later generations occasionally altered those texts "theologically" in order to make them conform to theological positions deemed "doctrinally correct" at the time. Both Ehrman's title and its implicit thesis contain an edge of irony, an irony that will be familiar to readers of Walter Bauer's classic Orthodoxy and Heresy in Earliest Christianity. Just as Bauer claimed to demonstrate that those Christians conventionally labelled orthodox represented neither the original nor the majority theological position in the pre-Constantinian church, so Ehrman undertakes an analogous unmasking of the "proto-orthodox," who prove on his analysis to have been not faithful guardians of the purity of the ancient Sacred Tradition and the ancient Spiritual Wisdom of mankind but, rather, corruptors of the ancient Sacred Scripture and Wisdom itself. Roman Christian Orthodoxy's monolithic insistence that there is but a single, simple truth, basically their interpretation of these Sacred Texts and their alterations as their hands, necessitated at the same time Rome's denial of both the diversity and the ambiguity of competing theological positions. Ehrman emphasized this point in his book and this diversity of theological positions in the first century of the common era is easily verified by reading the attacks by Rome upon these earliest positions and interpretations of "the Christ". Such a denial by Rome of the earlier understanding of the nations regarding "the Christ" will cause them as well to create a completely new hermeneutic and interpretation of these same ancient Sacred Texts that challenged not only these earlier ancient interpretations but even the very words of the most ancient Sacred Scriptures themselves. This was only exaggerated by Rome's later forgery and corruption of the earlier Scared Texts since the "New Testament manuscripts were not produced impersonally by machines capable of flawless reproduction" but "were copied by hand, by living, breathing human beings who were deeply rooted in the conditions and controversies of their day;" so rooted that intentional forgery and deception in their copying and reproduction was no problem for Rome who was bent upon positioning itself as the only route for the salvation of mankind.

Ehrman makes it plain to the reader that the "Scribes altered their sacred texts to make them "say" what they were already known to "mean,". Of course he means they altered the texts to agree with Rome's evolving creation of theology and Christology regarding "the Christ" which changed with each successive Church Council. Yet, the fact remains and we must not miss it; our New Testament texts were altered. Ehrman goes on to say: *"The truth of the matter is that we may never recognize the full extent of the orthodox corruption of Scripture".*

The quest for a pure, or at least a purer, biblical text is by no means abandoned and indeed continues to define the goal of even such an unconventional textual criticism as Ehrman's. The Orthodox Corruption of Scripture should be of interest to every Christian who desires to have the "Truth" regarding the New Testament and their "Jesus Story". Ehrman makes a critical point in his book. He shows the reader that the process of

textual corruption is closely correlated with the history of doctrine in the pre-Nicene period and particularly with the development of Roman Christological thought. For the readers not familiar with the word "Christology" let us define it now: Christology is a field of study within Christian theology which is concerned with the nature of Jesus as "the Christ". In particular, it is concerned how the divine and human are related in his person; either:

- **Adoptionist...."the Christ" was a man who was "anointed" (the term for Christ) at his immersion; basically that Jesus became the Son of God at his immersion, but yet was not fully God. Adoptionism states that Jesus was born fully human, and he became Divine at a later point in his life (his baptism), at which point he became the adopted son of God. Adoptionism was condemned by the church as heresy at various times, most explicitly at the Council of Nicaea.**
- **Separatist...the Divine Christ and human Jesus were "different" beings**
- **Docetism...Christ is the Divine Mind of God incarnated into the flesh of humanity; man is dual-being; both a "god" in an "animal body". That being so then all of life is to allow the Spiritual evolution and progressive Spiritual growth of man's Soul in overcoming the animal nature within him, thereby Spiritually evolving himself into the "fullness" and "nature" of "the Christ Mind" thereby becoming true Sons of God.**

Christology is generally less concerned with the details of Jesus' life and message than it is with how the human and divine co-exist in one person. This can be said that Christology is more concerned about "Faith in Jesus" rather than "the Faith of Jesus". Throughout the history of Christianity, Christological questions have been very important in the life of the church. Christology was a fundamental concern from the Council of Nicaea (325 C.E.) until the Third Council of Constantinople (680 C.E.). Here we see that for over 300 years the idea of the relationship of the Divine with "humanity" was the central concern for the evolving Roman Catholic Church. This is the basic reason for the alteration of the ancient Spiritual Texts; Rome was creating a "theology" around Jesus as "the Christ" based upon what they wanted it to be. In this time period, the Christological views of various groups within the broader Christian community led to Rome accusing them of being "heretics", and, infrequently, subsequent religious persecution and death was their plight. In some cases, a sect's unique Christology is its chief distinctive feature; in these cases it is common for the sect to be known by the name given to its Christology.

Of course it goes without saying that all Roman Christian Christology is based upon a "literal" and "historical" interpretation of "the Christ". It is when we begin to look into Docetism and Gnosticism that we are recovering the earliest pre-Roman ideas of "the Christ" as well as "the faith" once given the Saints. This is the "theology" of the most ancient Sacred Texts which sadly fall prey to later Roman forgery and adulteration. It is in them we find the earliest expression of the "Logia of the Lord" which can be paralleled with the most ancient Spiritual Wisdom in the world which we also find in the mouth of the New Testament Christ; thus liking the two! The bottom line in all of this is that many of the most familiar passages of the New Testament may not be "original" at all and corruptions of earlier ancient Spiritual Dogmas of the Metaphysical "Christ". With that goes the need for a honest reevaluation as to how we are to interpret our Bibles as it appears the more we study that the "literal" and "historical" interpretation of "the Christ" and the Scriptures in our New Testament might be better served if approached and interpreted in other ways than "literally" and "historically".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RELIGIOUS FACTS OR FICTION...WHAT DO YOU PREFER?

I can remember when long ago one of our readers told me:

"Craig, you can't present all the facts to the average person; it would destroy their faith!"

I have heard this statement from so many ministers, theologians, and even scholars that I have literally lost count. I know that something is drastically wrong with our religious system. I know it, and I know that many of you know it as well because in almost all of my conversations this topic continually emerges in one way or another. If I could use one word to summarize observations made about the American religious system, it would be that it is SICK.

Upon much contemplation I have come to believe that the initial step in solving the problem is to consider the cause of it. For over the past twenty years I have pursued a course of independent study in which I examined my religious doctrines, not only the ones I believe but also those I proclaimed from the pulpit. Almost as soon as I embarked on this journey, I discovered that I had been the victim of a cover-up that made Watergate look like child's play.

Having the benefit of training in Greek and Hebrew studies of the Bible, I learned facts that challenged the very foundation of my belief system. During the years I pastored at a large non-denominational church in Dallas, I had occasion to often inform other teachers and pastors of my discoveries. In almost every case they either told me I was wrong and I should immediately stop my research, or even more shocking to me, they told me not to make my findings public cause it could hurt the Church.

Answer for yourself: Truth hurting the Church? Are we crazy. Is God the Author of lies?

Many told me, "Craig, you can't present all the facts to the average Christian; it would destroy their faith!" I disagree!

I continued to question my beliefs since what I had learned in Seminary, as well as my own further studies, revealed facts that I could no longer overlook or avoid. I became aware of some universal facts that could withstand examination by individuals within my faith and, more importantly, individuals outside my faith. It soon became clear to me that some of my doctrines had to be set-aside when confronted with new facts that proved them in error, or else I would have to continue to accept as sacred "old-truths" which were now revealed to be outright falsehoods.

Here comes the hard part. For those of you who are pastors, teachers, evangelists, deacons, and elders, if you decide to embark on this journey for truth, you may find yourself in a major crisis. Some of you may be asked to resign, while others may be openly slandered. If you are an ordained minister, you may lose your papers, pay check and or retirement. However, the decision you will make is very simple: *"Are you going to be honest with those who trust in you, or are you going to be an active participant in one of the greatest cover-*

ups in history?" **To all others I ask:**

"Are you going to be honest with yourself and your God?"

I came to the decision that I had to present the facts to you even if it meant causing you to question your faith! Just take a look at some evidence.

Answer for yourself: Did you know that the Bible gets the unique credit from being the motivating force behinds the actions of some of the most significant people in history-from Yeshua to Hitler, Mother Teresa to Jim Jones, Hillel to Falwell?

There have been days that I have wondered if I were the only person confounded by the reality of this fact.

Answer for yourself: How can so many contradicting doctrines and philosophies in the over 1500 denominations in Christianity today all be based on the one common source?

FACT OR FICTION AFFECTS YOUR VIEWS ON SALVATION

One of the earliest conflicts I faced along the journey was concerned with the doctrine of salvation. Being from a major denominational background, I assumed that the doctrine of "once saved, always saved" was without question. I was taught that this doctrine was based on scriptures such as John 6:37,

"All that the Father giveth me shall come to me; and him that commeth to me I will in no wise cast him out."

Everything was "OK" until I read Romans 11:21-22,

"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity; but toward thee, his goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

I quickly had a real problem on my hands. On the one hand, my religious training, which was based on the Bible, taught me I could never be cut off, but the Bible was also telling me that I could. A question now confronted me that I had never considered before, "Could I lose my salvation?"

Seeking an answer to this questions led me directly to my next conflict which was the question of salvation: Grace or Works. The way I understood my denominational teachings was that after being saved it really didn't matter how I lived or what I did because I was still going to heaven when I died. This was a very convenient doctrine because it allowed me to do anything I wanted to do while I was on earth, good or bad, and still get my mansion in heaven. My understanding was that this doctrine was based on Romans 10:9-10, ***"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."***

Such confession was accomplished by responding to the invitation at the close of the service and that once I had been down the aisle my place in heaven was assured. This is how I understood grace. This belief was reinforced through many sermons based on verses such as Romans 11:6, ***"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."*** **When this verse is coupled with Romans 10:9-10, there seems to be an air-tight doctrine proclaiming that actions have nothing to do with eternal life.**

Thank goodness I read the Bible for myself and not just my Sunday School Quarterly because I read Revelation

20:11-13, ***"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."*** **As you may guess, I had another major crisis on my hands.**

My church doctrine was telling me that I was saved by grace and works were not important; but, I kept studying my Bible, and it says that I was saved by grace but will be judged by my works! To the best of my reasoning ability, I concluded that anyone following my denomination's doctrine could live a lifetime believing they were saved, while possibly ending up in the lake of fire on Judgment Day.

Torn by this dilemma, I continued my studies and came to understand by returning to the original languages and culture of the people of the Bible, that salvation must be understood in relationship to righteousness, which consists of both grace and works.

WHOSE BIBLE IS THE REAL BIBLE?

In coming to terms with understanding Biblical salvation, I needed only to consult my Bible.

Answer for yourself: But, why was my Bible the real Bible when others carried different Bibles from mine? My American Jewish friend's Bible is what we call the Old Testament, while to my Catholic friends the Bible consist of the Old Testament, New Testament and Apocrypha. My Bible contains more than the Jewish Bible and less than the Catholic Bible. To make matters worse, I soon discovered that none of these Bibles was "the Bible" but only a translation.

I learned that all translations supposedly came from the "original Scriptures." The answer was simple, all I needed to do was obtain a copy of the original scriptures to see which Bible was the right one. I was then told, "We do not have any original scriptures, although we do have some ancient copies of them." Hoping that a quick glance at them would solve this problem only led me to another major problem. One of the most ancient copies of original scriptures included "The First and Second Epistles of Clement to the Corinthians," while another included "The Shepherd of Hermas" and "The Epistle of Barnabas," none of which is included in the Jewish, Catholic or my Bible. Why?

Other questions flooded my mind.

- **Answer for yourself: Why doesn't the Jewish Bible include the New Testament and or the Apocrypha?**
- **Answer for yourself: Why doesn't my Bible contain the Apocrypha?**
- **Answer for yourself: Why doesn't the Catholic Bible contain the Epistles of Clement and Barnabas or the Shepherd of Hermas? After all, they were read by the earliest church?**

These questions led to a more basic question:

- **Answer for yourself: Who made the decision as to which books should be included in the Bible and which should be excluded?**

At first I didn't really understand the magnitude of this question; but, as time passed, I began to face the reality that certain men (Gentiles belonging to the Church of Rome-Roman - Catholics) decided which

writings were to be considered sacred and which were to be considered non-sacred. And to make matters worse these men were shown to be blatant anti-semites and Jesus was a Jew. More problems.

What this means is that someone who was anti-Semitic shaped the content of what many call "The Word of God."...does that sound right to you?

IF ANY SHALL ADD OR TAKE AWAY FROM THE WORDS OF THIS BOOK.....(THE HEBREW SCRIPTURES)....

Having opened a can of worms with the above questions, I quickly decided to use multiple translations in my Bible study. Problems surfaced again. In reading John 5 in the New International Version, I discovered that the verses were numbered, 1,2,3,5, 6, etc.

Answer for yourself: Did you notice that verse 4 was missing?

Answer for yourself: Do you have several different versions around the house?

If you do, stop and check it out (by the way this isn't the only instance). When I was investigating why verse 4 was missing, I soon made another major discovery. There are literally thousands of manuscripts and fragments of New Testament writings. When you line them up and compare their words, they are not always the same. Sometimes there are additional words, changes in word order, different endings and prefixes on the Greek words, and entire verses added or omitted. Many times verses from the Jewish Scriptures are not merely "mistranslated" but purposefully altered to bring completely new meanings to the Christian's Bibles that were not in the earliest Jewish texts from which the Christian's Bible was supposed to come.

Even after being able to determine which words were most likely to be the original words I still was unable to understand their original meaning because I applied my American meanings to ancient Jewish words. It is an indisputable fact that the meaning of words is determined by their author's culture and system of thought. Therefore, in order for me to understand the meaning of words of the Old or New Testament, I had to identify and learn the culture of the writers. This is not as hard as it sounds, for all the writers of the New Testament, as well as the Old Testament, were Jews. The answer was simple, one only has to understand the Hebrew culture and religious system of thought before he can understand correctly the author's message as presented in any book of the Bible. This simple fact seems to be almost unknown to the average person and most Christian Bible translators, for many Bible translators apply American meaning to Hebrew words without considering the differences between the two systems of thought. The fact of the matter is that they were not translating the Bible, but rather completely reinterpreting it to reflect evangelical theology.

HEBREW...GREEK...OR ENGLISH?

The earliest Christian church had no Gentile members. Therefore, the members of that church had no need to study Hebrew culture and thought since they were Hebrews. Before the death of the Apostle John, however, new cultures and systems of thought invaded the church as Greek-speaking Gentiles became its leaders and interpreters. They were very familiar with the Greek manuscripts or both the Old and New Testaments but not familiar with the Hebrew culture or system of thought from which the Scriptures originated. It was inevitable that conflicts concerning the interpretation of Scriptures would arise in the church between its Gentile and Jewish members. In order to solve these conflicts, the elders used their Gentile cultures and systems of thought to give new meanings to the Jewish Scriptures.

This process that originated by the Gentile leaders of the early church had three significant consequences. First, the original message of each author became unknown to the church; second, Christian Gentiles came to regard

the Jews as their enemies; and third, the original purpose of the church was lost. These consequences were based on a single, fundamental difference between Hebrew and Gentile (Greek) thought--namely, that certain words (such as love, righteousness, forgiveness, etc.) to the Hebrew mind signified concrete actions, but to the Greek mind these same words signified abstractions. In other words, statements such as , *"A new commandment I give unto you that you love one another as I have loved you,"* were understood in different ways by the Gentile Christians. The Christian Gentiles believed they had fulfilled this commandment simply through abstract or emotional feelings, whereas Christian Jews believed that this commandment was fulfilled only when they put their feelings into actions.

Let me give you a good example how these two Christian groups (Jew and Gentile) would have reacted to the same situation. Suppose a member of the church did not have enough food to feed his family. The Christian Gentile could go to that person, knowing the situation, pray for them, have a good feeling about the situation, and leave waiting for God to meet the need of the person. The Christian Gentile would believe that he had fulfilled the new commandment. If the Christian Jew encountered the same family, he would obtain food for them and know that he had fulfilled the commandment. Only in this way could he say that he loved them; he was personally the "answer" of the prayer for the other person.

Having spent much time thinking about the differences between the Jewish and Gentile cultures and systems of thought, it didn't take long to realize that the Gentile mindset was responsible for the illness of the church. I suppose that this illness can be reflected in no greater capacity as in the perversion of the tithe as preached in Gentile Christian churches today, as God's tithe goes toward building bigger and fancier buildings instead of building up people by meeting their needs. This is a horrible sin which can be blamed upon ignorance of the Jewish Scriptures and greed.

The conclusion that God will ultimately judge mankind on the basis of their actions was reinforced by my study of Matthew 25, which describes the final judgment. This same sentiment seems to be reflected in the following quotation from Mother Teresa in summing up Jesus' position on the matter: "At the end of life we will not be judged by how many diplomas we have received, how much money we have made, how many great things we have done. We will be judged by *"I was hungry and you gave me to eat, I was naked and you clothed me, I was homeless and you took me in."* Hungry not only for bread, but for love. Naked not only for clothing, but naked of human dignity and respect. Homeless not only for want of a room of bricks, but homeless because of rejection. This is Christ in distressing disguise."

THE BOTTOM LINE AND THE ULTIMATE QUESTION...TRUTH IN RELIGIOUS....DO YOU REALLY WANT IT?

Looking back, my entire journey was, in reality, an attempt to answer one question: "As a person who believes in God, what am I supposed to do with my life?" I had been taught the only place to look for such an answer was the Bible. However, in retrospect, I learned that my perception of the Bible proved to the origin of many of my problems because my "teachers" taught conflicting doctrines, each of which was supposedly based on the Bible. My dilemmas, which are undoubtedly shared my many, sprang from the teaching that every word of the Bible is to be taken "literally". In reality, however, what was called a literal meaning turned out to be my preacher's theology.

Most leaders in the religious world are very much aware of the various problems with their doctrines. They are usually aware of those "other scriptures" that disagree with their published teachings. But the average man or woman on the street is never presented with this information. You are not allowed to see all of the information so that you can make your own intelligent decisions.

It is my goal as Pastor and teacher of Bet Emet Ministries to provide you with that factual information, not just conclusions which represent one side of the issue. From the biblical point of view to withhold information is a

form of fraud or theft. To steal a man's mind is the greatest form of theft.

As stated earlier, I firmly believe that you can handle factual information and you can make solid decisions once you are presented with all the facts. I am committed to a course that consists of gathering factual information from all sources and getting that information into your hands, even if it disproves what I have thought to be truth previously.

EXPOSING THE ERRORS THAT PREVAIL

Two of the greatest errors that have been allowed to prevail and dominate our religious world are: "We will never be able to agree" and " Everyone must interpret the Bible for himself." We would never apply this principle in our businesses, marriages, etc. and expect to achieve any degree of success.

We must make the facts public and expose the "cover-up." We must jointly and openly test all doctrines and tell the results to all people. Let's not be afraid to ask questions and seek facts about the Bible. Let us begin with these questions:

- **Do you know the history of your Bible?**
- **Are all Bibles the same?**
- **What role does your Bible play in your life?**
- **Should a Christians use the same Bible as Yeshua and is he aware that he does not?**
- **Do you believe your Bible is the inerrant and infallible "Word of God?" but have you studied enough to see these "purposeful additions, deletions, corruptions" of what I speak?**
- **What role should a Bible play in the lives of a Christian community?**
- **What are the various reading of the manuscripts and what relevance do they hold for me?**
- **Who decided which books would be included or excluded from the Bible I carry and if I cannot accept their "religious belief system" -Catholic- how can I accept "their Bible"?**
- **What difference does it make when the author's culture, way of thinking, and existing religious belief system, are factors in the translation?**
- **Does the Bible really support the numerous conflicting doctrines within the churches today?**
- **Has there always been a Bible?**
- **Do you want your religious beliefs to be based on facts you learn or on an imposed doctrinal system that you accepted only by faith without any personal study and verification of it's credibility?**

We must face reality! Truth is not to be feared but sought!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SHOULDN'T YOUR RELIGIOUS BELIEF SYSTEM BE FOUNDED UPON THE BIBLE JESUS USED?

You probably think that the title for this article is absolutely silly because you believe you have Yeshua' bible already. Well you don't! You are not reading the same scriptures in your churches that were read in the churches and synagogues of the first century. I always thought that Christianity used the same Bible as Yeshua until I began to study for myself. I had a rude awakening. It is time for you to awake also!

Answer for yourself: Which Bible should be used as the ultimate authority for modern Christianity...the Jewish, the Catholic, or the Protestant?

I believe that the Religious Belief System of every Christian should be as close as possible to the Religious Belief System of Yeshua.

Answer for yourself: Can you agree with that statement?

Answer for yourself: Wouldn't it be absolutely insane for a Christian to have a Religious Belief System that was not only in opposition to, but also an insult to everything that Yeshua believed and taught?

I ask you as a Christian to face reality as it is laid open to you and make whatever changes are necessary. God would have you do so. Let's us examine the issues together.

LET US BEGIN WITH YESHUA'S BIBLE

The first step in assuring ourselves that we have the same Religious Belief System of Yeshua is to agree as to the same Bible Yeshua used for the authority for his beliefs. The Bible of the Jew in the first century A.D. consisted of 12-20 scrolls of varying lengths. None of the scrolls contained the writings which are now called the Catholic New Testament. Most of the writings found in the Catholic New Testament would not be written, depending on whom you believe, for another twenty to sixty years to well over one hundred years and then constantly altered and changed and added to after that. For example Galatians chapter 3 was not "in" Paul's Galatians until after 180 A.D. and this is fact!

Answer for yourself: Why did the writers of the Gospels, for instance, decide to wait over 40 to 100 years to record the words of Yeshua?

Answer for yourself: Even more important, why were Yeshua' words not considered on the same level as "scripture-Old Testament" at that time?

Answer for yourself: If they had been then why were they not recorded immediately by his hearers?

It might surprise you but it would be almost another fifteen years or so before Paul would write his

first epistle. That means he began to write about 50-55 A.D. which is around twenty-five years after the death of Yeshua and then Paul only mentions "two" teachings of Jesus and both references are just one sentence.

Answer for yourself: What did the new fledgling Messianic Community use for their Bibles during this time period?

Answer for yourself: What Bible did the Apostles carry with them, as well as others, as they went into all the world to preach the Gospel?

The Early Christian Church had no New Testament. After Paul's epistles were in circulation for about ten to twenty years the authors of Luke and Mark decided to write their Gospels. This would be around 70 C.E., the time that the Second Temple was destroyed by the Romans. Again, this might surprise you, but it would be another 70 years before anyone would decide that a collection of writings from the Messianic Community should be gathered together as a rival authority for the Old Testament. Marcion, the heretic, would combine (most probably) the Gospel of Luke with some of Paul's writings which would become the replacement for Yeshua' Bible**.**

We now have a new canon and authority that would eventually replace the authority of Yeshua' Bible for the Messianic Community.

WHAT WAS THE PURPOSE OF A CANON (BIBLE)?

It is a documented fact that a religion cannot exist without a revelation. The Bible is a book that contains "revelations" which are authoritative for a religious community. There are many religious communities, thus there are many Bibles. It is through these revelations that a religious community develops its understanding of God and God's requirements for man.

Man is limited in his knowledge of God, and it is by the vehicle of revelation that man received knowledge of God that is outside of his natural ability to know or discern. The major obstacle confronting man in his search for God is that the reality of God is beyond discernment through man's senses. Man's knowledge is limited to the information that he receives from his sensory organs: hear, taste, touch, feel, see. But when we talk of the supernatural realm and not the natural realm, then everything changes. Man does not have the capability to penetrate into God's dimension at will. What we know of God is because God desired to reveal it to man. We must wait for God to break into our dimension and show Himself first. Since it is God, and not man, who determines when and where and how contact is to be made with His creation, then our knowledge about God is limited to the information that God chooses to reveal about Himself. After God makes contact with the natural realm and imparts His message, the resultant message is called a "revelation." The accumulation of "revelations" over time becomes the cornerstone of what a community or group of people come to understand about God. Such a group of revelations is called the community's "canon" or "Bible". It is my personal opinion that today we receive no new revelations from God; only illumination from the Holy Spirit concerning past revelations.

It is easy to see that the canon or Bible of such a community becomes the most important document they possess and is cherished as the ultimate authority for the communities' religious beliefs. Given enough time teachings & interpretations concerning the "received revelations" will accumulate around one's canon. It is from these interpretations and teachings that the community will gradually build and produce its "Religious Belief System." This simple process is best explained as follows:

1. God gives man a revelation.
2. Men canonize the revelation and it become their "Bible".
3. The canon becomes the authority for the Religious Belief System of the community.

4. **The Religious Belief System becomes the "Standard" of measurement for all other religious data, information & practice of the religion of the community.**
5. **The canon becomes the authority to judge & correct all other canons & all other religious beliefs (regardless of whether it is right or wrong).**

WHO DECIDED WHAT IS CONSIDERED TO BE RIGHT OR WRONG (OUR BIBLES)?

This newly formed Religious Belief System (as seen in our canons and Bibles) quickly becomes the standard which will be used exclusively to test and evaluate all other religious beliefs. If statements agree with the "Standard" they are considered correct and true. If they conflict or disagree with the "Standard" they are considered incorrect and false. There is only one major problem:

Answer for yourself: Who determines the "Standard?"

Unfortunately since the death and resurrection of Yeshua the Catholic Church has for the most part determined the "Standard" to be used in evaluating revelation, both past and present. Little consideration is given to Yeshua and his teachings as the "Standard". Few seem to realize that he is the "Standard" and his Religious Belief System (his teachings and interpretations which happen to be Jewish) make for the correct canon and Bible, both yesterday and today!

You can easily see that such a "Standard" becomes a potential source of enormous power for those who control it (organized religions). Such "Standards" have been used by priests, preachers, ministers, translators, evangelists, rabbis, etc., to control and manipulate people to do their (the organization's) bidding and not God's.

LET'S MAKE OUR OWN BIBLE...WHAT DO YOU SAY?

Often such "Standards" are challenged in one or more of the following methods:

- **Reinterpretation of the words in the Canon into other meanings which change the revelation.**
- **Often words are added or deleted from the Canon. This changes the whole meaning.**
- **Often one will come up with a "new revelation" to correct a prior revelation.**
- **The physical destruction of the competitive canon.**
- **Often we see a combination of the above four.**

History will give the details concerning how the above four methods of challenging & eventually replacing the canon (the previous authoritative Religious Belief System of the Jewish Church). It would be this Jewish Messianic Belief System which served as the foundation for the new move of God at Pentecost as God began to bring all men together in one body through His Messiah. This Jewish Religious Belief System for both Jew & Gentile would, in the span of three hundred years, be completely replaced with a totally Gentile, Hellenized (Greek influenced) replacement faith which would serve as the new Religious Belief System which would serve as the replacement foundation for the Church of Yeshua even up until today.

As we look at Yeshua's canon (Bible), we must examine its foundation first through the study of history, culture, & language. Jesus did not intend to create a new religion. Yet we have one. In fact, we have thousands of different sects all claiming "authority" by his name. Let us examine undeniable facts that will go a long way in proving this point:

- **Jesus was Jewish from the day he was born until his last day upon the earth.**
- **Jesus was a Jewish Rabbi (teacher).**

- **Jesus' canon was the Jewish canon (Tanakh: Law-Prophets-Writings plus the Oral Law).**
- **Jesus never renounced his Judaism or joined or created another religion. To have done so would have been the greatest of sins.**
- **Jesus was not a Christian.**
- **Jesus adhered to the Festivals of the Lord.**
- **Jesus adhered to the Sabbath.**
- **Jesus' Apostles were Jews and never renounced their Judaism.**
- **Jesus' Apostles required Gentiles to adhere to many Jewish laws (the laws of Noah).**
- **The canon of the Apostles was the same canon that Jesus used.**
- **The Apostles did not see the need to make any changes in the Jewish canon after Yeshua's death.**

CANONS, CANONS EVERYWHERE: WHO HAS THE CORRECT ONE?

Today we have three canons or Bibles that are in existence: Jewish, Catholic, and Protestant. Each Bible consists of a group of books, which have been selected as authoritative by "the powers that be". The books that are found in Bibles, whether Jewish, Catholic, or Protestant), all fall into 3 basic categories:

- **Jewish books canonized by those with Jewish authority.**
- **Jewish books canonized by those with Catholic authority.**
- **Jewish books canonized by those with Protestant authority.**

From this you can quickly see that there are three levels of authority to be recognized today: Jewish, Catholic, and Protestant.

Answer for yourself: Which does God stand behind?

Answer for yourself: Does He condone all three?

Answer for yourself: If so, how do we account for the differences, conflicts, and contradictions?

Answer for yourself: Is God schizophrenic?

Answer for yourself: If God is the same yesterday, today, and tomorrow; then why can't He make up His mind?

THE JEWISH CANON-GOD'S GRACIOUS GIFT TO MANKIND -THE LEGACY OF SINAI LIVES

The Jewish canon has existed for over 1900 years. This is the Bible Jesus used! It is called the "Tanakh" and consists of three major groups which consist of 39 books.

Torah: (Law):

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Nevi'im (Prophets):

Joshua, Judges, I & II Samuel, I & II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi.

Ketuvim (Writings):

Psalms, Job, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Nehemiah, and I & II Chronicles.

It is important to note that the Jewish Religious Belief System gives different levels of authority to each of these three divisions. The Torah is the most authoritative, followed by the Nevi'im (Prophets) which are followed by the Ketuvim (Writings). Whenever there are two possible courses of action for a particular situation and one is found in the Torah and the other in one of the lesser two divisions, the one in the Torah is considered as the most authoritative. The Torah is the focus of the Tanakh.

THE FIRST NEW TESTAMENT...A COMPETITIVE & ANTI-SEMITIC CANON (MARCION'S BIBLE-140 C.E.)

Marcion is the first person known to us who published a fixed collection of what we would call New Testament books. Others may have done so before him; if so, we have no knowledge of them. He rejected the Old Testament totally, as having no relevance or authority for Christians; his collection was therefore designed to be the "first Bible". I wonder what Yeshua thought of Marcion's endeavors since Marcion threw out the Bible Yeshua (Jesus) used. It is amazing that before Marcion we find no evidence of the "church" using or even having a need for any writings other than the Jewish Bible of Jesus. Think about that for a minute. The Messianic community did not have a need for a new canon for over 110 years.

Answer for yourself: How did they manage?

CANON WARS

To counteract the authority of Marcion and his canon the proto-Catholic Church (in its infancy) responded with a canon of their own to validate their own Religious Belief System and refute Marcion's Religious Belief System.

The Catholic Canon consisted of two major divisions which contain 75 books instead of the original 39 of Yeshua's Bible. Notice very carefully that those who were in charge of creating the Catholic canon chose to alter the Bible of Jesus:

- **They destroyed the primary authority of the Torah by lumping all the books of Yeshua's Bible into one group which was given the title of "Old Testament", thus signifying that God was giving something to replace the "old" with something "new".**
- **They rearranged the order of the books of Yeshua's Bible.**
- **They added nine new books to the books of Yeshua's Bible: Tobit, Judith, I & II Maccabees, The Book of Wisdom, Ecclesiasticus, Baruch, Susanna, & Bel and the Dragon.**
- **As stated before they renamed Yeshua's Bible "The Old Testament".**
- **They created an entirely new division of canonical books which they called "The New Testament"; conveniently replacing the Bible Jesus used with the Bible the Popes used.**

WHO CHANGED THE AUTHORITY AND RELIGIOUS BELIEF SYSTEM OF YESHUA? HOW DARE THEM!!!

Ask yourself these questions:

Answer for yourself: Who gave them (the Roman Catholic Church) the right to decide what books should be added to Jesus' Bible?

Answer for yourself: Did they benefit from making such changes to Yeshua's Bible?

Answer for yourself: Who decided which books were to be added or deleted?

Answer for yourself: Was their Religious Belief System the same as Yeshua's?

Answer for yourself: Why was there a need for new books anyway?

After all, the Great Commission was fulfilled and the whole world heard the "Word" when using only Yeshua's Bible (The Old Testament).

Answer for yourself: Could Yeshua's disciples adequately preach "salvation" to the world using Yeshua's Bible? Well, they did!

Answer for yourself: Why was it necessary to rename Yeshua's Bible the "Old" Bible? Why call the additional books the "New" Bible?

Answer for yourself: What was the rationale behind forming a new canon?

Answer for yourself: Ask yourself why there was a need for Marcion or the Roman Catholic Church to create a new canon?

Remember a canon gives a group authority for their revelations & sanctions whatever they wish to do. How else could you "replace" something with something else unless you had the authority to do so?

Answer for yourself: And what gave them the authority?

You guessed it, a ***new*** revelation.

It would be this "new revelation", based upon the old revelation, that would be added to, deleted, changed, & reinterpreted into the replacement canon of the Catholic Church which would give them power and authority to replace the religion of Jesus with the religion of Jeroboam (which God hates). It is this religion of Jerobaom which has come down to us today as a mixture of Gentile Paganism and Judaism. Literally it is contemporary "calf-worship" and we worship what we know not most often (John 4).

Jesus most assuredly taught that the Jewish Bible was his Bible and that the words of that Bible should not be changed (Matt. 5:17). Read it for yourself! From the time of Yeshua's crucifixion, around 33 C.E. (A.D.), through the lifetime of the last Apostle (John in 96 C.E.), Yeshua's followers and disciples continued to use the Jewish Bible as their canon. This continued for another 44 years until approximately 140 C.E. when Marcion set about to set in motion the stirrings for replacing the religion of Jesus with the religion of Gentiles. Marcion desired to complete the work of Paul of divorcing the emerging Gentile Church (proto-Roman Catholic Church) from Judaism the religion of Jesus). Think for a moment, it was the Roman Catholic Church that should be built upon the teachings of Jesus the Jew, not replacing Yeshua's foundations of Judaism with Gentile paganism. Marcion's attempt to replace Yeshua's religion was the first known attempt of the proto-Roman Catholic Church as a fully Gentile institution to create a canon to replace the Jewish Bible & the Jewish Church. This new canon, as stated above, eliminated all of Yeshua's Bible. Marcion's canon included only Paul's epistles and selected portions of what is today called Luke's Gospel. Marcion was in the middle of a grown anti-Jewish movement which was sweeping through the Roman Empire

in the second century.

Although the Roman Catholic Church rejected Marcion's canon, they quickly adopted the idea; they decided to draft their own canon (Bible) to help support and give authority to their further separation as a Gentile organization from their Jewish Roots and the religion of Jesus. **If they were to stand apart as a replacement faith & avoid the persecutions coming upon the Jews by Rome, then they had to show they had the authority to do so, and what could be better authority for such a "revelation" but a new canon.** Around 180 C.E., forty years after Marcion and 150 years after Jesus we see the emergence of a new canon for the Roman Catholic Church.

Thus began an ongoing struggle that would last over 1000 years over which books should be included in the new Catholic Canon. There were at least 19 additional writings that the Roman Catholic leadership refused to include. Thomas was one of the original 12 Apostles whose Gospel of Thomas was accepted by some and was rejected by others. A book entitled Third Corinthians appeared in an early Armenian canon. See my previous hand-out for a comparison of books and their acceptance and rejection throughout the years. By the year 200 C.E. numerous new canons were in use. Some were fairly well defined, while others were much more informal. What we find upon examination is that each canon which was accepted in different regions reflected local beliefs and traditions unique to that region. Different canons reflected different beliefs in other areas. Thus we find great diversity.

Answer for yourself: What does this have to say for inspiration in the gathering of a universal canon believed as given by God in the New Testament? Inspiration in gathering the canon of the New Testament was non-existent!

The many variations in canons produced very erratic religious practices and inconsistencies. The Roman Catholic leaders felt they had better quickly take action concerning such diversity. They quickly went to work to decide & identify which writings were sacred or inspired. This confusion and chaos continued in Christianity for over 300 years. Finally, the official canon of the Roman Catholic Church was agreed upon in 380 C.E., over 240 years after Marcion and 350 years after Jesus. Stop & think about this for a moment. It was 350 years after the death of Jesus before the need arose for a new revelation to replace the revelation given to men by God at Sinai! Wow! **Even after the Catholic canon was officially closed, new writings continued to appear. The last two books to be admitted to the Catholic canon were Hebrews and Revelation. The debate over inclusion of Revelation lasted over 600 years.** The newly created Catholic canon provided the authority for the Catholic Church to propagate their anti-Jesus & anti-Jewish doctrines and dogmas. **The power of the Roman government gave the Roman Church the power to deal with those who opposed them. At last the embarrassment could stop; there was a single Catholic canon and it would remain the sole authority for the next 700 years. Important questions should be asked:**

WHERE WAS GOD'S LEADERSHIP ALL THESE YEARS?

Answer for yourself: Why didn't God protect the canonization of His Word in the New Testament?

Answer for yourself: Where was the inspiration in selecting books, deleting books, and re-including books hundreds of years later?

Answer for yourself: Why the conflicts?

Answer for yourself: Doesn't God know what He wants to do?

Answer for yourself: What about the people who lived and died during these times?

Answer for yourself: Are they "saved" even though they did not have a New Testament?

Answer for yourself: Were believers deprived of the Word of God by organized religion, or worse, given the word of men instead and lead astray in their worship of God as they followed a canon given to them by Roman Catholic Theology which believed in purgatory, infant baptism for salvation, the mediatorship of the Virgin Mary, Papal infallibility, prayers to the dead, etc.?

Answer for yourself: What happened to the religion God gave us through Jesus?

Answer for yourself: How close to the "faith once given to the saints" is your religious beliefs?

Answer for yourself: Whose Religious Belief System do we have today in our churches? A Jewish or Gentile?

The anti-Jewish Roman Catholic Church had achieved its goal; it established itself as "The Absolute Authority" over a Jewish movement whose origins, canon, and beliefs were Hebraic. Idolatrous Gentiles now interpreted for all men a "Jewish Religious Belief System". The long awaited and prophesied Jewish Messianic Movement had now become A Gentile replacement faith based on a mixture of truth and lies (see John 4 for a mixture religion and notice the response toward it by Jesus). The Jewish Messianic Movement of Jesus was totally recreated into a new Catholic Religious Belief System that was, and still is, in direct opposition to the original Jewish Belief System of Jesus. Just because you are a Protestant or non-denominational believer you have no right to feel comfortable & insulated from such a tragedy, because you are nothing more than a quasi-Catholic yourself. You have adopted the Roman Catholic replacement Bible as well as their modified Religious Belief System which is a false religious system of the age. How did we get here? There is nothing new under the sun. Let's reiterate:

- **The Roman Catholic Church reinterpreted the words of the canon/Jewish Bible of Jesus.**
- **They added words to and removed words from the canon/Jewish Bible of Jesus.**
- **They rearranged the books of the canon/Jewish Bible of Jesus.**
- **They declared that their "new revelation" nullified and replaced Yeshua's canon/Jewish Bible.**
- **They added their "new revelation" to the Yeshua's canon/Jewish Bible.**

YOU WILL KNOW THEM BY THEIR FRUIT!

Upon a little understanding of what I have shared with you in this, as well as past articles, a blind man could see the tragic results of such gross errors in judgment and practice of the faith once given to the saints. Just look realistically at modern Christianity today (Catholic or Protestant). Just look at the conditions of most Christian communities in the world or America. It should not take you long to notice that something is desperately wrong with the fruit of such religious folly.

The United States of America is known as the Christian center of the world. In the United States of America there are more Christians, more churches, more priests & preachers, and more money spent promoting Christianity, than any other place in the world. We like Jesus, should expect to find good fruit when we examine our "olive tree". What do we find? The USA is known not for its righteousness, but rather for its huge consumption of illegal and legal mood altering drugs, alcoholism, suicides, greed, fraud, immorality, exploding divorce rates, terrific numbers of fatherless children, governmental and political corruption, child abuse, homosexuality, incest, murder, theft, rape, etc.

Answer for yourself: Why does America today look like Sodom yet there is a church on every corner and the message of the Gentile Church fills the airways of our televisions?

I thought that God overlooks His Word to fulfill it…doesn't He? There sure is a lot of His Word being broadcast (or is it really His Word?).

Answer for yourself: Maybe instead of it being God's Word as found in the Bible Jesus used, can you see that it is instead a collection of words that took 1000 years to be established by the Roman Catholic Church which was intended to function as a "replacement word" & "another Gospel" to nullify the Bible Jesus used?

Answer for yourself: Could this possibly be a contributing factor to the mess we finds ourselves in today?

I strongly feel that our current state of affairs is directly linked to the canon used as the "Standard" for our lives today.

WHAT DO I DO NOW?

Let's get real for a moment. You can tell if the "Standard" you have been given by the Gentile Church is working or not by taking a look at your relationship with your spouse, your children; the quality of life in your family, the quality of life that other believers have with whom you fellowship, and the quality of life in your community.

Answer for yourself: If Christianity returned to the canon of Jesus, would the faith and teachings of Jesus in his canon affect the moral and ethical conditions of America and of the world more than a man-made canon of the Roman Catholic Church?

Answer for yourself: Or do we continue to hear messages of grace instead of obedience to Law, getting more faith in order to get more from God, give to get, or God wants you rich sermons? Where is the beef? It has been, and always will be in the Bible Jesus used.

Answer for yourself: Do We Throw Out Our New Testaments? Absolutely not!

Contained within the pages of our New Testaments are living words given to us by God. However, along with much "life" is "death" from man's additions, deletions, changes, and hidden agendas intended to remove us not only from the Bible Jesus used but his religion as well. Every Gentile who came to Christ in the first centuries were called God-Fearers and accepted the yoke of the Torah, was immersed into Yeshua, and obeyed the Law of Noah as given by the Apostle James (who headed up the Messianic Movement of Jesus) in Jerusalem. I believe that divorcing the church from its Jewish heritage has caused a great many of the problems facing us today. I believe that if every Christian would return to the original teachings and Religious Belief System of Jesus that many of our problems, both individually and corporately, would be corrected. We need to return to our Jewish Roots of the Christian faith and discern those parts of our New Testaments which are placed there with the intent of removing us from the faith (Sinai Religion) of Jesus. We need our New Testaments to accomplish this monumental task. But, we must constantly remember that the words in our New Testament were copied, transmitted, edited, translated, and defined by people who had very specific agendas and beliefs; namely to replace the Hebraic Messianic version of Christianity with a purely separated Gentile mixed paganism. Let us never forget that the Roman Catholic model for Protestantism today is a creation of Romans and Gentiles and not of a Jew named Jesus! Let us never forget that our churches of today, unless following a return to the true religion of Jesus, are far off the track. Please consider joining God and people like those of Bet Emet who have dedicated their lives to rediscovering the Jewish Jesus so that we can look at his words and the words of the Bible through Jewish eyes and truly then have "the mind of Christ". If you haven't thought about it, to have the "mind of Christ" is to have the same mind, will, emotions, attitudes, concepts, conduct, and beliefs of the Jewish man named Jesus. It is a Jewish mindset, not a Greek pagan mindset.

HOW DO WE FIND OUR WAY BACK TO PLEASING GOD?

It is not too late if we seriously confront the issues addressed by Bet Emet and others and repent when shown

and proven of our errors and mistakes.

- **First, we must make a return to Yeshua's Bible (Jewish Bible) along with our Jewish Roots. The Torah had primary authority for all men and still does. God spoke it to man directly!**
- **Second, we must arrive at an understanding concerning how to arrive at the correct interpretation of the words found in this Jewish document called the Bible. Since all the writers most likely were Jewish, it stands to reason that for the correct interpretation of what the words meant originally we need to trace their meanings back to the Hebrew. We must learn to study and become experts in using the resources God has given us today to help us "rightly divide (interpret) the Word of Truth".**
- **Third, we must rid ourselves of the anti-Semitism inherent in all of us because of the negative influences of the Gentile church which has rejected its Hebraic heritage for over 1700 years. Jesus was a Jew and we must look at the words of the Bible through Jewish eyes and not be afraid to admit our errors. Salvation is of the Jews yet today. It is time for you and I to return to the faith of Jesus.**

Shalom

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHICH DID GOD INTEND US TO HAVE...A JEWISH BIBLE, A CATHOLIC BIBLE, OR A PROTESTANT BIBLE?

In the Jewish and Christian communities, our Bibles play very important roles. One could rightfully say we grew up in America under the influences of religions that were religions that founded their authority upon a "book". Since Judaism had their writings containing the Torah, the writings of Moses ("Teaching/Law" also known as the Pentateuch), the Former and Later Prophets along with the Writings, it became mandatory that the later emerging Christian should likewise need a book in order to establish themselves as a religion commanding authority that came as well from an authoritative "book". Therefore the need for a "New" testament. Accordingly, in both communities we hold that our Bibles are based on revelation from God and thereby are "inspired" from God. In both the Jewish and Christian communities we find that each religious community teaches their religious doctrines are based on "the" Bible.

Answer for yourself: So what is the problem with that?

The only problem is that these "religious doctrines" that are taught to the world are often contradictory and oppose each other in what they teach but even more alarming is that they both supposedly cite the Hebrew Scriptures for their authority. Somebody has to be wrong somewhere. The problem is deciding whether Judaism or Christianity is teaching religious doctrines and dogmas that are incorrect since they both say they are teaching the revelation of the Hebrew Scriptures.

Here is the bottom line. Never did I realize when I was in Seminary that my Christian Bible and it's Old Testament was not accurately translated when compared to these earlier Hebrew Scriptures. In fact one could say upon doing comparative personal study of both the Hebrew and later Christian Bibles that our Christian Bible has been "selectively" and "carefully" corrupted in "key" theological positions in order to promote the later evolving theologies of the early emerging Gentile Christian Church. This revelation and truth is most alarming for a Christian to both hear and study out thus proving this premise to himself.

Now in every part of the world, and in all ages, people have been seeking for this knowledge of God; and the different ways of their seeking and the different ways of worshipping Him, have been called *"religions"*. As you are aware, the national religion in most of the countries of Europe, Canada and North and South America is Christianity; in India it is Hinduism; in Ceylon it is Buddhism; in Palestine it was Judaism; and in Arabia and Persia, Zoroastrianism and Islam. But this simplification is terribly inadequate but you get the picture. There is not "one" religion out there that unties all; or is there?

You will have learnt from your history books that in times past (and alas! even to-day the same thing happens in some places) terrible persecutions have been carried on in the name of religion, the followers of one religion persecuting and torturing the believers of another. It is not the religion that is at fault in these cases; rather it is that those who profess a particular faith have not grasped one of the central truths of all religion, that although there is but one God in the Universe, He may be worshipped through many different

forms, and that whilst we may give to Him whom we worship as Supreme Being the name of God, our brothers in Asia or Africa may be equally worshipping Him under the name of Brahman, or Allah, or by refusing to call Him by any name at all.

Today we live in a world emerging from the Dark Ages of fear and ignorance and many Spirit-led people the world over have been used by this One God to bring back to the world the knowledge of this great truth, that had in the course of time been forgotten-this important fact, that all the religions in the world come forth from the one Divine Being whom we worship under different names, and that therefore the main teachings of them in all their Sacred Books are very similar; for all the great religions teach that the Universe, and everything within it, comes forth from God; that man is an immortal being, a child of his Heavenly Father, and that his work is to struggle against the lower side of his nature, and to strive to become true and pure and holy, and Spiritually minded, so that in due time he shall grow into the likeness of his Father. This commonality is too often overlook by the glaring disagreements that exist between the teachings of Judaism and the teachings of Christianity; especially the disagreements regarding Jesus Christ as the historical and literal Messiah of the Jews which yet today separates and divides Judaism and Christianity.

And the differences, dissimilarities, distinctions, and cultural and racial divergencies that are seen on the surface of all religions, even Judaism and Christianity, and which have for so long blinded men to the likenesses of religious truths buried underneath, are such as were necessary in order that each faith might be suited to the nation to which it was given and the time in which it was given to a certain people by this God through His "angels" or "messengers".

For you must know that just as we are all of us first babies, then children, then young men and women, and afterwards older men and women, so do the peoples of the world grow and pass through different stages. A "young" nation, that is to say a nation of which the men and women who compose it, a nation of "savages" whose chief pleasures are in eating and drinking and hunting creatures for food, such a people would need a very simple kind of religion, a religion perhaps which would teach them that there is a difference between right and wrong, and that there is a Divine Being above them Who is just and good, that they please Him when they do right, but that when they do wrong He has to punish them. Such ideas as these we find to be the principal ones in the religions of what are called "primitive tribes" or races; and there is generally also the doctrine that if a man does right he will be happy after death, while if he does wrong now he will suffer hereafter.

But when later men and women are born into more civilized nations, they will have learnt a great deal that their forefathers did not know when they were "savages," and they will need a different and a higher form of religion. Although they may not be much more able than was the "child-man" to unravel the great mysteries of the Universe, yet they will have developed to a much greater degree their intellectual and moral faculties, and will in consequence need a more Spiritual and intellectual form of religion than the races whose higher faculties are entirely undeveloped. So you see we need not be surprised or distressed when we find that everyone does not worship in the same way as *we* have been taught to worship; but when we come across any who use different forms of worship, or to whom some other Scripture is as sacred as the Bible is to some of us, then we can quite contentedly recognize that we have met someone who is searching in a different way for the same Truth which we also are seeking; and putting aside any feeling that our way is best, we may humbly and gratefully learn from him anything that he may be able to teach us, whilst gladly sharing with him any knowledge that we possess.

Now this sounds easy but history records this with the blood of the saints as one warring "religious" faction destroys another. This becomes somewhat more confusing as we recognize that there are two basic camps in the Christian community: Catholic and Protestant. It goes without saying that the Bibles of these two communities differ not only in their "theologies" regarding the same "Christ" but in the number of books that they contain. When we include the Jewish community in this equation we soon arrive at the grand total of "three" Bibles. This presents us with our first question. It goes without saying that is you are born in the Americas then you are taught to look at the Bible for your source for God and His plan for mankind. The first big question we are faced with is the selection of a Bible to help us learn of God.

Answer for yourself: Which Bible is "the Bible?"

I am sure that if a Jew, a Catholic, and a Protestant was asked that question the expected response would be "MINE!"

THE BIBLES OF JEWISH, CATHOLIC, AND PROTESTANT COMMUNITIES CONTAIN CERTAIN BOOKS THAT FALL INTO 3 BASIC CATEGORIES

- **TANAKH-let us not forget that the Jewish Bible and the Christian Old Testament disagree considerably when compared line upon line and precept upon precept.**
- **NEW TESTAMENT**
- **APOCRYPHA**

Below I have given you a breakdown of the three basic Bibles:

- **Jewish Bible-Tanakh (the Hebrew Scriptures)**
- **Catholic Bible-Tanakh (the Christianized Hebrew Scriptures), New Testament, Apocrypha**
- **Protestant Bible-Tanakh (the Christianized Hebrew Scriptures), New Testament**

Notice if you will, that all three faiths (Jewish, Catholic, and Protestant) are all in agreement that the Tanakh (Old Testament) is an inspired document, but that is where the agreement stops. Notice also that the Catholic and Protestant communities are in agreement that the New Testament is inspired, but not the Jewish community. Notice also that only the Catholic community alone considers the Apocrypha in the same category as the Tanakh and the New Testament.

Answer for yourself: Why doesn't the Jewish community and their Rabbis accept the New Testament with it quotes from the Hebrew Scriptures? Could it be that the Jewish community and their Rabbis know that many of the quotes taken from the Hebrew Scriptures as found in the Christian Old and New Testament are purposefully misquoted, mistranslated, and falsified when compared to the original Hebrew texts as taken from the Hebrew Bible? Just remember these question as the answers to them will be forthcoming the more you study the truth about our Bible, a Bible given us by Rome that is supposed to lead us to God and His will for our lives.

WHAT YOU SHOULD ASK YOURSELF REGARDING THE CANON OF THE JEWS AND THE CANON OF THE NEW TESTAMENT

Answer for yourself: When did each of these Bibles comes into existence? Under the surface reading where we see racial and cultural differences could there be an esoteric secret and hidden deeper Spiritual teaching that connects both the Old and New Testaments? Are are "lesser" and "greater mysteries" in the books of our Bibles which only the "initiated" eye of the enlightened see? Were these "hidden teachings" once there but today are removed or the books made to appear otherwise?

Answer for yourself: Who decided which books would be included or excluded from each Bible?

Answer for yourself: Were were certain books later added and why were they?

Answer for yourself: Were certain books excluded from our Bible which were once in it and why? Why are some books in some Bibles and not in other Bibles?

Since each Bible is directly linked to a community, our first question must begin with the origin of each of the

communities in question.

Answer for yourself: When did each of these communities originate?

- **The Jewish community accepts the inherited tradition that the origin of the Jewish faith originated with Abraham who lived in the time period of approximately 1700 B.C.E. but yet today modern scholarship traces its true origin to ancient Egypt thousands of years B.C.E.**
- **The Catholic community officially began around 400 C.E. (A.D.) but its unofficial roots began in the 2nd century and culminated as full-blown Orthodoxy in the 5th century.**
- **The Protestant community (Luther's protest against Catholicism) originated with Martin Luther who was born November 10, 1483 and died February 18, 1546 C.E. Let us also understand that the origin of the community is not synonymous with the origin of their Bible (canon).**

The development of the canon proved to be a revolutionary step in the history of religion. This concept is distinctive and characteristically Jewish according to tradition but the real truth is the ancient Egyptian Religion was the first "religion of the Book" with is found in the ancient Egyptian Book of the Dead in which we find a multitude of its religious dogmas and doctrines taught later in almost all world religions. We find these ancient Egyptian religious dogmas and doctrines contained in our Bibles and in Judaism as well as Christianity; although sadly they exist radically reinterpreted in later Christianity but not so in Judaism. Regardless of what you have seen in the way of bumper stickers of late, the Jew's "canon" caused other nations to call the people of Israel "the People of the Book." Judaism needed a book because the originators of the earliest expression of what was later to become the Jewish Faith had a book as well; it was called the Egyptian Book of the Dead. The Jewish concept of "canonization" of their Sacred Texts was to be largely adopted by Christianity and later Islam. It appears we need a "book" for our authority no matter what it says or what is in it. Some of these Sacred Books, dear ones, are better than others as you will come to see.

Canon is the Greek word that originally meant "a straight rod." Later it was used to mean a "carpenter's measuring rod." Finally it became a figurative term for "a standard by which other things could be measured." As applied to Biblical canonization, it designated "the closed nature of a body of sacred literature which had been accepted as 'authoritative'." This is because it has come to be understood in our day that a "canon" is "divinely revealed" to the community, regardless of whether it was or it wasn't!

Answer for yourself: How did we develop a Canon?

Although the process of "officially" assigning authority to a select group of books and thus creating a "canon" originated with the Jewish nation, the word "canon" and the word "bible" originated within the Greek language. Most reputable scholars agree that there was no canon of the Hebrew Scriptures (Tanakh) until the end of the 1st century C.E. (A.D.). Prior to that time there were a number of pieces of Hebrew literature with varying degrees of authority. The authority of this material, as well as the material itself, depended on the particular sect or community within Judaism.

Tribal traditions, collections of community laws, cultic and ritual laws, songs and hymns, oracles from priestly circles, utterances of the prophets, sayings attributed to wise sages, and chronicles of court events were gathered together and preserved. Not all of the materials recorded were related to the religious practices of the community, although much of it did concern their religious life. As national life stabilized and the "RELIGIOUS BELIEF SYSTEM" of the community developed, literary material of this kind was used in the religious rituals and woven into historical narratives telling the story of the community of Yahweh's people. Gradually, and most unconsciously, there emerged out of this body of literature certain writings which the community recognized as speaking with unique authority for their religious life. As such it was given a special designation and treated with a reverence not accorded to other writings in use among them.

In Israel the community came to recognize these words as God speaking to them. Once the words became an approved collection, this "collection" developed into the basic authority for Israel's "RELIGIOUS BELIEF SYSTEM." The books that make up the Bible did not comprise the whole literary production of ancient Israel.

The Scriptures make mention of the existence of an extensive literature which is now lost! Let us look at some examples:

- **Numbers 21:14-The War of the Lords**
- **Joshua 10:13 & II Samuel 1:18-Jashar**
- **I Chron. 9:1 & 2 Chron 16:11; 20:34; 27:7; 32:32; 33:18-The Chronicles of the Kings of Israel and Judah.**

In the process of determining which books would be included in the canon we have a record of the disputes between the rabbis as to the validity of certain writings. Customs and traditions were used as one of several guidelines for including or excluding questionable books. Other criteria included the content of the book and the position of the writer within Jewish history. The Bible of the Jews considered of some twelve to twenty scrolls of different sizes and did not include the New Testament which did not exist at that time.

The Apostle Paul wrote, regarding the Old Testament, *"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come" (1 Cor. 10:11).* The use of the Old Testament Scriptures by the Christian Church has been the subject of some debate from the early church fathers up to the present day. The debate is primarily concerned with the question of what writings are truly in the canon of the Old Testament Scriptures. Yet for some Christians the "revealed truth" represented more than for others. Augustine is a fine example of this, as he *". . . regarded the church to be the custodian of Scripture and thus may easily have concluded that on matters of the extent of the canon the church had the authority to decide. . . Augustine seemed to consider church reception to be sufficient warrant for canonical authority; this he gave as the reason for accepting the Maccabean books as canonical"* (Schultz, Samuel J. "Augustine and the Old Testament Canon," Bibliotheca Sacra , Vol. 112 #447 -- July, 1955, 230, 232). Initially, it was not as if the canon itself was debated as much as it was looked at differently. Some held that the canon was extensive enough to encompass all the books read in the church for edification, which would include the Apocrypha and sometimes the Pseudipigrapha (anonymous apocalyptic writings). Others held that the canon was simply that of the Jewish Bible, representing also the Protestant Bibles of today (Roger Beckwith, The Old Testament Canon of the New Testament Church, Grand Rapids: Eerdmans, 1985, p. 2). It was not until the age of the Reformation that the debate began to rage. In 1546 when the Council of Trent made a formal statement that all not accepting the selected Apocryphal writings should be damned, the Protestants retorted with an equally resolute voice. If there are disputes about what is Scripture, the validity of faith itself is greatly at stake. For as Beckwith puts it so well, ". . . with no canon there is no Bible" (Roger Beckwith, The Old Testament Canon of the New Testament Church, Grand Rapids: Eerdmans, 1985, p. 5).

Contrary to common belief, there was never a one-time, truly universal decision as to which books should be included in the Christian Bible. It took over a century of the proliferation of numerous writings before anyone even bothered to start picking and choosing, and then it was largely a cumulative, individual and happenstance event, guided by chance and prejudice more than objective and scholarly research, until priests and academics began pronouncing what was authoritative and holy, and even they were not unanimous. Every church had its favored books, and since there was nothing like a clearly-defined orthodoxy regarding Christian Scripture until the 4th century. The truth of the matter is that before the 4th century there were in fact many simultaneous literary traditions of Scripture. The illusion that it was otherwise is created by the fact that the church that came out on top simply preserved texts in its favor and destroyed or let vanish opposing documents. Hence what we call "orthodoxy" is simply "the church that won."

Astonishingly, the story isn't even that simple: for the Catholic church centered in Rome never had any extensive control over the Eastern churches, which were in turn divided even among themselves, with Ethiopian and Coptic and Syrian and Byzantine and Armenian canons all riding side-by-side with each other and with the Western Catholic canon, which itself was never perfectly settled until the 15th century at the earliest, although it was essentially established by the middle of the 4th century. Indeed, the current Catholic Bible is largely accepted as canonical from fatigue: the details are so ancient and convoluted that it is easier to simply accept an

ancient and enduring tradition than to bother actually questioning its merit. This is further secured by the fact that the long habit of time has dictated the status of the texts: favored books have been more scrupulously preserved and survive in more copies than unfavored books, such that even if some unfavored books should happen to be earlier and more authoritative, in many cases we are no longer able to reconstruct them with any accuracy. To make matters worse, we know of some very early books that simply did not survive at all (the most astonishing example is Paul's earlier Epistle to the Colossians, cf. Col. 4:16, where the mentions the Epistle of Laodicia), and have recently discovered the very ancient fragments of others that we never knew existed, because no one had even mentioned them.

Most alarming for traditional Christian today is the fact that the Gospel of John shows the clearest similarity to later gnostic writing style in general, and parts of the gospel have a similar dream-like quality to the writing (compare the Gospel of Truth, and more especially the Trimorphic Protennoia). The opening verses of John, *"In the beginning was the Word, and the Word was with God, and the Word was God"* allude to Heraclitus and the Gnostic concept of the Logos (which translates as Word), a Divine presence. The themes of light and knowledge contrast with the themes of physical being and worldliness throughout the Gospel John which is so characteristic of Gnosticism and Hermeticism.

It has been suggested by scholars, such as Hyam Maccoby and Elaine Pagels - Professor of Religion at Princeton - as well as Timothy Freke, that Paul of Tarsus (the Christian Saint Paul) was a Gnostic believer who developed the early Christian church as a mystery religion with a Jewish flavor, and that elements of this church over time and centuries forgot or misunderstood the deeper mystical and hidden Spiritual mysteries and mystery elements; thereby largely abandoned its Jewish foundation, and took up a perverse literal interpretation of the text as well as the interpretation of "the Christ" as a solidary individual!

The argument for Paul being a gnostic relies heavily on arguments about the authorship of the Pauline Epistles. Though no where in the works of Saint Paul does he write that within God is both parallel energies or forces (positive/negative; or good/evil) and is thus the solution to the problem of evil as understood by mankind, which is at the very core of gnostic belief. The pastoral epistles (those to Timothy and Titus), are generally acknowledged as being clearly anti-gnostic, and the second Epistle to the Thessalonians clearly refutes certain gnostic interpretations of the first Epistle to the Thessalonians. Thus we find in the New Testament both a "Gnostic Paul" as well as a "anti-Gnostic Paul". Both cannot be right! Consequently, with the clearly anti-gnostic epistles being seen as later Roman forgeries and falsifications of the true beliefs of Paul and thereby discounted by a majority of scholars, those of Paul's writings which are more compatible with gnostic interpretations are also the only ones thought today to be the only genuine writings worthy to carry his name.

Answer for yourself: What should this mean to the traditional Christian? We should at all costs study to find our what the earliest Christian Gnostics believed about "the Christ" before this ancient religious and Spiritual idea was later "radially reinterpreted" and "mutilated" by Rome as it currently exists in the New Testament today. This alteration of the ancient understanding of "the Christ" can be found initially in the difference existing in the Christianized Old Testament rejected by Judaism today as well as its later "quotes" in the New Testament which cannot find textual validity when examined in the original Hebrew Scriptures. Here before is the enigma concerning which Bible is "correct" or the "more correct"; the Jewish or Christian Bible?

A few scholars have claimed that it was Irenaeus who was the forger of the earliest Christian Bible, and that he forged the documents to support his strongly anti-Gnostic views. With a Gnostic Paul, Paul's assertion that salvation is by faith alone must be interpreted as an assertion that salvation can only come about by achieving gnosis - that one can only achieve enlightenment by achieving enlightenment concerning his True Self and the indwelling Christ and Divine Mind within himself and not as an assertion that one must hold certain mental religious belief or dogmas of a certain religious system of beliefs to be saved as Rome has maintained now for over 1,800 years.

The continual growth of Gnostic followings throughout the second century so troubled the non-Gnostics that to

refute it Irenaeus wrote a vast five-volume book (On the Detection and Overthrow of the So-Called Gnosis commonly referred to as Against Heresies). The significance of Paul's influence was sufficient for Irenaeus to consider it important to proclaim that Paul was never gnostic and never supported gnostic teachings, using the evidence of the later forged Pastoral epistles and the Gospel of John to support it. Despite Irenaeus' claims for Paul's non-gnosticism, Valentinus, the leader of a large faction of gnostics, claimed that Paul had initiated his own teacher Theudas into the Deeper Mysteries of Christianity, which revealed a secret gnostic doctrine of God and His Christ.

Answer for yourself: So what does all of this have to do with the cannon? Everything!

We have before us two developing and diverging branches of "Christianity" in early Christianity, a prior Gnostic Christianity (Metaphysical, Mystical, allegorical and symbolical interpretation of Sacred Texts) and a later Literal-Historical Interpretation of Roman Christianity's Sacred Texts (anti-Mystical and anti-Metaphysical interpretation of Sacred Texts) with a strong anti-Gnostic or anti-Allegorical interpretation of these same Sacred Texts. The question for us concerns "Which Bible" is the more correct and which better represents to us the intended understanding of God and His Christ for mankind. One thing is certain, these two different Bibles, the Jewish and the Christian Bible, as well as the Gnostic New Testament as well as the anti-Gnostic New Testament is of primary importance for any Christian let alone "truth-seeker".

LET'S LOOK AT THE VERY FIRST NEW TESTAMENT...NO! NOT ROME'S BUT THE GNOSTIC NEW TESTAMENT OF MARCION

The Christian Gnostics were a rather diverse group of early movements finding a basis often in Christianity or Judaism. These people did not refer to themselves as "Gnostics"; rather they called themselves "Christians" but the label of " Gnostics" was applied mostly by their opponents and modern scholars. The Christian Gnostic movement were strongly associated with mysticism, and the concept of gnosis, which refers to an intimately personal kind of knowledge. The Gnostic movements were centered around gnosis of the divine rather than faith (pistis) and therefore are often associated with mysticism. While Gnosticism proper was stamped out by Rome in the 4th and 5th centuries, the Albigensian and Cathar movements of the Middle Ages are often linked to it, which is rather questionable from a historical and philosophical perspective. Many Gnostic movements made extensive use of allegory and metaphor in their interpretation of Spiritual texts.

Another gnostic leader, and the most powerful, Marcion, was the first person to construct a formal New Testament Biblical canon, and in it he included only the Gospel of Luke (in a version that differs from the orthodoxically known text which we have today from Rome), the Epistles of Paul (except the Pastoral Epistles), and the Book of Acts, which primarily recounts the activities of Paul. He excluded all of the Jewish text of the Septuagint. If you have every studied the LXX, the Septuagint and its forgery of the Hebrew Scriptures which our websites detail in making a "god-man" out of a purely human "messa" or "messiah" then you understand why. The importance of Paul to Marcion's faction of gnosticism even led to one of the main anti-Marcion writers, Tertullian, going as far as to declare that Paul was the heretic's apostle. Marcion himself claimed to be the rightful heir of Paul's authority, and although clearly at odds with the position taken by later orthodoxy, it was certainly true that Marcion was, in his time, the leader of the seven communities to which Paul's epistles were earlier addressed. Though it is possible that Marcion's movement had converted the communities in question from literalism to Marcionism (allegorical interpretation of the Scriptures), it is significantly more plausible for him to have gained control had the communities already been gnostic when Paul was writing to them. Ultimately the church even ex-communicated these communities and the communities to which Paul's epistles were addressed since Rome feared the ancient Spiritual Mysteries as taught by Marcionism.

Early Christian narratives that supported the position which later became Roman orthodoxy also exhibit a distaste for Pauline Gnostic positions. The Book of Acts, which appears in the New Testament and mostly concentrates on Paul, contains what most biblical scholars view as veiled criticism of the Gnostic Paul. For

example, by the criteria of Acts 1:21, Paul is undeserving of apostleship because he had neither been with Jesus during his lifetime nor seen the resurrected Jesus in the flesh, merely seeing him as a vision. Amongst biblical scholars, the prevailing Christian view is that Acts favors the Jewish Christian Jerusalem Church, in conflict with a Gentile Christian Paul, though advocates of the idea that Paul is gnostic often argue that it was Paul's gnosticism that later "literalizers" of the Christ in seen in the Book of Acts was criticizing.

From the beginning of modern biblical criticism with Ferdinand Christian Baur, it has been argued that the Pseudo-Clementines, texts that in early times were frequently regarded as part of Biblical canon, are a disguised and coded attack on the Gnostic Paul, fictionalizing him under the name of Simon Magus, in deliberate contrast to Simon Peter. All surviving references to Simon Magus in ancient literature present him in a decidedly negative and highly caricatured light, frequently portraying him as adhering to gnostic theology, and figures in the 2nd century early church, such as Irenaeus, referred to Simon Magus as being the source of all heresies. Thus the conclusion that Simon Magus is a polemical parody of someone, not a real figure in itself, is quite plausible. A clearer connection between Simon Magus and Paul can be found in Marcion's teachings. Marcion claimed he had obtained his teachings from Paul, while Irenaeus stated that Marcion's teacher was Simon Magus, a man whose existence Marcion never even mentions. In all likely hood Simon Magus is a code for the Gnostic Paul.

In 144, Marcion proposed a reform of Christianity for which the church leaders expelled him merely for suggesting: that the Old Testament was contradictory and barbaric and only the Gnostic Paul's teachings are true. Marcion struggled with origin of evil that comes from a loving God; a God not always portrayed so "Loving" in the Old Testament. Marcion, like all philosophers, tries to reconcile the existence of evil and good in the cosmos with the idea of only One God. Not wishing to lay evil at the feet of God Marcion proposes exactly what the ancient did. Marcion postulated that this One God had to emanate from Himself other "Elohim" or "gods" responsible for matter and inherent evil thereby protecting God's reputation as being "all loving". Ancient Egypt had done the same with the Ennead and Ogodod, Judaism the same with the Kabbalah. Moreover, Marcion rejected the idea that Jesus was a historical fleshy individual, rather that "the Christ" was incarnated within each child of God awaiting "birth" from the death imposed on them by their material incarnation and fleshly existence. This is nothing more than the reiteration of the secret teachings of all Sacred Books found in nation after nation. Once one get below the surface "literal" reading of the texts and discovers the hidden wisdom and gnosis of the higher mysteries than the beauty and depth of this allegorical interpretation of the ancient Scriptures and the Christian Bible becomes evident. Marion denounced the profane literal interpretation of the Old Testament and saw it at best as a pseudo-history that overemphasized the evil of God than the love of God. Such characterization of God as being vengeful and evil comes from, as we mentioned above, the evolution of mankind from a tribal and primitive understanding of Nature and the forces of the cosmos. But now, in the first century, such primitive ideas of God were seen to pale in comparison of higher revelations of this One God to mankind over the centuries when these oral traditions of God were first given to mankind by tribal mentalities. As mankind grew in character over the centuries and moved away from a savage mentality so did their understandings of God as being a loving God and not a vengeful God to be feared. Marcion saw the genius of the ancient higher mysteries and the ancient Wisdom Religions as taught by the Gnostic Paul. Rome would not for if they had tried to control mankind through love instead of fear and ignorance of the truth mankind would never had been able to be manipulated so thoroughly as history shows it was by the dogmas of Roman Catholicism. Fear of damnation and the Bishop coupled with ignorance has always been the most powerful tools of religion to control the masses.

Expelled as a Christian from Christianity, Marcion started his own church and was the first to clearly establish a canon, consisting of ten of the Epistles and one Gospel, which Tertullian decades later identified as the Gospel of Luke, though stripped of "unacceptable features" such as the nativity, Old Testament references, etc. Common to all of these items missing from the Lukian account used by Marcion are all the features contributing to a supposed literal & historical existence of a solitary Christ when "the Krst/Christ" was known to be incarnated in all of God's children' a Spiritual dogma which had been taught since ancient Egypt and even before to whole humanity.

Marcion's canon influenced the final canon of the Church. His prefaces to the letters of Paul that he thought

authentic were even retained in several versions of the Latin Vulgate Bible, and many of his proposed emendations of these letters and the Gospel of Luke have turned up in numerous surviving manuscripts, showing that his legacy was intimately integrated at various levels throughout the surviving Church, affecting the transmission as well as the selection of the final canonical texts. Marcion, in 145 C.E., as mentioned earlier, created the first fixed canon of Scriptures and the First New Testament regarding "the Christ" which eliminated all of the Old Testament Scriptures and most of the writings of the early Jewish believers with the exception of Paul and a part of what would later be recognized and called Luke's Gospel. Several factions of Christianity went beyond Marcion's stance and retained the Tanakh and most of today's New Testament canon but added as many as fourteen additional writings. In northern Mesopotamia the early Messianic Community of Judaism (Christianity) included a Gospel of Thomas, since Thomas was the one who had brought the Gospel to that regions. Even after the canon officially closed in the later 4th century, new writing appeared that were considered "inspired" by those individual communities. Early printed editions of Bibles in the Armenian church contained a book entitles, "Third Corinthians."

The followers of the later Gnostic Valentinius systematically decoded the Epistles, claiming that most Christians made the mistake of reading the Epistles literally rather than allegorically. Valentinius understood the conflict between Jews and Gentiles in Romans to be a coded reference to the differences between:

- **Psychics (people who are partly Spiritual but have not yet achieved separation from carnality) and**
- **Pneumatics (totally spiritual people).**

The Valentian Gnostic argued that such codes were intrinsic in gnosticism, secrecy being important to ensuring proper progression to true inner understanding and Spiritual growth and evolution of Divinity within mankind. In 2 Corinthians, Paul states he had heard ineffable words which it is not lawful for a man to utter:

2 Cor 12:4 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (KJV)

2 Corinthians 12:4 supports the position that gnostic initiates supported with respect to the higher gnostic teachings. However, Paul does also suggest Gnosis puffeth up:

1 Cor 8:1 1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge (gnosis) puffeth up, but charity edifieth. (KJV)

Too often this passage is found with gnosis translated as "knowledge" that puffeth up, which appears to diminish support for gnosticism.

Let us focus for a second. I am sure by now you can imagine the "erratic practices" that developed over time from one group to the next as well as their various interpretative approaches to the Sacred Scriptures. Here we have the Jews, the Gnostic Christians, the anti-Gnostic Christians; both the Jews, the earliest Gnostic Christians, and the later anti-Gnostic Catholics and their daughter the anti-Gnostic Protestants which each relied upon a book, Bible for their religious dogmas.

Unique to all of this were the Gnostics which claimed not the Jewish Old Testament Scriptures for reasons elicited above but yet relied heavily upon the allegorical interpretation of Genesis and creation narratives. Christianity, both Catholic and Protestant, shared common Hebrew Scriptures that both agreed and disagreed with the Jewish Tanakh as well as a host of other New Testament texts; many of which again disagreed with the Hebrew original texts. Then let us not forget the texts common to both that were interpreted gnostically by some and anti-gnostically by others, allegorically by some and literally by others. In light of such a situation we must consider where unity could to be found if any with every community having their "own canon" and "authority" for their own beliefs actions, and often using "their canon" to correct the other communities.

Such inconsistencies were perceived as a big danger by the leaders of the young emerging Gentile Roman

Church. This prompted these leaders to define what was "sacred" or "inspired", "accepted" or "rejected" as to the canon and what was to be included as well as excluded from the Bible. Finally, in the latter part of the 4th century the church's canon was closed. The last two books to be admitted were Hebrews and Revelation. Hundreds of Gospels were rejected by Rome that were in circulation in that day and time along with many other writings and in time they made their way to the fires of Rome.

Once the canon was "closed" by the Gentile leaders of the Christian church, the church was free to establish their doctrines and dogmas. Besides relying on the Scriptures, the Gentile leaders of the Christian community, particularly Irenaeus and Tertullian, did irreparable damage to "the faith" by relegating the Scriptures to "second place" in matters of doctrine and authority. Tertullian develop a universal antidote for all heresy in his argument which cuts off heretics at the outset. Tertullian denied every right of appeal to the Holy Scriptures on the grounds that the Holy Scriptures were entrusted to the church of Christ, and only in her (Gentile Christian Church) and by her can they be rightly understood. For your information this violates Scripture for in Romans 9:3 the apostle Paul states: *"Who are Israelites (notice he did not say Christians); to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."*

Answer for yourself: Did you notice that Paul contradicts Tertullian by saying the Scriptures were given to Israel and from Israel would come the Scriptures teaching concerning covenants, law or commandments, services (worship), promises (again allusion to Scripture), and who has been established as the "authority" over all flesh by God....Israel! Are you aware of the 4 levels of Scriptural interpretation used by the Rabbis which are to be used to interpret any and all Sacred Scriptures no matter what? Are you aware that the "literal" reading and interpretation of these Sacred Scriptures were only for children and beginners and that when of "full age" the Sod or Mystical and Metaphysical interpretation of these Sacred Texts was the goal for each Soul? Most likely being raised in a Christian Church you are not.

Heb 5:11-14 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV)

Here above is a veiled allusion and reference to the Kabbalah or the Ennead and Ogodod of ancient Egypt which teaches cosmology, the truth about "the Christ" mistakenly believed to be limited to but one person by the literalizers of the Sacred Scriptures, the true identity of man and his role in creation. It is in such study that one sees that all religions proceed from one source, and are given to different nations of the world from time to time according to their development. It is in such study that one sees why there are so many different forms of religion since mankind is separated from each others and therefore in different stages of growth and Spiritual development. Thus, there are many Sacred Books and in Christianity many different Bibles, some containing books that other branches of the same Christian tree centuries ago decided to cut off to others. It is one thing to have a Bible that is touted correct and inerrant but there is sadly no such thing since being handed down by the hands of finite mankind; many of which had unrighteous religious agendas which not only cut out important teachings of the ancients intended for the whole of mankind but altering the books contained in them at the same time before given to the nations. But that is only half of the problem. Along with this came a never before rigidly imposed "literal" and "historical" interpretation only of the texts; a severely limited hermeneutic that guarantees that one will live and die with such an interpretation never understanding correctly what this Sacred Book, our Bible, truly is teaching. The only salvation for such Bibles is the restored knowledge and gnosis of the ancient Spiritual Wisdom and mystery religions that the Gnostic Paul taught before such sacred teachings were butchered during the 2nd through the 5th century by Rome in the making and editing constantly of their Bible.

Tertullian, as well as Irenaeus, are perfect examples of men bent upon given mankind a radical reinterpretation of the ancient Spiritual Wisdom, today called "replacement" theology which is so violently contrary to the true interpretation of the ancient existing mysteries of Sacred Scripture found repeated and veiled by an imposed "literal" and "historical" interpretation of our Bibles. Let us not forget that the KJV version of the Bible says the exact opposite of what Tertullian and modern preachers preach today; namely, that authority was given in the Bible to Israel to teach and rightly interpret the Scriptures for the Gentiles! It is here in Judaism we see the growth of interpretation of all Sacred Scripture culminating in the Mystical and Sod interpretation of Scripture; an interpretation sadly lacking in Christianity today. In this proclamation by Tertullian, the the Church is the only interpreter of Scripture, he establishes a "false" succession of Gentile authority and mistakenly gives it to the Gentile community in hopes to protect them from sects of heretics; in particular referring the earlier Gnostic Christians and their Mystical and "non-literal" and "non-historical" interpretation of "the Christ". There is only one problem! The Jews and Gnostics were not the heretics, in fact, the Jews are the vehicle given to us, the Gentile church, by which we are to learn about the Jewish Scriptures (every book in your Old Testament Christian Bible was written by Jews and not one was written by a Gentile). Ironically, in supposedly protecting the Gentile church from error, Tertullian accomplished what he tried to prevent. We need only look to the over 2,000 different Protestant denominations present today, with over 2,000 different interpretations of the same Bible, and the lack of unity which abounds among them to discern that at least 1,999 have not rightly divided the Word of Truth. The reason; God gave the Jews as the interpreters of the Jewish Book called the Bible and not the Gentiles. What we must to is realize that Scriptural interpretation must be progressive; beginning only with a "literal" interpretation and progressing ultimately to a "Sod" or "Mystical" interpretation if we ever desire to have the ultimate truth concerning what we are to believe about God and His Christ. For me to say that a Baptist's interpretation of the Bible is just as valid and correct as the Jew's interpretation is no less ludicrous than saying that an Eskimo is just as valid interpreter of Judaism as the Rabbi. No wonder that the Jewish nation has rejected our Roman Christian "literalized" and "historicized" theology of Jesus for the last 1,900 years and will continue to do so forever.

At the end of the 15th century when, through the actions of Martin Luther, the Protestant Reformation was born. Luther understood that this "choke-hold" of Roman Catholic authority and interpretation of the Bible had to be wrestled from Rome. The mechanism for achieving this was the very Bible itself. Martin Luther simply removed the Catholic Church as the final authority and substituted his personal belief system and deleted the Apocrypha from the Catholic Bible. The effect of this was that he not only created a "new Bible," the Protestant Bible, but he provided a new standard for interpretation for the Bible. This was a step in the right direction but woefully inadequate as we shall see.

Answer for yourself: First of all, don't you think it strange that a Catholic priest create a Protestant Bible?

Luther not only deleted sacred books from the Bible, but sadly gave authority to the leaders of the newly emerging religious community and the people of God to interpret or misinterpret Scriptures for themselves as they pleased. For Luther, training and education in Scriptural analysis, both linguistical, historical, cultural, and political was not necessary according to Luther. Boy was he wrong and we suffer for this idea today. We call it the "priesthood of the believer" but when you truly understand it and see its awful fruit it a sad joke. The Holy Spirit will guide us into all truth. Really now! I know Christians that will tell me the same thing as Luther, that the Holy Spirit taught me...this...or that...yet they are 180 degrees opposite in their understanding between themselves on the matter from what the Bible clearly teaches; no matter which of the 4 levels of interpretation they use. Most absurdly they usually only use the "literal" or "historical" manner of interpretation and cannot even agree among themselves on this.

It never ceases to amaze me that Protestant Christians accept the New Testament given to them by the early anti-Semitic Catholic Church but refuse the doctrines that these same men teach. Let us take a moment to look at the doctrines taught by those who also gave us the New Testament. As you read as yourself this question:

Answer for yourself: Why do you accept their book but not their doctrines?

Answer for yourself: Can we trust the Holy Spirit to have led these early anti-Semitic Catholics into all truth, and should we trust their collection of writings called the New Testament when they, in many places, contradict Moses and Judaism?

We at Bet Emet cannot, and we offer no man apologies.

Answer for yourself: How can the Holy Spirit, the Christian Bible, teach of the same doctrine yet arrive at diametrically opposite conclusions (just look at the conflicting and contrasting 2,000 different denominations in Christianity today) and not be schizophrenic? Could our interpretation of the Scriptures we inherited be the culprit? Does there exist an ancient understanding of these same or similar Scriptures as found in various nations and Scared Books that held a common understanding among them? Do we have it in Christianity today and if not then why not?

History teaches us that five factors fueled the growth of the Protestant movement and paved the way for countless numbers of denominations, non-denominations, inter-denominations and cults in the 20th century:

- **a broad-based public acceptance of an anti-Catholic movement**
- **a new belief system whose aim was to protest against the established system**
- **the translation of the Bible into the modern language of the people**
- **invention of the printing press giving the masses access to the Bible**
- **the acceptance of untrained leaders as authorities and authoritative interpreters of the Bible (remember the Eskimo example?)**

Answer for yourself: What has history recorded for us concerning the last four hundred and fifty years since Martin Luther began his protest? Even before his death Luther was confronted by those who were protesting "his" belief system and within a few years the cycle was repeated over and over again.

HOW CAN WE NOT REPEAT THE SAME MISTAKES OF HISTORY?

We must be willing to go back behind Protestantism, Catholicism, and Rabbinic Judaism, back to the time period in which the concept of canon began to first take hold. We must be willing to go behind these religions and their canons as they exist today to find the ancient Spiritual ideas sacred to mankind for thousands of years which, for better or for worse, are but blurred distortions in the Sacred Scriptures which we have inherited today. We must be willing to go behind the inherited "literal" and "historical" interpretations of our Bibles today to uncover the hidden sacred Mystical and Metaphysical interpretations of our Scriptures as the ancients understood them since they gave them to the world in the first place. Be must begin with the "faith once given to the saints" and this is not just a reference to Judaism but to its forefathers the ancient Egyptians. Such a faith and truth regarding how to best approach and interpret our Sacred Scriptures today is best sought beginning with Judaism and tracing the origins for its dogmas and doctrines to their earliest origins. Having see the "radical reinterpretation" of almost all religious dogmas by 2nd century Roman Catholicism, the hope for find original truth is useless here. We must begin our study before these religious dogmas were "radically reinterpreted" by Rome; that is why Judaism is the place to begin and having done that then we only need to trace them backwards in religious history as well as follow their interpretations to its ultimate fount and source; that being ancient Egypt and it is here we find the "common" link and thread of interpretation running through thousands of years until Rome's 2nd century alteration of this ancient Sacred Wisdom.

In so doing you will find what I did; namely the founders of all world religions, the Givers of the Scriptures of the world, are all members of a mighty Brotherhood of Spiritual Teachers, who watch over and guide the nations. These Divine Men have charge of the body of teaching known as the Ancient Wisdom. When you study the different religions you will find that always much the same events are recorded for their Founders; they are often said to be "born of a virgin" in a cave or a dungeon; to be in danger of being slaughtered as infants; to be worshipped by wise men who recognize their divinity, and so on; and they are always represented as being

tempted, and as undergoing great suffering on account of the sin and sorrow of the world. Not only that when you get beneath the different cultural representations and unique symbolisms particular to every culture and religion there lies a "commonality" in the esoteric interpretation of their religion that goes unnoticed by most when only viewing the exoteric and surface dissimilarities between them. Just because "symbols" are different from culture to culture and religion to religion does not mean that when you "crack" the esoteric understanding of these symbols that you will not find an astonishing similarity in all world religions and what they taught; that is until you come to the 2nd through the 5th century when this esoteric understanding of God and His cosmos and His interconnections with all that exists though "His Krst/Christ" was "literalized" and "historicized" and confined to but one solitary supposed person in the form of a supposed "literal" and "historical" Christ as the 3rd Logos. The Kingdom of Heaven is within each child of being being created in the image of this God but Rome saw fit to distance this Spiritual reality from mankind and limit such blessedness to but one solitary supposed person of their own creation; this creation of Rome being a "literalization" of a "Mystical" understanding of man's True Self as "the Christ". And yes, there are 3 Logi but that is a study for another day. Let me give you a hint such a study is connected to the principle expressed in the two different and conflicting creation stories in Genesis chapter 1 and chapter 2. Metaphysics is the key that unveils this secret and mystery to the sincere seeker of truth.

In closing, we have many Bible that share among them a common "pattern" that is to be understood and identified in our Sacred Scriptures and the common "literal" and "historical" understanding only of these Scriptures is devoid of such an understanding. Our task is not easy but yet not impossible. We must begin with our first feeble steps trying to understand that what was common to all canons and this cannot be done with only a superficial and primary "literal" and "historical" understanding of these pseudo-historical texts. To do this we must examine the culture of the people who gave us the Tanakh at first and go beneath the symbols which appear to separate Judaism from other world religions. Remember that beneath the exoteric interpretation of all Sacred Scripture and it apparent cultural and religious differences resides an undercurrent of esoteric interpretation that is similar if not identical shared by all world religions and Sacred Books. Yes, we can use our Bibles but we need knowledge concerning the integrity of our Bibles when compared with the Hebrew to begin with; then and only then can we then look at methods of interpretations. But our texts must be accurate and honestly interpreted from the Hebrew if we are even to try such such an endeavor. This is where we must begin; textual analysis before we even try to graduate to interpretative analysis. We can start by examining the words of our Bibles from the perspective of first the Jewish culture, within their own time period, and according to the original language they were spoken from. This means first of all a Jewish interpretation of the Bible and the Hebrew Texts from the Jewish Tanakh and not the later forgeries of them as they exist in our Christian Bibles. If our understanding of the Bible is different from the understanding we would have had in the first century then rest assured then we have the wrong understanding today no matter how we might interpret it. Arguing over interpretation is foolish if our texts are wrong in the first place. If the words of our Bible are interpreted in English, and they have different meanings when examined from the Jewish Scriptures and their interpretation of them, then we have the wrong meanings attached to these words today, regardless of what Webster says. Once we have this information we will be able to examine Judaic, Catholic, and Protestant belief systems and their interpretations of these Scriptures and in so doing note particularly the divergence and difference we find that should not be there. Only then can be assured we have "the" truth that is taken from our restored texts after they are compared to how they exist in the Hebrew Tanakh. The next step once we are assured of the accuracy of the texts is to learn their meaning using the 4 levels of Rabbinical exegesis of these "corrected" Christian texts since compared with their Hebrew originals. Having graduate to the Sol level of interpretation we see the highest Spiritual hidden mysteries of which we never dreamed. Only then are we ready for the last step in such study as we move beyond the 4 levels of Jewish interpretation of their own Scriptures and trace the Sod meaning back through history and connect the dots with the ancient Spiritual Wisdom and see for ourselves that truly there is nothing "new" under the Sun; that the ancients had this marvelous and breath-taking understanding of our Spiritual existence and True Self since the beginning of time. Only then can we for certain see the fallacy of such a rigorous and foolishness imposed "literal" and "historical" interpretation of our Bibles and its "Jesus Story".

When one is ready let me recommend astounding authors to help you in such a pursuit of Divine Truth like Alvin Kuhn, William Kingsland, Gerald Massey, and others.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHY CANNOT CHRISTIANITY AGREE ON THE INTERPRETATION OF THE RELIGIOUS TEXTS WHICH MAKE UP THEIR BIBLES?

It is a tragedy but many of those in positions of power and authority, especially in our churches, work diligently to keep their followers ignorant of Biblical truths. Many of these Biblical truths would challenge existing teachings by mainline denominations, and if followed, would elicit repentance in both methodology or ministry as well as practice of the Christian faith as we know it today. History has proven that ignorance is an essential ingredient in the manipulation and control of people. We truly are sheep led to slaughter because we don't know the truth let alone how to understand this Bible correctly that we cherish!

Ignorance I can understand, but I cannot and will not wink at deception. When speaking of deceiving the people of God I refer to those numerous religious scholars, theologians and church leaders who know the "truth" but allow lies to abound to preserve their "easy" way of life as well as their empires. I will not name names, but you only have to turn on Christian television to see many of whom I speak.

Lies and falsehoods are permitted to linger when they are needed to protect established authorities. Such authorities know for certain that "knowledge is power" and if that knowledge becomes "common knowledge" their kingdoms will crumble. Thus the need for Bet Emet Ministries. We desire for you to know the truths of God's Word in order for you to come to unbiased conclusions regarding both your faith and correct practice of your faith.

Such a correct practice of your faith can come only from a correct translation and understanding of the words of the Bible. Jesus of the New Testament, revealing the "Mind of Christ" to the world was represented as a Jew and he spoke Hebrew and not Greek or English. In the struggle for power, the primary objective of your church has been, most likely, to make sure you agreed with the pastor's interpretation of the Bible, which may or may not be correct. If your pastor has not consulted both a Greek lexicon or dictionary, as well as the Hebrew lexicon, then you cannot be assured you have been given the correct meaning of the Bible as taught by him. In the struggle for power, the primary objective of most churches was for all the congregation to hold exactly the same meaning concerning that particular's church doctrine regardless of the teachings of Jesus on the matter. Many have succeeded marvelously.

For the most part, membership and acceptance in most churches is determined by adherence to creeds of faith. Often this can be also a requirement for salvation. Such churches emphasize "correct beliefs" instead of living a moral and ethical life-style. It might be a shock to them, as well as you, but Jesus would not have adhered to their creeds and would often fall outside of their categories of salvation.

Leaders of such churches usually insist that their members hold the same beliefs and the same definitions of doctrinal words accepted in that congregation. If these accepted meanings are challenged and compared to the religion and words of Jesus, the results could be devastating for the powers that be. The usual manor of dealing with those "trouble makers" who want the real words of Jesus is expulsion from the group or church.

Today we have thousands of different Christian religions. The list is endless and there is little agreement in all points of doctrine between them. In order to find our way through the maze of different Christian religions we must have a "key" to open the doors of truth to the real religion of Jesus. We must become aware of basic principles of finding the truths of God's Word. Such principles involve linguistics. The best assurance for accuracy that one possess is the basic understanding of how words work.

Words are useless if they cannot be understood by the other person. Not only is it paramount to have the correct understanding of the words we use that in our everyday vocabulary, but we needed understanding for everyday words that are receiving new meanings. Since this is often done on an individual basis there is not always a consensus of opinion on every word. It is very common to have various shades of meaning for the same word. In some cases, the shades of meaning may range for almost identical meanings to exact opposite meanings.

New words are continually coming into "being" in the English language, and old ones are continually going out of use and eventually into disuse.

We arrive at a problem that confronts sound Biblical interpretation today. How can we arrive at the older, more correct Biblical meanings of words when they have fallen into disuse? Such disuse of words make them unfamiliar, and because of this, often unpleasing when their meanings are discerned because they contradict established and accepted teachings of the churches of today. But, I ask you who is more correct; Jesus or your church? I hope you do not even have to think about that one.

The meaning of a word is in its use. To accurately understand a word, we must know how it is used. A word derives its meaning from both usage and mutual agreement.

YOU NEED TO ASK 4 QUESTIONS EVERY TIME YOU READ AND STUDY THE BIBLE

Not surprising, but countless religious battles have been fought over the meaning of a word. New words have been created, old words redefined, and some words even censored and finally forgotten. Knowing this it is imperative we ask ourselves some very important questions:

- **What did the word in question mean to the person who spoke or wrote it in his day and time?**
- **What did Jesus' words mean to him, in Hebrew and in his culture?**
- **How were Jesus' words understood by his audience?**
- **Should we not have the same meanings attached to the words and Spiritual concepts as shown taught by Jesus or should we think it not strange when we discover that many of the religious teachings two thousand years ago or earlier have alternate meanings imposed upon them today since the rise of Roman Christianity and Orthodox Christianity?**

You protect yourself from errors in interpretation of the Bible by gaining a historical perspective of the person's life as well as obtaining a knowledge of possible changes of the meanings of his words through time and the conditions under which said changes occurred. But possessing a detailed knowledge of the person's culture you become better equipped to understand the laws concerning the speaker's language.

When it comes to understanding the words of the most important figure in Christianity, Jesus, we have only to ask "what did Jesus' words mean to him?" To look these words up in a Webster's Dictionary is foolish and a waste of time. One must use a Greek and Hebrew Lexicon if he ever hopes of ascertaining the truth behind what he reads in his Bible today.

There have been countless interpretations of Jesus' words by an uncountable number of theologians, scholars and religious leaders over the last 2 millennia. But, probably 99% of the people who attempted to explain Jesus' words and message never began their study by asking "The" biggest question of all: "What did Jesus' words

mean to him and those people in the first century in Judaism?"

THE FOUR LAWS CONCERNING LANGUAGE

To arrive at the meanings of words as they were understood by Jesus we must follow 4 laws concerning language.

Laws of Language

1) To understand a word one must possess knowledge of the author's culture.

We define culture as "the composite behavior of a people which is passed on from generation to generation. This behavior is again composed of knowledge, beliefs, laws, morals, religion, customs, concepts, habits, institutions, and any other capabilities of a given people in a given time period."

In the search for the correct and original meanings of the words of Jesus one must acquire a detailed knowledge about Jesus' beliefs, morals, laws, religion, customs, concepts, habits, and institutions of the Jewish people in the land of Israel during the first century of the common ear. Jesus' Jewish culture becomes the primary ruler and standard by which one can accurately test any doctrine or translation of a passage ascribed to Jesus. This is the most accurate test one can use to identify heretical and false teachings. The same standard and rule of thumb can be applied to the words of every book and writer in the Bible.

2) One cannot accurately understand the words of people from another culture if he or she interprets them in the terms of one's own culture.

People instinctively have the tendency to consider their way of life as the best or most correct way. They feel that their life is the standard and should be used to evaluate others. Thus, others are rated by how much they are "alike" or "unlike" ourselves. We are the norm.

We incorrectly believe that the American culture is superior to any culture; past or present. This tendency results in the using of our culture as the yardstick by which we measure all other cultures and people. When other cultures differ from ours, they are not considered "right, good, progressive, superior, or true", but rather "wrong, bad, backward, incorrect, inferior, and in needed of repentance."

If we are unaware that correct understanding of a word is only possible if we project ourselves back into the meaning in the culture when the word and document was written, then our culture becomes the standard for understanding the words of Jesus. You may have not noticed but God did not choose to give mankind His revelation to Gentiles, nor to give it in the English language, let alone in 1994.

For example, most translators chose to translate the Greek word "ekklesia" in Matt. 16:18 as "church". If you are a Protestant American you already have a picture & a host of ideas concerning the concept of the "church". But we make one fatal mistake. We mistakenly assume that our image of the "church" is synonymous with Jesus' concept of the church or synagogue in the first century. His meaning cannot be what ours might be in contemporary Christianity today because Catholic Christianity, from which we get our pictures of the church, was not even created until the 3rd through the 5th century. The same can be said about Protestant Christianity which only began in the sixteenth century. Such later concepts never existed in the "Mind of Christ" and the texts we read in our Bible. The church of today is not the standard, but rather the church of the book of Acts. Have you looked and compared your church, its doctrines, and obedience to the Word of God to the original "pattern" given by God in the first century for both the Jew and non-Jew? Well, maybe you should, and quickly. Such is the beginning of "knowledge" and "wisdom" necessary for one's Souls enlightenment.

We look to the Jewish culture of Jesus for the correct meaning of the Greek word "ekklesia" we quickly discover that it is the Greek word used to translate the Hebrew words "qahal" and "miqra". The English

translation for "qahal" would be "community" or "assembly" and the English translation for "miqra" would be "assembly called out to celebrate the appointed times (Biblical Feasts and Festivals) of the Lord." Now let me point out something to you. The Christian Church does not observe nor celebrate the Festivals of the Bible nor the same holy days of God as did the Jews for instance. These "appointed times" with God have connection to the equinoxes and solstices and the Sacred Science of the Old Testament and mystical Judaism, as well as the Mystery Religions, connect the path of the Sun through the Zodiac and the year with the "pattern" for the Souls' evolution on this planet Earth. A hundred books could be written on this subject as well as how the "Jesus Story" in the New Testament is both a picture of the path of the Sun through the Heavens (symbolic for the invisible Living Energy of the God of the cosmos" as well as the evolution of the Soul of man while in his present incarnation. The Jesus or "Krst/Christ", Divine Mind of Christ, has instructed us that he was calling out an assembly of people to celebrate the appointed times (festivals of the Lord).

Answer for yourself: Does your church celebrate Passover, Pentecost, Unleavened Bread, Rosh HaShannah, Yom Kippur, Sukkot, Channukah, etc.? What have these Festivals to do with the evolution of mankind's Soul? Are they for the Jews's only? If so, then why do the non-Jews in the Hebrew Scriptures keep these same festivals with the Jews? What have we missed due to Rome's antisemitism and fabrication of parts of our Bible that steer us away from Judaism and these Spiritual Truths? If our current Christianity today does not participate in these Biblical Festivals, then what is the reason for their existence since the expressed purpose of being called out by Jesus (the Mind of Christ expressed through the Jewish faith) was for the people of God to meet with God at His appointed times? Why do you go continue to meet with a congregation and assembly when they are meeting for purposes not expressed by "the Christ" as the reason for meeting together in the first place? What are we learning today instead of what we should have been taught" by more gifted teachers? What agenda is there higher than the one expressed through the teachings of "the Christ" which, I might add, were also the central focus of the ancient world religions who also recognized the importance of the Sun and these special "appointed times" with God such as the equinoxes and solstices? Isn't it about time we learned the truth about our Soul and its intended Spiritual evolution and how it is connected to the path of the Sun as did the ancients which came before us? Why is the word for "Passover" correctly interpreted 27 times out of 28 instances in the New Testament except in the book of Acts where it is translated as Easter? Could it be that Rome did not want the non-Jews to discover the truth that all mankind are intended to celebrate and observe the "Passover"? Is they why they altered the word to make it Easter instead of Passover? How much more truth have we lost? Dare we look any deeper?

3) The reading of translated material calls for a sensitive appreciation of the author's culture.

An accurate translator of the Bible understands both languages and recognizes the various shades of meaning between words. Being careful he guards against projecting his culture into the translation and reproduces the original message in Hebrew or Greek into the closest natural English equivalent. Not only are we at danger from the writer interjecting his culture into the material, but also the reader may project his culture and world into the document. This takes place automatically without premeditation. Regardless of the reasons for it, the original message is never understood. Many have spent their entire lives wanting to live according to the words of the Bible, while in fact they never really understood its message.

An example to prove my point is with the mistaken interpretations surrounding the Sabbath. The Catholic Home Encyclopedia states: *"The seventh day of the week in the Jewish calendar, from Friday evening to Saturday evening. The Sabbath no longer has any particular significance in the West except in so far as it is regarded as specially dedicated in honor of our Lady. It was formerly the law that Saturday as well as Friday should be observed as a day of abstinence; the law is now definitely abolished. Among Catholics it is the first day of the week, Sunday."* Protestants basically agree with the above definition of the Roman Catholic Church. There are always exceptions to this heresy, like the Seventh Day Adventists, Seventh Day Baptists or Seventh Day Church of God. For what ever reason, Protestantism decided to follow the Roman Catholic definition instead of Jesus' definition of the Sabbath as well as "his custom".

Luke 4:16 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (KJV)

To this let me add that the same custom was held for the non-Jew by the Jerusalem Council as well when discussing the problem of so many non-Jews turning to God and their responsibility to the Torah:

2 Cor 3:14-15 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read (Moses is read in the synagogues on the Sabbath), the veil is upon their heart. (KJV)

Let me say that for Jesus and the "Mind of Christ" expressed through Judaism the Sabbath was, is, and forever will be from Friday evening through Saturday evening. It may not have dawned on you yet, as it has not on the majority of the Protestants and Roman Catholics alike, that the commandment to keep the Sabbath is one of the Ten Commandments! This commandment is given more space for explanation and emphasis than any of the other commandments. This Sabbath commandment carries the same weight as the other nine. Do you or your pastor desire to change "You shall not murder"? Then why change the one about the Sabbath?

If you desire to keep the Sabbath and imitate Jesus as we are commanded, then you must look to Jesus' Jewish culture. It is much more than simply attending a church on Saturday instead of Sunday. Do you know that if you wished to go and worship with Jesus you would have to change your day of worship you now practice to the Sabbath instead of the Day of the Sun? You might say, "well Jesus could change to Sunday." If he did so he would be committing a sin and I wonder what Yahweh would think about that. Are we sinning because we do not keep the Sabbath? Yes we are, so what else in new in the Christian church which broke away from the real religion of Jesus.

4) When reading the Bible, the words, sentences, and paragraphs must be examined in context.

The context is that which precedes and or follows any part of a discourse which throws light on its meaning. A word can have both a central & a contextual meaning. The central meaning of a word is the meaning generally understood when the word is given without a context. The contextual meaning is the meaning which is determined by its contextual setting. A good rule of thumb is to read a chapter ahead and following the verse in question as this will do a lot to clarify and bring a better understanding of the verse. Let us look at an example.

Acts 21:20 states *"You see, brother, how many thousands of Jews have believed and all of them are zealots for the law."* It is simple to see that those who "believe" are admirers and zealots for the Torah (law). In other words, the disciples of this Christ in the first century were teaching their fellow Jews a message which caused them to return to the teachings of Torah, the Jewish Bible.

We are in immediate conflict with several foundational doctrines of the modern church when we understand the above scripture in context. One Christian dogma and doctrine declares that "We are no longer under the law" and another states that "The Christian Bible is not the same as the Jewish Bible." These doctrines would have been not only absurd to Jesus, but also heretical.

If you practice these few principles in your Bible study you will quickly discover that many of the teachings of modern Christianity are unrelated to the beliefs held sacred by the New Testament Jesus let alone the Jewish faith. Greek philosophers who came to faith in the God of Israel along with the later Roman Catholic Church redefined numerous key words and then labored to prohibit the use of these words in their original languages.

I would like to share with you a few words whose meanings have been dramatically altered. Changes in these words were necessary in order to validate the Roman authority as the "replacement authority" as well as their

"replacement religion" that was to surpass Judaism. Thus Rome ripped from Jerusalem and the Jewish Congregation and its leaders the right to "sit in Moses seat". The "keys to the Kingdom" were given to Jews and not Gentiles (Rom 9:4). Check it out! Where has the Jewish Faith which has survived unbelievable odds let alone Hitler ever been replaced by Roman Christianity in the mind of God? Where? Compare the definitions given by the Catholic Home Encyclopedia with those of both Protestantism and then look at what these same words and religious dogmas meant to a Jew exampled to us as Jesus in the first century to whom we look for the "Mind of God's Christ" expressed through the Jewish Faith. Instead of the "Mind of Christ" in Judaism sadly Christians have unwittingly inherited the mind of Constantine. What a loss!

AS YOU STUDY AND READ THE BIBLE...KEEP THESE FOLLOWING QUESTIONS IN MIND

As we examine these words please keep the following question in mind:

- **Which definition is most closely related to yours as taught by your church?**
- **How would using Jesus' definition (as interpreted from a Hebraic and Jewish perspective since Jesus is a Jew) affect the practice of your faith in your church?**
- **Did the "re-defining" of these terms enhance one group's authority over the other? Which group benefited, the Roman Gentile Catholic Church or the Jewish Church in Jerusalem?**
- **Why did Protestantism change the meanings of words which had been accepted by Christianity for over 1000 years?**

I challenge you to approach your pastors and teachers and find out if they are capable of working with the Greek and Hebrew in their Bibles. If not, I suggest you tell them to begin by getting, as I did, necessary books that help to correctly interpret the Scriptures. Ask them if they know anything about the culture of Jesus and if not suggest that they learn the truth about this "Mind of Christ" expressed through the Jewish faith and not Rome who yet today denies the truths of Judaism.

Answer for yourself: Are you being taught about Jesus' culture in your church?

I suggest you begin to study even if your pastors don't. Get the facts and make sure you are getting the right message God desires you hear every Saturday.

Answer for yourself: Your church does keep Jesus' and God's Sabbaths like His Biblical Holy Days or just the Constantine calendar? Which would you look to if you were seeking to set next to this Jesus the next time you gathered in your assembly? Sorry, not only would you never find him in an assembly on Sunday but never would he attend an Easter service or any of the other Constantine Church Calendar days. God gave all mankind the Biblical Holy Days and this is "forever"!

Things to ponder without a doubt!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT SHOULD WE DO WITH AN UNRELIABLE NEW TESTAMENT?

Recently we encountered a rather common reaction by some connected to this ministry when presented with certain facts concerning the New Testament that challenged its "inerrancy" and "infallibility." When people are exposed to such information after "believing otherwise since childhood" they often are shaken and make decisions which are less than wise in an over-reaction to what they have learned. Conservativism is always the best course to take, but when confronted with facts that challenge one's belief system and expose much of it as error, these newly "frustrated skeptics" usually voice repeatedly and make sweeping statements to the fact that since the New Testament (NT) has been shown to contain numerous errors and inaccurate accounts of both historical facts that the New Testament should not be used "at all." In other words, they believe since it can be shown to much less than inerrant and infallible; it has no value any longer. Such I believe is not the right course to take even when confronted with many errors, additions, and deletions concerning the religion of Judaism (not to mention the inclusion of multiple accounts of paganism mixed in with Judaism and passed off as "normative" Christianity). Let me say again that we at Bet Emet believe that the New Testament CANNOT be ignored in its entirety due to a "biased agenda" on the part of the early Church in their attempt to replace the religion of Yeshua with one of their own making (which is our legacy today).

What are we to do with such charges, but more than that, with the others who lack adequate understanding, knowledge, and stability in this area who are swayed by other's comments and totally desire to do away completely with the New Testament instead of studying to correctly interpret it? How reliable is the New Testament? What should be the role played by the New Testament in the life of an "informed believer" who has been awakened to the hidden truths within the New Testament which only consistent scholarship will reveal? Instead of letting "the knowledge of the truth set them free," too often these new initiates to conflicting truths that expose much of the New Testament as fable respond in panic and "lose their faith" instead of interpreting such experience as God removing the error from their life in order to draw them closer to Him and allowing them, maybe for the first time in their lives, to worship Him in Spirit and in TRUTH. With this as the goal I wish in this article to reveal to the average Christians the role of the New Testament for his life after he has come to such knowledge of the unreliability of the New Testament and is convinced of this fact from multiple attestations from facts, language, and history.

THE FALLACY OF "ALL OR NOTHING" MENTALITY

The skeptic who wishes to dismiss the entire NT as a "pious fraud" misunderstands the purpose and historical origins of the NT texts. Although NT contradictions exist concerning both Yeshua and Paul (changes regarding both what they originally believed and taught), it does not discredit the historical basis of the NT record of the New Testament event which is only the "record" of the oral tradition concerning the events recorded. However, not all is as simple as that, for we know from narrative criticism that many NT events were invented to tell a story about Yeshua (in particular to pit him against his religion and his religion against him; thus creating the need for a new religion, as well as mixing within Judaism elements of paganism and mystery religions). Please request newsletter #2 of the series "Jewish Origins Of

Christianity" where beyond a doubt I prove to you by factual as well as historical analysis that events recorded in the New Testament COULD NEVER HAVE HAPPENED because they involve "issues" where are easily provable as inaccurate when considering the religion of Judaism. We can be certain of this because of inaccuracies in dates, historical events, and things said about Judaism which are entirely incorrect thus revealing a non-Jewish writer who got his facts incorrect (which no Jewish child would, let alone record as fact things which are not). But you see, because the average Christian knows little or nothings about Judaism, we read the accounts of the New Testament as if they are recorded FACTUALLY, when only a slight understanding of Judaism (the religion of Yeshua) will quickly show you that what is recorded as occurring to Yeshua could not have since it would require conditions to exist which never would or could. Read that newsletter and see for yourself.

Having understood the problem as stated above, when we are able to do so we should give the benefit of the doubt to those passages that seem historically or contextually probable within the New Testament as the New Testament is the chronicle of evens first possessed as "oral traditions" which were eventually written and recorded.

The problem seems to lie with an irrational "all or nothing" approach to the NT texts. When the debate over "all or nothing acceptance of the New Testament" is objectively viewed as representing only the extreme views of both sides of the ideological spectrum the result is often little more than a glimpse at the insecurity of the believer or the stubborn pride of the skeptic when encountering truths which challenge his belief system. What we need in modern Biblical scholarship and criticism is less dogmatism from both extremes and more understanding of current conservative mainstream biblical scholarship.

Josh McDowell [1976] feels that any biblical interpretation which deviates from Fundamentalist orthodoxy (and who is to determine that?) will result in a "slippery-slope" ending in agnosticism. I believe he is severely in error, for to agree with his stance means you uphold your church tradition over conflicting Biblical facts or truths which often correct your church. Such action discredits the Bible and God Himself. If you think of it, if your experience is to be the barometer of your "truth" you literally make God a liar when His Word contradicts your experience.

At the other extreme are a handful of dogmatic skeptics who, in their enthusiastic fantasy to bring the whole Bible crashing down around us, proceed to engage in poor exegesis and confused interpretation. Many of these "enlightened" skeptics would themselves benefit from "trips to the library" where they can spend years of investigative research to help them arrive at truths not quickly seen or understood.

Despite this charged atmosphere, we can still look critically at the NT and analyze those parts of it which are based in historical fact, and contrast them to those passages which seem contextually or historically improbable. Biblical scholars have many tools at their disposal to analyze the NT texts and to arrive at working hypotheses and conclusions. What is required to use these tools is an open mind and attention to detail; preconceived conclusions will only get in the way and hamper your search for truth. Simply said if Yeshua is portrayed differently in a passage from that of known fact or history, then that passage must be treated with greater suspicion.

FOR EXAMPLE...

For example, some passages portray Yeshua in ideological conflict with Pharisaic bystanders (Mt. 23:23-25). But many of Yeshua' own actions and teachings are uniquely Pharisaic in origin: "The Sabbath was made for man, not man for the Sabbath".

Many scholars believe that Yeshua was a Pharisee himself. Therefore those passages which attempt to portray Pharisees fervently disagreeing with Yeshua are suspicious due to this problem of context and must be analyzed further in light of what Judaism both believed and taught. The answer to this problem of context may be a simple one, because with little reading and research, you can easily see that many times when Yeshua is

challenged by Pharisees over the washing of hand, healing on the Sabbath, or eating on the Sabbath, or doing "work" on the Sabbath, enlightened research reveals that Judaism and the Pharisees NEVER, NEVER, NEVER held such positions that would lead to "supposed" conflicts with Yeshua. NEVER! These supposedly instances of conflict between Yeshua and the leaders of his religion are easily provable to be "inventions" of the Gentile church which would later try to lay the groundwork for having Yeshua being forced to reject his faith, thus paying the way for the creation of a new religion and Gentile faith (contemporary Christianity) to replace a Jewish faith which disowned Yeshua. It never happened. Perhaps the writer couldn't remember who it was that argued with Yeshua and so inserted the Pharisees into that portion of the text out of convenience instead of "Sadducees" which inquiry would suggest. This happens a lot in the New Testament. One quick example...Paul was carrying letters to arrest those of this new faith in Damascus (no less) as recorded in Acts as he persecuted the "elect.". One problem, a Pharisee NEVER had such a right or power of arrest, but only those working in league with the Chief Priest or Sadducees. So which was Paul....a Pharisee or Sadducees, for one thing is certain, Gamileal tells the Sadducees and Chief Priest to quit beating Peter and John and to let them alone.....this is the stance of Phariseeism toward this Messianic Movement within Judaism. It was Paul who sided with and worked in league with the Sadducees because no Pharisee could or would understanding the extreme conflict between the two camps. So who is writing that Paul had always been a Pharisee..."a Pharisee of Pharisees?

ANOTHER EXAMPLE

An example of "narrative" that seems to conflict with fact and history is the story of Yeshua' arrest and trial. Pilate is introduced as a confused, yet sympathetic peace-maker in the focal crowd-scene prior to the demand for the release of Yeshua Barabbas. (Mk. 15; Lk. 23; Jn. 18) The narrative seems entirely made up for several reasons: "Barabbas" is Aramaic for "Son of God," a title thought to be Yeshua Christ's. Also, there was NEVER a custom of releasing prisoners on Passover or any Jewish holiday. Pilate's persona seems absurdly out of place from the bloodthirsty monster that Philo wrote emperor Augustus about. Crucifixion was a Roman punishment reserved for sedition but Yeshua seems to have been accused of blasphemy in the Synoptics (a purely Jewish religious offense). Rome didn't care if Yeshua had blasphemed God. They did it all the time themselves. There are reasonable explanations for this narrative appearing as it does, primarily that many early Christians were afraid to portray Rome as an antagonist to their movement for fear of persecution. By shifting the blame for Yeshua' death to the Jews (an already defeated people from the Jewish Revolt of 70 CE) Christian apologists could convince their pagan neighbors that they held no grudge against them. This narrative however began a long tradition of anti-Semitism that flourishes in the Gospel of John as the writer "lumps and dumps" all Jews as guilty of unbelief by calling them collectively as "the Jews." As the church gains secular power after Constantine's conversion (312 CE) Augustine writes that Jews are allowed to live in the Empire, but only in ghettos and with reduced rights as citizens. (City of God 18.46) After Yeshua was "declared to be God" by the Chalcedonian Definition (451 CE) Jews were accused of deicide (God-killers) and were persecuted until many resettled in Spain and in Moorish lands in North Africa.

Or the answer may be more involved in that the entire event never really occurred at all (for example Yeshua nullifying the Levitical Laws concerning clean and unclean foods in Mark 7 for to do so would have amounted to sin for him to violate the Law. If Yeshua only "says" what he hears the Father say, then how is it possible for him to say something different than the Torah which commands certain foods to be unclean and unfit for consumption. Creative fiction was a frequent tool of the Gentile church as they would put words in the mouth of the Pharisees and Yeshua as well. With some informed study these accounts in the New Testament which are at first understood to say one thing, will upon such study, say something quite different from what we read and the account in question quickly becomes a "non-issue." Such account were usually created to separate Yeshua from his faith, they necessitating the creation of a replacement religion. It is in this gray area that biblical scholars must operate. Never is there a time when a scholar decides to "throw out" the entire NT because of such contextual problems. For only by accurate interpretation and examination of the NT will we come to understand the dynamics involved that caused the Gentiles to follow "another Gospel" when warned not too, and only through "informed" study of the New Testament can we see how the Gentile fit into Israel before the artificial and total separation of "Jewish

Christianity" from "Biblical Judaism" in the fourth century.

Also, there is never a time when a scholar takes the entire NT "prima facie". It is incorrect to argue that the entire NT is "divinely-inspired" or historically valid in every detail. Yet it is just this position that the average church member seems to believe. There are hundred and hundreds of errors and contradictions in the New Testament alone which the casual reader often overlooks. Send for my list of Biblical Contradictions to quickly understand that there is no such thing as "inerrancy" and "infallibility" to the Bibles we carry today. In their zeal to refute such attacks on the presumed "infallibility and inerrancy" of the Bible, average "unknowledgeable" Christians defend ferociously this biased fallacy of inerrancy. In the face of conflicting facts only heard but never studied for themselves they contend that the NT is completely reliable and unbiased in its entirety. As I have just pointed out, when the NT is seen in the proper context this pendulum swing is unwarranted and just as awkward as the radical skeptic's bias charge.

EVOLUTION OF THE JESUS TRADITION

When we do critique the NT texts further we find that there were many "layers" of tradition and story piled atop the historical Yeshua. This dynamic process obscures the historical Yeshua from the later Christology that most contemporary Christians advocate which was created in the fourth century, but had no such previous foundation.

Today Christians and Jews disagree as to who this obscured historical Yeshua really was, but they do agree that the post-Easter Christ which is taught today is far different from the real wandering rabbi and Jewish peasant of first-century Palestine. That this very metamorphosis of Yeshua took place is the subject of this work and this ministry. I shall attempt to show that both the NT texts and the resultant portrayal of Yeshua have changed radically since the early first century when Yeshua lived. Not only has the Christian Church believed in "another Gospel," but they put their faith and trust in "another Yeshua" other than the historical Yeshua who actually lived. Having said that let me ask you this: "Don't you want the facts concerning the "real Yeshua" and don't you desire to have your faith placed in the truth concerning this Jewish Rabbi named Yeshua? If you do then please read on.

WHY THE ALL OR NOTHING MENTALITY IS WRONG

There are generally seven arguments for the integrity and veracity of the NT in general and the four canonical gospels in particular:

The apostles are never legendized and are portrayed as normal, human beings complete with the failures that such humanity entails. The apostles stood the most to gain from exaggerating their own exploits, but since they did not aggrandize themselves this argues against bias on their part. The texts themselves look and feel like narrative history, not a work of fiction. There is only one problem, the Bible we carry today is not the collection of documents used by Yeshua' church in the first century, but consist of Paul's writings along with Gentile renditions called "Gospels" created at the turn of the century. The "texts" considered Scripture by the early Yeshua Church can be found today, however, mainline Christianity have inherited a "Catholic Bible" and seem little interested in knowing differently. It never ceases to amaze me that since we use a "Catholic Bible," then why do we refuse to attend the Catholic Church? Lastly, by the way, those who determined which writings were to be in the "New Testament" prayed to Mary, prayed to the dead, believed in purgatory, gave money (indulgences) to buy out of punishment loved ones who previously perished, believed the wine and bread of the Eucharist (Lord's Supper) actually became the ACTUAL flesh and blood of Yeshua, etc. Need I go on? Does it not bother you that you cannot accept anything of which I just recorded, but yet we trust "their spirituality" in selecting a groups of writings that completely replaced the authority of Yeshua' Bible...the Torah and Tanakh?

- **The early Jewish Church acted consistently in an anti-bias fashion, purging heretical texts from its own canon. This preserved the integrity of the texts as we have them today because they "knew the difference" between "reliable and unreliable reports" and "opted for the truth."**

- **The miracles that Yeshua performed were unique in their telling and were not told with a flair that would indicate exaggeration or fabrication.**
- **Each gospel was written without the influence of the other writers in different parts of the known world. As such, they constitute "five to eight independent witnesses" to the miracle accounts which indicates that the miracles ring true. Although the gospels share "some data" they have a very different "development path" using different literary styles and oral traditions as their foundation. Since each gospel seems to derive from a different source (the Synoptic problem) and yet tell the same story, we have excellent evidence for an unbiased and historically truthful account of Yeshua' ministry.**
- **Even where the gospels do share a like source, (Mark was used by both Matthew and Luke, "there is no tendency to embellish the narratives. The writers seem to function as responsible scribes, in an area in which it would be easy/natural to embellish or fabricate." Given that there were many places where the authors could have placed "innocent" statements to embellish Yeshua and they did not, we can rely on the gospel narratives as historically valid accounts.**
- **Another reason for not throwing out the entire New Testament because of inaccuracies and fabrications is the argument that says that the time period was too short between Yeshua' own ministry and the appearance of these documents to indicate wholesale fabrication in the manner so typical of the Hellenistic "divine man" gods of the period. Because the Yeshua movement arose so quickly, there must have been a real, historical Yeshua that catalyzed it early on. The fabricated gods of the pagan world took centuries to fully develop into their final characterization.**
- **Since we see a good number of seemingly contradictory statements, where different authors seem to disagree with each other on minor points, this further argues for veracity over legend because if the authors were creating a legend, they would have smoothed over all of these contradictions. Just because we find a few problems with the texts, that is no reason to throw out the entire NT as too problematical to accept.**

BUT NOT ALL WILL ACCEPT THE NEW TESTAMENT WITH ERRORS

Often when speaking with typical Christians I hear their argument that the apostles were themselves the gospel authors, and that their original writings are more or less exactly as we have them today. As we shall see, both of these premises are naive, unfounded, and haven't been taken seriously by biblical scholars for decades. Yet this is the mentality of the church and too many pastors. To expose these two fallacies, we must look closer at the origins of early Christianity as well as the evolution and historicity of the NT manuscripts.

EVOLUTION AND HISTORICITY OF NEW TESTAMENT MANUSCRIPTS

The manuscripts of the NT were written in Greek. It is argued that there may have existed an Aramaic source for the Synoptic gospels, especially Mark's gospel, but the evidence is still inconclusive. The earliest incomplete texts of the NT (the Beatty papyri and the Bodmer papyri) date from the third century CE. Unfortunately these exist only as tiny fragments of various texts. Papyrus was in use prior to the fourth century and was a very perishable substance. Beginning in the fourth century, the more durable vellum, made from the scraped skin of goats and sheep, quickly replaced papyri as the preferred writing medium. The first complete manuscripts we have (the Codex Vaticanus and the Codex Sinaiticus) date to the fourth century. These complete codices are also in Greek and their dates of composition have been well-established among biblical scholars and linguists. We have no original autographs, extant (existing) fragments or manuscripts which date to the first or second centuries and to the time of Christ. With respect to everything that we know about Yeshua, these manuscripts are our only authority and despite the 300-year gap between these two extant codices and the "real" Yeshua, they will have to suffice.

Before there existed any writings of Yeshua on papyri, stories about Yeshua were spoken orally

between people and communities. If the earliest manuscripts began appearing around 50 CE as many scholars conclude, then the oral tradition, as it is known, preserved the deeds and activities of Yeshua for around 13 years prior to their eventual codification in written form. These "proto-gospels" were copied and reproduced well before the invention of the printing press and so they had to be copied by a scribe, line for line and word for word in a very time consuming and expensive process. In the centuries after Yeshua' death, most people could not afford to own a copy of a gospel themselves and those Christian communities that could afford a copy used only a single gospel that they read aloud to each other on the Sabbath. Since most communities did not own a copy of a gospel, they preserved the teachings and sayings of Yeshua by retelling these stories (oral traditions) to each other. Most of these communities preferred to use only their own gospel tradition and so a proliferation of gospel traditions arose.

It is important to realize that not everything which was preserved in the oral tradition automatically made its way into the written texts. By the end of the second century, early church fathers like Serapion and Irenaeus argued for the acceptance of only four gospels. Irenaeus was especially passionate for acceptance of only the four, but many other bishops and leaders disagreed. It was not at all clear in the second century which of the various forms of Christianity then in existence--Marcionian Paulinism, Montanism, Gnosticism, Soteriology, or Catholicism--could claim a superior criteria of legitimacy. Many early Church Fathers who led these Yeshua movements fought bitterly amongst themselves and each declared the others heretical. Also, each leader preferred his own oral and textual traditions. Papias seems to have been familiar with at least Mark, Matthew and John, but preferred the authority of the continuous and dynamic oral tradition that still circulated instead. Justin Martyr quotes frequently from the early gospels, but also from the oral tradition as well.

Marcion, a colorful church leader preferred his own edited version of Luke where he pulled out all references to the Jews and rejected all other gospels. (Marcion seems to have been aware of the charges of pagan critics like Celsus that the gospels were self-contradictory and so this may have influenced his drastic measure of relying only on Luke.) In one interesting case, a very popular writer named Tatian composed a gospel "harmony" that smoothed out the discrepancies that appeared in the gospels. The Syrian community used Tatian's harmony as their sole gospel until the fifth century. In the end however, Irenaeus' views won. In a now famous passage, Irenaeus declares the reason for choosing no more or fewer than the four gospels: "It is not possible that the gospels can be either more or fewer in number than they are, since there are four directions of the world in which we live, and there are four principal winds adv. Haer. 3.11.8)."

By the end of the second century, the first canon had taken shape (Marcion-the "heretic") and from then on the oral tradition slowly died out to be replaced by the authority of the written word.

COMPETING IDEAS OF JESUS AND THEIR LEGACY TODAY

Almost from the beginning this "Yeshua movement" was split among many different communities who each had their own ideas about who Yeshua was and what his teachings meant to them. Over time a "kerygma" emerged, a message "which is proclaimed" (the literal translation of kerygma from the Greek). But it wasn't always clear what this proclamation was in the decades immediately following Yeshua' death since each community enjoyed the freedom to interpret their stories about Yeshua for themselves as they saw fit. Bauer [1934] first realized that this diversity existed throughout the early communities and regions of the Yeshua movement.

Fredriksen [1988] describes these communities and how their diversity played an important role in formulating the kerygma: "Early Christians grouped together, preserving some of Yeshua' teachings and some stories about him, which became part of the substance of their preaching as they continued his mission to prepare Israel for the coming of the Kingdom of God. At the same time or very shortly thereafter, these oral teachings began to circulate orally in Greek as well as in Yeshua' native Aramaic. Eventually, some of Yeshua' sayings, now in Greek, were collected and written down in a document, now lost, which scholars designate "Q" (from the German Quelle, "source" which reportedly were a collection of the oral sayings of Yeshua). Meanwhile, other oral traditions--miracle stories, parables, legends, and so on--grew, circulated, and were collected in different

forms by various Christian communities. NOTICE that up to now we are dealing with an oral tradition among the people concerning Yeshua. In the period around the destruction of the Second Temple (70 CE) an anonymous Gentile Christians wrote some of these down. **This person was not an author nor was he a historian--he did not deal directly and critically with his evidence.** The writer was an evangelist, a sort of creative editor. He organized these stories into a sequence and shaped his inherited material into something resembling a historical narrative. The result was the Gospel of Mark."

This gospel, written around 70 CE, was the Original Mark. Original Mark was much shorter than Canonical Mark, the Mark which is in the Bible today. It did not contain Canonical Mark's 6:45-8:26 verses or the resurrection appendix of Mark 16:9-20.

Those extra passages not in the Original Mark were "interpolated "(or inserted) after 70 CE, but sometime prior to canonization in the fourth century. What may have happened was that a dominantcommunity took the gospel and incorporated their own oral traditions into it (this would be done often), **with the result being passages 6:45 through 8:26. This provided them with a complete codified form of their own values along with the authority of the written gospel, all in one book. In the earliest versions of Mark and Q, Yeshua' resurrection account was not yet included. At some point in the second century however verses 16:9-20, the resurrection account, was included in order to harmonize it with the other gospels. This editorializing was common and acceptable practice in the ancient world.**

There existed many different varieties of proto-gospels, each based on the local communities own oral tradition as it was preserved from the time of Yeshua. Although Q is the most famous of these early Sayings Sources (as Q is also called) it was not the only one. The Gospel of Thomas, for example, is based on a more primitive strata of Q; a strata that swapped stories about Yeshua before the apocalyptic expectations that came to be attributed to Yeshua and the "Son of Man" sayings found their way into the Q. In other words the Yeshua sayings--from oral tradition to the final canonized form that we have today--constantly evolved in a dynamic process which reflected the zeal and enthusiasm of the early Christians who preserved them. Robertson remarks on the reasons why it is difficult to separate the various Yeshua traditions from each other: "Within a hundred years from the date commonly assigned to the Crucifixion, there are Gentile traces of a Jesuist or Christ movement deriving from Jewry, and possessing a gospel or memoir as well as some of the Pauline and other epistles, both spurious and genuine; but the gospel then current seems to have contained some matter not preserved in the canonical four, and have lacked much that those contain."

I have heard and read Christians say that the "picture that emerges [from modern scholarship] is one of increasing authentication of the NT by a wide range of scholars."

Answer for yourself: Which picture emerges? Do we stop at a certain point along the evolutionary path of these traditions and say that "here" is where they become authentic?

Answer for yourself: Should we prefer instead to say that the furthest point in time away from the historical Yeshua (earliest record) is the more desirable picture?

Answer for yourself: Let me ask you this: Should we desire after all to obtain the most factual information and portrayal of Yeshua? Should we look at the time frame in which he lived long with its source materials rather than risk these interpolations and insertions of conflicting oral traditions concerning Yeshua that have been added by the Gentile Church from 100-500 C.E.? I hope you said the earlier time will give us a truer picture of Yeshua than when the accounts about him were altered and mixed with created fiction!

If the true "Christian's picture of Yeshua" is to be considered at all, we must first reconcile what we know about the dynamic evolution of the NT texts and determine where we draw the line on authoritativeness in time.

Typical Christian writers today would rather we ignore the evolutionary process of the texts and accept the canonical texts as they exits today (the New Testament) as if they were protected in a vacuum from the time of Christ (which they were not). Can we dare do this without problems which cause us to accept less than the truth? More than that, if we accept "less than the truth" often our conduct and behavior will be "less than the truth" as well.

MY PERPLEXITY WITH THE TYPICAL CHRISTIAN

What saddens me is that when Christians are informed of the "creative evolutionary process" which went into the creating of a contemporary Yeshua (which is 180 degrees opposite of the real Yeshua of history), they almost unanimously prefers this vacuum to an otherwise rational exegesis and understanding. In other words, too many will not repent of their erroneous beliefs and conduct when shown they are in error.

Answer for yourself: Does the truth matter? Does our obedience matter?

That the disciples' names are attached to two of the four gospels in no way indicates that they were the actual authors. The headings which read "The Gospel according to . . ." were second-century additions called "pseudepigraphia"--authorship by an anonymous person which is then attributed to a famous biblical character for authority. Pseudepigraphical works flourished in ancient Palestine from two centuries before Yeshua to around 300 CE after. The unknown Jewish and early Christian authors of pseudepigraphical works felt that, while they themselves had something important to say, their material might not be taken seriously unless it seemed to come from the pen of a famous person such as a disciple or a prophet. All four of the gospels are pseudepigraphical works and today we use the names "Matthew" or "John" merely as convenient labels for the work. It is particularly disturbing to see the multitude of uniformed Christians advocating disciple-authorship of John's and Matthew's gospels because this kind of propaganda clouds the real truth and damages the reputation of Christian apologetics.

Sellew [1991] reviews the modern perspective on the evolution of the Yeshua teachings which formed the four gospels and the Acts of the Apostles. Let's look closely at the earliest gospel upon which Matthew and Luke were based, the Gospel of Mark.

CHRONOLOGICAL EVOLUTION OF THE GOSPEL OF MARK

As we see from Mark's history, it is not so simple a matter as claiming that Canonical Mark in the fourth century contains an "underlying eyewitness account" of the events that occurred in first century Judea. The author of Original Mark had never even met Yeshua and probably wrote in Rome. Two chapters were interpolated in Augmented Mark (6:45-8:26) as well as the entire resurrection account of Yeshua (16:9-20). Two strata of the manuscript later and we end up with the gospel that we know today. Matthew and Luke are almost entirely based upon pre-canonical versions of Mark and the late stage of Q. These gospels could and did change over time (additions and deletions). Sometimes the changes were subtle, other times sweeping and even of a different genre as Kee states: "Justin Martyr (100-165 CE) relying on the testimony of Papias refers to the gospel of Mark as the "memoir" of Peter. . . . It must be acknowledged that the gospels as we have them today do not match the description that Justin Martyr offered for them in the middle of the second century A.D. The gospel of Mark is not a "memoir" of Peter, either in the sense that it recounts in a special way the associations of Peter with Yeshua or in the sense that Mark reports first-hand recollections about Yeshua. The material on which Mark drew passed through a long process of retelling and modification and interpretation, and it reflects less special interest in Peter than does Matthew's gospel."

SYNOPTIC PROBLEM

Many seem to quickly gloss over the heavy dependence that Matthew and Luke have on Mark and Q (oral

traditions that circulated in the first century) . They claim that "most of the NT documents were written with minimal influence between each other . . . they share some data, but show a very independent development path." In saying this they pay some tribute to the Synoptic problem--as the Luke/Matthew dependence on Q and Mark is called--but only in passing as if to hastily wave it aside. But, are we to believe that the gospels are creations with "very independent development?"

The Q material is present in nearly 200 verses in both Matthew and Luke. Also, out of Mark's 661 total verses all except thirty-one are paralleled or repeated in Luke and Matthew. Thus the assertion that the Synoptics exert "minimal influence on each other" can hardly be supported. Considering that Luke and Matthew were written anonymously much later than Yeshua and by Gentiles who did not know Yeshua personally, it can hardly be attested that they "constitute 5-8 independent witnesses to the base set of miracles." Merely retelling an older tale does not constitute being a witness to anything first hand.

Compounding the problem of which portions of the NT texts are authentic to the time of Yeshua is the grim fact that the texts changed so much over the centuries. As I stated earlier, scribes had to copy the texts from one scroll to another and text critics have found numerous errors, both intentional and unintentional, that have crept into each subsequent copy. The conservative scholars Westcott and Hort have listed over 250 suspected or rejected readings in the canonical gospels and Acts. Let me say I can excuse and forgive UNINTENTIONAL errors and changes because to err is human, but what I struggle with is the fact that what God originally intended I be taught and live out was altered by less than "holy men of old" who corrupted the revelation intended for me and you, thus creating a substitute revelation that served their flesh and their bigotry. That is a fact and in undeniable if only you will examine the evidence for yourself.

Enslin still speaks authoritatively to this point:

"Before an ancient writing can speak for itself, can tell of its author's outlook on life, and the situation that confronted him, we must have that writing in the form in which it was originally written. . . . during the centuries that elapsed between the time of composition and the appearance of our earliest manuscripts the writings had been frequently copied. As a result numerous changes had been made, both intentional and accidental. But not alone minute changes such as alteration in spelling or word order, but more drastic alterations occur. . . . Hence the question of "integrity" is of great importance.

By this is meant simply: Is the book as we possess it exactly the same as it was when it left the author's hand?" Sadly no.

If we are to explore the veracity of the texts in the manner in which they are currently interpreted by Christianity, then we must try to discover what the original author wanted to say. Even though the gospels (which purport to speak authoritatively on Yeshua) are not first-hand accounts of his deeds and activities, they were based in part on earlier traditions that were closer to the historical Yeshua. Our job should not be to ignore the problems of the texts as some seem to do, but to separate the later interpolations (insertions) from the earlier Yeshua traditions in order to study them more easily. We must not choose an "all or nothing" mentality or a "lump and dump" technique for our study of the documents.

Even this detailed analysis is no guarantee of authenticity of the gospels themselves as seen by the "scanty" use of the gospels "by the Christians even a hundred years after Yeshua' death" is "amazing," and "would appear to justify the view that when these gospels appeared they were by no means accorded universal acclaim." This should be a warning to the church today to be cautious in trusting all in the New Testament as "fact," thus all the more reason to study to show ourselves approved, thus verifying that we be in "the faith" and not practicing "another gospel."

Especially compounding the problem of individual gospel integrity was the formulation of the canon in the second century; first by an anti-Semitic heretic, and then the reaction to him by the Catholic Church from 180 C.E. to 390 C.E.. Once the emerging four gospels began to be considered as a cohesive unit and were circulated together, scribes who became used to seeing them together passively harmonized them when discrepancies were found. There is only one problem...conflicting oral traditions from different sources and communities were not always correct, and much of them were incorporated within written documents we have come to consider as valid "Scripture." The mixing of paganism and Judaism in oral traditions which were later written down by Gentiles were NEVER intended to be considered Scripture by God let along used as authority for our faith since we already possessed such in the Law and the Prophets as the early Jewish church and Yeshua attests.

THE EVOLUTION OF THE GOSPEL OF MARK AND HOW AUTHORITATIVE ARE THOSE EXTRA PASSAGES IN THE LATER GOSPELS?

The evolution of the Gospel of Mark, the earliest of the Synoptic gospels, was born with a real, historical Yeshua, the man who gave them life to begin with. After Yeshua' death, the stories and tales about him spread rapidly from community to community. Eventually some of these stories were written down or "codified" on scrolls of papyrus in a long lost work we now call Q. A few decades later our first gospel appears with a little more material added in order to fill in the gaps about Yeshua that the oral tradition did not contain. Throughout all of this process one pattern is clear: with each new strata a little bit more material was added in an "upside down pyramid" fashion. The earliest version of the Q lacked the "Son of man" and "kingdom of God" material that became a part of the later Q. In turn, the later Q, lacked the resurrection accounts of Yeshua that became a part of Augmented Mark. Augmented Mark lacks still more material that shows up in Matthew and Luke and so on. There is a tendency among conservative scholars today to gloss over this very real evolution of the texts and to pretend that the developed canon differs little, if at all, from the early stages of the Yeshua movement. Such is not true. This tendency is extremely short-sighted and leads only to confusion.

The question we should ask ourselves is "How authoritative are those extra passages in later gospels?"

Do we want to strive to get closer to the core of Q where the historical Yeshua resides? Or do we instead prefer the post-Easter interpretations of later anti-Semitic Gentile writers who developed a Christology on top of the historical Yeshua and Q source? You may not know it but our churches today are filled with the second option of a fictitious creation of a post-Easter Yeshua that never existed the way he is portrayed.

THE MIRACLE ACCOUNTS

Several place an extraordinary emphasis on Yeshua' miracle accounts as evidence for the NT texts authenticity. They claim variously that "the very manner in which the miracles are recounted provide an argument for their authenticity" and that the earliest extra-biblical sources "never dispute the fact of his miracles." They argue that because Yeshua' miracles claims are modest in number as well as execution and that they exist in the core sayings of Q, that they render everything that Yeshua was later said to have done with "carte blanche" validity as well.

It is true that Mark's gospel, even from the early stages, places an emphasis on Yeshua' miracles. But this does not render all of the material that made its way into the canon during the next three centuries that purports to tell us something about Yeshua as equally valid.

There exists two modern-day misconceptions concerning the miracle accounts of ancient writers. The first misconception is prevalent in secular society and assumes that since we know today that miracles are impossible, then the ancients must have "made it up." The second misconception is that Yeshua' miracles indicate that he was a divine god and therefore we should take the NT and his teachings as more authoritative than other writings. Both misconceptions aggravate each other and each commit the fallacy of hindsight--the luxury to look back and impose on past societies, the knowledge that we take for granted now. These misconceptions fail to consider the cultural context of that period of time in history. If we entertain these misconceptions we risk losing sight of what the ancients really thought about their world and the place of miracles in it.

For the Hellenistic world as well as the Jewish one, miracles were not only possible, they were quite normal and expected from prophets and holy men. It was believed that various gods routinely intervened into the affairs of humankind for the purposes of changing history or to reveal their wishes. Mental illness wasn't understood as we know it now. A person who suffered from what we would now

call epilepsy, was thought by the ancients to be demonically possessed. Josephus tells us quite unequivocally that Jews inherited the "Wisdom of Solomon" and therefore were especially adept at miracle-working and cures. Jewish miracle-working was world-renowned. Josephus tells the story of how King Solomon himself told how to perform healings. Josephus describes Eleazar, an exorcist and one of those descendants of Solomon's techniques: "I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian . . . He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more . . . when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that [the demon] had left the man." ("Antiquities" 8.2.5)

It does not contextually follow that just because Yeshua performed miracles, he was considered divine and indeed we do not find this to be the case among the earliest of Christians. The assertion that "Yeshua' wide variety of miracles" were performed "on his own" authority, without including rain-making is just not true. Israel was full of Jewish miracle-workers, healers, and magicians that roamed ancient Palestine. Only the Egyptians were regarded higher than the Jews for their miracle and healing abilities. Yeshua' own miracles were well within the context of the period. Any wandering rabbi who was worth his salt would of had a full repertoire of miracles to work and perform among the villagers that he encountered. This is the proper context to view Yeshua' miracles in not, as some infer, as some sort of prerequisite for divinity. As Sanders [1993] points out: "It is difficult to discuss Yeshua' miracles historically, however, because convictions about what Christians believe or should believe interfere very strongly. . . . Yeshua' miracles are to be studied in the light of other miracles of his day, not in the context of the subsequent Christian doctrine that he was both human and divine. . . . The early Christians thought that Yeshua was the Messiah, the Son of God, "and" a miracle-worker. Interestingly early Christians pictured Yeshua as a "magician". In cave motifs depicting the raising up of Lazarus, Yeshua always holds a magic wand and is motioning with it when calling Lazarus out from the burial cave.

This had led many modern Christians to think that first-century Jews looked for a Messiah who performed miracles, and that Yeshua' contemporaries would conclude that a miracle-worker was the Messiah. This view is incorrect."

For many modern Christians, Yeshua' miracles are no longer seen in the historical context in which they occurred. They treat these miracle accounts as if they alone represent historical validity for all NT texts. There is no argument that from the earliest strata Yeshua is credited with performing many miracles. The argument is that these demonstrations by Yeshua somehow lend authenticity to the NT. When we consider the account of Eleazar's exorcism in "Antiquities", we do not consider Josephus' work to be either fraudulent or divinely-inspired. Josephus is merely a product of the context of his time; a time when many people believed that miracles, exorcisms, and healings occurred with regularity. We must also look at the NT in this same fashion

rather than assign either more or less importance to Yeshua' miracle accounts than they were meant to be taken when written.

If the argument is to take on a characteristic that says that Yeshua' miracle-accounts indicate that he was the Messiah or a god, then we must immediately object to this as well. The questions of Yeshua' divinity did not even arise until the second century.

Historically, we have already seen how miracle-workers were not divine, but ordinary human beings. There was no expectation among the Jews for a Messiah who would perform miracles. The Messiah's role was be largely political since he was expected to restore the kingdoms of Israel by military force. Yeshua' own miracles were not seen by his contemporaries as evidence for divinity or the Messiah; miracles were seen within the context of their day as indicative of a well-learned rabbi or in Yeshua' case, a skilled magician.

CONCLUSION

Discussions of the historical origins of early Christianity have filled whole books. This article is not meant to substitute for the exhaustive research of others to which I owe much here. This article is meant only to rebut the overly simplistic argument of accepting the New Testament as if created infallible and inerrant in a "vacuum," as well as "discarding it" because it can be shown to have numerous inaccuracies and errors within it. To do either as an approach to our faith and the canonical texts of the NT is a gross error. Hopefully I have made it clear that modern biblical scholarship has moved away from such a false position of "infallibility and inerrancy" that uninformed pastors and their congregations may yet hold. Instead, those who desire to know realize that the NT evolved in a dynamic process throughout the many centuries leading up to their final canonization. It would not speak well of Christianity if its texts did not change during those formative years prior to canonization; only dogmas and ideologies are cut into stone. Dynamic, passionate movements require constant reflection and interpretation if they are to flower and grow.

Although we are not likely to ever get a clear picture of who the real historical Yeshua really was due to the layers of material that were later added, we can come pretty close through honest inquiry. A consensus of critical scholarship outlines for us the most realistic picture of Yeshua through purely form-critical means of inquiry. Although not authoritative by any means, it does represent most of the common elements that modern scholarship has come to accept in discovering who the historical Yeshua really was: "Yeshua appeared on the Palestinian scene as an itinerant teacher, probably self-taught, so there was deep resentment of his authoritative manner among the official religious leadership of Palestine. He held his central mission to be the announcement of the imminent coming of God's Kingdom, and he regarded his extraordinary powers of healing and exorcism as evidence that the powers of the Kingdom were already breaking into the present situation...It was through the false charge that he was a revolutionary that he was put to death by the Romans--a charge brought by the religious leaders whose authority his pronouncements seemed to threaten."

After that time the Jewish as well as Gentile post-Easter Christian community slowly arrived at an interpretation of what their Messiah's death meant to them. They disagreed. This took on various forms that are beyond the scope of this essay, but in 451 CE the Chalcedonian Definition finally transformed Yeshua into the divine god that most Christians are familiar with today. Despite these subsequent layers of interpolation, the upstart Jewish rabbi who changed the ancient world can still be extracted from those texts and appreciated within the proper context of history if so desired. I hope this article stimulates your thinking and your study. Let us not be so unkind to discard that corpus of literature that is so very valuable in our search for the historical Yeshua....the less than reliable New Testament that is far from inerrant and infallible. That being the case, it yet remains the most important resource we have if we try to discover the "Christ of history" and separate him from the "Christ of faith." Thus, to treat the New Testament with an "all or nothing" mentality only shows one's irrational approach to the NT texts.

My desire for you dear brother and sister in the Lord is not to let your insecurity caused by further study or stubborn pride and blindness to truth rob you of the quest for the historical Yeshua. If you

desire to know more in order to be more please to God, please contact us at the bottom address.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

A BRIEF HISTORY OF THE NEW TESTAMENT - WHAT YOU WERE NEVER TOLD BY YOUR PASTOR

In the two thousand years since the birth of Jesus of Nazareth, the world of Christendom has seen incredible changes, including a split with the Eastern Orthodox Church and a Protestant Reformation, accompanied by a rejection of much core ideology. Yet throughout it all, the collection of scripture called the New Testament has remained unchanged and largely unquestioned, even though it was assembled by the same church leaders whose beliefs many now refute. It has always amazed me that as a former Protestant I always accepted the "Catholic's Bible".

Answer for yourself: Do you not see the folly of the collection of these documents by those who are understood by most today to have been blatant idolaters?

To challenge the veracity of the canonical New Testament is, at best, an uncomfortable position; such questions strike at the very heart of most Christians' faith. Nevertheless, we at Bet Emet understand that these sacred writings have come to us only after decades of oral traditions and centuries of scribal rewrites, additions, deletions, and fictional creationism much according to the beliefs of select denominations in the early days of Christianity.

It is only by attempting to study the origins and evolution of the New Testament scriptures that one can hope to discover the true historical Jesus—a worthy goal of any Christian believer.

When reading the New Testament, one is poignantly reminded of how translation, particularly of archaic language, is subject to personal interpretation. It is therefore vitally important that we get as close to the original source as possible. It is therefore vitally important that we get as close to the original source as possible. The oldest surviving complete text of the New Testament is the Codex Sinaiticus, dating back to the middle of the fourth century. The oldest fragments, the Bodmer and Beatty Papyri and Papyrus 52, date back to the second century but only contain bits of the Gospel of John. All of these texts are Greek. This presents a few disturbing problems. If one wants to uncover the truth about a Jewish Rabbi named "Yeshua" he has to look at Jewish sources and not foreign Greek ones.

First, Jesus's native tongue was Aramaic, and even if he knew Greek, he certainly did not speak it to his apostles, many of whom were uneducated fishermen. Without any surviving Aramaic texts, the actual words of Christ are lost forever, mired in a sea of subjective translation by ancient scribes.

Second, we are faced with a gap of as much as three hundred years between the composition of a text and our surviving copies. In a world without a printing press, texts would often undergo drastic evolution through centuries of handwritten duplication. The sooner you face this reality and deal with it by

adjusting your religious beliefs to accept only what the Jewish Scriptures had said the sooner you will be able to cast out the leaven of today's pharisees.

ORIGINS OF THE CANON...AND WE CALL THIS "INSPIRED"?

Our four canonical gospels did not begin their lives as the gospels of "Matthew," "Mark," "Luke" and "John." Different groups of early Christians maintained their own oral traditions of Yeshua's wisdom, as writing was a specialized skill and not every fellowship enjoyed the services of a scribe. When written accounts of Jesus's teachings began to circulate (i.e., the theoretical "sayings" gospel *Q* and the Semeia or *Signs* source), the independent groups would supplement them with their own traditions about Yeshua, each believing their own versions to be "the Gospel." Eventually, as these expanded writings spread through other communities, some versions were viewed as having more authority than others. It was not until the pronouncement of Bishop Irenaeus (185 C.E.) that Christians began to accept only the four familiar gospels as authoritative, and to refer to them by their modern titles. You may laugh but 4 Gospels were chosen because there were only four winds. That sure sounds like God to me!

The rest of the canon was much slower to develop. For the next two centuries, the four gospels would be coupled with a myriad of different letters, epistles, stories and apocalypses, according to what a particular congregation judged as relevant to their understanding of Yeshua and his message. Catholicism was only one of the dozens of denominations within the early church—Gnosticism was prevalent throughout Egypt, Montanism in Asia Minor, Marconianism in Syria. Eventually, the Catholic church was adopted as the state religion of the Roman Empire, and all other systems of belief were branded as heresies. The West won! Following the Epistle of Athanasius in 367 C.E., the Church finally reached agreement upon which writings were truly authentic and "inspired by God," thus forming the canonical New Testament. Although factions of the Church continued to debate the merits of various books for centuries, and many even used other writings in their liturgy, most uncanonical writings were ordered to be destroyed. In many cases, possession of heretical literature was punishable by death. We are extremely fortunate that many of these texts have survived the millennia, giving us insights into the development of various early Christian traditions. With such a short sketch as to how these "new" documents originated and the authority behind them, any thinking believer should see the necessity to study them in-depth if truth is your goal. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DEVELOPMENT OF THE BIBLICAL CANON...A TIMELINE

1000-50 BC:

The Old Testament (hereafter "OT") books are written.

C. 200 BC:

Rabbis translate *ONLY* the first 5 books of the Tanakh (the OT) from Hebrew to Greek, the translation latter called the "Septuagint" (abbreviation: "LXX") would contain the Rabbis translation plus the translation of the rest of the OT done at Alexandria by Hellenized Jews and Hellenized Essenes. The LXX ultimately includes 46 books.

AD 30-100:

Christians use the LXX as their scriptures. This upsets the Jews due to the many discrepancies in the LXX not found in the Jewish Massoretic Text.

C. AD 51-125:

The New Testament books are written, but during this same period other early Christian writings are produced--for example, the Didache (c. AD 70), 1 Clement (c. 96), the Epistle of Barnabas (c. 100), and the 7 letters of Ignatius of Antioch (c. 110).

C. AD 100:

So Jewish rabbis meet at the Council of Jamniah and decide to include in their canon only 39 books, since only these can be found in Hebrew.

C. AD 140:

Marcion, a businessman in Rome, teaches that there were two Gods: Yahweh, the cruel God of the OT, and Abba, the kind father of the NT. So Marcion eliminates the Old Testament as scriptures and, since he is anti-Semitic, keeps from the NT only 10 letters of Paul and 2/3 of Luke's gospel (he deletes references to Jesus' Jewishness). Marcion's "New Testament"--the first to be compiled--forces the mainstream Church to decide on a core canon: the four gospels and letters of Paul.

C. AD 200:

But the periphery of the canon is not yet determined. According to one list, compiled at Rome c. AD 200 (the Muratorian Canon), the NT consists of the 4 gospels; Acts; 13 letters of Paul (Hebrews is not included); 3 of the 7 General Epistles (1-2 John and Jude); and also the Apocalypse of Peter.

AD 367:

The earliest extant list of the books of the NT, in exactly the number and order in which we presently have them, is written by Athanasius, Bishop of Alexandria, in his Easter letter of 367.

C. AD 400:

Jerome translates the Bible from Hebrew and Greek into Latin (called the "Vulgate"). He knows that the Jews have only 39 books, and he wants to limit the OT to these; the 7 he would leave out (Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Sirach [or "Ecclesiasticus"], and Baruch--he calls "apocrypha," that is, "hidden books." But Pope Damacus wants all 46 traditionally-used books included in the OT, so the Vulgate has 46.

AD 904:

Pope Damasus, in a letter to a French bishop, lists the New Testament books in their present number and order.

AD 1536:

Luther translates the Bible from Hebrew and Greek to German. He assumes that, since Jews wrote the Old Testament, theirs is the correct canon; he puts the extra 7 books in an appendix that he calls the "Apocrypha."

AD 1546:

The Catholic Council of Trent reaffirms the canonicity of all 46 books.

AD 1442:

At the Council of Florence, the entire Church recognizes the 27 books, though does not declare them unalterable.

AD 1536:

In his translation of the Bible from Greek into German, Luther removes 4 NT books (Hebrews, James, Jude, and Revelations) from their normal order and places them at the end, stating that they are less than canonical.

AD 1546:

At the Council of Trent, the Catholic Church reaffirms once and for all the full list of 27 books as traditionally accepted.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHEN IS A SUPPOSED RELIGIOUS BOOK NOT RECOGNIZED AS AN "INSPIRED" BOOK?

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God." Deuteronomy 4:2

Answer for yourself: If we were to ask a Christian layman: "Where did the Bible in your hands come from?," would he more than likely tell you "from God"? Yes.

Answer for yourself: If you were now to ask him: "How do you know it is from God? Would he most likely reply, "He inspired it to many people who then wrote it down and preserved it for us"? Most likely.

Answer for yourself: If we now ask: "Are all of these inspired people prophets?" would he most likely answer: "No, they include both prophets and other faultless 'saints', etc.."? Probably

Answer for yourself: If we were to ask: "Did these prophets and 'saints' signed their names to these documents? " would the typical Christian most likely respond: "No. But the Church knows who wrote them, and when they were written, and has irrefutable proof regarding this matter"? This would be a most typical response.

Answer for yourself: If we were to now ask: "would it be possible for any unscrupulous person who had access to the Bible in the past to modify it's books?" would the typical Christian reply: "Of course not! The church has told us that even the much older Old Testament was preserved with such diligent guardianship that they even counted and recorded every single word and every single letter in it. Thus, the church has justly reassured us that these words never have, and never could be, changed by mankind, even by scribal error or by accident"? Well, that is close to what I was told by my Christian teachers when growing up in Church.

Let us now ask a different question.

Answer for yourself: Are the 'New and Old Testaments' in your hands today the same "New and Old Testaments" available to the apostles of Yeshua till the present day?" The vast majority of Christians would answer "Of course! There has always been only one Bible!" Get ready for a shocker!

This is the general gist of any such conversation that is held between Christians who have studied the formation of the Bible and a Christian laymen who has not studied the formation of their Bibles, it's composition and preservation. However, if we were to ask our own Christian SCHOLARS the same set of questions we would be amazed to find a tremendous chasm in the responses supplied by the Christian lay-people as compared to their own Christian scholars.

Answer for yourself: Are you aware that if you were to go to a Western library and look up the history of the Bible as recorded by our own eminent Christian scholars throughout the ages, that you would find that they would tell you that the books of the "New Testament" in your possession today were not officially approved into

the New Testament "canon" of "inspired" books until many centuries after the departure of Yeshua? This is astounding!

Answer for yourself: Did you pay attention to the last statement?

Answer for yourself: Are you now asking yourself: "Where then are the books used by Yeshua and the original church that comprised their authoritative text"? You should be.

It is a staggering fact, I admit, but tens of generations of Christians literally lived and died after the departure of Yeshua never having known nor seen such a "New Testament" or "Bible" as the one in our possession today.

HOW DID IT HAPPEN WE LOST THE ORIGINAL BIBLE USED BY YESHUA AND THE EARLY CHURCH?

After the departure of Yeshua, the apostles and many other people began to write "gospels." Each one of these authors would travel to other lands and be followed by a number of people who would adopt this man's gospel as his "Bible." Now, even the unscrupulous began to write "gospels" and to claim they were from a given apostle or that they themselves were receiving divine inspiration. Many new and innovative teachings began now to be introduced into the religion of Yeshua. Enmity, hatred and war began to break out between these groups. Each person claimed that they alone held the "true" Gospel of Yeshua and no one else. Their beliefs now ran the gamut, from those who believed Yeshua to be a mortal messenger of God and nothing more, to those who claimed partial divinity for Yeshua, to those who claimed Yeshua to be a true god, but independent of God himself, to those who called for a "Trinity," to those who claimed that Mary too was a god, to those who believed in two gods, one good and the other evil. This is when the war of the gospels began.

Everyone now cursed and damned everyone else. Christian sects butchered one-another right and left. There were more great debates and councils than you could shake a stick at. However, none of these groups had sufficient might to totally dominate and silence the others for good. They needed an undefeatable ally, so they began to look to the Roman empire for support. The Roman empire was a pagan empire, however, it was the dominant "superpower" of the time. Anyone who could enlist it's aid would have an unconquerable ally at their side and would themselves be undefeatable. On the Roman side, Emperor Constantine was greatly troubled by the swelling ranks of his Christian subjects and the great division among their ranks which did not bode well for the continued stability of his empire.

Most of these fringe sects now began to fade into insignificance and the matter was now left between those who believed in the Unity of God and those who believed in a "Trinity." The Roman empire's support fluctuated between these two groups for a long time until the Trinitarian's finally gained the upper hand and all but wiped the Unitarians off the face of the earth. They selected and collected the "truly inspired" gospels into one volume which later became the "New Testament." They burned all other gospels. Many sweeping campaigns if "Inquisition" were launched. Everyone found possessing any of these "false" Gospels was put to death and his Gospel burned.

This state of affairs continued for many centuries and many people were convicted of heresy and burned to death at the stake for a great variety of reasons. Yet others had their land and property confiscated and were imprisoned. Physical torture was casually used in order to extract a confession of guilt which would then be used to justify a verdict of death by burning. Some of the methods used to extract a confession of guilt were the stretching of limbs on the rack, burning with live coals, and the strappado (a vertical rack). Denial of the charges without counterproof or refusal to confess resulted in the most severe punishments such as life imprisonment or execution and total confiscation of property. The number of those who fell victim to these inquisitions are far to numerous to list here. Examples of these people include the philosopher Giordano Bruno, Galileo, Joan of Arc, and the religious order of knights called the Templars among countless hundreds of thousands of others. If the Trinitarians did not have the power to burn these people at the stake during their

lifetime, then they would exhume their bodies after their death and burn them after their death (e.g. John Wycliffe). In the end, over twelve million people were put to death by the Church inquisitions (Apology for Muhammad and the Qur'an, John Davenport).

The inquisitions reached their height around the middle of the fifteenth century in a massive and vicious persecution campaign the major targets of which were the Marranos (converts from Judaism) and Moriscos (converts from Islam), many of whom were suspected of secretly adhering to their original faiths. When things began to quiet down a little, the victor's historians and philosophers wrote their history books explaining how they managed to overcome the wicked, to defeat the blasphemers, and to burn the devils, sorcerers, and witches at the stake. These are the books which have had the greatest influence on the Western history books we have in our hands today.

WHAT WOULD HAPPEN WHEN TRUTH WAS RE-DISCOVERED?

Whenever a scholar of Christianity would stumble upon the truth and begin to write about it his works would invariably be destroyed (e.g. Sir Isaac Newton, the 16th century Spaniard Michael Servetus, etc.). In all cases, it was recognized that there was no need to disprove the author's evidence or refute it, rather, it was sufficient to muzzle the opposition, burn their books, extract a confession from them under duress, and expel them from society or kill them.

Even the Popes themselves would sometimes recognize the falsehood of the "Trinity" and the fact that it was a later fabrication of mankind. One of these popes, Honorius, was officially cursed forty eight years after his death by the Synod which was held in Istanbul in 680 C.E.

Sometimes it is an individual's own silence which proves to be the most deafening proclamation. For the period of a century and more the only "Scriptures" used by the first Jewish followers of Yeshua were:

- **The Hebrew Old Testament, "the Law and the Prophets and the Writings", supplemented by...**
- **Various Jewish apocrypha**
- **The Sibylline Oracles (150 BC to AD 180) and...**
- **The Greek Septuagint translations (commonly designated LXX) of the Hebrew Old Testament was used in Greek speaking areas of the world**

These were the only "authorities" appealed to by the early "Church Fathers" when preaching their new faith. Nowhere do they quote the books which we know today as the "New Testament."

WHY DID THE EARLY GENTILE CHURCH ORIGINALLY NOT QUOTE FROM THE NEW TESTAMENT WRITINGS WE USE TODAY?

That is a good question. Naturally, if the "history" of the Trinitarian Church regarding their chosen Gospels and what are claimed to be the inspired writings of Yeshua's first Apostles were true, and these writings had indeed been accepted as authoritative at that time, then they would have been the most precious and potent documents of preaching for their doctrine. Undoubtedly, they would have spoken of nothing else, but would have quoted them and appealed to their authority at every turn as they have been doing through the centuries since. But, for some 150 years, little or nothing besides the Old Testament and these Oracles were known or quoted. As said by the great critic, Solomon Reinach,

"With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of

Yeshua, no Christian writer of the first half of the second century (i.e., up to 150 C.E.) quotes the Gospels or their reputed authors." Orpheus, Reinach, p. 218

HOW AND WHEN WERE THE LETTERS MADE INTO THE NEW TESTAMENT WE CARRY TODAY?

But let us back up a little and study how and when the "inspired" books of the Bible were incorporated into the Christian "canon" of the Bible. Let us now have a very brief look at some of the details.

In the city of Nicea (modern: Iznik, Turkey), in the year 325 AD, a great conference of Christian theologians and religious scholars (Council of Nicea) was convened under the order of the Emperor Constantine to examine and define the status of these countless Christian Gospels. After a thorough investigation it was decided that the Epistle of Jude was genuine and believable. The rest of our current books of the Bible were declared doubtful. This was explicitly mentioned by Saint Jerome in the introduction to his book. St. Jerome, of course, was a Christian scholar and a great philosopher. He was born in 340 AD He translated the Bible into Latin. He was a famous bibliographer and wrote many books on the Bible. Before the year 325 C.E., it is known that the Gospel of Barnabas was accepted as canonical in the churches of Alexandria. It is known to have been circulated in the first two centuries after Christ from the writings of Irenaeus (130-200AD). After this council, four Gospels were selected out of a minimum of three hundred available and the rest, including the Gospel of Barnabas, were ordered utterly destroyed. All Gospels written in Hebrew were also ordered destroyed.

In the year 364 AD, another council was held in Laodicea for the same purpose. This conference of Christian scholars and theologians not only confirmed the decision of the council of Nicea regarding the authenticity of the Epistle of Jude but also declared that the following six books must also be added to the list of genuine and believable books: The Book of Esther, The Epistle Of James, The Second Epistle of Peter, The Second and Third Epistles of John, The Epistle of Paul to the Hebrews. This conference pronounced their decision to the public. The book of Revelations, however, remained out of the list of the acknowledged books in both the councils.

In 397 another great conference was held called the Council of Carthage. Augustine, the celebrated Christian scholar, was among the one hundred and twenty six learned participants. The members of this council confirmed the decisions of the two previous Councils and also added the following books to the list of the divine books: The Book of the Songs of Solomon, The Book of Tobit, The Book of Baruch, Ecclesiasticus, and The First and Second Books of Maccabees.

At the same time the members of this council decided that the book of Baruch was a part of the book of Jeremiah because Baruch was the deputy of Jeremiah. Therefore they did not include the name of this book separately in the list.

Three more conferences were held after this in Trullo, Florence and Trent (1545-63). The members of these meetings confirmed the decision of the Council of Carthage. The last two councils, however, wrote the name of the book of Baruch separately.

After these councils nearly all the books which had previously been doubtful among Christians were now included in the list of acknowledged books.

The status of these books remained unchanged until the Protestant Reformation in the 16th century. The Protestants repudiated the decisions of the councils and declared that there are only 66 truly "inspired" books of God, and not 73 as claimed by the Catholics. The following books were to be rejected: The Book of Baruch, The Book of Tobit, The Letter of Jude, The Songs of Solomon,

Ecclesiasticus, and The First and Second Books of Maccabees. They excluded these books from the list of acknowledged books.

Answer for yourself: Books in, books out....where is the inspiration and infallibility we have come to believe about the New Testament when our spiritual forefathers could not agree among themselves for over 1500 years?

The Protestants also rejected the decision of their forbears regarding some chapters of the book of Esther. This book consists of 16 chapters. They decided that the first nine chapters and three verses from chapter ten were to be rejected. They based their decision on the following six reasons:

- 1 These works were considered to be false even in the original Hebrew and Chaldaean languages which were no longer available.
- 2 The Jews did not acknowledge them as revealed books.
- 3 All the Christians have not acknowledged them as believable.
- 4 Jerome said that these books were not reliable and were insufficient to prove and support the doctrines of the faith.
- 5 Klaus has openly said that these books were recited but not in every place.
- 6 Eusebius specifically said in section 22 of his fourth book that these books have been tampered with, and changed. In particular the Second Book of Maccabees.

Answer for yourself: What is the tragic implication we must draw from such a scenario?

It now becomes apparent that books which had been lost in the original and which only existed in translation were erroneously acknowledged by thousands of theologians as divine revelation. **This state of affairs leads a non-Christian reader to distrust the unanimous decisions of Christian scholars of both the Catholic and the Protestant persuasions. The followers of Catholic faith still believe in these books in blind pursuance of their forebears.**

It is a prerequisite of believing in a certain book as divinely revealed that it is proved through infallible arguments that the book in question was revealed through a prophet and that it has been conveyed to us precisely in the same order without any change through an uninterrupted chain of narrators. It is not at all sufficient to attribute a book to a certain prophet on the basis of suppositions and conjectures. Unsupported assertions made by one or a few sects of people should not be, and cannot be, accepted in this connection.

We have already seen how Catholic and Protestant scholars differ on the question of the authenticity of some of these books. There are yet more books of the Bible which have been rejected by Christians. They include the Book of Revelation, the Book of Genesis, the Book of Ascension, the Book of Mysteries, the Book of Testament and the Book of Confession which are all ascribed to the Prophet Moses. Similarly a fourth Book of Ezra is claimed to be from the Prophet Ezra and a book concerning Isaiah's ascension and revelation are ascribed to him. In addition to the known book of Jeremiah, there is another book attributed to him. There are numerous sayings which are claimed to be from the Prophet Habakkuk. There are many songs which are said to be from the Prophet Solomon. There are more than 70 books, other than the present ones, of the new Testament, which are ascribed to Yeshua, Mary, the apostles, and their disciples. In this day and age, some Christian scholars are even making the case for the authenticity of the Gospel of Thomas as the "fifth" Gospel (see "The Five Gospels," written over six years by 24 Christian scholars from some of the USA and Canada's most prestigious universities)

The Christians of this age have claimed that these books are false and forgeries. The Greek Church, Catholic church and the Protestant Church are unanimous on this point. Similarly the Greek Church claims that the third book of Ezra is a part of the Old Testament and believes it to have been written by the Prophet Ezra while the Protestant and Catholic Churches have declared it false and fabricated.

Groliers encyclopedia says under the heading "New Testament, canon":

"The process by which the canon of the New Testament was formed began in the 2d century, probably with a collection of ten letters of Paul. Toward the end of that century, Irenaeus argued for the unique authority of the portion of the Canon called the Gospels. Acceptance of the other books came gradually. The church in Egypt used more than the present 27 books, and the Syriac-speaking churches fewer. The question of an official canon became urgent during the 4th century. It was mainly through the influence of Athanasius, bishop of Alexandria, and because Jerome included the 27 books in his Latin version of the Bible called the Vulgate, that the present canon came to be accepted.."

Notice how the writings of Paul were the first to be accepted by the Trinitarian church. All other gospels were then either accepted or destroyed based upon their conformance to the teachings of Paul

As mentioned previously, Lobegott Friedrich Konstantin Von Tischendorf was one of the most eminent conservative Biblical scholars of the nineteenth century. One of his greatest lifelong achievements was his discovery of one of the oldest known Biblical manuscripts know to mankind, the "Codex Sinaiticus," with the monks of Saint Catherine's Monastery in Mount Sinai. In this oldest known copy of the Bible known to humanity we find contained two gospels which would later be discarded by a more enlightened generation. They are "The Epistle of Barnabas" (not to be confused with the Gospel of Barnabas), and "The Shepherd of Hermas." Today, of course, neither of these two books is to be found in our modern Bibles. Many later "insertions" of the church were exposed through the study of this manuscript. However, following in the tradition of true conservative Christian scholars before him, Tischendorf managed to apply 12,000 "corrections" to this manuscript's 110,000 lines before he was through "transcribing" it (see "secrets of Mount Sinai", James Bentley, Doubleday, NY, 1986, p. 95)

I can't leave this article without a summary statement about the Apostle Paul. Let is be understood that "St. Paul" all but totally obliterated the religion of Yeshua based upon the authority of his alleged "visions". His teachings were based more upon his personal philosophy and beliefs than any attempt to cite words or actions of Yeshua himself (e.g. Galatians 2). His followers slaughtered all Christians who would not forsake the teachings of the apostles for his teachings and how he was later made the "majority author" of the Bible and countless authentic gospels were burned and labeled apocrypha by his followers. Remember, "St. Paul" is claimed to be the author of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Phillippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews.

"All the evidence indicates that the words of Yeshua were authoritative in the Church from the first, and this makes it the more remarkable that such scanty attention is paid to the words or works of Yeshua in the earliest Christian writings, Paul's letters, the later Epistles, Hebrews, Revelation, and even Acts have little to report about them... Papias (ca. AD 130), the first person to actually name a written gospel, illustrates the point. Even though he defends Mark's gospel (Euseb. Hist. III.xxxix.15-16), and had himself appended a collection of Yeshua traditions to his 'Interpretation of the Oracles of the Lord' (Euseb. Hist. III.xxxix.2-3), his own clear preference was for the oral tradition concerning Yeshua, and the glimpses that Eusebius provides of Papias' Yeshua tradition give no hint of his dependence on Mark. Neither do the more frequent citations of Yeshua in the APOSTOLIC FATHERS, largely 'synoptic' in character show much dependence on our written gospels"

The Interpreter's Dictionary of the Bible, Supplementary Volume, p. 137

The Interpreter's Dictionary of the Bible contains much more revealing information in this regard, far too much to reproduce here. The reader is strongly encouraged to locate a copy in their local library and read the details.

The popularly accepted dates for the authorship of the current books of the Bible are approximately as follows:

Approx. AD Event / Document

- **30 Crucifixion (Ascension) of Yeshua**
- **50 First Epistle of Paul**
- **62 Last Epistle of Paul**
- **65-70 Mark's Gospel**
- **70 Epistle to Hebrews**
- **80 Luke's Gospel**
- **85-90 Matthew's Gospel**
- **90 Acts**
- **90-100 John's Gospel and First Epistle**
- **95-100 Revelation**
- **100 I & II Timothy and Titus**

Uncertainty about James I & II, Peter, John and Jude does not allow historians to estimate their origin dates. (See "The Early Church And The New Testament," Irene Allen, 1953). We begin to see the degree to which our current religion of "Christianity" is based more on the teachings and writings of Paul than anything else. The Gospels which are popularly believed to have been written first were in actuality written long after the writings of Paul. Now Christian scholars are even beginning to uncover extensive evidence that these Gospels were not even written by their claimed authors. The more Christian scholars study the Bible, the more it becomes painfully apparent that what is popularly referred to today as "Christianity" should more appropriately be named "Paulanity."

Even when a book is claimed to be truly "inspired" we still find that the Church cannot say with 100% assuredness who wrote this "inspired" book. As mentioned there, the authors of the RSV Bible by Collins say that the author of "Kings" is "Unknown," the book of Isaiah is "Mainly credited to Isaiah. Parts may have been written by others." Ecclesiastics: "Author. Doubtful, but commonly assigned to Solomon." Ruth: "Author. Not definitely known, perhaps Samuel." and on and on.

Answer for yourself: Is this how a truly unbiased mind defines "inspired by God"? You be the judge.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

OVERALL VIEW OF THE NEW TESTAMENT DOCUMENTS...THE REASON FOR THE CONFUSION

THE FOUR GOSPELS

With these four brief biographies, the Four Gospels, Christianity must stand or fall. These four documents, it is admitted, contain practically all the evidence which can be adduced in proof of the divinity of Jesus Christ. Secular history, affords no proof of this. The so-called apocryphal literature of the early church has been discarded by the church itself. Even the remaining canonical books of the New Testament are of little consequence if the testimony of the Four Evangelists can be successfully impeached and shown to be in error. If one is able to disprove the authenticity and credibility of these documents then the Christian must not only reevaluate his faith in light of such evidence, but the portrayal of Jesus as a Christian deity is removed to the mythical realm of Apollo, Odin, and Osiris.

WHEN WERE THEY WRITTEN, BY WHOM, AND WHAT CAN WE TRUST IN THEM?

The Four Gospels, it is claimed, were written by Matthew, Mark, Luke, and John, two of them apostles, and two companions of the apostles of Christ. I wish that were true, but it is not. If this claim be true the other writings of the apostles, the writings of the Apostolic Fathers, and the writings of the early Christian Fathers, ought to contain some evidences of the fact. We will see shortly that the silence of such writers and the absence from quotes from these "named Gospels" is quite troublesome to the early dating of such documents as originating from these Apostolic authorities. This means that these "Gospels" did not exist at such times or else quotes from such "named Gospels" would be found in the earliest writings of the Early Church Fathers and they are not. This means simply that with such a lack of testimony that it would have been impossible for the actual apostles of Jesus to have been their authors or else the earliest prolific Early Church writers would have quoted from such "named" Gospels and they do not!

Twenty books—nearly all of the remaining books of the New Testament—are said to have been written by the three apostles, Peter, John, and Paul, a portion of them after the first three Gospels were written; but it is admitted that they contain no evidence whatever of the existence of these Gospels.

There are extant writings accredited to the Apostolic Fathers, Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp; written, for the most part, early in the second century. These writings contain no mention of the Four Gospels. Understand that even in the early part of the second century we do not find quotes from the Church Fathers designating such "gospels" as those of "Matthew, Mark, Luke, John." These "names were simply added later to the "accepted theology" of the Early Church Fathers. This also is admitted by Christian scholars. Dr. Dodwell says:

"We have at this day certain most authentic ecclesiastical writers of the times, as Clemens Romanus, Barnabas, Hermas, Ignatius, and Polycarp, who wrote in the order wherein I have named them, and after all the writers of the New Testament. But in Hermas you will not find one passage or any mention of the New Testament, nor in all the rest is any one of the Evangelists named" **(Dissertations upon Irenaeus).**

THE FOUR GOSPELS WERE UNKNOWN TO THE EARLY CHRISTIAN FATHERS

Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than three hundred quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the Four Gospels.

Answer for yourself: If they were available, don't you think he could have referred to at least on of them in his apologetics toward the Jews?

The Rev. Dr. Giles says:

"The very names of the Evangelists, Matthew, Mark, Luke, and John, are never mentioned by him [Justin]—do not occur once in all his writings" **(Christian Records, p. 71).**

Papias, another noted Father, was a contemporary of Justin. He refers to writings of Matthew and Mark, but his allusions to them clearly indicate that they were not the Gospels of Matthew and Mark. Dr. Davidson, the highest English authority on the canon, says:

"He [Papias] neither felt the want nor knew the existence of inspired Gospels" **(Canon of the Bible, p. 123).**

THE "NAMED" GOSPELS SHOW UP IN THE LATTER HALF OF THE SECOND CENTURY

Theophilus, who wrote after the middle of the latter half of the second century, mentions the Gospel of John, and Irenaeus, who wrote a little later, mentions all of the Gospels, and makes numerous quotations from them. The evidence and facts before us show us that it was in the latter half of the second century, then, between the time of Justin and Papias, and the time of Theophilus and Irenaeus, the Four Gospels were undoubtedly written or compiled. That means 150-180 C.E.

These books are anonymous. They do not purport to have been written by Matthew, Mark, Luke and John. Their titles do not affirm it. They simply imply that they are "according" to the supposed teachings of these Evangelists. As Renan says, "They merely signify that these were the traditions proceeding from each of these Apostles, and claiming their authority." Concerning their authorship the Rev. Dr. Hooykaas says:

"They appeared anonymously. The titles placed above them in our Bibles owe their origin to a later ecclesiastical tradition which deserves no confidence whatever" **(Bible for Learners, Vol. III, p. 24).**

It is claimed that the Gospel of Matthew originally appeared in Hebrew. Our version is a translation of a Greek work. Regarding this St. Jerome says:

"Who afterwards translated it into Greek is not sufficiently certain."

The consequences of this admission are thus expressed by Michaelis:

"If the original text of Matthew is lost, and we have nothing but a Greek translation; then, frankly, we cannot ascribe any divine inspiration to the words."

THE INTERNAL EVIDENCE FROM THESE GOSPELS BETRAY THAT THEY WERE NOT WRITTEN BY JEWS LET ALONE THE APOSTLES OF JESUS

The contents of these books refute the claim that they were written by the Evangelists named. They narrate events and contain doctrinal teachings which belong to a later age. Matthew ascribes to Christ the following language. "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). This Gospel is a Roman Catholic Gospel, and was written after the beginning of the establishment of this hierarchy to uphold the supremacy of the Petrine Church of Rome. Of this Gospel Dr. Davidson says:

"The author, indeed, must ever remain unknown" **(Introduction to New Testament, p. 72).**

The Gospel of Luke is addressed to Theophilus. Theophilus, Bishop of Antioch, who is believed to be the person addressed, flourished in the latter half of the second century.; therefore the authorship of the Lukan writings is in serious doubt!

Dr.Schleiermacher, one of Germany's greatest theologians, after a critical analysis of Luke, concludes that it is merely a compilation, made up of thirty-three preexisting manuscripts. Bishop Thirlwall's Schleiermacher says:

"He [Luke] is from beginning to end no more than the compiler and arranger of documents which he found in existence" **(p. 313).**

The basis of this Gospel is generally believed to be the Gospel of Marcion, a Pauline compilation, made about the middle of the second century. Concerning this Gospel, the Rev. S. Baring-Gould, in his Lost and Hostile Gospels, says:

"The arrangement is so similar that we are forced to the conclusion that it (Marcion's Gospel) was either used by St. Luke or that it was his original composition. If he used it then his right to the title of author of the Third Gospel falls to the ground, as what he added was of small amount."

Mark, according to Renan, is the oldest of the Gospels; but Mark, according to Strauss, was written after the Gospels of Matthew and Luke were written. He says: "It is evidently a compilation, whether made from memory or otherwise, from the first and third Gospels" (Leben Jesu, p. 51). Judge Waite, in his History of Christianity, says that all but twenty-four verses of this Gospel have their parallels in Matthew and Luke. Davidson declares it to be an anonymous work. "The author," he says, "is unknown."

Omitting the last twelve verses of Mark, which all Christian critics pronounce spurious, the book contains no mention of the two great miracles which mark the limits of Christ's earthly career, his miraculous birth and his ascension.

Concerning the first three Gospels, the Encyclopedia Britannica says:

"It is certain that the Synoptic Gospels took their present form only by degrees."

Of these books Dr. Westcott says:

"Their substance is evidently much older than their form."

Professor Robertson Smith pronounces them *"unapostolic digests of the second century."*

THE NON-SYNOPTIC GOSPEL OF JOHN

The internal evidence against the authenticity of the Fourth Gospel is conclusive. The Apostle John, depicted as a Jew, did not write this Fourth Gospel. The author of the Fourth Gospel was not a Jew. John was born at Bethsaida; the author of the Fourth Gospel did not know where Bethsaida was located. John was an uneducated fisherman; the author of this Gospel was an accomplished scholar. Some of the most important events in the life of Jesus, the Synoptics declare, were witnessed by John; the author of this knows nothing of these events. The Apostle John witnessed the crucifixion; the author of this Gospel did not. The Apostles, including John, believed Jesus to be a man; the author of the Fourth Gospel believed him to be a god.

Regarding the authorship of the Fourth Gospel, Dr. Davidson says:

***"The Johannine authorship has receded before the tide of modern criticism, and though this tide is arbitrary at times, it is here irresistible"* (Canon of the Bible, p. 127).**

That the authenticity of the Four Gospels cannot be maintained is conceded by every impartial critic. The author of Supernatural Religion, in one of the most profound and exhaustive works on this subject ever written, expresses the result of his labors in the following words:

***"After having exhausted the literature and the testimony bearing on the point, we have not found a single distinct trace of any of those Gospels during the first century and a half after the death of Jesus"* (Supernatural Religion, Vol. II, p. 248).**

Fifteen hundred years ago, Bishop Faustus, a heretical Christian theologian, referring to this so-called Gospel history, wrote:

"It is allowed not to have been written by the son himself nor by his apostles, but long after by some unknown men who, lest they should be suspected of writing things they knew nothing of, gave to their books the names of the Apostles."

The following is the verdict of the world's greatest Bible critic, Baur:

"These Gospels are spurious, and were written in the second century."

ACTS, THE CATHOLIC EPISTLES, AND REVELATION

The Acts of the Apostles is supposed to have been written by the author of the Third Gospel. Like this book it is anonymous and of late origin. It contains historical inaccuracies, contradicts the Gospel of Matthew, and conflicts with the writings of Paul. Concerning the last, the Bible for Learners (Vol. III, p. 25) says:

"In the first two chapters of the Epistle to the Galatians, he [Paul] gives us several details of his own past life; and no sooner do we place his story side by side with that of the Acts than we clearly perceive that this book contains an incorrect account, and that its inaccuracy is not the result of accident or ignorance, but of a deliberate design."

This book purports to be the product chiefly of three minds: that of the author who gives a historical sketch of the early church, and those of Peter and Paul whose discourses are reported. And yet the three compositions are clearly the products of one mind—that of the author. The evident purpose of the work is to heal the bitter dissensions which existed between the Petrine and Pauline churches, and this points unmistakably to the latter part of the second century as the date of its appearance, when the work of uniting the various Christian sects into the Catholic church began. Renan considers this the most faulty book of the New Testament.

The seven Catholic Epistles, James, First and Second Peter, First, Second and Third John, and Jude, have never been held in very high esteem by the church. Many of the Christian Fathers rejected them, while modern Christian scholars have generally considered them of doubtful authenticity. The first and last of these were rejected by Martin Luther.

"St. James' Epistle," says Luther, "is truly an epistle of straw" **(Preface to Luther's New Testament, ed. 1524).**

Jude, he says, *"is an abstract or copy of St. Peter's Second, and allegeth stories and sayings which have no place in Scripture"* (Standing Preface).

The First Epistle of Peter and the First Epistle of John have generally been accorded a higher degree of authority than the others; but even these were not written by apostles, nor in the first century. Dr. Soury says that First Peter

"dates, in all probability, from the year 130 A D., at the earliest" **(Jesus and the Gospels, p. 32).**

Irenaeus, the founder of the New Testament canon, rejected it. The Dutch critics, who deny the Johannine authorship of the Fourth Gospel, and assign its composition to the second century, say

"The First Epistle of John soon issued from the same school in imitation of the Gospel" **(Bible for Learners, Vol. III p. 692).**

Second Peter is a forgery. Westcott says there is no proof of its existence prior to 170 A.D. Smith's Bible Dictionary says,

"Many reject the epistle as altogether spurious."

The brief epistles of Second and Third John are anonymous and of very late origin. They do not purport to be the writings of John. The superscriptions declare them to be from an elder, and this precludes the claim that they are from an apostle. The early Fathers ignored them. Revelation is the only book in the Bible which claims to be the word of God. At the same time it is the book of which Christians have always been the most suspicious. It is addressed to the seven churches of Asia, but the seven churches of Asia rejected it. Concerning the attitude of ancient churchmen toward it, Dionysius, Bishop of Alexandria, says:

"Divers of our predecessors have wholly refused and rejected this book, and by discussing the several parts thereof have found it obscure and void of reason and the title forged."

"The most learned and intelligent of Protestant divines," says the Edinburgh Review, "almost all doubted or denied the canonicity of the book of Revelation."

It is a book which, Dr. South said, "either found a man mad or left him so." Calvin and Beza both forbade their clergy to attempt an explanation of its contents. Luther says:

"In the Revelation of John much is wanting to let me deem it either prophetic or apostolical" **(Preface**

to N.T., 1524).

Considered as evidences of Christ's historical existence and divinity these nine books are of no value. They are all anonymous writings or forgeries, and, with the possible exception of Revelation, of very late origin. While they affirm Christ's existence they are almost entirely silent regarding his life and miracles.

THE EPISTLES OF PAUL

Of the fourteen epistles ascribed to Paul, seven—Ephesians, Colossians, Second Thessalonians, First and Second Timothy, Titus, and Hebrews - are conceded by nearly all critics to be spurious, while three others, Philippians, First Thessalonians, and Philemon are generally classified as doubtful.

The general verdict concerning the first seven is thus expressed by the Rev. Dr. Hooykaas:

"Fourteen epistles are said to be Paul's; but we must at once strike off one, namely, that to the Hebrews, which does not bear his name at all.... The two letters to Timothy and the letter to Titus were certainly composed long after the death of Paul.... It is more than possible that the letters to the Ephesians and Colossians are also unauthentic, and the same suspicion rests, perhaps, on the first, but certainly on the second of the Epistles to the Thessalonians" **(Bible for Learners, Vol. III, p. 23).**

The author of Second Thessalonians, whose epistle is a self-evident forgery, declares First Thessalonians to be a forgery. Baur and the Tubingen school reject both Epistles. Baur also rejects Philippians:

"The Epistles to the Colossians and to the Philippians . . . are spurious, and were written by the Catholic school near the end of the second century, to heal the strife between the Jew and the Gentile factions" **(Paulus).**

Dr. Kuenen and the other Dutch critics admit that Philippians and Philemon, as well as First Thessalonians, are doubtful.

That the Pastoral Epistles are forgeries is now conceded by all critics. According to the German critics they belong to the second century. Hebrews does not purport to be a Pauline document. Luther says:

"The Epistle to the Hebrews is not by St. Paul, nor, indeed, by any apostle" **(Standing Preface to Luther's N.T.).**

Four Epistles—Romans, First and Second Corinthians, and Galatians—while rejected by a few critics, are generally admitted to be the genuine writings of Paul. These books were written, it is claimed, about a quarter of a century after the death of Christ. They are the only books of the New Testament whose authenticity can be maintained.

Admitting the authenticity of these books, however, is not admitting the divine origin of Christianity. Paul was not a witness of the alleged events upon which Christianity rests. He did not become a convert to Christianity until many years after the death of Christ. He did not see Christ (save in a vision); he did not listen to his teachings; he did not learn from his disciples.

"The Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it" (Gal.1:11-12).

The true Gnostic Paul accepted only to a very small extent the religion of Rome's version of what

later becomes Jesus' religion as the hands of Rome. **He professed to derive his knowledge from supernatural sources—from mystical experiences and visions. Many today, not understanding the metaphysical aspects of God and His relationship with man, regard the value of such testimony as almost worthless. This is sad. The author of Supernatural Religion (p. 970) says:**

"No one can deny, and medical and psychological annals prove, that many men have been subject to visions and hallucinations which have never been seriously attributed to supernatural causes. There is not one single valid reason removing the ecstatic visions and trances of the Apostle Paul from this class."

Let us not forget that the Kingdom of God is and has always been "within" man. It is not "meat or drink", it is not physical or "literal". Therefore, the corporeal existence of the Christ of the Evangelists receives slight confirmation in the writings of Paul. His Christ was not the historical or "literal" incarnated Word of John, nor the demi-god of Matthew and Luke. Of the immaculate conception of Jesus he knew nothing. To him Christ was the son of God in a Spiritual rather than in a physical sense.

With the Evangelists the proofs of Christ's divinity are his miracles. Their books teem with accounts of these. But Paul evidently knows nothing of these miracles. With him the evidences of Christ's divine mission are his Spiritual resurrection within mankind and the spiritual gifts conferred on those who accept him.

The Evangelists teach a material resurrection. When the women visited his tomb "they entered in and found not the body of Jesus" (Luke 24:3). The divine messengers said to them, "He is not here, but is risen" (Luke 24:6). "He sat at meat" with his disciples; "he took bread, and blessed it, and brake, and gave to them" (Luke 24:30). "Then he said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27). This is entirely at variance with the teachings of Paul. ***"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I Cor. 15:20-21). "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be" (I Cor. 15:35-37). "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (44). "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God" (50).***

The true Gnostic Pauls' Christ was not a "literal" or "historical" person. Let us see what he really said.

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you (in you, not apart or outside from you), except ye be reprobates? (KJV)

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Eph 3:4-5 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (KJV)

Answer for yourself: How many ages can a "literal" or "historical" person actually live? Are we not born once as flesh and blood? Could this be a Spiritual Concept that was later "literalized" and backwritten into history in books that Constantine commanded written after the Council of Nicea?

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is

made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

It would appear to a "thinking-believer" that this passage concerns an enlightenment or awakening internally as to the identity of "the Christ" living within a person; an awakening of a person's understanding of his "True Self" and the "Divinity" within him. Such a revelvation of one's Higher Self equips one to be truly "born again" whereby he can walk through life evolving his True Self as the god that he truly is. Such is the heart and secret of the ancient great Mystery Religions which taught love and the Brotherhood of all humanity; a Brotherhood that Rome did not want nor would accept.

The Christ that Paul saw in a vision was a spiritual being—an apparition; and this appearance he considers of exactly the same character as the post mortem appearances of Christ to his disciples. *"He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; . . . after that, he was seen of James; then of all the Apostles. And last of all, he was seen of me also" (I Cor. 15:5-8).*

Had this been a "literal" and supposedly seeing by five hundred people of a resurrected "literal" being somewhere in the history of mankind then something would have been written about a "dead man walking" but nothing could be found today on this subject outside of the New Testament. No Roman, Greek, or Jewish writer, no philosopher mentions such a magnificent event in the histories of mankind. Not a "peep"; this is unbelievable. Not one records of 500 "literal" graves that were supposedly graves that were open and former dead bodies walking the streets of Jerusalem. The reason is simple. The reference is not to dead bodies in the grave clothes of "decaying flesh and matter" that were quickened but the "awaking from the deadness" of Spiritual slumber to whom all Souls have fallen of what they speak. This passage speaks of the revealing of the the indwelling Christ within the Spiritually dead; within themselves. Again, and sadly so, Divine Metaphysical Spiritual Allegory has been mistakenly taken for a "literal" and "historical" occurrence which it is not!

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

The ancients knew it. Man is born in "swaddling clothes" of "matter" whereby all of life is lived in hopes of "awakening" the "Divinity" within him whereby God can "live and move and have His being" through man and not an animal created in the image of Himself. Such has always been the true "born again" experience which sadly today is relegated to "signing a card" and "joining a church" and "accepting a creed" So sad.

CONCLUSION

We have seen that the Four Gospels are not authentic, that they are anonymous writings which appeared late in the second century and even later. If their contents seemed credible and their statements harmonized with each other this want of authenticity would invalidate their authority, because the testimony of an unknown witness cannot be accepted as authoritative. On the other hand, if their authenticity could be established, if it could be shown that they were written by the authors claimed, the incredible and contradictory character of their contents would destroy their authority.

Since children most of us have been told in church that these documents which comprise the New Testament are inspired, infallible, and inerrant," in the light of the information presented above it would behoove us to investigate for ourselves the credibility of such documents. Not only that, but we have been taught that they were written by the closest followers of Jesus. As you can see for yourself such is not the case.

To believe the impossible is gross superstition; to believe the possible, simply because it is possible, is blind credulity.

These books are presented as the credentials of Christ. A critical analysis of these credentials reveals hundreds of errors. You will see as you proceed though this web site the hundred of misquotations, mistranslation, and verses taken out of context from the Old Testament which not only destroys the intended meaning of the original writer, but cause one today to read and be misled. In fact such distortions cause you to practice another gospel and another religion without ever knowing your are. Such purposeful deception by the writers of these documents, as well as those who altered them throughout history, has cause you and I to depart from the faith once given to the saints and literally oppose God in may ways in our lives without knowing it. We have followed fables and lies instead of truth. A presentation of these errors along with necessary background information will occupy this web site.

If it can be shown ...AND IT CAN...that they contain errors, however trivial some of them may appear, this refutes the claim of inerrancy and divinity. If it can be shown that these New Testament documents abound with errors, this destroys their credibility as historical documents and their authority for one's faith and practice.

Lost in these "errors" are the greatness of the indwelling Christ and the ancient Spiritual Wisdom. Within these documents are religious truth mixed with religious error. I am often asked by many "how can I tell the difference when reading the New Testament"? It is simple. If you look toward Jesus as the Christ-like life and example that one is to model his life after for godliness, then it become imperative to understand what Jesus believed about all facets of his faith…Biblical Judaism and not Christianity. The New Testament Jesus is not a Christian. His religion by which the "Mind of Christ" was revealed to man is Judaism and not Christianity, Israel and not Rome. The religious dogmas and doctrines believed by our example, the "Jewish Jesus" must be compared to these same or similar religious doctrines as they evolved at the hands of Rome and their Bibles. Then the differences must be noted and one must ask "How can God change His Mind"?

Having done that and this requires an in-depth study of the tenants of Biblical Judaism, then when reading the New Testament you are then able to read with a "Spiritual radar" spotting those things which are Jewish and Biblical which a Jew like Jesus believed as well as his life followed while at the same time "spotting" sayings, passages, and things which oppose Biblical Judaism; the faith of this New Testament Jesus.

Coupled with this is the necessary study of the ancient Mystery Religions and comparative religion that allows your "radar" to spot the similarity to and ancient's understanding of God and the similarities between that and many of the metaphysical dogmas expressed in the later "Jesus Story" . When we notice such similarities as well as Rome's "literalization", "historization", and "limitation" of these ancient Spiritual beliefs to but one person, the person of Jesus at the hands of Rome, then spotting "replacement religion" within the Christian's Old and New Testament documents becomes much easier. In order to accomplish such a task I hope to help you in your quest for such truth by exposing to you the knowledge and information gathered over the last 20 years of ministry as we look to both the Christian's Old and New Testament and evaluate if for Divine truth as well as man's error. May God's Holy Word be true and every man a liar who contradicts it and opposes such Divine Truth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

NECESSARY BACKGROUND INFORMATION FOR UNDERSTANDING THE NEW TESTAMENT CORRECTLY

The New Testament, like any other literature, is easier to understand and more interesting when it is seen in its historical context. For a still better picture of the age in which the books of the New Testament were written, it is necessary to step back a bit and review important events in Jewish history leading up to that period. The social, political, and religious conditions in Judea at the time of Christianity's birth are of great significance in understanding the direction which that religion took.

The sects or parties prevalent in Judea at the dawn of Christianity had an impact on early Christians, as well as on Jews. The names-Sadducees, Pharisees, Zealots--are mentioned throughout the Gospels, Acts, and Epistles. The Sanhedrin occupies a significant place in the recounting of Yeshua's trial as does the Roman procurator, Pontius Pilate. No study of the New Testament is complete without an awareness of the character and influence of Paul, the great proselytizer, if not founder, of Christianity. Paul's role was pivotal in transforming Nazarene Judaism into Gentile Christianity.

It is hoped that this short presentation about the important people, parties, and institutions during the life of Yeshua and the period in which the New Testament was composed will add to a better understanding and evaluation of the events recounted in Christian Scriptures.

HISTORICAL REVIEW

Let us turn back now to a brief historical review of Jews in their own land in order to gain a clearer perspective of the stage on which events were enacted during the time of Yeshua and Paul, the writing of the New Testament, and the development of Christianity. The historical summary also throws some light on the forces influencing most Jews who clung tenaciously to their land and faith.

After the destruction of the First Temple in Jerusalem and the fall of Judea in 586 B.C.E. many Jews, especially the Jewish leadership and aristocracy in Jerusalem, were sent into exile in Babylonia. Less than fifty years later in 538, the Babylonian Empire fell to Cyrus the Great of Persia. Cyrus was a benign monarch who allowed and encouraged the Jews to return to Judah and rebuild the Temple in Jerusalem. Many welcomed his offer. They returned to their former capital, built a modest Temple, and enjoyed a certain degree of autonomy. Despite some conflicts with the Samaritans, the Jews lived in peace and enjoyed religious freedom. Samaritans were people of diverse origins. They were a mixture of Israelites with people from Central Asia who were settled in Samaria by Sargon after the fall of the Northern Kingdom in 721 B.C.E. The Northern Kingdom was called Israel and contained ten tribes. They were sent into exile by Sargon of Assyria. The Southern Kingdom was called Judah or Judea and included the tribes of Judah and Benjamin. Transfer of populations was common in ancient times. The Samaritans worshipped God and also practiced idolatry. The Jews (Judeans), returning from exile, rejected the Samaritans' offer to help rebuild the Temple. They sensed that their survival depended on the preservation of their religion free from corrupting elements. The Samaritans, thereupon, became the inveterate

foes of the Jews using every unscrupulous method to prevent them from rebuilding their Temple, constructing protective walls around Jerusalem, and establishing themselves in Judea. They told slanderous lies to the Persians in order to prevent or delay construction of the Temple. By 516 B.C.E., despite Samaritan opposition, the Second Temple was completed.

The Persian Empire extended from India to Ethiopia, as stated in the first chapter of the Book of Esther. Some Jews fared well under the Persians and rose to positions of influence. This too is corroborated in Esther even though details of the story are considered literary embellishments by most scholars.

In the ensuing two centuries, Persian imperial power decayed and declined. The independent city-states of Greece were conquered and united by Philip II of Macedon and his son, Alexander. As Alexander rose to power and endeavored to unite the Greek states of Europe and Asia, he met the Persians in combat and overcame them. After two centuries of ascendancy the Persian Empire fell to Alexander the Great of Macedon in 332 B.C.E. The Greeks now ruled all of the known world. Greek civilization or Hellenism spread throughout Europe and the ancient Near Eastern centers of civilization in Asia and North Africa. In 323 Alexander died and his empire was divided among three generals. While Alexander had been friendly to Jews, his successors were not consistently so. Under the Greeks Jews encountered more difficulty and strife than they had under Persian rule. In the Middle East one of Alexander's generals, Ptolemy, received Egypt and another general, Seleucus, acquired Syria. In 310 Ptolemy I declared himself king of Egypt and Judea. The latter included at various times not only the land area of the tribes of Judah and Benjamin but also Samaria, Galilee, and Trans-Jordan. The country was tranquil for the most part under the Ptolemaic hegemony although there were periodic battles on its territory between the Ptolemics and the Scleucids.

In 198 B.C.E. the Syrian Greeks wrested Judea from the Egyptian Greeks. Judea continued at peace for the next thirty years until Antiochus IV ascended the Syrian throne in 168. He attempted to impose his repressive rule on the Jews and to forbid their practice of Judaism. Revolt ensued under the leadership of Mattathias, a priest of Modi'in, a town northwest of Jerusalem. His five sons, Judah, John, Eliezer, Jonathan, and Simon, were known as the Maccabees. The war which the Maccabees fought under the successive command of the various brothers lasted from 168 to 134. It ended with the final liberation of Judea. The country had a measure of independence under the Hasmoneans, the name of the successors of the Maccabees. The Hasmoneans were priest-kings. That is, they ruled as kings and came from the priestly class. The members of the families were regarded as heroes because they had liberated the land from Greek domination. Although their family was not descended from that branch of the priesthood from which the High Priest came, the Maccabees' claim to that role was accepted by the people in light of their leadership role in the wars for religious freedom.

This did not preclude differences with certain elements in the population, especially among the Pharisees, who wished an earlier end to the warfare. The Hasmoneans had nationalistic goals to expand Jewish dominance to the areas that had been part of the kingdom when David and Solomon reigned. The opponents of this view were satisfied to end the state of war as long as the Temple was secured and religious freedom assured.

The Maccabean-Hasmonean dynasty lasted for over one hundred years. During that time Rome replaced Greece as the greatest power in the world. The Romans did, however, adsorb and assimilate Hellenism. Greek culture, if not Greek political power, prevailed throughout the Roman Empire. Judea lost its independence in the year 63 B.C.E. with the rivalry of two brothers for the throne: Aristobolus and Hyrcanus. They both appealed to Rome for help and that power played one against the other and finally moved into the breach. Pompey entered Jerusalem with his army. While a Hasmonean sat on the throne for the next two and-a-half decades, there was continuous encroachment by the Romans. The situation deteriorated as Judea lost its independence and Rome became more oppressive.

In 47 B.C.E. Antipater, ruler of Edom (Idumea), became procurator of Judea through political intrigue with the Romans. His son, Herod, continued the crafty maneuvering of his father. He became governor of Galilee. In that position he crushed a revolt of the Jews against Rome which was led by Hezekiah the Zealot. Shortly thereafter, in 40 B.C.E., Herod went to Rome for backing, having already demonstrated his loyalty to that government. The Romans then proclaimed him king of Judea. Herod killed Antigonus, the Hasmonean ruler,

thus ending the dynasty. He undermined the Sanhedrin and the internal organization of the Jewish community. He brought the kingdom of Judea into the Roman Hellenistic orbit. The Jews hated him for Hellenizing their country, for subverting their institutions, and for his wanton brutality. He murdered his Hasmonean wife, Mariamne, and their sons in a psychotic rage. His reign lasted from 37 to 4 B.C.E. Toward the end of his rule a Jewish baby was supposedly born in Nazareth, and given the name of Joshua. Years later he became known by the Greek translation of his name, Jesus. Thus, the beginning of the "Jesus Story" is at hand.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DISTURBING QUOTES ABOUT THE CHRISTIAN FAITH...CAN THIS BE TRUE AND I NOT KNOW IT?

Let us begin this serious study with a series of very disturbing quotes. The information presented in these Web Pages is not provided as a form of entertainment. I strongly suggest that you do not continue your study and search for truth in these pages unless you are willing to take responsibility for what you learn.

2 Peter 2:21..."For it had been better for them not to have know the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them. (KJV)

THE TESTIMONY OF THE APOSTLE PAUL INCRIMINATES THE FAITH THAT HE IS TEACHING THE GENTILES

We find Saint Paul, the first Apostle of the Gentiles, avowing that he was made a minister of the Gospel which had already been preached to every creature under heaven...

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV)

Answer for yourself: Did you catch that?

Paul is stating that he, the Apostle to the Gentiles, is preaching a message that HAS ALREADY BEEN PREACHED TO EVERY CREATURE UNDER HEAVEN! This bears some deep thought. I did just that. This opened my heart and mind to considerable in-depth study to fathom out the depths of what this one verse alluded.

Simply said, Saint Paul was preaching a God manifest in the flesh, who had been believed on in the world before the commencement of his ministry. Dear one, this could not have been Jesus of Nazareth, who had certainly not been preached at that time, nor generally believed on in the world till ages after. Saint Paul owns himself a deacon, which is the lowest ecclesiastical grade of the Therapeutan church. Many wonderful books yet exist which explains this verse. Unfortunately it is not comforting to a Christian to learn the truth about "the Gospel" which Paul taught. I will now quote from a rather old book by Bunsen called The Angel-Messiah published in London in 1867. The following quote is taken from page 240:

"The Gospel of which Paul's Epistles speak had been extensively preached and fully established before the time of Jesus by the Terapeutae or Essenes, who believed in the doctrine of the Angel-

Messiah, the Aeon from heaven; the doctrine of the "Anointed Angel," the doctrine of the atoning sacrificial death of Jesus by the blood of his cross; the doctrine of the Messianic ante-type of the Paschal lamb and of the Paschal omer, and thus the resurrection of Jesus Christ the third day according to the Scriptures-these doctrines of Paul can with more or less certainty be connected with the Essenes...It becomes almost a certainty that Eusebius was right in surmising that Essenic writing have been used by Paul and the evangelists. Not Jesus, but Paul, is the cause of the separation of the Jews from the Christians."

What Bunsen fails to tell us here explicitly, and which is alluded to only implicitly, is that the origin of this crucified "Angel-Anointed, Angel-Messiah" had its roots in the worship of the Sun by the Gentile nations.

What one fails to understand when he hears the word "Essene" is that in the time of Yeshua these "Essenes" were no longer a holy lineage from Zadok, but were rather Pythagorean in their beliefs. Such a religious synthesis explains on the part of the Essenes of the first century how they came to believe in the crucified Sun god-men of which I will explain later. Let us resume for now.

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, who predicted that another Avatar (an incarnated deity in some shape in the earth; usually of Hindu origin) would come upon the earth in six hundred years after his death. This time had nearly expired; so Jesus of Nazareth was proclaimed as the expected Messiah by these Buddhist Jews, and the Sun-Myths were interwoven with his real history. Jesus unquestionably possessed a nature as divine as it is possible for a human being to possess, or he would not otherwise have been received as the Angel-Messiah by a sect so pure and holy as were the Essenes.

But let us not stop short of the other disturbing quotes.

THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did!

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

JUSTIN MARTYR

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew. Do you want the truth before you die? Then keep reading.

EUSEBIUS

Eusebius says that "the names of Jesus and Christ were both known and honored by the ancients" (Hist. Eccl. lib. i. ch. iv). How could this be?

Eusebius, the great champion of Christianity, admits in his book: "that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients" (Hist. Eccl. lib. 2, ch. v.). How could this be?

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

SAINT AUGUSTINE

Augustine is quoted as saying: "That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name" (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used for the paganization of Christianity by the Gentile Church whereby it become little more than another manifestation of Sun Worship.

TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible" (Taylor, Diegesis, p. 326).

For example, early Church Father Tertullian (160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, "You say we worship the sun; so do you" (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

OTHER INCRIMINATING QUOTES CHALLENGING THE TRUTHFULNESS OF THE CHRISTIAN FAITH

THOMAS PAINE

"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."

AMMONIUS SACCUS

Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion" (Taylor, Diegesis, p. 329).

GODFREY HIGGINS

Godfrey Higgins, in Anacalypsis, states: "that every part of the vulgar Christian religion is the same as that of the vulgar religion of the Gentiles; that there is nothing new in the Roman Catholic religion; that, in short it is Reformed or Protestant Gentilism." He goes on to say: "several of the most important doctrinal parts of corrupt modern Christianity are nothing more than scraps of the Heathen mythologies of various kinds taught by different nations, long previous to the Christian era...the immaculate conception, the incarnation, the trinity, with its various hypostases, and the crucifixion and resurrection..." He further states: "It is more than probable that every part has been copied from some former religion; that no part of what has been really the system of the Christian priests was invented originally for their use. To tradition it is indebted for every doctrine and rite which it possesses; to fraudulent and dishonest practices it is chiefly indebted for their establishment."

CELSUS

Celsus, the Epicurean philosopher, wrote that "the Christian religion contains nothing but what Christians hold in common with heathen; nothing new" (Justin, Apol 2.).

Celsus, in the Octavius of Minucius Felix, says: "All these fragments of crack-brained opiniary and silly solaces played off in the sweetness of song by deceitful [Pagan] poets, by you too credulous creatures [that is, the Christians] have been shamefully reformed and made over to your own god]."

ISAAC DE CASAUBON

Issac de Casaubon, one of the greatest ecclesiastical scholars, says: "It mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end" (Taylor, Diegesis, p. 44).

FAUSTUS

Faustus, writing to St. Augustine, says: "You have substituted your agape for the sacrifices of the Pagans; for their idols you martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calendars, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them" (Draper, Science and Religion, p. 48. New York: 1876).

GREGORY OF NAZIANZUS

Gregory, writing to St. Jerome, says: "A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors have often said, not what they though, but what circumstances and necessity dictated" (Hieron ad. Nep.,quoted in Volney's Ruins, p. 177, Boston, 1872).

ALBERT CHURCHWARD

Mythicist Albert Churchward stated a century ago: "The canonical gospels can be shown to be a collection of sayings from the Egyptian Mythos and Eschatology"(The Origin and Evolution of Religion).

JOSEPH WHELESS

"The reason why all these narratives are so similar, with a god-man who is crucified and resurrected, who does miracles and has 12 disciples, is that these stories were based on the movements of the sun through the heavens, an astro-theological development that can be found throughout the planet because the sun and the 12 zodiac signs can be observed around the globe. In other words, Jesus Christ and all the others upon whom this character is predicated are personifications of the sun, and the Gospel fable is merely a rehash of a mythological formula (the "Mythos," as mentioned above) revolving around the movements of the sun through the heavens." The logical question arises: Why, if Jesus is a historical character, are there are presently two dates for both Christmas and Easter? This purportedly well-known character, who set the world on fire, has no birthdate whatsoever, and the "historical" references and genealogies found in the gospel accounts differ from each other. The gospels are not history at all but a retelling of the Mythos. The historical Jesus is a phantom. "These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt." In addition, early Christian "doctors" were constantly contradicting themselves as to when exactly "the Lord" died or "ascended to heaven" after "he" was resurrected. Two of the most powerful early bishops, Irenaeus and Papias recorded that Christ lived to be very old, "flatly denying as 'heresy' the Gospel stories as to his crucifixion at about thirty years of age."

Joseph Wheless states, "The gospels are all priestly forgeries over a century after their pretended dates." "As said by the great critic, Salomon Reinach, 'With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 A.D.) quotes the Gospels or their reputed authors.'"In The Book Your Church Doesn't Want You to Read, John Remsburg states: "The Four Gospels were unknown to the early Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than 300 quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the four Gospels. Rev. Giles says: 'The very names of the Evangelists, Matthew, Mark, Luke and John, are never mentioned by him (Justin) - do not occur once in all his writings.'" In A Short History of the Bible, Keeler says, "The books [canonical gospels] are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them." (J. Wheless, Forgery in Christianity).

"Those who concocted some of the hundreds of "alternative" gospels and epistles that were being kicked about during the first several centuries C.E. have even admitted that they had forged the documents." Wheless quotes the Catholic Encyclopedia: "Enterprising spirits responded to this natural craving by pretended gospels full of romantic fables, and fantastic and striking details; their fabrications were eagerly read and accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no motive other than that of a PIOUS FRAUD."

Forgery during the first centuries of the Church's existence was admittedly rampant, so common in fact that a new phrase was coined to describe it: "pious fraud." Wheless, op cit. Mangasarian states: "The church

historian, Mosheim, writes that, 'The Christian Fathers deemed it a pious act to employ deception and fraud.' [Ecclesiastical Hist., Vol. I, p. 347.] Again, he says: 'The greatest and most pious teachers were nearly all of them infected with this leprosy.' Will not some believer tell us why forgery and fraud were necessary to prove the historicity of Jesus. . . . Another historian, Milman, writes that, 'Pious fraud was admitted and avowed by the early missionaries of Jesus.' 'It was an age of literary frauds,' writes Bishop Ellicott, speaking of the times immediately following the alleged crucifixion of Jesus. Dr. Giles declares that, 'There can be no doubt that great numbers of books were written with no other purpose than to deceive.' And it is the opinion of Dr. Robertson Smith that, 'There was an enormous floating mass of spurious literature created to suit party views.'"

Such prevarication is confessed to repeatedly in the Catholic Encyclopedia. Wheless: "The clerical confessions of lies and frauds in the ponderous volumes of the Catholic Encyclopedia alone suffice . . . to wreck the Church and to destroy utterly the Christian religion. . . . The Church exists mostly for wealth and self-aggrandizement; to quit paying money to the priests would kill the whole scheme in a couple of years. This is the sovereign remedy" (J. Wheless, Forgery in Christianity). As Wheless says, "The proofs of my indictment are marvelously easy."

BARBARA WALKER

The assertion that Jesus Christ is a myth [reincarnation of Pagan Sun-Myths] can be proved not only through the works of dissenters and "pagans" who knew the truth - and who were viciously refuted or murdered for their battle against the Christian priests and "Church Fathers" fooling the masses with their fictions - but also through the very statements of the Christians themselves, who continuously disclose that they knew Jesus Christ was a myth founded upon more ancient deities located throughout the known ancient world. In fact, Pope Leo X, privy to the truth because of his high rank, made this curious declaration, "What profit has not that fable of Christ brought us!" (The Woman's Encyclopedia of Myths and Secrets, by Barbara Walker, p. 471). Rev. Taylor, in The Diegesis, reports a slightly different version of Leo X's admission: "It was well known how profitable this fable of Christ has been to us." (footnote, p. 35.)

KERSEY GRAVES

The Jesus story incorporated elements from the tales of other deities recorded in this widespread area, such as many of the following world saviors and "sons of God," most or all of whom predate the Christian myth, and a number of whom were crucified or executed. Many on this list come from The World's Sixteen Crucified Saviors by Graves. This is not to suggest that all of these god-men characters were utilized in the formation of the Christian myth, as overt contact had not occurred in such places as Mexico or Bermuda. Also, modern orthodoxy does not allow for the dates provided by Graves, i.e., that Quetzalcoatl originates in the 6th B.C.E., a date far too early in the orthodox perspective. However, we utilize this list to demonstrate that the same concepts are found worldwide with and without cultural exchange, because they are derived from the same astro-theological observations. Also, we are in concurrence with the "ancient advanced civilization" theory ("Atlantis") that would allow for one or more centralized civilizations to have spread throughout the world during a very remote period in protohistory, thus taking with it the well-developed Mythos and Ritual, which would then mutate into the various forms found around the globe.

M. TURRETIN

Mr. Turretin, in describing the state of Christianity in the fourth century, says "that it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism" (Taylor, Diegesis, p. 50).

EDWARD GIBBON

Edward Gibbon says: "It must be confessed that the ministers of the Catholic Church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the

ignorant rustics would more cheerfully renounce the superstitions of Paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals" (Gibbon, Rome, vol. iii. p. 163).

EMPEROR HADRIAN

The early Christians were charged with being a sect of sun-worshippers (Bonwick, Egyptian Belief, p. 283). The Emperor Hadrian could see no difference between them and the followers of the ancient Egyptian god Serapis, who was the Sun. In a letter to the Consul Servianus, the Emperor says: "There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ'" (Giles, Hebrew and Christian Records, vol. ii. p. 86. London: 1877).

Answer for yourself: What are we to make of such information? Well for me, I had to know the truth that lays behind such comments. Study is the only way to find the truth about this matter and I have brought before the reader the findings of my scholarly research into these areas. Once you, the reader and student, sees the evidence that exists today concerning the real "truth" behind the "literal" and "historical" version of the "Jesus Story" given us by Rome, then I trust you can make up your own mind and be objective in such a decision and let the truths shown you lead you to the mystical and metaphysical Spiritual truths regarding your Soul that have been kept from you by organized Roman Christianity in their efforts to use fear and ignorance to control the masses when their swords failed them as historically they did.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SCHOLARS SPEAK OUT ON PAULINE AUTHORSHIP OF THE NEW TESTAMENT EPISTLES

Identifying forgeries in the Bible often calls for some hard detective work. There is no "royal road." Every clue, every nuance, no matter how subtle or insignificant it may seem, must be followed to its logical conclusion. Sometime the results are ambiguous and frustrating. They remain questionable, and I will point out a couple of examples. But perseverance often pays off, and the data confirm a suspected Bible forgery. So, although some of the suspected Bible forgeries may ultimately be proved authentic, others certainly will be substantiated. The so-called Pauline epistles are a good case in point.

Paul was a Jew born at Tarsus, a city in Cilicia. The year of his birth is not known exactly but scholars put it at about 5 CE. His Jewish name was "Saul" which he used within the Jewish community with "Paul" being the Greek version. He is believed to have died in Rome around 65 CE. Paul was a contemporary of Jesus. Outside the New Testament letters (epistles), there are no reliable sources for his life. In the New Testament the so-called Pauline epistles begin after the Book of Acts and include the next thirteen entries. They all begin with the words "The Epistle of Paul the Apostle to the . . ."

Answer for yourself: But did he really write them?

According to scholarly analyses, Romans, I and II Corinthians, I Thessalonians and Galatians are genuine. Opinion is divided on the authenticity of Philippians and Philemon. Ephesians, Colossians, II Thessalonians, I and II Timothy and Titus are held by most scholars to be forgeries written considerably later than the time of Paul. The story of Paul's conversion to Christianity and his career as a missionary is given in the Book of Acts and was probably written many years after his death. Therefore its authenticity is also questionable.

The purpose of this article is to review the bases for evaluating the Pauline epistles as to their authenticity or lack thereof. Before reviewing the epistles themselves, however, let us consider some general observations of scholars concerning the Pauline epistles and other early Christian documents.

THE JESUS OF THE NEW TESTAMENT

Graham, Lloyd M., Deceptions and Myths of the Bible, 1979
Page 410: Paul is but the Moses of the New Testament, carrying on where Joseph or in this case, Jesus, left off. The cue to this parallel is given in Acts, chapter 7 which recounts the whole story of Moses so that we may see the connection.

Martin, Michael, The Case Against God, 1991
Page 38: The first Christian documents to characterize Jesus in a way that roughly corresponds to the accounts in the gospels (1 and 2 Timothy, Titus, 2 Peter, 1 Clement, seven letters of Ignatius of Antioch) were written somewhere between 90 and 110. This is after the gospels had been written and circulated. Why does no

biographical information appear in the earlier documents (2 Thessalonians, Ephesians, Hebrews, 1 Peter and possibly also the letters of James and 1, 2, and 3 John?) The only plausible answer to this question is that Jesus' biography is pure fiction invented late in the 1st century. It was unknown to the earlier writers such as Paul.

Page 56: An important clue against the historicity of the Jesus of the gospels is that the early and later non-Pauline epistles picture him differently. Those likely to have been written before 90 (2 Thessalonians, Ephesians, Hebrews, 1 Peter, and James,) refer to Jesus in basically the same way as do the authentic Pauline epistles. They stress the resurrection and second coming but do not refer to the ethical teachings or the miracles Jesus allegedly performed; they say nothing about his birth, baptism, trial, crucifixion, and death. On the other hand, the later epistles, those written after 90 (1 & 2 Timothy and Titus,) begins to portray Jesus as he is in the gospels placing him in a definite time period as do other late first century documents such as 2 Peter, 1, 2, and 3 John, Jude, the first epistle of Clement, and the letters of Ignatius and Polycarp. They obviously were influenced by the gospels.

Ephesians, thought to have been written between 80 and 90, is one of the earlier Pauline forgeries. It gives no detail of Jesus' life and teachings and consequently provides no conformation that Jesus lived in the early part of the first century. In 4:25-32 the author advocates speaking the truth, controlling anger, doing honest work, and being mutually forgiving and kind, yet he never cites the teachings of Jesus. One can only infer that he had no knowledge of them.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 20: - It often comes as a shock to many lay readers to learn that the (authentic) epistles of Paul predate the gospels. Although the gospels present versions of the life of Jesus (4BCE? - 30?), they were actually written between 70 and 110. The authentic Pauline epistles were written between 50 and 60. Therefore, it is these epistles, not the gospels, which provide the most plausible clues as to how the earliest Christians regarded Jesus.

Page 22: The Pauline epistles considered to be genuine are so completely silent concerning the events that were later recorded in the gospels as to suggest that these events were not known to Paul, who could not have been ignorant of them had they really happened.

These letters make not a single reference to the parents of Jesus nor to the virgin birth. They never refer to a place of birth (for example, by referring to him as Jesus of Nazareth). They give no indication of the time or place of his earthly existence. They do not refer to his trial before a Roman official, nor to Jerusalem as the place of execution. They mention neither John the Baptist, nor Judas Iscariot, Jesus' alleged betrayer. They do, of course, mention Peter, but do not imply that he, any more than Paul himself, had known Jesus personally and been associated with him during his alleged lifetime.

Paul's failure to mention Peter's denial of Christ (Mk.14:30, 66-72, and parallels) is highly significant. Paul's letter to the Galatians reveals that his position as leader of the Christian community at Antioch was threatened by Peter (a.k.a. Cephas), whom he calls a hypocrite (Gal. 2:11-13). The denial coupled with Jesus' stern warning in Matthew 10:33 would have been a powerful weapon he could have used against Peter. Why didn't he? Paul's silence is rightly interpreted as compelling evidence that the denial story is a late Christian forgery.

Paul claims to have won converts "by the power of signs and wonders" (Rom. 15:19). He seems to be completely unaware that Jesus said that there shall be no sign given to this generation (Mark 8:12). He also fails to mention the many wonders (miracles) which, according to the gospels, Jesus routinely performed. He obviously didn't know of them.

Another striking feature of Paul's letters is that one could never gather from them that Jesus had been an ethical teacher. In fact, Paul presents a considerable amount of ethical teachings in his own name, with no suggestion that Jesus had taught anything of the kind, even though the gospels later put exactly the same doctrines into Jesus' mouth.

AUTHENTIC

Mack, Burton L., Who Wrote The New Testament, 1995
Page 126: First and Second Corinthians are authentic but are actually collections of portions of six different letters.

Page 137: Romans is authentic. It provides a comprehensive elaboration of Paul's theology and is the earliest systematic treatise of a rationale for the Christian myth.

Remsberg, John E., The Christ, 1909
Page 41: Four Epistles, - Romans, 1st & 2nd Corinthians, and Galatians - are generally admitted to be the genuine writings of Paul. They are believed to have been written about a quarter of a century after the alleged death of Jesus. In fact, they are the only documents in the entire New Testament whose authenticity can be maintained and whose author is known.

Robertson, Archibald, The Origins Of Christianity, 1954
Page 105: The Paul of Galatians and the Paul the Acts are two different men.

First Corinthians is for the most part authentic but appears to have been altered probably after Paul's death (10:1-22.)

Page 109: Second Corinthians affords conclusive evidence that the Jesus of Pauline Christianity was not the same as the Jesus portrayed in the gospels. The Pauline Christ is "the Spirit" (3:17-18) and "the image of God" (4:4)as opposed to the real person of the gospels.

Page 144: Philippians is composed of three letter fragments crudely joined together.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 21: Romans, 1& 2 Corinthians and Galatians are universally accepted as authentic. The computer techniques tried on them by Morton and McLeman have confirmed that they have a common author. Internal evidence indicates that this author wrote before 70, for the references to his contacts with a Christian community at Jerusalem show that the catastrophic destruction of that city in the Judeo/Roman War (67 - 70) had not yet occurred. Indeed, Paul must have been a Christian before 40 for he tells how King Aretas of the Nabateans, who is known to have died in that year, had sought to have him arrested because of his Christian activities (2 Cor. 11:32). He probably wrote somewhere between 55 and 60 for he tells the Galatians that he had been a Christian for at least fourteen years at the time of writing.

THE PASTORALS

Eddy, Patricia G., Who Tampered With The Bible? 1993
Page 26: Although purported to have been written by Paul, the relatively complex church organization reflected by the Pastorals did not exist until many years after Paul's death.

Mack, Burton L., Who Wrote The New Testament, 1995
Page 206: The Pastorals were undoubtedly written during the first half of the 2nd century. They were not included in Marcion's list of Paul's letters (ca.140). Quotations from them first appear in Irenaeus' *Against Heresies* (180) and their content fits nicely into the situation and thought of the church in the mid-second century. Their attribution to Paul is a forgery for their language and thought are clearly unPauline. Also, references to particular occasions in the lives of Titus, Timothy, and Paul do not fit with reconstructions of that history taken from the authentic letters.

The New Oxford Annotated Bible
Page 300 NT: The vocabulary and style of these letters differ widely from the acknowledged letters of Paul;

some of his leading theological themes are entirely absent (the union of the believer with Christ, the power and witness of the Spirit, freedom from the law), and some of the expressions bear a different meaning from that in his customary usage ("the faith" as a synonym for the Christian religion rather than the believer's relationship to Christ).

Oxford Companion to the Bible
Page 574 (Paraphrase): Second Timothy, although attributed to Paul, is found by many scholars to be so unPauline in vocabulary, style, theological concepts, church order, emphasis on tradition and in contrast with the chronology of his career as given in Acts and Romans, that it is widely considered to be a forgery.

Remsberg, John E., The Christ, 1909
Page 41: That the Pastorals are forgeries is now conceded by all critics. According to German critics they belong to the second century. They were certainly composed after the death of Paul.

Robertson, Archibald, The Origins Of Christianity, 1954
Page 129: As to the Pastorals, most scholars now agree that they are second-century forgeries. They deal with second-century situations. These documents were not written by Paul.

Wells, G.A., Did Jesus Exist? 1986
Page 17-18: It is widely agreed that the Pastorals are mostly forgeries although Titus and 2 Timothy may contain some genuine notes from Paul.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 90: Analyses show all the Pastorals were from the same hand but not from Paul's hand. For example, Paul's theology is very imperfectly represented in them. Also, the controversy over keeping the Jewish law was a hot topic in the authentic Paulines. Whereas in the Pastorals it is no longer an issue. Therefore, they must be of a later date.

Page 94: The church hierarchy described in the Pastorals is much too advanced to represent that of the early church of Paul's day. In 1 Tim. 3:6 it says "the bishop must not be a recent convert," a statement which shows that at the time of writing the church had been in existence for quite some time.

SECOND THESSALONIANS

Eddy, Patricia G., Who Tampered With The Bible? 1993
Page 184: Second Thessalonians was forged in Paul's name shortly
after his death or during the late stages of his imprisonment in Rome. Scholars believe it was written to offset the disappointment and unrest then rising in the Christian community resulting from the unfulfilled promise of an imminent second coming (2 Thes. 2:1-8).

Mack, Burton L., Who Wrote The New Testament, 1995
Page 112: Second Thessalonians was not written by Paul. It lacks the personal warmth, reminiscences, and references characteristic of the authentic letters. Almost one-third of it is verbatim copy from 1st Thessalonians. The eschatology reflects a development of Christian apocalyptic thinking of the kind that took place only after the Judeo/Roman war. Second Thessalonians adds nothing to our knowledge of Paul's gospel. Its only importance is in documenting the fact that some "Pauline epistles" were forged.

Remsberg, John E., The Christ, 1909
Page 41-42: Second Thessalonians, a self evident forgery, declares 1st Thessalonians to be a forgery (3:17).

Robertson, Archibald, The Origins Of Christianity, 1954
Page 108: Second Thessalonians is a forgery. Its vocabulary is peculiar; it deals with a theme (the persecution of the righteous which is to precede the second coming) mentioned nowhere else in the authentic Pauline epistles; and it seems to be written expressly to discredit the statement in 1st Thessalonians that "the day of the Lord"

will come "as a thief in the night" (5:2,) i.e., any day now and without warning.

Wells, G.A., Did Jesus Exist? 1986
Pages 17-18: Second Thessalonians is considered to be a forgery. It presents an ecclesiastical organization of a more advanced kind than existed in Paul's day.

That letters were written in Paul's name (forged) is clear from exhortations not to be misled "by some letters purporting to be from us" (2 Thess. 2:2,) and from the fact that the author of this epistle finds it necessary (3:17) to authenticate himself with his signature.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 49-50: Most investigators regard Second Thessalonians (half the length of the first) as having been derived from the first letter. If Paul had written Second Thessalonians, it seems unlikely that he would have used so many of the same phrases. Also, The second letter is in an entirely different style than the first.

Second Thessalonians contradicts First Thessalonians regarding the second coming. In the first letter Jesus is expected to return soon and will come unheralded "like a thief in the night," at a time of apparent peace and security (5:1-3). In Second Thessalonians the second coming is not to be expected soon. According to chapter 2 it will be preceded by a series of upheavals. So the contradiction is sharp. If the end will be preceded by catastrophes, then it will not come when all is peace and security.

It is difficult to assign a precise date to Second Thessalonians. However, most scholars suggest the mid-80s.

EPHESIANS & COLOSSIANS

Mack, Burton L., Who Wrote The New Testament, 1995
Page 183: The letters to the Ephesians and Colossians, thought to have been written between 80 and 90, were not written by Paul. There is no suggestion of the personal Paul in either of them. The style, the vocabulary, and the rhetoric are different from the authentic Paulines. They were written in Paul's name after his death probably by scribes loyal to the school that survived him. They are included among the Pauline letters because by the time the church started drawing up lists of literature acceptable for public reading in the third and fourth centuries, Ephesians and Colossians were already a part of the "letters of Paul."

Martin, Michael, The Case Against God, 1991
Page 184: In Ephesians Paul's teachings are diluted. No mention is made of his heated arguments for freedom from the Jewish law, the justification of sinners, faith in Christ, scriptural precedence, epic revisions or apocalyptic scenarios and threats. These are the topics that dominate the authentic letters.

Page 188: Paul used the term "congregation" to refer to a local group whereas the author of Ephesians used the term in the singular to refer to the church universal.

The New Oxford Annotated Bible
Page 272 NT: There are important contrasts between Ephesians and the letters that we can confidently ascribe to Paul. Many of the words in Ephesians do not appear elsewhere in the apostle's correspondence, and some important terms have a different meaning here from their meaning in letters that are surely Paul's. The style, with its loose collection of phrases and clauses and long sentences, is not characteristic of Paul's writing. Ephesians is, therefore, judged to be a forgery.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 21: Colossians is judged to have been written not by Paul but by one of his pupils. Paul's ideas as expressed in Romans (6:3-5) have been greatly modified.

Page 53: Ephesians was written about 90, some 25 years after Paul's death. During Paul's lifetime the terms for admitting gentiles into the church was at the core of a protracted controversy. Ephesians addresses the gentiles

(2:11) in a situation where such problems have been solved. Therefore, it has to be of a much later date.

Wells, G.A., Did Jesus Exist? 1986
Pages 17-18: Colossians and Ephesians are considered forgeries. They present an ecclesiastical organization of a far more advanced kind than existed in Paul's day. For example, according to Ephesians 2:20-21 the faithful are said to be dependent for salvation not directly on Jesus but on officers of the Church. This is a clear contradiction of 1 Cor. 3:10-11 which reads: *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*

THE BOOK OF HEBREWS

The Epistle to the Hebrews, although not designated a Pauline epistle, is included here out of interest.

Graham, Lloyd M., Deceptions and Myths of the Bible, 1979
Page 410: "The Epistle to the Hebrews was written by Barnabas, not by Paul" said Tertullian (160?-230?)

Page 410: "Who wrote the Epistle to the Hebrews God only knows," Origen (185?-254?)

Mack, Burton L., Who Wrote The New Testament, 1995
Page 189: The author of Hebrews is unknown. However, it was not Paul. Its concept of Christianity is different from any of the early Christian writers.

Remsberg, John E., The Christ, 1909
Page 42: Hebrews does not purport to be a Pauline document. Martin Luther says in the Standing Preface to his N. T., "The Epistle to the Hebrews is not by Paul, nor, indeed, by any apostle." In fact, the spurious origin of Hebrews is recognized right away because it never claims authorship by Paul.

Wells, G. A., The Historical Evidence for Jesus, 1988
Page 55: Many Bibles ascribe Hebrews to Paul although it does not purport to come from him and is not written in his style. A major concern of the author of Hebrews is to argue that God had set aside as outmoded the sacrificial system of the old covenant. But the writer who intended to discredit Jewish sacrificial ritual might reasonably be expected to point to the destruction of the temple in 70, had he been writing after this date. If he had written after 70 he could hardly have been unaware of this catastrophic event. For this reason it is reasonable to assume that Hebrews was written sometime between 60 and 70.

The failure of the author to refer to gospel material germane to his argument is important. He was obviously unaware of the gospels and the Jesus they portray. Also, the author takes the view (unknown to Paul) that there can be no second repentance (6:4-6). Apostasy (the denial of scripture) is the unforgivable sin. Therefore, he could not have been aware of the story of Peter's denial.

CONCLUSION

Of the thirteen epistles ascribed to Paul in the Bible, only five can be identified as authentic with any degree of certainty. Yet, all thirteen are headed with the bold inscription, *THE EPISTLE OF PAUL THE APOSTLE TO . . .* Such blatant subterfuge by the writers of these ancient religious documents in the face of undeniable evidence amounts to a most scandalous and irresponsible deception. As we have found and are continuing to see for ourselves is that the later writers of the New Testament were refuting Marcion's First New Testament and his "allegorical" Christ. This refutation consisted of letters forged in the name of Paul in order to not only claim authority for these forgeries by drawing upon the name of Paul but also to make it appear that Paul was anti-Gnostic when in fact the reverse is true. Marcion, a strong advocate of Paul, collected all the known letters of Paul that existed in and around 140 and presented them and his "allegorical" Christ in the First New Testament. Rome will counter this later through proto-Catholics like Irenaeus and others through the altering

these earliest documents as well as the pure invention of others. Through deception, lying, and deceit Rome will alter the earliest held beliefs about "the Christ" and turn this Spiritual concept into a man and we find this man as Christ Jesus of the New Testament. Not only through the forging of the Gospels but the corruption of existing Pauline writings and the creation of others Rome was able to create a historical Jesus and make it appear as if Paul was a supporter of this historical Christ as well. If one takes the time to sift through what was contained in the First New Testament of Marcion and at the same time is familiar with Gnosticism and their allegorical understanding of the Christ then this deception become as plain as the nose on your face. Thus the scholars and their testimony above which helps us see the facts for themselves. Much written later in Paul's name is completely opposite of not only what he believed but the Jerusalem church as well concerning "the Christ." I know of no minister of the gospel who has ever had the intestinal fortitude go before his congregation and make this revelation. They, instead, proudly promote themselves as paragons of virtue and honesty; purveyors of truth - the only truth. Either ignorance of these facts or intellectual dishonesty is their stock in trade. During my life I have met both but far and away they simply don't know since never studying hard enough to learn these things.

Rom 11:25-26 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PAULINE AUTHORSHIP OF THE NEW TESTAMENT EPISTLES

Table summarizing the evaluation of the Pauline epistles as rendered by seven recognized Bible scholars (see References).

A = authentic, F = forgery, Q = questionable, ? = not given.

Epistles	Eddy[1]	Mack[2]	Martin[3]	Remsberg[4]	Robertson[5]	Teeple[6]	Wells[7]
Romans	A	A	A	A	Q	A	A
1 Cor.	A	A	A	A	A	A	A
2 Cor.	A	A	A	A	F	A	A
Galatians	A	A	A	A	A	A	A
Ephesians	F	F	F	F	?	F	F
Philippians	A	A	Q	Q	F	A	Q
Colossians	?	F	Q	F	F	F	F
1 Thes.	A	A	A	Q	A	A	Q
2 Thes.	F	F	F	F	F	F	F
1 Timothy	F	F	F	F	F	F	F
2 Timothy	F	F	F	F	F	F	F
Titus	F	F	F	F	F	F	F
Philemon	A	A	Q	Q	A	A	Q

REFERENCES

1 Eddy, Patricia G.; ***Who Tampered With the Bible?***
2 Mack, Burton L.; ***Who Wrote the New Testament?***
3 Martin, Michael; ***The Case Against Christianity.***
4 Remsberg, John E.; ***The Christ.***
5 Robertson, Archibald; ***The Origins of Christianity.***
6 Teeple, Howard M.; Personal correspondence.
7 Wells, G. A.; ***The Historical Evidence for Jesus.***

- **Bet Emet Ministries**

Craig M. Lyons Ms.D., D.D., M.Div.

- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SCHOLARS SPEAK CONCERNING THE NEW TESTAMENT...HAVE YOU HEARD THEM?

Again we need to "think" and answer some questions before we proceed:

- **What is truth concerning the Bible? What is the truth about "the Christ" and mankind's "salvation"?**
- **Who has the truth? Is it your Pastor or televangelist? Could it possibly be the scholar, archeologist, and intense students of religious history?**
- **Is the truth what we usually hear in our churches and over television or read today in the "top ten" of our corner Christian book store, or could the truth be buried in archeology, history, and antiquity and few today know of it today?**
- **Are the popular accounts and superficial rhetoric heard today by those today who never knew, investigated, or studied in-depth such fields as archeology, biblical history, biblical linguistics, and antiquity to be considered more trustworthy than the actual examination of the earliest documents first hand and those who originally wrote the documents and were closer to the events at hand than contemporary commentators?**
- **It is possible that those who lived in the earliest times of the common era and who wrote about the events of antiquity be closer to the truth than those who wrote some on the same events and religious ideas some 2,000 years later around 200 A.D.?**
- **Does the testimony of the earliest Church Fathers, when read, often incriminate themselves and their "theological" biases concerning the deceptions used in the formation of the New Testament?**

Too many times our religious knowledge today (concerning the New Testament for example) in respect to spiritual matters is limited to our generation and our generation only. We seem to forget that the "top ten" at your corner Christian Book store pails in comparison to a scholarly book. To much "denominational bias" and "party line theology" occupy the bookshelves today. Most Christians I know have never read a scholarly Biblical book in their life, but yet to listen to them, they have all truth because the Holy Spirit led them to it. This always amuses me when the same Holy Spirit has evidently led almost 2 billion people into the idolatrous worship of a sungod man as "Jesus" is depicted in the New Testament let alone the worship of Mary as well.

Over the years of intense study I have seem first-hand how we have lost more knowledge than we currently possess. Even in Seminary I was beginning to get the "drift" that all is not what it is made out to be thanks to credible and honest professors who walked a thin line between their "paychecks" and truth.

Those who consider themselves "knowledgeable" today concerning the Christian religion seldom seem to know more than rhetoric or their "denominational company line." Antiquity possesses the truths we look for if we would only look into the history of our inherited Christian faith and our inherited religious documents; for much of what we would find if we did so is a blatant contradiction to what we have been taught today. Our complacency and our laziness to search out these matters to see if we have been taught the truth has robbed us of this precious commodity. Sadly few of us even know that such inquiry is

necessary since being taught since childhood that we have the truth and that others do not.

In this article I wish to deal with the subject of our Christian Canon of Scripture. The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is from Apostolic times, has no foundation in history. The Canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council. The Council of Trent (Italian: Trento) was an ecumenical council of the Catholic Church held in discontinuous sessions between 1545 and 1563 in response to the Protestant Reformation. It clearly specified Catholic doctrines on salvation, the sacraments and the Biblical canon, in opposition to the Protestants, and standardized the Mass throughout the church, largely abolishing local variations; this became called the Tridentine Mass, after Trent.

DISTURBING QUOTES FROM SCHOLARS CONCERNING THE NEW TESTAMENT AND THE CANON WE HAVE TODAY

The following I provide to provoke your thinking. These men saw severe problems with the Canon and New Testament which most likely you, the reader, have not seen yet. Again, your inability to see these problems does not negate their existence. It is our hope at Bet Emet Ministries that once reading these quotes you will awaken to the personal need of serious study into the document you have accepted "by faith" without your personal investigation and verification. Let us see what the scholars have to say about the book we trust for our Eternal Life in Western Christianity today.

"And no other Pope, Bishop or Father (until Irenaeus), for nearly a century after "Pope Clement," ever mentions or quotes a Gospel, or names Matthew, Mark, Luke or John. So for a century and a half-until the books bobbed up in the hands of Bishop St. Irenaeus and were tagged as "Gospels according to" this or that Apostle, there exists not a word of them in all the tiresome tomes of the Fathers. It is humanly and divinely impossible that the "Apostolic authorship" and hence "canonicity" or divine inspiration of these Sacred Four should have remained, for a century and a half, unknown and unsuspected by every Church, Father, Pope and Bishop of Christendom-if existent. Even had they been somewhat earlier in existence, never an inspired hint or human suspicion was there, that they were "Divine" or "Apostolic," or any different from the scores of "apocryphal or pseudo-Biblical writings with which the East especially had been flooded"; that they were indeed "Holy Scripture." Hear this notable admission: "It was not until about the middle of the second century that under the rubric of Scripture the New Testament writings were assimilated to the Old"! (Catholic Encyclopedia. iii, 275), that is, became regarded as apostolic, sacred, inspired and canonical, or "Scriptures" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 182-183).

"In the Twentieth Century it is astounding to hear Christian people declare that the Bible and particularly the New Testament , says so-and-so, and that therefore it must be true. Do they not understand that the New Testament is a collection of books of varying credibility collected only in the Fourth Century A.D., by clergy having the limited mentality of that very uncritical age" (Authur Weigall, The Paganism in Our Christianity, G. P. Putnam's Sons, New York, 1928, p. 34).

"The Scriptures were in the hands of the clergy only, and they had every opportunity to insert whatsoever they pleased; thus we find them (New Testament) full of interpolations". Johann Solomo Semler, one of the most influential theologians of the eighteenth century, speaking of this, says: "The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise; during the first ages, they were in the hands of the clergy only" (Robert Taylor, Diegesis, p. 48).

"All the earliest external evidences points to the conclusion that thy synoptic gospels are non-apostolic digesis of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays..." (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 463.).

"Dr. Hooykaas, speaking of the four 'Gospels,' and 'Acts,' says of them: 'Not one of these five books was written by the person whose name it bears, and they are all of more recent date than the heading would lead us to suppose'" (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 463.).

"We cannot say that the 'Gospels' and the book of 'Acts' are unauthentic, for not one of them professes to give the name of its author. They appeared anonymously. The titles placed above them in our Bibles owe their origin to an ecclesiastical tradition which deserves no confidence whatever" (Bible for Learners, vol. iii. pp. 24-25).

"These Gospels can hardly be said to have had authors at all. They had only editors or compilers. What I mean is, that those who enriched the old Christian literature with these Gospels did not go to work as independent writers and compose their own narratives out of the accounts they had collected, but simply took up the different stories or sets of stories which they found current in the oral tradition or already reduced to writing, adding here and expanding there, and so sent out into the world a very artless kind of composition. These works were then, from time to time, somewhat enriched by introductory material or interpolations from the hands of later Christians, and perhaps were modified a little here and there. Our first two Gospels appear to have passed through more than one such revision. The third, whose writer says in his preface, that 'many had undertaken to put together a narrative (Gospel),' before him, appears to proceed from a single collecting, arranging, and modifying hand" (Ibid., p. 29).

Concerning the time when the canon of the New Testament was settled, Mosheim says: "The opinions, or rather the conjectures, of the learned concerning the time when the books of the New Testament were collected into one volume; as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these later times" (Mosheim, Vol. i. pt. 2, ch. ii).

"Dr. Lardner says: 'Even so late as the middle of the sixth century, the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged, but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidences'" (*Credibility of the Gospels*, T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 464.).

The learned Michaelis says: "No manuscript of the New Testament now extant is prior to the sixth century, and what is to be lamented, various readings which, as appears from the quotations of the Fathers, were in the text of the Greek Testament, are to be found in none of the manuscripts which are at present remaining" (Marsh's Michaelis, Vol. ii. p. 160).

Bishop Marsh says: "It is a certain fact, that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian Church (A.D. 230) that emendations which he proposed, though, as he himself acknowledged, they were supported by evidence of no manuscript, were very generally received" (Ibid., p. 368)

"Though Irenaeus, in the second century, is the first who mentions the evangelists, and Origen, in the third century, is the first who gives us a catalogue of the books contained in the New Testament, Mosheim's admission still stands before us. We have no grounds of assurance that the mere mention of the names of the evangelists by Irenaeus, or the arbitrary drawing up of a particular catalogue by Origen, were of any authority. It is still unknown by whom, or where, or when, the canon of the New Testament was settled. But in this absence of positive evidence we have abundance of negative proof. We know when it was not settled. We know it was not settled in the time of Emperor Justinian, nor in the time of Cassiodorus; that is, not at any time before the middle of the sixth century, by any authority that was decisive and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical" (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 464.).

"The Bible (New Testament) has been received by the Protestants on the authority of the church of Rome, and

on no other authority. It is she that has said it is the word of God." Ingersoll's Works, Vol 5, Ibid., p. 364.

"None of those books have the appearance of being written by the persons whose names they bear, neither do we know who the authors were. They come to us on no other authority than the church of Rome, which the Protestant Priests...call the Whore of Babylon." Ingersoll's Works, Vol 5, Ibid., p. 365.

"...the bishop who has answered me has been obliged to acknowledge the fact, that the Books that compose the NT, were voted by yeas and nays to be the word of God, as you now vote a law, by the Popish councils of Nicea and Laodicea, about 1,450 years ago." Interviews, Ingersoll's Works, Vol 5, Ibid. p. 325.

"I admit that books were voted in and out, and that the Bible was finally formed in accordance with a vote...." Interviews, Ingersoll's Works, Vol 5, p. 300.

"Nothing can exceed the credulity of the early fathers, unless it may be their ignorance. They believed everything that was miraculous. They believed everything except the truth....They revelled in the mishapen and the repulsive. They did not think it wrong to swear falsely in a good cause. They interpolated, forged, and changed the records to suit themselves, for the sake of Christ. They quoted from persons who never wrote. They misrepresented those who had written, and their evidence is absolutely worthless. They were ignorant, credulous, mendacious, fanatical, pious, unreasonable, bigoted, hypocritical, and for the most part insane." Interviews, Ingersoll's Works, Vol. 5, p. 273

"The great religious historian, Eusebius, ingenuously remarks that in his history he carefully omitted whatever tended to discredit the church, and that he piously magnified all that conduced to her glory." Interviews, Ingersoll's Works, Vol. 5, Ibid., Vol. 1, p. 293

"Now, Sir, it is impossible for serious men, to whom God has given the divine gift of reason, and who employs that reason to reverence and adore the God that gave it, it is I say, impossible for such a man to put confidence in a book that abounds with fable and falsehood as the New Testament does." The Life and Works of Thomas Paine, Vol. 9, p. 128

"Taylor's [Reverend Robert Taylor 1784 - 1844], conclusion is: 'As we see Protestantism to be a mere modification or reform of Popery, so Popery was nothing more than a similar modification or reform of Paganism. It is absolutely certain that the pagans were in possession of the whole Gospel story many ages before its JEWISH ORIGIN WAS PRETENDED; and it was not until the first error had been committed of suffering the people to become acquainted too intimately with the contents of the sacred books that it became necessary to invent a chronology, and to 'give to airy nothing a local habitation and a name.'" H. Cutner [1881-1969], The Devil's Chaplain Robert Taylor (1784-1844), The Pioneer Press, c. 1950, 41.

"The gradual development of the canon, in our view, was primarily the achievement of gentile Christianity, although of course THERE WOULD HAVE BEEN NO NEW TESTAMENT IF AN OLD TESTAMENT HAD NOT ALREADY EXISTED. Among the earliest Christians there was no New Testament; their Bible consisted of the Old Testament alone." The Formation of the New Testament, Robert M. Grant, Harper & Row, 1965.

"Ironically, the more fully the individual documents of the NT have been understood, the LESS INTELLIGIBLE the NT as a whole has become, both historically and theologically." [13]. · · · from: The New Testament Canon, Harry Y. Gamble, Fortress, 1985. The New Testament Canon, Harry Y. Gamble, Fortress, 1985).

As von Harnack [Adolph von Harnack 1851 - 1930] has pointed out (The Origin of the New Testament [New York, 1925], p. 5), there were four possibilities open to the Church: [1] the Old Testament alone, [2] an enlarged Old Testament, [3] no Old Testament, and [4] a second authoritative collection." The Canon of the New Testament, Bruce M. Metzger, Oxford, 1987.

"...originally NONE OF THE DOCUMENTS NOW INCLUDED IN THE NEW TESTAMENT HAD THE TITLES TO WHICH WE HAVE BECOME ACCUSTOMED in the headings of the different books in

traditional English versions....Only after several Gospels or several Epistles had been collected together was there need for separate designations in order to distinguish one from another." The Canon of the New Testament, Bruce M. Metzger, Oxford, 1987, p. 302).

'With respect to attribution, the [apocryphal] books resemble Jewish midrashim and the Old Testament apocrypha. TO SECURE AUTHORITY OR CREDIBILITY, THEY ARE WRITTEN UNDER THE HONORARY NAME OF AN APOSTLE OR SOME OTHER PROMINENT FIGURE. Put flatly, THEY ARE FORGED, but then SO ARE MANY [ALL!] OF THE CANONICAL NEW TESTAMENT BOOKS..." The Secret Gospels A Harmony of Apocryphal Jesus Traditions, Edited and Translated by R. Joseph Hoffmann, Westminster College-Oxford, Prometheus, 1996.

The Catholic Encyclopedia is quoted saying: "Until the Council of Trent, in 1546, there was no infallibly defined sanction of inspiration of these Jewish "apocrypha"; like the "canon" sacred Books of the Hebrew Bible, all alike were more or less eclectically accepted and used in the True Church; but, as said: "The Tridentine decree from which the above list is extracted was the first infallible and effectually promulgated pronouncement on the Canon, addressed to the Church universal. Being dogmatic in its purport, it implies that the Apostles bequeathed the same Canon to the Church as a part of the depositum fidei.... We should search the pages of the New Testament in vain for any trace of such action.... We affirm that such a status points to Apostolic sanction, which in turn must have rested on revelation either by Christ or the Holy Spirit" (Catholic Encyclopedia, vol. iii, 270.). This is luminous clerical reasoning: a lot of anonymous Jewish fables, derided by Jews and all the rest of the world for want of even common plausibility of fact or truth, and as to which the "inspired" Christian Books said to emanate from Apostles, are silent as the grave, are declared after 1500 years to have the ear-marks of Apostolic sanction, which "must have" been founded on divine revelation to them "either by Christ or the Holy Spirit,"—which the Church claims are one and the same Person; and it is curious that the "infallible" Council couldn't say which was which, but vaguely and uncertainly opined it must hate been one or the other. So much for infallible cock-suredness as to "inspiration" of Holy Scriptures. (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 54).

"The New Testament and the inspired Apostles are silent on the subject (inspiration) and left the matter to serious doubts and disputations for many centuries :''There are no indications in the New Testament . . . Of a definite new Canon bequeathed by the Apostles to the Church, or of a strong self-witness to Divine inspiration," admits the CE. (iii, 274); that is, there is nothing in the 27 booklets which would lead to the suspicion of their "inspiration" or truth. There was then no Church for them to bequeath to, nor was the Canon settled, as we shall see: "It was not until about the middle of the second century— [when we shall see the books were really written]—that under the rubric of Scripture the New Testament writings were assimilated to the Old.... But it should be remembered that the inspired character of the New Testament is a Catholic dogma, and must therefore in some way have been revealed to, and taught by, Apostles"! (Ibid., p.275.) This is a strikingly queer bit of clerical dialectic, and leaves the question of the "some way" of revelation to the Apostles and of their transmission of the "dogma" to posterity, in a nebulously unsatisfying state." (Joseph Wheless,Forgery In Christianity, Alfred Knoph, New York, 1930, p. 97-98).

"Further, the dubious and disputed status of the sacred writings through centuries, and the ultimate settlement of the controversies by the "ipse dixit" of a numerical majority of the Council of Trent, in 1546, after the Reformation had forced the issue, is thus admitted: "The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is, from Apostolic times, has no foundation in history. The canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council.... And this want of an organized distribution, secondarily to the absence of an early fixation of the Canon, left room for variations and doubts which lasted far into the centuries." (Catholic Encyclopedia. iii, 274.) The modus operandi of the Holy Council in ultimately "canonizing" Jerome's old Vulgate Version, and its motive for doing so, are thus exposed by the keen pen of the author ofThe Rise and Fall: "When the Council of Trent resolved to pronounce sentence on the Canon of Scripture, the opinion which prevailed, after some debate, was to declare the Latin Vulgate authentic and almost infallible; and this sentence, which was guarded by formidable

anathemas, secured all the books of the Old and New Testament which composed that ancient version.... When the merit of that version was discussed, the majority of the theologians urged, with confidence and success, that it was absolutely necessary to receive the Vulgate as authentic and inspired, unless they wished to abandon the victory to the Lutherans, and the honors of the Church to the Grammarians." (Gibbon, A Vindication, v, 2; Istoria del Consiglio Tridentino, L. ii, p. 147.) A number of these books were bitterly disputed and their authenticity and inspiration denied by the leading Reformers, Luther, Grotius, Calvin, etc., and excluded from their official lists, until finally the Reformed Church followed the example of the Church hopeless of reform and swallowed the canon whole, as we have it today, minus, of course, the Tobit, Judith, and like inspired buffooneries of the True Bible" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 97-98).

"To argue and prove that the Four (Gospels) were regarded as "Apostolic" and hence "canonical" after the middle of the second century, argues and proves that until that late date they were not so regarded,— which we have seen is impossible if they had been written by Apostles a hundred years and more previously and authorized by them "for the purpose of being read in the Churches," as the very ground and pillar of their foundation and faith....Follow the proofs and argument of the Church to its own undoing: 'From the testimony of St. Irenaeus (A.D. 185) alone there can be no reasonable doubt that the Canon of the Gospel was inalterably fixed in the Catholic Church by the last quarter of the second century to the exclusion of any pretended Evangels. [Sundry writings mentioned] presuppose the authority enjoyed by the Fourfold Gospel towards the middle of tile second century.... Even Rationalistic scholars like Harnack admit the canonicity of the quadriform Gospel between the years 140-175.' (CE. iii, 275.) Even CE. does not prove or claim that it was any earlier; so here the Church and the Rationalists are in accord on this fatal fact! Certainly Popes Peter and Clement I, not to review the silent others, would have "inalterably fixed" the Divine Canonicity of the Four a century before, if they had known about these precious productions of the Apostles;—if, in fact, they had existed, the known works of Holy Apostles and apostolic men! But until "towards the middle of the second century" there was no "canon" or notion of divinely inspired Apostolic Gospels—simply for the reason that until just about that period they were not in existence....The sudden appearance at a certain late date, of a previously unknown document, which is then attributed to an earlier age and long since dead writers, is one of the surest earmarks of forgery" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 184-185).

I could go on and on but you get the point I hope. We have been deceived as Christians and followers of "the Christ" by Roman anti-Semitism into believing a forgery of texts mixed with pure invention mixed in for good measure. We have not the truth concerning either the Jewish Messiah or "the Christ" in our New Testaments. We have in reality, as shown earlier in this website, a falsification of the earlier truths concerning "the Christ" as once held by the earliest Gnostic Christians who never believed in a history fleshly Christ. That explains why so many of our passages and stories in our New Testaments can be shown to be but "literalizations" of Ancient allegories of "the Christ" which are presented to us in the names of the Jerusalem "apostles" to gain authority for their acceptance. What is passed off to us as a literal history of "Jesus" and the Jewish Messiah is anything but that. Surely after these few quotes you should be moved to want to know more about the document you have accepted "by faith" and trusted for your Eternal Life when it appears that often it is untrustworthy. I call for your personal investigation as to the claims made by the New Testament and its call to be the religious authority for your life.

GETTING STARTED...IT IS NOT AS HARD AS YOU THINK

I think it appropriate that we begin our investigation of this issue concerning the canonization of the New Testament by turning to The Light of Reason, volume one, a writing that appeared several years ago by Schmuel Golding, the editor of the Biblical Polemics newsletter. Golding's synopsis of the process by which the Bible was formed is not only accurate but succinct. On page 23 he says,

"First the NT was not written by any of the disciples of Jesus nor by persons who even lived in that era . . . When the church fathers compiled the New Testament in the year 397, they collected all the writings they could find and managed them as they pleased. They decided by vote which of the books

out of the collection they had made should be the word of God and which should not. They rejected several, they voted others to be doubtful, and those books which had a majority of votes were voted to be the word of God. Had they voted otherwise, all the people since calling themselves Christians would have believed otherwise. For the belief of the one comes from the vote of the other."

It is important to note the key concept here is that the Bible was put together by a group of men who met, went through a collection of writings, and chose through voting those that are to be deemed divinely inspired. Many of them wound up on the cutting room floor. Golding continues,

Who the people were that did all of this we know little of. They called themselves by the general name of church fathers and this is all the average Christian knows of the matter.... Disputes, however, ran high among the people calling themselves Christians not only as to points of doctrine but as to the authenticity of the books.

Although not stated verbatim, the essence of Golding's next paragraph is that when disputes broke out the opposition was often either eliminated or ostracized. Then, he continues by saying,

Constantine, an unbaptized pagan, convened the Council of Nicea in the year 325 in order to settle these disputes. A major issue was the nature of the deity they worshipped. Based upon their decisions Jesus was changed from a man to God in the flesh, the sabbath was changed from Saturday to Sunday, the Passover was changed to Easter . . . and the NT was canonized as a holy book.

You may need to read that underlined passage above one more time for good measure.

Answer for yourself: Knowing the events just described, can you explain to yourself how the Holy Spirit could be leading the changing of the Eternal Sabbath to Sunday, or changing the Passover to the pagan holiday of Isthar (Easter), or making a human man or the Jewish messiah who was always but a man anointed of God into a God, which is admitted by most to be scandalous and idolatrous?

Answer for yourself: Are we to believe that in spite of such blunders by the Holy Spirit that we find in the New Testament manuscripts where we find over 600,000 variations in a little over 6000 fragments where no two fragments or pieces recovered agree that yet He got right the selection of a group of books in the early 4th century which for all practical purposed replaced the Hebrew Scriptures for the early church as their Bible?

Answer for yourself: Did the Holy Spirit have a bad day or something? Surely you can see that such events were not led by the Holy Spirit at all...for God cannot and will not contradict His Word...man may change it....man can deny it....man can invent and add to it as you saw...but the jots and titles of the Hebrew Scriptures are forever! In spite of what is said by New Testament scholars that the New Testament and the Christian Bibles are faithful to the Masoretic text....it is not. Read the references article and understand why the New Testament is not faithful to the Masoretic text when Christianity says it is.

THE CATHOLIC NEW TESTAMENT...THE WORK OF MEN OR GOD...WHO DO WE BLAME?

We have shown you earlier in this website through abundant proofs how the First New Testament given to us by Marcion taught the allegorical concept handed down by the Ancients of "the Christ" of God which lives within every man and woman and life's quest which is to awaken to this "Christ within us" and became aware of the indwelling Christ and not only yield to His direction but at the same time allow the Christ to make mediation for us with the Divine Creator. This truth is totally erased later by the proto-literalist Catholics like Ignatius, Papias, Polycarp, and Justin Martyr, who begin to teach the "literalization" of "the Christ" as a historical personage. The culmination of all of this is the falsification of many "gospels" and "epistles" in the

names of long-dead Apostles and Paul to gain a false authority for such later doctrinal creations like the "historical fleshy Christ". We look to Irenaeus for the supreme invention when we find that it was he that provides the ultimate refutation of the earlier Gnostic Gospels and the First New Testament by Marcion by the presentation of his Second New Testament in roughly 180 C.E.

In the opinions shared above taken from the pens of many scholars then it was men, rather than God, who composed the New Testament which we have today. And for that reason our current New Testament is suspect "doctrinally" in many regards whether you knew it or not. Many Christians, especially Protestants, have great difficulty with any assertion to the effect that men and not God is responsible for the New Testament coming into existence. On page 6 in Answering Christianity's Most Puzzling Questions, volume one, apologist Richard Sisson states.

"In fact, after the death of Jesus a whole flood of books that claimed to be inspired appeared.... [Disputes over which ones were true were so intense that the debate continued for centuries. Finally in the fourth century a group of church leaders called a council and took a vote. The 66 books that comprised our cherished Bible were declared to be Scripture by a vote of 568 to 563."

Evidently not all approved of the selection of "books" that make up our New Testaments today as you can see. Sadly what was not approved and what found the cutting room floor were often the earlier books which the earliest Gnostic Christians held sacred which Rome will methodically eradicate along with the worlds' libraries in order to hid their "religious lies" that won by only 5 votes! Only in our generation have precious archeological discoveries brought to light the truth of "the Christ" as believed by the earliest Christians.

Historical evidence strongly implies that these "books" which were chosen by vote were not canonical but simply deemed as such by a group of highly influential religious and political figures. History states that men merely convened and determined which books were divinely inspired. The book was put together by a vote; it was not compiled by God and subsequently discovered to be God's work. The choices by the winners of this vote were motivated by their current "religious beliefs;" many of which can be shown to be in conflict with the Old Testament and the Bible that the Jewish nation used.

IT IS TIME FOR AN HONEST LOOK AT THE NEW TESTAMENT

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SCHOLARS TELL THE TRUTH: THE EARLY CHURCH & THEIR THEOLOGICAL ALTERATIONS OF THE NEW TESTMAMENT OVER THE CENTURIES

If you have been faithful to study the articles in order on this website then you are seeing for yourself the truth concerning the alterations made to the New Testament over hundreds of years whereby important religious concepts originally held by the ancients and the earliest Christains were later changed and altered by the Roman Church in order to impose their own "flavor" of Christianity upon the world.

Now let our examination go even futher into this deception.

Three hundred years after the time of Jesus), there were many different versions of the Gospel story and the teachings of Jesus (Isaac Asimov, Asimov's Guide To The Bible: The Old and New Testaments (New York: Avenue Books, 1981). Asimov goes on to tell the truth about the presumed authorship of these New Testament documents when he says that then, as now, no one was quite certain who wrote them, or when or where they were written. The teachings of the Christian Church varied from one area to another and each geographical area contested with others for "authority" for their own unique understanding and interpretation of "the Christ" and Jesus. As you would expect different sects of Christianity evolved around these different teachings and there arose a need to decide on a uniform, unified code on which to base future Christian doctrine.

Bruce Metzger also comments regarding the development of the canonization of the current New Testament. In one of his many books entitled The Canon Of The New Testament: Its Origin, Significance & Development he shares with the reader that the Bible used by the early Jewish Christians consisted of the Old Testament and some Jewish apocryphal literature. They did not use a New Testament as it had not been written yet and disregarded the Pauline epistles as not accurate to the truth concerning the gospel preached by Jesus. Along with this written authority of the Jewish Tanakh and Jewish apocryphal literature went the accepted traditions, chiefly oral, of sayings attributed to Jesus. This is the Bible used by such as those we read about in Acts 15 at the Jerusalem Council. On the other hand, authors who belonged to the 'Hellenistic Wing' of the Church refer more frequently to writings that later came to be included in the New Testament. Metzger is very truthful when he says they very rarely regarded such documents as the Pauline epistles as "Scripture". Metzger also give us insights into the fact that at this time there was as yet no conception of the duty of exact quotation from books that were not yet in the full sense canonical. Consequently, it is sometimes exceedingly difficult to ascertain which New Testament books were known to early Christian writers; our evidence does not become clear until the end of second century (Bruce M Metzger, The Canon Of The New Testament: Its Origin, Significance & Development (Clarendon Press, Oxford, 1997) .

In other words, there was no specific 'canon' of the New Testament known to the early Christians. The 'canon' that we possess today was a late development of the Roman Church as they collected, sifted, selected, discarded, altered, wrote, and even invented much of what we carry around today in our Bibles believing it is the "inerrant" Word of God in the New Testament. As shown earlier in this website and as I will continue to reveal what we have today as our New Testaments is the refutation of the earliest First New Testament collected by Marcion which consisted of the collection of the Pauline writings in his day and a collection of oral sayings and oral traditions regarding Jesus which were written down from memory by followers in various places. Furthermore, even those who adhere to the documents that form the 'canon' of the New Testament today need to understand that these writings did not in their day posses the authority among people as did the Jewish Bible. These First and Second New Testaments were not regarded on the same level as the true "Scriptures" of the Jewish people.

But that was to change. In the year 325 C.E., it was agreed that representatives from several different sects of Christianity would have a meeting and each would bring with them the writings upon which they were basing their teachings. Some compromise of the various versions of Christian teachings as found in different localities would have to be agreed upon for the Christian church to grow as a unit, as each separate sect in these days had varying beliefs and spread different versions of belief where they went. Disunity instead of unity was the rule of the day. Political expedience necessitated the people find a common ground and this ground was to be interpreted by Constantine as the area of religions. Karl Marx understood such brilliant thinking when he said "religion is the opiate of the masses." It would be through religion and the unification of the diverse people of the Roman Empire throught religion that Constantine hoped for the continual power of the Roman Empire to continue. The meeting called the Council of Nicea was held in Nicea, Turkey and the disputes among all those calling themselves Christians were intense. The disputes were not only about the points of Christian doctrine, but also about which of these many writings were authentic since many varying beliefs about "the Christ" let alone Jesus reflected differences in beliefs of the people who by now had many of these beliefs commited to writing and attributed apostolic authority to them. In one letter from Fauste to St. Augustine, Fauste says

It is thus that your predecessors have inserted in the scriptures of our Lord many things, which, although they carry His name agree not with His doctrines. This is not surprising, since that we have often proved that these things have not been written by Himself, nor by his apostles, but that for the greater part they are founded upon tales, upon vague reports and put together by I know not what, half-Jews, but with little agreement between them, and which they have nevertheless published under the names of the Apostles of our Lord, and have thus attributed to them their own errors and their lies (Thomas Paine, The Age of Reason (New York, Prometheus Press, 1984).

Bart Ehrman, as a host of other scholars, informs us that the canonization of the New Testament was influenced and supported by the Emperor Constantine of the Roman Empire. Ehrman informs us that the Roman empire was a pagan empire, however, it was the dominant "superpower" of the time. Anyone who could enlist its aid would have an unconquerable ally at their side and would themselves be undefeatable. As mentioned above on the Roman side, Emperor Constantine was greatly troubled by the swelling ranks of his Christian subjects and the great division among their ranks which did not bode well for the continued stability of his empire.

Ehrman goes on in his book to tell us that most of these fringe sects now began to fade into insignificance and the matter was now left between those who believed in the Unity of God and those who believed in a "Trinity." The Roman empire's support fluctuated between these two groups for a long time until the Trinitarian's finally gained the upper hand and all but wiped the Unitarians off the face of the earth.Ehrman, in his The Orthodox Corruption of Scripture, informs us that over the next centuries they slowly selected and collected the "truly inspired" gospels into one volume which later became the "New Testament." They burned all other gospels; many of which found their origin with the earliest Jewish believers of

Jesus. Many sweeping campaigns of "Inquisition" were launched by Rome against those who would not accept this religious compromise of evil where untruths were not taught about Jesus let alone "the Christ." Everyone found possessing any of these "false" Gospels was put to death and his Gospel burned. Orthodoxy was now unorthdoxy and to think or believe differently than what was prescribed now by Constantine and Rome meant sure death. The truth as well as true believers went "underground" and feigned Christianity in order to survive. The Knights Templar are a great example of Christians who held these earliest secret beliefs of the earliest Christians concerning Jesus that they could not share if they wished to live (Bart Ehrman, The Orthodox Corruption of Scripture, p. 7).

Ehrman further says that the classical understanding of the relationship of orthodoxy and heresy met a devastating challenge in 1934 with the publication of Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*, possibly the most significant book on early Christianity written in modern times. Bauer argued that the early Christian church in fact did not comprise a single orthodoxy from which emerged a variety of competing heretical minorities. Instead, early Christianity embodied a number of divergent forms, no one of which represented the clear and powerful majority of believers against all others. In some regions, what was later to be termed 'heresy' was in fact the original and only form of Christianity. In other regions, views later deemed heretical coexisted with views that would come to be embraced by the church as a whole, with most believers not drawing hard and fast lines in demarcation between the competing views. To this extent, 'orthodoxy,' in the sense of a unified group advocating an apostolic doctrine accepted by the majority of Christians everywhere, did not exist in the second and third centuries. Nor was 'heresy' secondarily derived from an original teaching through an infusion of Jewish ideas or pagan philosophy.

Beliefs that were, at later times, embraced as orthodoxy and condemned as heresy were in fact competing interpretations of Christianity, one of which eventually (but not initially) acquired domination because of singular historical and social forces. Only when one social group had exerted itself sufficiently over the rest of Christendom did a 'majority' opinion emerge; only then did the 'right belief' represent the view of the Christian church at large (Bart Ehrman, The Orthodox Corruption of Scripture, p. 7).

The text of the New Testament developed freely for quite some time depending upon the whims and fancies of Christians. As Kurt and Barbara Aland tells us their The Text Of The New Testament, p. 69, that until the beginning of the fourth century the text of the New Testament developed freely. It was the "living text" in the Greek literary tradition, unlike the text of the Hebrew Old Testament, which was subject to strict controls because (in the oriental tradition) the consonantal text was holy. And the New Testament text continued to be a "living text" as long as it remained a manuscript tradition, even when the Byzantine church molded it to the procrustean bed of the standard and officially prescribed text. Even for later scribes, for example, the parallel passages of the Gospels were so familiar that they would adapt the text of one Gospel to that of another. They also felt themselves free to make corrections in the text, improving it by their own standard of correctness, whether grammatically, stylistically, or more substantively. This was all the more true of the early period, when the text had not been attained canonical status, especially in the earliest period when Christians considered themselves to be filled with the Spirit. As a consequence the text of the early period was many-faceted, and each manuscript had its own peculiar character.

In face of all the evidences, we still cannot see the justification for the claim of Christianity that the New Testament is wholly the "inerrant" word of God. This short testimony above as presented just from these few scholars and not preachers tells the truth about the reliability and authority of the New Testament. I quickly began to see these same isues and problems surface in my exhaustive study of the New Testament. I was not only shocked but hurt by what I was uncovering in my years of study following graduation from Seminary. What I had been taught in Seminary could not hold up to the light of intense scrutiny and study where the evidences of such forgery of the New Testament could be seen by anyone if they had the time, desire, and resources before them that are all necessary if one wants to come to the truth about the New Testament.

We have in this website began to see the truth in these regards; namely what is passed off today in the Roman

Second New Testament as a Divine Revelation expressing the earliest beliefs of Christainty and what the earliest followers of Jesus believed of him is anything but the truth of the matter. Instead we are seeing that what the earliest Christians believed about "the Christ" and Jesus as pictured in Rome's refutation of the First New Testament as handed down to us today in Rome's Second New Testament. The implications for such facts and knowledge seeing the light of day are tremendous and threaten the very foundation of Christianity itself as it is known today.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE ROLE OF THE NEW TESTAMENT AND ITS AUTHORITY FOR BELIEVERS...YOU BE THE JUDGE #1

In this article I would like to address certain aspects of the formation of The New Testament "Canon."

Before I proceed I would like to share with the readers the view to which I have come after diligently studying the formation of the New Testament Canon over the last fifteen years of Bible Study. First of all the traditional Christian today is not aware how the New Testament was put together. Often I hear many say that the New Testament is infallible and inerrant. Sadly, nothing could be farther from the truth as I will quickly show you. In the absence of a written authority such as the Hebrew Bible which the Jews possessed (consisting of the Law, the Prophets, and the Writings) which verified their faith in God and without a written document to which the anti-Semitic and anti-Judaic early Gentile Church could appeal for their authority in rejecting, altering, and distorting the then existing expression of faith in God as handed down by the Jewish Church in Jerusalem, we find the Gentile Church in the later part of the fourth century making a concerted effort in collecting and editing the then existing documents (gospels and epistles) to suit their man-made theologies. This is quite a mouthful I know, but the facts when examined with an open mind will reveal to the reader the same pictures I saw upon examining the facts for myself. The conclusion is inescapable….that reason and rationalization by Gentile authorities in the early Gentile Church was foundational in the formation and acceptance of man-made religious doctrines which often conflicted and contradicted the then existing expression of faith in God as seen in Judaism and which can be seen went into all the world in the Great Commission in the earliest years of the "church" before Rome's domination. What is startling for the educated Christian to see is how the creation of the New Testament see-sawed back and forth through centuries and a consensus of opinion as to what was to be deemed authoritative for them could not be agreed upon. I have taken special pains in these series of articles to carefully chronicle for you the formation process of the documents to which we have heard our whole life are infallible and inerrant. It is amazing to me, as I am sure it will be for you, after having seen for yourself how these documents were disagreed upon for centuries by church authorities, and then to realize that we have been taught by others not possessing this information that the Holy Spirit somehow led in the selection and canonization of these documents. With this information in this article to which most Christians do not possess, it is impossible to see God Spirit behind such confusion. You will have to be the judge and come to an intelligent decision, but such a decision is impossible without the facts. The facts are not at you disposal.

One last thing. Often when discussing the Bible with others I refer to the contradictions or additions made to the documents by the early Catholic Church. This might be surprising to you but good Study Bibles today like the Companion Bible, and others like it documents the same things to which I refer. Many jump to conclusions that I must be a heretic because I don't believe everything in the New Testament as if "God breathed" as Paul states in 2 Tim. 3:16. The glaring problem to which they fall victim is that the very "scriptures" to which Paul refers in his epistle is the Old Testament and not the New Testament for the majority of the writings and documents which would later become the Catholic Canon were not in existence

when Paul said this. The irony of the whole matter is that rather than I, but others who hold to the infallibility and inerrancy of the New Testament are in reality the heretics, for the facts of the matter discredit their positions. Emotionalism is a poor substitute for truth and facts.

Now, as I close this part of this article, please understand that for me the New Testament is very important in spite of its problems for it is a record of the events surrounding the first advent and ministry of Yeshua as well as revealing how Gentiles become part of God's people through belief in God through Yeshua's ministry. The problems in our New Testaments come not only in the documents which were selected which the early Jewish Church headed by James did not use, and would never dream of calling "Scripture" on par with the Old Testament writings, or which the early Jewish Church disavowed such as some of the epistles written by Paul and others written by others in his name, but the later additions and alterations to these written documents by the anti-Semitic Gentile Church which came in step with the latest Catholic Church Councils and their theological decisions throughout the first several centuries of the Gentile Church are flagrant attempts to de-Judaize the Yeshua's Early Church and the faith which was once given to the saints. The facts concerning the formation of the New Testament Canon tell a different picture form what we have been told my our pastors and denominations, but when examined by an open minded believer whose faith is in God and not in corrupted documents and who desires to please Him, will be forced in honest evaluation to see exactly what I also have discovered. **To this we now give our attention.**

FORMATION OF THE NEW TESTAMENT

The word "Canon" literally means "Cane," or "Rod of Measurement." In Christian use it came to mean for the early Gentile Christian Church of the fourth century the "Written Rule of Faith," that is, the list of Original and Authoritative Books that was for them God's Inspired Word. The Canonical New Testament Books were those which came to be generally recognized by the Gentile Churches as the Genuine and Authentic Writings of Apostolic Authority (regardless if they were or not). In other words the link to the Apostles was not always maintained as a criteria for acceptance.

In the days of Christ there was in the literature of the Jew nation a group of Writings called "The Scriptures," now called the Old Testament, which the people commonly regarded as having come from God at Mount Sinai. They called it THE WORD OF GOD. Yeshua himself so recognized it. It was read publicly taught regularly in the synagogues. Acts 15:21, one of many examples, reveals this to us when it records for us

"For Moses (first 5 books of Bible) of old time hath in every city them that preach him, being read in the synagogues every sabbath day."

Christian Churches, from the very first, accepted these Jewish scriptures as God's Word, and gave them, in their assemblies, same place they had had in the synagogues. It was at this time both Jew and Gentile believers had only one Bible; the Bible used by Yeshua's church!

THE MISTAKE OF THE GENTILE CHURCH - THE CREATION OF TWO BIBLES

As the supposed writings of the Apostles appeared having necessary instruction for both the Messianic Community as well as newly converted Gentile believers, they were added to the readings of Moses in the churches along with these other Jewish Scriptures of the Prophets and Writings, and came to be held in the same sacred regard as the Old Testament by each Gentile Church over time. This is when the tragic mistake occurred by the Gentiles by them equating these writings which

supposedly came from the pen of the Apostles and Paul on par with the writings of Moses and the Prophets. Many will say to that statement that I am wrong in my perspective but they don't have all the facts necessary to understand the succeeding events as a mistake. What you need to know is that these later writings, the vast majority not from the pen of the Apostles but falsely reported to be such (pseudo-epigrapha), would later be held up with equal authority as did the writings of Moses and the Prophets. Please don't misunderstand my thoughts on this issue. I am not against the reading of the writings of the Apostles or Paul in the churches for Acts 15 declares such readings be done, however, to equate such later writings for sources other than the Apostles with the Torah, or even more, revere them above the writings of Moses and the Prophets as has been done in the creation of a "New" testament, is a grievous error. Dear brothers and sisters in Christ, that is what was done!

NEW TESTAMENT...BEGINNINGS OF THE CANON

There are hints, both in and outside the New Testament writings themselves that, while the Apostles were yet living, and under their own supervision, collections of their writings began to be made for the Churches, and intended to be read alongside the Old Testament which was at that time considered the ONLY Word of God. The reading of their writings was not understood by the speakers or hearers at that time to be the "Word of God" on par with their existing writings of Moses and the Prophets. The readings of such Apostolic writings to the Gentile Churches is quite understandable since the Gentile audience attending the synagogues had a very limited background in the Bible having from the most-part recently departed from Paganism. Eph. 2:2 addresses the problem quite well:

"Wherein in time past ye (Gentiles) walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Let us also look to Eph. 2:12:

"That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

In other words the Gentiles were Biblically ignorant. So it was necessary to "tailor" the message of God's love and forgiveness and required obedience to His laws and commandments for all men just for the Gentiles. Again such a decision can be seen in the decision of the Acts 15 Council to write letters and deliver them to the Gentile churches instructing them in matters of faith and practice concerning adherence and obedience to the Laws of Noah for acceptance into the Yeshua Movement.

WHAT REALLY IS "SCRIPTURE?"

- Paul claimed for his Teaching the inspiration of God (I Corinthians 2:7-13; 14:37; 1 Thessalonians 2:13).
- So did the writer of the Book of Revelation (Revelation 1:2).
- Paul or later Pauline writers intended that his Epistles should be read in the Churches (Colossians 4:16; I Thessalonians 5:27; 11 Thessalonians 2:15).
- The Gentile writer of the First Peter wrote that "These Things" might remain in the Church after his departure" (2 Peter 1:15; 3:1-2).

Many look to I Timothy 5:18 where Paul quoted as "Scripture" Deut. 25:4 and particularly the phrase "The laborer is worthy of his reward." Many say that Paul was considering "the laborer is worthy of his reward" as Scripture as he spoke or wrote it. Such a comments reveals their lack of understanding of the teaching methods of the Jewish people in the first century. Anyone familiar with such methods of Jewish instruction would understand such a comment as "rehmez" whereby the speaker is referring backwards to what has already been

said to affirm a principle or teaching. Understanding that the two clauses are separated with an "and," and adding to that the understanding that Paul, using a midrash on Scriptures such as Lev. 19:13 and Deut. 24:15 we actually see Paul stating a truthful principle in the last part of the verse, but to force the matter and say that Paul was calling what he was saying or writings Scripture does injustice to the actual fact and reveals our lack of understanding of the teaching methods of the Jews.

NOW FOR THE HARD PART...DID PETER REALLY CALL PAUL'S WRITINGS "SCRIPTURE"?

In depth study on my part, as well as others for over 15 years, have led us to the inescapable conclusion that the New Testament writings were never to be understood as Scripture on par with the Old Testament, the Law, the Prophets, or the Writings. I have taken a lot of heat for this from many who have failed to study deeply enough to see the truths to which I bow my knee. Let me exonerate myself and others from the slander of many because we recognize that the ONLY Word of God is the Torah, the Prophets, and the Writings….the Bible Yeshua used.

In many attacks upon myself by other Christians they inevitably get around to quoting Peter where he classes Paul's Epistles with "Other Scriptures" (2 Peter 3:15-16). Taken at face value as read in the English my opponents seem to have a good case…that Peter considered Paul's writings as Scripture.

Answer for yourself: Did the writer of Second Peter intend to say Paul's writings were Scripture? Lets go a little deeper than the English shall we?

2 Pet 3:16 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (KJV)

Let us examine the word for "other" in the Greek: First from Thayer's Greek Lexicon:

3062 loipoy- remaining, the rest

- **the rest of any number or class under consideration**
- **with a certain distinction and contrast, the rest, who are not of a specific class or number**
- **the rest of the things that remain**

Notice the ideas of "contrast, distinction from, and not belonging to a specific class. The word carries the idea of separation and not inclusion. Since the word carries the idea of "separation" then the idea of identification of both being contrasted as the "same" is impossible. Thus the verse, instead of saying both Scripture and Pauline writings are "the same" it says just the opposite; they are not the same because one is not in the same "class of documents" as the other. Since there is no doubt that the Jewish Scriptures are "NOT Scripture" then the other must be by definition of the word. Simply said the Pauline writings were not understood in the first century to be on par with the Jewish Scriptures; in fact much in them was vehemently opposed by the Apostles and the Jerusalem Church.

If we are to be truthful to the word used in the New Testament writings of Peter we should now clearly see that he was referring to a group of writings in CONTRAST to Paul's writings. No where in the understanding of the word are we to force the precept that both writings [Jewish Scriptures & Pauline literature] are to be considered the "same." The contrast in the intent of the word is very important in this regard. The idea from the word used in the Greek is the contrast of Scripture to

documents "NOT" of the same class..see the definition above!

Notice also the concept within the word to things that "remain." Inherent in Peter's idea is a contrast to a fixed set of documents which remain in his day and are identifiable. In referring to "the rest" of something it is apparent that the knowledge of them and their identity are known and the contents of them identifiable. Such cannot be said for the writings which comprise our New Testament today for at the time of Peter's comments about Paul's writings the four Gospels had not been written, nor had Hebrews, Revelation, and many other books which are in our Bibles today. What I am saying is that to interpret Peter to mean that Paul's writings are considered "other Scriptures" is a violation of the truth behind the words. The complete set of writings had to exist and be recognized in order to speak about the "rest" of them which completes the whole of them. Obviously such cannot be said about the documents comprising our New Testaments today as about half of the New Testament had not been written at this time, nor would be it be considered "Scripture" officially until early in the fourth century.

Let us now examine the word for "scripture" from 2 Peter 3:16 as well. Having demonstrated above that the only "set" of existing Scriptures at the time of Peter's comments to which he referred to the "rest of them" was the Law, the Prophets, and the Writings, let us continue.

The Greek word for "scripture" is as follows as taken from Thayer's Greek Lexicon:

1124 graphe-

- **a writing, a written thing**
- **the Scripture, used to denote either the book itself, or its contents**
- **a certain portion or section of the Holy Scripture**

Let us never forget that we read the Bible today from hindsight, a terrific advantage today, but also a great liability as I hope to show you. We must understand that it was not until the fourth century that we have an official New Testament Canon. Up until that time we have oral traditions, many varying from place to place which was circulated among the peoples. In times these oral traditions were written down, many varying to some degrees. These were not books by any means, but small parchments or vellum that contained such oral traditions put in writing to preserve them. It would be much later before we would have codexes or books whereby all the writings recovered could be chronicled in somewhat of an order as we are accustomed to day.

Having said that, please understand that when the writer of 2nd Peter referred to "scripture" he was not referring to a "book" as given in the definitions above, but rather the collection of parchments containing references to the oral traditions which had by that time been committed to writing.

At the time Peter spoke what is recorded in 2 Peter 3:16 the canon of the official canon of the New Testament was over 300 years away in the making. He had no idea at all of "other Scriptures" as we understand the concept today. His reference, as determined by the wording, as well as the absence of recognized "Scripture" other than the Law, the Prophets, and the Writing, reveal to us the only conclusion plausible considering the time and the facts…that he was referring to other "written things."

Let us re-read the verse understanding that the more correct understanding of the word "graphe" would be "written things."

2 Peter 3:16

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other WRITINGS, unto their own

destruction.

As you can now see such an interpretation is just as credible as saying "other Scripture." To force the translation to say "other Scripture" must necessitate the completed set of New Testament writings be in existence ("the rest") [which completes the whole]; they dear child of God the vast majority of them were not existence when Peter referred to Paul in 2 Pet. 3:16.

This may be hard for you to swallow, but in the context of 2 Peter 3:16 Peter could easily have been referring to and CONTRASTING Jewish Scriptures (Law, Prophets, Writings) with Paul's "other writings" which were hard to understand and had no intention of calling Paul's writing "Scripture" or hold any notion that Paul's writings were on the par with the Jewish Scriptures.

So, I hope you have seen for yourself that to force the conclusion that "other Scriptures" in English must refer to our New Testament is not only in error, but an impossibility owing to the lack of their existence at the time Peter spoke. Shalom

Answer for yourself: What is the tragic implication of this for the Christian to finally realize?

Simply that our Bibles should be what they always were in the days of Jesus....a collection of the Law, Prophets, and Writings ONLY and any other such "writings" are secondary to say the least and when these "secondary" writings contradict or conflict with the Law, Prophets, and Writings (as they often do) then they are to be discarded and neglected as spurious documents and frauds. This is a major problem for the New Testament and those who understand the context and wording of 2 Peter 3:16.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE ROLE OF THE NEW TESTAMENT AND ITS AUTHORITY FOR BELIEVERS....YOU BE THE JUDGE #2

The problem is not a small one. I am referring to the authorship of the letters and gospels that are in our New Testaments. Current scholarship builds invincible arguments for the unknown authorship for most of the documents in the New Testament. Tradition, of course, says otherwise. Tradition says that the Apostles, wrote many Letters, having in mind immediate needs of the Churches. I wish that were so but any "knowledgeable and informed" student of the New Testament can discern from both internal and external evidences that Jewish authorship for most of the New Testament is not only improbable but impossible.

As to which Letters were to be preserved for future ages, to believe that God Himself watched over the selection of these letters and made His own choice is to accuse God of being a liar for He says "Learn not the way of the heathen" yet we inherited documents within the New Testament which contain beliefs and doctrines which came straight from heathenism, pagan religions, sun-worship, and not the religion of Yeshua. This is the work of Gentiles and anti-Semites!

I suppose today I am most agitated when I think back to my religious beliefs which were taken directly from the New Testament as we have received it to which later, upon much study, I found to be adulterations of Biblical truth instead of Biblical truth. But without serious and dedicated study I would never have known the truth concerning this New Testament, and neither would you, for we have been lulled asleep to believe in Gentile religious establishment which has changed little since the third century and which effectively began the de-judaization of the faith of Yeshua. Such a legacy has been inherited today as contemporary Christianity to which its adherents know little about the corruption of their faith way back in the third century by Constantine and others. The truth of the matter is that we are expected to believe that God worked through an anti-Semitic and anti-Judaic institution called the Gentile Christian Church to create His replacement for the Hebrew Bible which is today called the "New Testament."

The Church is supposed to be both guard and guarantor of the Scriptures. The Church today has failed to inherit the teachings of Yeshua in an unadulterated state, but they can be retrieved thought a diligent study of the Jewish first century church and the doctrines taught by the Apostles in their legacy of Yeshua. If the Gentile Church of the second, third and fourth centuries was corrupted (and if you know anything about Judaism and what a Jew like Jesus believed in the first century then you know this as fact), then so was the canon of Scripture of this same Gentile establishment, because the books they chose and authored stemmed directly from their faith and doctrinal beliefs at that time and again "their" beliefs can be shown to have originated with solar and astral worship. The two are inseparable. If we cannot trust the early Gentile Catholic Church (and we cannot), then we cannot trust the New Testament, which was written, delivered, altered, and preserved by the Gentile Catholic Church as such alterations mirrored the latest decisions by the

Catholic Church Councils.

LETS LOOK AT THE RELIGIOUS BELIEF SYSTEM OF THOSE WHO CHOSE THE NEW TESTAMENT WRITINGS AND DEEMED THEM INSPIRED

Answer for yourself: If you cannot and do not accept the religious belief system as shown below, then why do you read uncritically the documents selected by such people (the New Testament) as if they are inspired and infallible if the religious beliefs and foundational doctrines of the Catholic Church are not?

Answer for yourself: If you find it difficult to believe the Holy Spirit led the early Gentile Catholic Church into "all truth" as evidenced by the following doctrines which Protestantism cannot accept, then how comfortable should we be in ascribing to the Holy Spirit the same accuracy and truth in selecting the documents for the New Testament which unfortunately ultimately replaced the Torah as the Bible for the church?

LIST OF HERESIES AND HUMAN TRADITIONS ADOPTED AND PERPETUATED BY THE ROMAN CATHOLIC CHURCH IN THE COURSE OF 1600 YEARS

"And ye shall know the truth, and the truth shall make you free." **Yeshua in John 8:32**

Notice:--These dates are in many cases approximate. Many of these heresies had been current in the Church years before, but only when they were officially adopted by a Church council and proclaimed by the pope as dogma of faith, did they become binding on Catholics.

ANY RELIGIOUS DOCTRINE TO BE TRUE MUST CONFORM THE WORD OF GOD…THE OLD TESTAMENT

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Before you read these "beliefs" of the same people who gave us the New Testament… understand that this is the same movement that gave us a NEW BIBLE...which ended up replacing the Bible Yeshua used…the Old Testament as the ONLY authority for the believers in God.

Answer for yourself: As you read the following "religious beliefs" of the same people who gave us the New Testament ask yourself if you can we trust the Holy Spirit to have led them into all truth, and should we trust their collection of writings called the New Testament when they, in several places, contradict Moses and Yeshua? I cannot, and I offer no man apologies. Craig M. Lyons M.Div.

Just understand that when you read the NT, with all its additions and deletions over the early centuries of the Gentile Church, these were the

doctrines behind the men gave us that book!!!!!!!!!!!!!!

HERESIES GIVEN TO US BY THE SAME PEOPLE WHO GAVE US OUR NEW TESTAMENTS....THINK ABOUT THAT!

Can we trust those who gave us such spurious doctrines as those below to have NOT erred likewise when writing and giving us their documents which we call the New Testament today?	**Dates** **As you read the following ask yourself where the "leading of the Holy Spirit" is at and then ask yourself if such errors were made...how can we trust their canon...the New Testament?**
OF ALL THE HUMAN TRADITIONS taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross.	**310**
Both began 300 years after Yeshua.	
Wax Candles introduced in church. about	**320**
Veneration of angels and dead saints.	**375**
The Mass, as a daily celebration, adopted.	**394**
The worship of Mary, the mother of Yeshua, and the use of the term, "Mother of God", as applied to her, originated in the Council of Ephesus	**431**
Priests began to dress differently from the laity	**500**
The doctrine of Purgatory was first established by Gregory the Great	**593**
The Latin language, as the language of prayer and worship in churches, was also imposed by Pope Gregory I. 600 years after Yeshua. The Word of God forbids praying and teaching in an unknown tongue (I Cor. 14:9).	**600**
The Bible teaches that we pray to God alone. In the primitive church never were prayers directed to Mary, or to dead saints. This practice began in the Roman Church (Matt. 11:28; Luke 1:46; Acts 10:25-26; 14:14-18)	**600**
The Papacy is of pagan origin. The title of pope or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas. This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor emperor Mauritis. Gregory 1, then bishop of Rome, refused the title, but his successor, Boniface III, first assumed title pope." Yeshua did not appoint Peter to the headship of the apostles and forbade any such notion. (Lk. 22:24-26; Eph. 1:22-23; Col. 1:18; I Cor. 3:11).	**610**
Note:-- Nor is there any mention in Scripture, nor in history, that Peter ever was in Rome, much less that he was the pope there for 25 years; Clement, 3rd bishop of Rome, remarks that there is no real 1st century evidence that Peter was ever in Rome."	
The kissing of the Pope's feet	**709**

It had been a pagan custom to kiss the feet of emperors. (Read Acts 10:25-26; Rev. 19:10; 22:9).

The Temporal power of the Popes **750**

When Pepin, the usurper of the throne of France, descended into Italy, called by Pope Stephen II, to war against the Italian Lombards, he defeated them and gave the city of Rome and surrounding territory to the pope. Yeshua expressly forbade such a thing, and He himself refused wordly kingship.

(Read Matt. 4:8-9; 20:25-26; John 18:38).

Worship of the cross, images and relics was authorized. This was by order of Dowager Empress Irene of Constantinople, who first caused to pluck the eyes of her own son, Constantine VI, and then called a church council at the request of Hadrian I, pope of Rome at that time. **788**

Such practice is called simply IDOLATRY in the Bible, and is severely condemned. (Read Ex. 20:4; 3:17; Deut. 27:15; Psalm 115).

Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized **850**

The veneration of St. Joseph began **890**

The baptism of bells was instituted by Pope John XIV **965**

Canonization of dead saints, first by Pope John XV **995**

Every believer and follower of Yeshua is called saint in the Bible. (Read Rom. 1:7; I Col. 1:2).

Fasting on Fridays and during Lent were imposed by popes said to be interested in the commerce of fish. (Bull, or permit to eat meat), some authorities say, began in the year 700. This is against the plain teaching of the Bible. (Read Matt. 15:10; I Cor. 10:25; I Tim. 4:1-3). **998**

The Mass was developed gradually as a sacrifice; attendance made obligatory in the 11th century.

The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII. Yeshua imposed no such rule, nor did any of the apostles. On the contrary, St. Peter was a married man, and St. Paul says that bishops were to have wife and children. (Read I Tim. 3:2,5, and 12; Matt. 8:14-15). **1079**

The Rosary, or prayer beads was introduced by Peter the Hermit, in the year 1090. Copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is expressly condemned by Yeshua (Matt. 6:5-13). **1090**

The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Yeshua never taught the use of force to spread his religion. **1184**

The sale of Indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in sin. Christianity, as taught in the Bible, condemns such a traffic and it was the protest against this traffic that brought on the Protestant Reformation in the 16th century. **1190**

The dogma of Transubstantiation was decreed by Pope Innocent III, in the year **1215**

By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Yeshua, and then he pretends to eat Him alive in the presence of his people during Mass. The Bible condemns such absurdities; for the Lord's Supper is simply a memorial of the death of Yeshua.

Confession of sin to the priest at least once a year was instituted by Pope Innocent III., in the Lateran Council. The Bible commands us to confess our sins direct to God. (Read Psa. 51:1-10; Luke 7:48; 15:21; I John 1:8-9). **1215**

The adoration of the wafer (Host), was decreed by Pope Honorius. So the Roman Church worships a God **1220**

made by human hands. This is plain idolatry and absolutely contrary to the spirit of the Gospel. (Read John 4:24).

The Bible is forbidden to laymen and placed in the index of forbidden books by the Council of Valencia. Yeshua commanded that the Scriptures should be read by all. (John 5:39; I Tim. 3:15-17). **1229**

The Scapular was invented by Simon Stock, and English monk. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on naked skin. This is fetishism. **1287**

The Roman Church forbade the cup to the laity, by instituting the communion of one kind in the Council of Constance. The Bible commands us to celebrate the Lord's Supper with unleavened bread and the fruit of the vine. (Read Matt. 26:27; I Cor. 11:26-29). **1414**

The doctrine of Purgatory was proclaimed as a dogma of faith by Council of Florence. There is not one word in the Bible that would teach the purgatory of priests. **1439**

The doctrine of 7 Sacraments affirmed. **1439**

The Ave Maria, part of the last **1508**

It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th century.

The Council of Trent, held in the year 1545, declared that Tradition is of equal authority with the Bible. By tradition is meant human teachings. The Pharisees believed the same way, and Yeshua bitterly condemned them, for by teaching human tradition, they nullified the commandments of God. (Read Mark 7:7-13; Col. 2:8; Rev. 22:18). **1545**

The apocryphal books were added to the Bible also by the Council of Trent. These books were not recognized as canonical by the Jewish Church. (See Rev. 22:8-9). **1546**

The Creed of Pope Pius IV was imposed as the official creed 1560 years after Yeshua and the apostles. True Christians retain the Jewish Holy Scriptures as their creed. Hence their creed is 1500 years older than the creed of Roman Catholics. (Read Gal. 1:8). **1560**

The Immaculate Conception of the Virgin Mary was proclaimed by Pope Pius IX. The Bible states that all men, with the sole exception of Yeshua, are sinners. Mary herself had need of a Savior. (Read Rom. 3:23; 5:12; Psa. 51:5; Luke 1:30,46,47). **1834**

In the year 1870 after Yeshua, Pope Pius IX proclaimed the dogma of Papal Infallibility. **1870**

This is a blasphemy and the sign of the apostasy and of the anti-christ predicted by St. Paul. (Read II Thess. 2:2-12; Rev. 17:1-9; 13:5-8,18). Many Bible students see the number of the beast (Rev. 13:18), 666 in the Roman letters of the Pope's title: "VICARIVS FILII DEI." -- V-5, I-1; C-100, I-1; V-S, I-1; L-50, I-1; I-1; D-500, I-l -- Total, 666.

Pope Plus X, in the year 1907, condemned together with "Modernism", all the discoveries of modern science which are not approved by the Church. Pius IX had done the same thing in the Syllabus of 1864. **1907**

In the year 1930 Pius XI, condemned the Public Schools **1930**

In the year 1931 the same pope Pius XI, reaffirmed the doctrine that Mary is "the Mother of God." This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy contrary by Mary's own words. (Read Luke 1:46-49; John 2: l-5). **1931**

In the year 1950 the last dogma was proclaimed by Pope Pins XII, the Assumption of the Virgin Mary. **1950**

Let me say again: If we cannot trust the early Gentile Catholic Church (and we cannot), then we cannot trust the New Testament, which was written, delivered, and preserved by the Gentile Catholic Church as well

CONCLUSION

Answer for yourself: What will be the next "theological" invention? The Roman Church says it never changes; yet, it has done nothing else but invent new doctrines which are contrary to the Bible, and has practiced rites and ceremonies taken bodily from paganism. Some scholars have declared that 75% of the rites and ceremonies of the Roman Church are of pagan origin.

Note:-- Cardinal Newman, in his book, "The Development of the Christian Religion," admits that ... "Temples, incense, oil lamps, votive offerings, holy water, holidays and season of devotions, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images ... are all of pagan origin..." (Page 359).

HERESIES are those doctrines and practices which are contrary to the Bible. They are also called "human traditions" or "doctrines of men". Both Peter and Paul predicted and warned that in the later times "false teachers" would rise within the Church and bring in "damnable heresies" and "doctrines of devils". (Read II Peter 2:1-3, and I Tim. 3:2-5). Yeshua rebuked the Pharisees, for they transgressed the commandments of God by keeping their traditions. "in vain," He said, "they worship me by keeping for doctrines the commandments of men" (Matt. 15:3,9).

The real heretics therefore, are the Roman Catholics and the true orthodox are the Evangelical Christians.

BRETHREN! The Word of God commands us to get out of Babylon, saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4). All true Christians will remain faithful to the religion of Yeshua as taught in the Bible, and heed the warning of the Apostle Paul, who said: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why do you accept their other beliefs hidden within the New Testament that violate the Laws, the Prophets and the Writings?

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why do you accept their other beliefs cleverly contained in the New Testament which, without through knowledge of the Old Testament, will not be noticed as fraudulent in simple reading of the New Testament?

Don't look now my Protestant friends because much of what you practice in your church comes from these pagan backgrounds...and most of you are not aware because you have placed faith in a fraudulent document!

The Word of God commands us to get out of Idolatry and pagan expressions of religious faith. All true Christians will remain faithful to the religion of Yeshua as taught in the Bible.....the Jewish Scriptures, and which can still be detected within the New Testament with a little study.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ROLE OF THE NEW TESTAMENT AND ITS AUTHORITY FOR BELIEVERS...YOU BE THE JUDGE #3

THE EMERGENCE OF THE BOOKS OF THE NEW TESTAMENT

Many think that the books of our New Testament was at first received and accepted by all. Nothing could be farther from the truth.

In Palestine the New Testament Books that first appeared were the Hebrew Gospel of Matthew, James and possibly Hebrews (there is somewhat doubt about this). In Asia Minor we have first appearing John, Galatians, Ephesians, Colossians 11 Timothy, Philemon, I & II Peter, I & II & III John, Jude, Revelation. In Greece we find I & II Corinthians, Philippians, I & II Thessalonians, and Luke. In Rome we find Titus and in Rome we find Mark, Acts, and Romans.

Palestine, Asia Minor, Greece and Rome were far apart. The Old Testament books had originated within the compass of one country; but the New Testament books in widely separated countries.

The earliest collections of New Testament writings were incomplete. It was not a world of like the world we live in today. Travel and communication were slow and dangerous. What is now a trip few hours would then have required months or years. Printing then was unknown, and the making of copies by hand was slow laborious work. Even more it was an age of persecution, when Christian writings had to be kept hid. And, there were no church councils or conferences, where Christians from distant parts could come together and compare notes on what writings they had, till the days of Constantine. So, naturally, the earliest collections of New Testament books would **vary,** in different regions; and the process of reaching unanimity as to what books properly belonged in New Testament was slow.

Beside the "canonical" New Testament books there were many others, both good and fraudulent, as noted in pages that follow: some so fine and valuable that were for a while, in some sections, regarded as Scripture; others, were unadulterated forgeries. The one criterion by which a book was judged before acceptance was whether it was of genuine Apostolic origin. Such investigation was not, in every case easy; especially less known books of a distant region.

QUOTING FROM NEW SOURCES TO JUSTIFY CREDIBILITY

We are privileged today to possess early writings of Gentile Christians whose lives overlapped the lives of the Apostles. These writings are few because of the perishable nature of the writing material, and because it was a period of persecution in which Christian writings were destroyed. But, though few, these "overlapped writings" bear their unimpeachable testimony to the existence in their day of a group of writings deemed "authoritative" by the Gentile Christians. It is these earliest "overlapped" writings which serve as the seedbed for the

rejection of the Law and the Torah, and unfortunately, these writings would come to be regarded as new "Scripture." A Lawless faith (Torahless faith) is always easier to accept than one which presents the responsibilities of God to mankind. The Gentile Church, having slowly abandoned the Law, would gradually accept these new writings as "authoritative." This was to become their "new gospel;" and their writings began to abound in quotations from, or references to, these new replacement writings.

For example:

Clement of Rome, in his Epistle to the Corinthians (A.D. 95 quotes from, or refers to, what was to become Matthew, Luke, Romans, Corinthians, Hebrews. I Timothy, and I Peter.

Polycarp, in his Letter to the Philippians (about A.D. 110), quotes Philippians, and reproduces phrases from nine other of Paul's Epistles and I Peter. He says, "I have letters from you, and from Ignatius. I shall send yours to Syria, as you request; and I am sending letter of Ignatius to you, with others, and the present one of own." This indicates that, in Polycarp's day, Gentile Christians had already begun to gather copies of Christian writings from outside the Torah and consider them authoritative..

FORMATION OF THE NEW TESTAMENT

- **Ignatius, in his Seven Letters, written about A.D. 110, during journey from Antioch to Rome for his martyrdom, quotes from what was later to become the Gospel of Matthew, I Peter, and I John. He cites nine of Paul's Epistles, and his letters bear the reference to the other three Gospels.**
- **Papias, (A.D. 70-155), a pupil of John, wrote "An Explanation of Lord's Discourses," in which he quotes from John, and records traditions about the origin of Matthew and Mark.**
- **The Didache, written between A.D. 80 and 120, makes 22 quotations from Matthew with references to Luke, John, Acts, Romans, Thessalonians, I Peter; and speaks of "The Gospel" as a written document.**
- **The Epistle of Barnabas, written between A.D. 90 and 120, quotes from Matthew, John, Acts, 2 Peter, and uses the expression, "It is written," a formula commonly applied only to Scripture.**

Let us stop for a moment and recall what we have already learned: that calling Paul's or another's writings "Scripture" does not make authoritative such writings on par with the Law, the Prophets, or the Writings. So, just because the writer of the Epistle of Barnabas uses a formula ["it is written"] often found in Old Testament Scripture does not make his writings any more "Scripture" than if I used the same formula is this article.

- **The Shepherd of Hermas, written about A.D. 100 or 140, the "Pilgrims Progress" of the ancient church, made use of James, with abundant echoes of other New Testament books.**
- **Tatian, about A.D. 160, made a "Harmony of the Four Gospels," called the "Diatessaron," is said by some as the first evidence that Four Gospels (only because he quoted from only the four out of many Gospels present at the time), and only those four, were generally becoming recognized among the churches. His document would go along way to slide opinion to accept these four only over all the others!**
- **Justin Martyr, born about the year that John died, in his "Apologies," written about A.D. 140, mentions Revelation, and shows knowledge of Acts and eight Epistles. He calls the Gospels the "Memoirs of the Apostles," and says that they were read in Christian assemblies alternately with the "Prophets." Strangely he never quotes one Gospel by the name of the author to whom it is recognized today; namely because at 150 A.D. the names of these "writings" were yet anonymous thus he can only call them "Memoirs of the Apostles."**
- **Basilides, a Gnostic heretic who taught in Alexandria in the reign of Hadrian (117-138), and who claimed to have knowledge of secret traditions handed down from the Apostles, in his written efforts to distort accepted Christian teachings, quotes from what would become Matthew, Luke, Romans, I Corinthians, Ephesians, and Colossians as accepted Christian Scriptures.**

As you can see such quotations by so many would go a long way in creating a New Scripture!

- **Marcion, another heretic (about A.D. 140), in the interest of his heresy, made the first canon of New Testament writings, consisting of Luke, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, and Philemon.**
- **Irenaeus (A.D. 130-200), a pupil of Polycarp, is the first to quote most of New Testament books (180 A.D.) as "Scripture," which, in his time, had come to be known as "The Gospel and the Apostles," as the Old Testament books were called "The Law and the Prophets". In reality it took almost 200 years for these New Testament documents to be "called" Scripture and recognized as such by a few. In time many will follow suit.**
- **Tertullian (A.D. 160-220), of Carthage, living while the original manuscripts of the Epistles were still in existence, speaks of the Christian Scriptures as the "New Testament" (which title first appears in the writing of an unknown author about A.D. 193). In Tertullian's existing writings there are 1800 quotations from New Testament books. In his work "Against Heretics" he says:**

"If you are willing to exercise your curiosity profitably in business of your salvation, visit the Apostolic churches in which the very chairs of the Apostles still preside in their places; in which the very authentic Epistles are read, sounding forth the voice and representing the countenance of each of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi and Thessalonica. If you can go to Asia, you have Ephesus. If are near Italy, you have Rome."

- **The Muratorian Fragment, made in Rome, about A.D. 170, rains a list of the Christian Scriptures. It omits Hebrews, I and II Peter, and James; but includes the Book of Wisdom and Apocalypse of Peter.**
- **The Old Syriac Version, made about the middle of the second century A.D. omits James, I & II Peter, I, II, & III John, Jude, and Revelation.**
- **The Old Latin Version, made about the middle of the second century A.D. omits Hebrews, James, and II Peter.**
- **Origen (185-254). of Alexandria, a Christian scholar of extensive travel and great learning, devoted his life to the study of Scripture. He wrote so extensively that at times he employed as many as twenty copyists. In his existing writings 2/3 of the New Testament can be found in quotations. He accepted the 27 books of the New Testament as we have them, though not sure of authorship of Hebrews, and expressed doubt as to James, II Peter, and II & III John.**

SO WHAT BOOKS WERE TO BE CONSIDERED THE NEW TESTAMENT?

From the above citations, and that of Eusebius (on the page following), it will be seen that, for a while, there was great variation by many as to what books were regarded as canonical.

There are two answers to this perplexing problem since we believe the Holy Spirit has promised to guide us into all truth. The evidence is factual….the greatest minds of the early Gentile Christian movement were not in unity about which books were to be included in the Gentile Canon. It would seem to me that if God desired to have a New Testament with an authority equal to the Torah this should not have been for "with God all things are possible." Many say to me "God oversees His Word" and to this I wholeheartedly agree. But what is to be "His Word?"

There are others who try to get around the above obvious failure of the Holy Spirit for almost 400 years to come to unity upon the selection of books which were to be the foundation of this Gentile Christian movement. Many try to explain this obvious embarrassment by saying such disunity and agreement upon the selection of books for the New Testament Canon was due simply to the fact that account of slow means of communication over the vast expanse of the Roman Empire, and on account of three hundred years of incessant and unrelenting persecution, there was not one single chance for the churches to make a fair and open

and reasonable effort to come to general unanimity as to what books were of genuine Apostolic Authority, till Constantine, at the beginning of the 4th Century, issued his Edict of Toleration.

Answer for yourself: Can God witness the same truth to two different people at the same time although they live in two different places?

There is your answer. Of course God can, but He didn't! This means that the selection of the canon by the Gentile Christian church was more dependent upon reasoning and rationalization based upon pre-formed theologies than any inspiration from God. This may be hard to swallow, but face the facts. The juxtaposition of books repeatedly in the canon and out of the canon, the inclusion of some to the exclusion of others, and the final decision as to which was to be included as made over hundreds and hundreds of years brings great difficulty to assigning any credibility for the selection of such books that comprise our New Testament today.

Now, please understand, I both preach and teach from these document, but not to the exclusion of the Torah, nor do I ascribe to them the authority I do to the Law, the Prophets, and the Writings, and neither should you. For me, and others at Bet Emet, the New Testament is considered as Midrash, as commentary upon the life and times of Jesus. When materials within the New Testament line up with the Old Testament we have a witness to truth, but when teachings and doctrines within the New Testament diverge and contradict the Torah, then they are lies included among truth and the unscrupulous custodians of these documents (the anti-Semitic and anti-Judaic Gentile Catholic Church of the earliest centuries) are to be exposed for what they are in God's sight....shameless beings who corrupted the Word of God by adding to and taking away from it! Such parts of the New Testament are to be rejected by the Christians today. The hard part is to discern what parts of the New Testament are fraudulent. Without capable and dedicated study on your part you will never know. But the good news for you is that there are in the Body of Christ today capable men and women, and ministries, devoted to recovering the truths about the real Yeshua and educating the Body of Christ to these truths in hopes that our obedience before God will be more pleasing. Such is our love for God and should be yours as well.

THE DOUBTFUL BOOKS

We must understand that such books were not "doubtful" in regions where they first appeared. The isolation of communities from others contributed to these books not becoming widely known for a while. The fact that the were slow in being generally received is a testimony to the carefulness of the churches against impostors.

FORMATION OF THE NEW TESTAMENT...MORE

Eusebius (A.D. 264 340), bishop of Caesarea, Church Historian, live through, and was imprisoned during Diocletian's persecution of Christians, which was Rome's final effort to blot out the Christian name. One of its special objects was the destruction of all Christian Scriptures. For ten years Bibles were hunted by the agents of Rome and burned in public market places. To Christians, the question of just what books composed their Scriptures was no idle matter.

Eusebius lived into the reign of (Constantine, who accepted Christianity. Eusebius became Constantine's chief religious adviser. One of Constantine's first acts on ascending the throne was to order, for the churches of Constantinople, fifty Bibles, to be prepared, under the direction of Eusebius, by skillful copyists, on the finest of vellum and to be delivered by royal carriages from Caesarea to Constantinople. He wrote, in his order to Eusebius:

"I have thought it expedient to instruct your Prudence to order fifty copies of the Sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the church, to be written on

prepared parchment, in a legible manner, and in a commodious and portable form, by transcribers thoroughly practiced in their art. You have authority also, by virtue of this letter to use two of the public carriages for their conveyance; by which arrangement' the copies, when fairly written, will most easily be forwarded for my personal inspection. One of the deacons of your church may be entrusted with this service, who, on his arrival here shall experience my liberality. God preserve you, beloved brother".

SO WHAT WAS THE NEW TESTAMENT TO EUSEBIUS?

It my surprise you to know that by the later part of the fourth century the same books that now constitute the New Testament was also for Eusebius the same.

Eusebius, by extensive research, made himself informed as to what books had been generally accepted by the churches. In his Church History he speaks of four classes of books:

1. **Those universally accepted.**
2. **The "disputed" books: James, II Peter, Jude, II & III John, which, though included in his own Bibles, were still doubted by some.**
3. **The "spurious" books: among which he mentions the "Acts of Paul," "Shepherd of Hermas," "Apocalypse of Peter," "Epistle of Barnabas" and the "Didache."**
4. **The "Forgeries of heretics": among which he grouped "Gospel of Peter," "Gospel of Thomas," "Gospel of Matthias," "Acts of Andrew," and "Acts of John."**

The Council of Carthage (A.D. 397), gave its formal ratification to the 27 books of the New Testament as we know them, expressing what had already become the unanimous judgment of the churches and accepted for itself THE BOOK that was destined to be MAN'S MOST PRECIOUS HERITAGE.

MODERN BIBLICAL CRITICISM..WHAT DOES IT MEAN CORRECTLY?

The Bible, with its 27-book New Testament canon, as accepted by the Early Christian Fathers, and finally ratified by the Council of Carthage, became, without further questioning, the recognized of Christendom for a thousand years.

With the rise of the modern critical spirit came a renewed in investigation into the origin and authenticity of the Bible books, as with all ancient books.

"Criticism," as applied to the Bible, is a rather unfortunate term although with many irreverent wiseacres it has been exactly that, in-somuch that the word is quite commonly regarded as being the name of the modern intellectual effort to undermine the Divine Authority of the Bible. So far as the word means critical and fair examination of facts, or alleged facts, in an honest search for historical truth is natural, reasonable and legitimate, and enlarges our knowledge of the Scripture.

Historical Criticism has to do with the genuineness authenticity of the Bible books: that is, who wrote each book when, and whether the book is historical or otherwise.

In relation to the New Testament books, it is merely the re-opening of the question settled by, and to the satisfaction of first Generations of Christian fathers. Modern critics have made no more determined nor scholarly effort to ascertain the genuineness of the New Testament books than was made by the generations in which the books were first published. Indeed they were in far better position to determine the nature of those books than later critics. It is not easy to wreck a train long after it has gone by. Literary fort are soon detected. Whether a book is historical or fictional is recognized on publication. If I were to write a history of the American Revolutionary War, and sign George Washington's name to it, could I make anybody believe that

Washington wrote it?

One of the unfortunate things about the critics who have discarded the traditional view of the origins of the Bible books is their presumption to themselves of a monopoly of "scholarship." To them their view is the "unanimous opinion of scholarship." Are they so narrow- minded as to think that only those who hold to their theories are true scholars? Viewpoint is not an indication of scholarship, but only of one's mindset and is not always dependent upon facts. The dear Old Book has worn out many anvils, long after the critics have been forgotten will go marching on loved and honored by unnumbered millions.

Textual Criticism is the comparison of various manuscripts to ascertain the exact original text from which they are copied. It has resulted in the Old Testament Masoretic Hebrew and New Testament Westcott and Hort Greek texts, which, in the main, are the exact original Bible words. Printing removed the danger of textual errors.

APOCRYPHAL NEW TESTAMENT BOOKS

These are legendary and spurious Gospels, Acts of the Apostles and Epistles, which began to appear in the 2nd Century. They were mostly forgeries, and were so recognized from the first. They are so full of nonsensical stories of Christ and the Apostles, that they have never been regarded as divine, nor bound in our Bible. Deliberate attempts to fill the gaps of the New Testament story of Yeshua in order to further heretical ideas by false claims abound within them.

There are known to have been about 50 of the spurious "Gospels" besides many "Acts" and "Epistles." The great mass of these for writings made it very important for the Early Church to distinguish between the false and the true.

It is said that Mohammed got his ideas of Christianity largely from these books. They are the origin of some of the dogmas of the Roman Catholic Church.

They are not to be confused with the writings of the "Apostolic fathers."

HERE IS A LIST OF SOME OF THE MOST WELL KNOWN

- **Gospel of Nicodemus embodies the "Acts of Pilate," an alleged official report of the trial of Yeshua to Emperor Tiberius. It was produced in the 2 or 5th century and is purely imaginary.**
- **Protevangelium of James is a narrative from the birth of Mary to the slaughter of the innocents. It contains stories that had begun to circulate in the 2nd century through the 5th century.**
- **The Passing of Mary abounds in silly miracles, and culminates in the removal of "her spotless and precious body" to Paradise. It was written the 4th century, with the rise of Virgin worship.**
- **The Gospel according to the Hebrews is classified as an Apocryphal New Testament book, yet is one of the oldest surviving Gospels used by the original Jewish Church. It contains additions to the canonical Gospels with some alleged sayings of Yeshua and dates around A.D. 100.**
- **The Gospel of the Ebionites is compiled from the synoptic Gospels and dates from the early second through the fourth century. This Gospel has been rejected by Gentile Christianity today because it adheres to an earlier Christology that was later rejected by the Gentile Church Councils which took an opposite view of Christology.**
- **The Gospel of the Egyptians contains imaginary conversations between Yeshua and Salome. It is dated between A.D. 130 and 150 and was used by the Sabellians.**
- **The Gospel of Peter is dated around the middle of 2nd century and is based on the canonical Gospels and is written in the interest of Anti-Jewish and Docetic doctrines.**
- **The Gospel of Pseudo-Matthew is a 5th century forged translation of Matthew which is abounding with the childhood miracles of Yeshua.**
- **The Gospel of Thomas is a 2nd century document that records for us Yeshua's life from the 5th to the**

12th year and makes him a miracle worker to satisfy boyish whims.

- **The Nativity of Mary is a deliberate forgery of 6th century intended to further the worship of the Virgin Mary. Stories about daily visits of angels to Mary and with Papal growth has became immensely popular.**
- **The Arabic Gospel of the Childhood is a 7th century document containing stories of miracles during the sojourn in Egypt and is extremely fantastic.**
- **The Gospel of Joseph the Carpenter is a 4th century document that originated in Egypt and is devoted to the glorification of Joseph.**
- **The Apocalypse of Peter contains the purported visions of heaven and hell given to Peter. It was called "spurious" by Eusebius.**
- **The Acts of Paul from the middle of 2nd century is a romance inculcating continence. It is said to contains the supposed lost Epistle to the Corinthians.**
- **The Acts of Peter is written at the end of 2nd century and describes a love affair of Peter's daughter. Within it is conflict with Simon Magus (a synonym for Paul). It also contains the "Quo vadis" story.**
- **The Acts of John at the end of 2nd century is a story of a visit to Rome that is purely imaginary. It contains a revolting picture of sensuality.**
- **The Acts of Andrew contains the story of Andrew persuading Maximilla to refrain from intercourse with her husband, resulting in his martyrdom.**
- **The Acts of Thomas at the end of 2nd century is like the Acts of Andrew in that is a travel-romance, in interest of abstinence from sexual intercourse.**
- **The Letter of Peter to James at the end of 2nd century is a violent attack of Paul by the early Jewish Church (Ebionites) for his relaxation of the Torah in his mission to the Gentiles.**
- **The Epistle from Laodicea professes to be the one referred to in Colossians 4:16. A lot of Paul's phrases are strung together in this epistle.**
- **The Letters of Paul to Seneca, with Letters from Seneca to Paul is believed to be a 4th century forgery. The intent is either to commend Christianity to the followers of Seneca, or to commend Seneca to Christians.**

The main characteristic of these writings is that most, but not all, are fiction representing itself as history, but for the most part they are utterly absurd that their falsity is self-evident. But that cannot be said for all. For example the Gospel of the Ebionites and the Gospel of the Hebrews are exceptions which others have grouped as Apocryphal Gospels, yet they contain historical and theological truths.

- **The Abgarus Letters may have some basis of fact. Eusebius thought so. He relates that Abgarus, king of Edessa, sick, heard of Yeshua's power, and wrote a letter begging Yeshua to come and heal him to which Yeshua wrote an answer: "It is necessary that those things for which I was sent should be completed, after which I shall be received up to Him who sent me. When, therefore, I shall be received in heaven, I will send one of my disciples who shall heal you." Accordingly, Thaddeus is said to have been sent, and was shown the letters in the archives of Edessa. Possibly Yeshua may have sent such a message verbally, which they recorded.**

WRITINGS OF THE APOSTOLIC FATHERS

These should not be confused with the false books, enumerated on the two preceding pages, in which the authors assumed names of Apostles to give credence to legendary tales.

The Apostolic Fathers (more exactly, the "Sub-Apostolic Fathers") were those whose lives overlapped the Apostolic generation. Their extant writings are few (how we wish there were more of them!) due to the perishable nature of their writing material, and to the persecutions of their day.

But they are extremely valuable, as they form the connecting link between the Apostles and later Church History. Some of them were so highly regarded that, in some localities, they were temporarily regarded as Scripture.

- **The Epistle of Clement to the Corinthians in A.D. 95 is one such letter. Clement was a bishop of Rome (AD. 91-100) and was a companion of Paul and Peter. He must have been acquainted with John as well. He wrote this Epistle the year that John was banished to Patmos. It is said that he was condemned to the mines, and suffered martyrdom in the 3rd year of Trajan. He is thought, possibly, to have been the Clement mentioned in Philippians 4:3.**

This Epistle was occasioned by a division in the Corinthian church in which some Elders were excluded by younger worldly men. It we written in the name of the Roman church, and is full of beautiful exhortations to humility, and dwells much on the resurrection. It was so highly esteemed that it was read publicly in many churches down to the 4th century. It was found, at the end of the New Testament in the Alexandrian manuscript of the Bible.

- **The Epistle of Polycarp to the Philippians is dated about A.D. 110. Polycarp was the pupil of John, bishop of Smyrna, and he wrote a number of letters, but the only one is extant. It was in reply to a letter from the Philippians asking his advice. It reads very much like Paul's Epistles, which he commends to their careful study.**
- **The Epistles of Ignatius was written about A.D. 110. Ignatius was a pupil of John and bishop of Antioch. He suffered martyrdom in Rome A.D. 110. On his way from Antioch to Rome, passing through Asia Minor, he wrote Seven Epistles: To the Ephesians, Magnesians, Trallians, Philadelphians, Smyrnaeans, Romans and Polycarp. These Epistles of Ignatius abound in tender exhortations, and breathe a spirit of rejoicing at the prospect of his impending martyrdom. They emphasize the evil of heresy and division, and counsel submission to the elders of the church.**
- **The Epistle of Barnabas was written between A.D. 90 and 120. Some think it was the New Testament Barnabas, but others question it. The Epistle is a General Epistle, addressed to all Christians, containing a sort of outline interpretation of Scripture. It was found in the Sinaitic manuscript of the Bible, at the end of New Testament, which indicates the high regard in which it was held.**
- **The Papias' Fragments was written by Papias, a pupil of John and bishop Hierapolis. He was martyred about same time as Polycarp. He wrote "Explanation of the Lord's Discourses," which was extant down to the 13th century. But now only fragments remain in quotations in Irenaeus, Eusebius and others.**
- **The Didache, or Teaching of the Twelve was written between 80 and 120, probably about A.D. 100. It is not a genuine composition of the Apostles, but only a statement, by some unknown author, of what he understood those teachings to be. It resembles the Epistle of James. Early writers denied its canonicity, but held it in high regard. It abounds in quotations from New Testament books.**
- **The Shepherd of Hermas was written about A.D. 100 or 140. It is the earliest example of Christian Allegory, the "Pilgrim's Progress" of the primitive Church. The writer was intensely religious, and saw visions which he wrote in this book, emphasizing repentance, spiritual life, and the near Advent of the Lord. The book was read in many churches down to the time of Jerome. It is contained in the Sinaitic manuscript of the Bible, at the close of the New Testament. That the author was the Hermas of Romans 16:14 is only a guess.**
- **The Apology of Aristides was written by a philosopher of Athens. He wrote "Defense of Christianity," to Hadrian, A.D. 125, and to Antonius, A.D. 137, appealing for protection of Christians against persecution. He said, "Blessed is the race of Christians above all men, because of their true and noble creed, and their pure and benevolent lives." It is the earliest known literary tribute of a philosopher to Christianity. It was written from Athens, the home of philosophy.**
- **Justin Martyr (A.D. 100 167) was a philosopher, who, after trying Stoic, Peripatetic, Pythagorean, and Platonic philosophies, found satisfaction in Christianity. He wrote "Apologies," addressed to the Emperor Antoninus, in defense of Christianity. He also wrote a "Dialogue with Trypho," which was an argument with a Jew over the Messiahship of Yeshua. This is the first real good example of Gentile replacement religion.**
- **The II Epistle of Clement was written between A.D. 120 and 140. It is written in the form of a sermon. Again, we are uncertain if it was the same Clement.**
- **The Epistle of Diognetus is a vindication of Christianity, by an unknown author who claimed he was "a disciple of the Apostles."**

Answer for yourself: Could God be sharing important things intended for us in writings such as these, but which were unfortunately rejected by the Gentile Catholic Church when they collected writings that promoted their own Gentile replacement theology of the time? Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

HAVE YOU EVER NOTICED THAT "QUOTES" FROM THE HEBREW SCRIPTURES USED IN THE NEW TESTAMENT ARE NOT IN THE JEWISH SCRIPTURES AT ALL?

If you were like me most likely you grew up in a Christian Church where you were taught over and over that the Scriptures in the New Testament are infallible and inerrant. We were given Apostle Paul's attestation to this very fact in Second Timothy 3:16: "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Of course Paul was referring only to the Old Testament Jewish Scriptures with that verse since most of the New Testament had not been written yet, but who was to object if it was taken to refer to the New Testament. For after all, most "assume" that the Bible that they carry to church Sunday after Sunday could not be filled with "errors, misquotations, mistranslations, and purposeful misapplications of Old Testament passages in their New Testament"....do they?

Answer for yourself: How "righteous" is it when you purposely deceive others?

Answer for yourself: How valuable are documents reported to of importance for religious doctrine when these documents can be shown to be full of purposeful misquotations of the original sources (the Jewish Scriptures)?

Answer for yourself: How can we trust such misquotations for "reproof and correction" when themselves are diametrically opposed to the original teachings they are supposed to validate?

Answer for yourself: Do you realize that if you follow a fraudulent document full of misquotations and mistranslations for your religious belief system then in reality what you choose to "believe" and "do" are in reality 180 degrees opposite to both what God said and desired for you to both know and do?

Answer for yourself: Were you aware that many supposed "quotations" in the New Testament are not quotations at all, but rather Gentile creations that serve their anti-Semitic propaganda as espoused by Rome?

Let us look into the matter.

I challenge anyone to find where these supposed "quotations" exist in the Jewish Scriptures when taken in the same context and wording as used by the original writer. Let us remember that these "supposed quotations," are non-quotations. These "non-quotations" are read unfortunately as inspired Scripture which they are not. The Holy Spirit does not make such mistakes but men not inspired of God do and we have their record of such event in the New Testament. These false quotations served the purpose to make us belief doctrines which were foreign to the Jewish Scriptures which were given by God

WE ALL AGREE TO THIS...DON'T WE?

You must agree that since the New Testament bases its validity off the Old Testament; this means that the Jewish Scriptures are taken as truth by Christians and thus cannot be wrong. But that cannot be said for the New Testament passages if they contradict the original passages or misquote them. Again, this cannot be said for Christian Bibles which misquote and mistranslate the Hebrew of the Jewish Bibles in the Christian Bible's Old Testament. I always knew for some time now the problems inherent in the New Testament, but was utterly amazed to find how the KJV Bible was just as guilty of misrepresentation of the Jewish Old Testament in their "translations" of it in the Christian Bibles as well.

We cannot trust either the OT or the NT in our Christian Bibles unless we compare the NT with the Jewish Bible as well as compare the OT in the Christian Bible with the Jewish Old Testament in the Jewish Bible. Then and only then can we be assured we have the truth

Once you embark on this type of study you will be amazed at how many quotations by Paul are anything but true quotations. Thus, we need to check out Paul and his teachings very closely because often they are opposite to what Yeshua both said and taught.

EXAMINING THE EVIDENCE...JUST A FEW EXAMPLES...THEY ARE TOO NUMEROUS TO COVER IN ONE ARTICLE

1 Timothy 1:18

18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Answer for yourself: Have you ever read in the Jewish Scriptures prophecies concerning Timothy?

There are no Old Testament prophecies pertaining to Timothy.

Ephesians 5:14

14 Wherefore he saith {it is said -- {RSV}, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Most Christians commentators refer to two Jewish Scriptures for reference for Paul's comment. We are told to believe that in the Jewish Scriptures, in Isa. 60:1 and 26:19 we have the reference to which Paul alludes in referring to the resurrection of Yeshua. Let us investigate these two passages and see if they refer to Yeshua's resurrection.

Isaiah 60:1

Arise, shine; for they light is come, and the glory of the Lord is risen upon thee.

In this passage the Prophet Isaiah foresees a time when Israel will arise out of her darkness and shine with God's glory and not the resurrection of a person.. Then the Gentile will come to the light of Israel and her Torah. Thus the sons of the strangers described in this chapter will come to Jerusalem to worship the Lord.
The context of Isaiah is a national revival and has nothing to do with the resurrection of a body.

Isaiah 26:19

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

The context of this verse is the general resurrection of all the dead as alluded to in Daniel 12:2 and not to a resurrection of a man prior to the consummate event of all eschatology. This is an event which is to transpire at the end of days and not 2000 years earlier in Yeshua's resurrection. Daniel refers to two resurrections, one of the righteous dead to everlasting life and another of the unrighteous to everlasting contempt. A traditional Christian dispensationalist will tell you that these two resurrections are separated by the one-thousand year reign of Christ. Again the meaning of the Jewish Scripture used from Isaiah by Paul has a context totally foreign to thy way Isaiah originally intended. Paul used the passage from Isaiah and gave it a totally different meaning. Such is a misquotation of the passage in which the original context of the author was distorted.

1 Corinthians 15:4

4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

Answer for yourself: Where in the Gospels does it say that Peter saw Yeshua before the other apostles?

No gospel says that Peter (Cephas) saw Yeshua before the 12 or saw Yeshua 1st after the resurrection.

Answer for yourself: Where in the Gospels does it say that 500 people saw Yeshua after he was raised from the death?

No gospel says 500 people saw Yeshua after the resurrection. But more troubling than that is that such a dramatic occurrence, which would have easily brought the religious establishment to their knees, is totally without corroboration outside of this single reference by Paul.

Answer for yourself: In 1 Corinthians 15:4 Paul says that Yeshua was buried, and that he rose again the third day according to the scriptures.

Answer for yourself: Where in the Jewish Scriptures is the death of Yeshua predicted with his resurrection foretold for 3 days later?

It simply is not there. Paul is speaking as if the Jewish Scriptures prophesied of Yeshua's death and resurrection 3 days later and such a statement is not true.

Hebrews 10:5

It is debatable that Paul is the author of the book of Hebrews. But for the sake of argument let us say he is at the moment.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

The above passage is a quotation from Psalms 40:6..

Answer for yourself: Does the book of Hebrews, believed to be inspired and infallible by millions of believers today, quote accurately Psalm 40:6?

Notice the difference for yourself

As taken from the Hebrew text of Psalm 40:6 we find something rather startling that contradicts the inspired writings of Hebrews.

6. Sacrifice and offering thou didst not desire; mine ears hast thou opened (in order to hear the Torah of God): burnt offering and sin offering hast thou not required.

Answer for yourself: How does "mine ears has thou opened" become "a body Thou has prepared for me?

Answer for yourself: Does Paul quote Psalm 40:6 correctly in Hebrews 10:5? No way.

Paul misapplies or misquotes (or someone later to his letters) Psalms 40:6. "A body hast thou prepared me" is not in Psalms. Paul omits "mine ears hast thou opened". Nowhere in the New Testament did Yeshua say these things either.

Romans 2:24

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Again the context of the quote is totally foreign to the way Paul used the quote. Quoting from Isa. 52:5 we find that the name of God was blasphemed by the Gentiles who took captive the Jewish nation when all the while their God was to be their defender. God was mocked by the heathen because of the plight of the Jewish people What the heathen failed to understand is that such captivity was a punishment upon the Jewish people and not indicative of the impotence of God in protecting and saving His people.

In Romans we are led to believe that the name of God was blasphemed again by the Gentiles because the Jews don't keep the Law. Such is ludicrous, and Paul tells a lie because any casual attempt to study the first century will show the dedication of Pharisees, Sadducees, and Essenes to scrupulously keep the Law. That was one of Yeshua's problems with the religions establishment… they neglected the weightier matters of the Torah due to preoccupation of the nuances of the Oral Law. They strained at a gnat and swallowed a camel.

Matthew 12:5

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Nowhere does the Old Testament state that priests in the temple profaned the sabbath, and are blameless.

Matthew 23:35

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

This may come as a shock to you but the name Barachias is not in the Old Testament In the Old Testament Zacharias is the son of Jehoida, not Barachias as it is shown in 2 Chron. 24:20-22.

Matthew 26:56

56 But, all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

This event, the forsaking of Yeshua at his crucifixion, is not in the Jewish Old Testament at all.

Mark 1:2

2 As it is written in the prophets {in Isaiah, the prophet -- RSV}, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

No such statement exists in Isaiah or the Old Testament.

Mark 9:13

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

There are no predictions in the Old Testament of things that were to happen to Elias.

Luke 24:46

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Nothing is written in the Old Testament about Yeshua as the Christ rising from the dead, especially on the 3rd day.

John 1:45

45 Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph.

This will be hard for you to deal with but I have come to the conclusion that none of the Old Testament prophets nor Moses wrote about Yeshua "personally" but only about the Messiah. We as Christians have been conditioned over the years, due to hearing poor teaching by our leadership, to read into the text prior beliefs espoused by this or that denomination about Yeshua. We can read anything into the text if we violate the laws of interpretation. That is what I am trying to say and warn the Christian community. You can say "this" or "that" refers to Yeshua, but for the document called the Old Testament to hold credibility is has to stand up to the same criteria of interpretation that the New Testament is held to. That means before your apply a text to Yeshua as a "fulfillment" there has to be a prior "peshat" interpretation. There are four levels of Biblical interpretation for Jewish literature. First we have the "peshat" or the literal and plain ordinary meaning. If Yeshua did not in his life accomplish the same exact event, then any reference to fulfilling a previous prophecy is ludicrous. We must not take out of the original context of the writer events and try to apply them to Yeshua. If God is behind it He does not need our help to "fudge" to make it fit. Before you have any allegorical or methaphorical interpretation we must again have the literal and real event (peshat). If said event is missing literally from Yeshua's life or can be proven less than authentic, then all the allegorical allusion is worthless. Next if there is to be any mystical interpretation to the events in Yeshua's life as fulfillment of Scripture then again the literal-plain ordinary event must be demonstrable without twisting the facts to make it fit our pre-formed theologies about Yeshua. I know this is hard, but necessary if you want the truth. Again this is startling for most but if you have read these articles up to now just remember how we have exposed error after error taught as truth. I guess I should understand that of utmost importance for most is if Yeshua is Messiah. Time will tell. When Messiah comes and fulfills the prophecies of the Prophets and Moses we can ask him his name and

if he has been here before. Due to the overwhelming forgeries within the New Testament and the lack of actual "peshat" fulfillment of the prophecies of Moses and the Prophets we must await the coming of Messiah to 100% be certain of his identity.

John 7:38

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Again this passage is not to be found anywhere in the Old Testament. It is not in Isa. 44:3, Isa 55:1, Ezek. 47:1, and Isa 58:11.

John 20:9

9 For as yet they knew not the scripture, that he must rise again from the dead.

There is no Old Testament statement that Yeshua must rise from the dead, or that Yeshua must rise again.

Acts 20:35

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Yeshua, how he said, It is more blessed to give than to receive.

To the best of recorded knowledge at present, Yeshua did not say "It is more blessed to give than to receive."

Hebrews 11:35

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Nowhere in the Old Testament does it say that people suffered torture because they expected to rise again to a better life.

James 4:5

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

No such statement is recorded in the Old Testament; not Gen. 6:5, 11; 8:21; Prov 21:10 and Eccles 4:4)

In Jewish custom there is what they call a 'durash' where you deliberately misquote, or make up something in scripture in order to prove a point. But of course you can immediately see how problematic such an explanation would be.

A durash is a quotation from the Old Testament which is quoted out of context, misquoted, or doesn't exist. It is still used sometimes by orthodox Jews for teaching along with a parable. It is usually introduced by the phrase "Thus it was fulfilled that which was spoken by ... As it is written in the scriptures ... As the scriptures say ... etc.".

Matthew 27:8

Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.

(Jeremiah is misquoted)

Matthew 3:3

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

This is a blatant misquote of Isa 40:3.

I COULD GO ON BUT YOU GET THE POINT

The bottom line dear child of God...we have trusted in a document for our salvation and eternal life which is repudiates and is an adulteration of the only true revelation which truly reveals the way...the Bible Yeshua used...the Holy Tanakh. May all those who truly love the LORD and His Word....buy one and read it and study it. It is a sad reality to know that as a Christian that when you die you have never read the true Word of God because of all the additions and deletions made with theological purpose to both the Christian's Old and New Testaments.

We have provided for your study a whole website dealing with the textual forgeries, alterations, purposeful misquotations, misapplications, and pure inventions of the Hebrew Scriptures as used in the New Testament. This is not an easy study for the Christian when he is forced to see the facts of the matter at they are not pretty. I can remember the years of tears and frustration at finding example after example of how the Bible Jesus used was altered for Gentile theological agendas due to their inherent sun worship. The facts await your study:

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

IS THE NEW TESTAMENT RESPONSIBLE FOR THE THE HOLOCAUST...AND WHY?

Within two decades of the death of Yeshua his followers had begun to attack the Jewish beliefs of their mentor. This phenomenon, by itself, would be worthy of historical inquiry, to determine how the early Christians came to regard the religion of their spiritual founder with such hostility. But the fact of Jew-hating in Christianity is of more than mere psychological or historical interest, for it formed the backdrop to centuries of persecution of Jews and ultimately led to the extermination of over 6 million of them in the Holocaust. One of the purposes of Bet Emet Ministry is to help others look at how the Christian faith formed perceptions of' Jews among its adherents and how the attitude of the Church towards them has led to two millennia of strife and agony.

In the wake of the Holocaust Christians and Jews began to search seriously for the factors and causes leading to it. It became apparent to all investigators that the Holocaust could only have occurred in an environment of enormous hatred of Jews and an equal indifference to their suffering by non- participants. For the world allowed this calamity to continue for six years without intervening, as two-thirds of European Jewry was annihilated. While the anti-Semitism of the Holocaust was greater in scope than any previous mass attacks on Jews, it was not different in motive from the Crusades, the Inquisition, or the Eastern European pogroms. Every operation had, as its cause, the hatred of Jews and as its purpose their murder and plunder. In addition to the genocidal scope of the Holocaust, it had one other significant difference from previous catastrophes. There was no physical escape for its victims through conversion as in the preceding anti-Semitic movements. This was anti-Semitism based on racist theory from which there was no escape.

WHAT IS RESPONSIBLE FOR SUCH A CLIMATE OF HATRED TOWARD THE JEWS?

One of the reasons Bet Emet Ministries is devoted to critical study of the New Testament is because it, along with the Gentile Christian Church which created it, is primarily responsible for the deaths of these 6 million Jews plus untoward others through church history. These repeated assaults on Jews are tied to a perception of them as an evil and vicious enemy. As Reverend Robert Everett has pointed out, masses of people have been conditioned to so identify Jews in the course of centuries of Church-inspired vilification of Judaism and its believers. The Church was a seed-bed of anti-Jewish thought for the general populaces In his book, Elder and Younger Brothers, A. Roy Eckardt, minister and professor of religion, asserted that the foundation of anti-Semitism, and the responsibility for the Holocaust lie ultimately in the New Testament. Eckardt further insisted in his book, Your People, My People, that Christian repentance must include a reexamination of basic theological attitudes to Jewry and the New Testament in order to deal effectively with the problem and its prevention. The Catholic theologian and scholar, Father Gregory Baum, wrote, "The Church made the Jewish people a symbol of unredeemed humanity; it painted a picture of Jews as a blind, stubborn, carnal and perverse people, an image that was fundamental in Hitler's choice of the Jews as the scapegoat" (Gregory Baum, Introduction to Faith and Fratricide, p. 7, by Rosemary Radford Ruether). In an editorial Franklin H. Litton wrote, *"Without centuries of anti-Semitic Christian preaching, Hitler could never have mobilized passionate Jew-hates and immobilized dispassionate spectators. The image*

which the Church created could arouse instant contempt and hate of Jews **(Franklin H. Littell, "Teaching the Holocaust and Its Lesson" (Editorial), Journal of Ecumenical Studies (21), p. 468, cited in A. Roy Eckardt, *Jews and Christians*, p. 67). This is what Jules Isaac called "the teaching of contempt" (Jules Isaac, The Teaching of Contempt, p. 34. Translated by Helen Weaver, shorter version of Jesus and Israel).**

Jewish refusal to recognize Yeshua as the promised messiah (since misery still prevailed in the world and world peace and resurrection of all the dead did not occur during or after the ministry of Yeshua nor were the true Messianic prophecies of the Jewish Bible fulfilled) produced vehement Christian anger and the ardent desire to negate and abolish Judaism. (Gregory Baum, op. Cit., p. 20).

A fundamental reason for this hostility is Gentile Christianity's dependence on Judaism to validate its beliefs and establish its credibility. We basically resent those we depend on and need. Gentile Christianity needed Israel's antiquity and appropriated the latter's lineage to itself. Gentile Christianity based its canon on Hebrew Scriptures and its religion on the God of Israel. The new faith proceeded to adapt those Scriptures and concept of God to its own purposes. The Church claimed to be the natural heir of Judaism and denied any discontinuity with the parent. Christians became the New Israel. The New Covenant replaced the Old. When Jews answered that the Law given by God could not be repealed, annulled, or replaced, they denied Christianity the proof and authority it needed from Judaism. This denial aroused frustration which translated into antagonism and hostility.

For these and other reasons, Bet Emet Ministries studies in-depth the foundation and very essence of Christianity, the New Testament, and the social-historical elements which influenced its contents. We focus on the overall misinterpretations and misunderstandings in the Christian Scriptures (the Greek Scriptures). There are entire learned works dealing specifically with certain aspects or problems of the New Testament such as pre-Christian philosophies influencing the new religion, the beliefs and impact of the Pharisees during the time of Yeshua, the Sanhedrin's relationship to Yeshua's trial, historical events during and after Yeshua's life, Paul's role in the development of Christianity, and his attitude to the Torah. The articles in this series will be attempts to present in summary fashion pertinent subjects in summary rather than in detail, and footnoted with appropriate documentation.

Too often those who read our articles believe our stance and our position on matters to be just "our opinion." I assure you that when you read our articles you encounter a research paper and not a flippant off the cuff idea espoused by someone who has not done the necessary inquiry to arrive at the facts which determine truth.

In order to understand the tragic history and contemporary problems confronting today's Christian to which the vast majority are unaware, I will attempt in these articles to at first include a brief review of highlights in Jewish history prior to the advent of Christianity. It is hoped that an overall survey of conditions at the time of Yeshua's birth, along with a description of important movements at the dawn of Christianity as a new religion, will provide an adequate foundation to aid us later in further investigation.

SO HOW DID CHRISTIANITY GET SO FAR OFF TRACK?

Basically the New Testament is not a continuation of the Jewish Scriptures regardless of what you may have heard. Most are not aware of this because of their lack of knowledge of the Jewish Scriptures (Old Testament). We are told repeatedly that the New Testament is the Old Testament "fulfilled." Is it really? We accept this stance from our spiritual leaders without question.

You need to understand at the beginning that the authors of the Gospels and the Epistles quoted freely from Hebrew Scriptures, for that was their Bible too and the only one in existence. They used certain techniques, the purpose and effect of which were to discredit the Torah and its followers and to show the superiority of their doctrines over Jewish beliefs. This is not our opinion, but a factual conclusion when all the evidence is presented and evaluated with an open mind. I am sorry to say you cannot read just 4 pages or 9 pages and get it all. But I make a promise to you....if you will be diligent to read these articles in series....and

study them...and think about what will be presented....even a blind man could see what I am saying once you have an adequate understanding of the dynamics and deceptions involved in the creation of the anti-Semitic New Testament which is responsible for the shedding of blood of over 6 million Jews.

HOW DID THE ROME AND THE WRITERS OF THE NEW TESTAMENT ACCOMPLISH THE GENOCIDE OF THE JEWISH PEOPLE?

Before we continue let me ask you to be truthful with yourself when answering these next questions for the answer you give will determine if you are capable of learning truth when your now-existing values are challenged.

Answer for yourself: Do you consider yourself an authority on the Jewish Scriptures (the Old Testament)?

Answer for yourself: Do you read and speak Greek and Hebrew and feel confident about your abilities to translate Greek and Hebrew into the English?

Answer for yourself: If you do not read or speak Greek or Hebrew, are you well equipped to use Greek or Hebrew study aids in your study of the Bible?

Answer for yourself: When reading the New Testament, are you aware when reading a text that what you are reading is a quote from the Hebrew Scriptures (Old Testament)?

Answer for yourself: When reading the New Testament when it quotes from the Old Testament, are you confident that the New Testament quote has been quoted accurately?

Answer for yourself: Are you so well versed with the Old Testament that you could spot an Old Testament passage misquoted in the New Testament?

Answer for yourself: Are you so well versed with the Old Testament that you could recognize a New Testament passage as a combination of parts of two different passages in the Old Testament which have not only two different contexts but originally two different intended meanings?

Humbly speaking, this is the advantage that other ministries, as well as Bet Emet, bring to help you, the student, come to a more truthful understanding of your faith as God originally intended it. It takes years to develop these above talents, but without them you are literally led astray by the New Testament which was literally created by the Gentile church to serve as their authority to create a new religion that they hoped would replace Biblical Judaism. They have almost succeeded.

If you take what I am saying seriously, then you will come to understand upon reading our articles that a frequently used technique by the writers in the New Testament was to detach verses from their original context in the Hebrew Bible and to attribute an entirely different meaning to them in the New Testament that the original writer never intended.

Answer for yourself: What should be your reaction when you finally begin to see this for yourself?

Another practice was to mistranslate or misquote verses from the Hebrew in order to give them a different meaning which suited the writer and his theology which was different than the original writer's. One of the reasons for this was the use by New Testament writers of the Septuagint, a Greek translation of the Hebrew Bible which had numerous inaccuracies. In fact, other than the first 5 books of the Jewish Scripture (The Torah), no Jew was involved in the translation of the Hebrew into the Greek. Such translation, or should I say "purposeful mistranslation" was entirely a Gentile accomplishment! Thus the garbled verses lost all sense of their original meaning. They were then used to prove or substantiate the thesis of

the Gospel or Epistle author in spite of the original intended meaning that was conveyed by the Prophet or Moses.

Answer for yourself: What should be your reaction when you finally begin to see this for yourself?

Sometimes distinct and unrelated passages in the Hebrew Bible were combined to make a continuous sentence which then naturally conveyed a different meaning from that of each of its parts within the original context.

Biblical scholars might protest here that Jews detached verses from their context also in the Midrash and Haggadic sections of the Talmud. However, neither of these bodies of literature are authoritative for Jews. Only the Tanakh (the Hebrew Bible comprising the Law, Prophets, and the Writings) and the Halakhic (or legal) part of the Talmud are authoritative in Judaism. The Gospels and Epistles, of course, cannot say that because they are definitely authoritative for Christianity and are part of the Christian canon. Furthermore, Jewish authorities did not allow the indiscriminate detachment of verses from their context even for homiletic and sermonic purposes. The exegesis had to agree with the Oral Tradition. This put a control and limit on taking verses out of context and misinterpreting them. Gentile Christianity has no such limitations imposed upon their sermonic preaching which easily can be seen today by just a casual listening to tele-evangelists.

Answer for yourself: What should be your reaction when you finally begin to see this for yourself?

Related to this use of quotations from the *Tanakh* was the employment of Old Testament symbols to fit the doctrines of the New Testament authors which were foreign to the doctrines first connected to the symbols originally.

Besides altering words and meanings, the evangelists, authors of the Gospels, and the apostles, writers of the Epistles or letters, also used Hebrew Biblical symbols in such a way as to contradict and undermine the original Jewish significance. Examples of Hebrew symbols which underwent considerable change in Christian literature were the "suffering servant" and the messiah which ended up in Christian literature with very un-Jewish meanings attached to them which the original writers never intended them to have.

Often passages in the Gospels and Acts were severed from their context and/or mistranslated or misquoted on purpose to serve the religious interests of the Gentile writers and redactors of the New Testament.

Aside from misconstruing verses from the Hebrew Bible, the New Testament authors made direct, hostile charges against Jews and disparaging statements against them. Although the Gospels *tell* about events which occurred prior to those reflected in the Epistles, most of the latter were written *before* all the Gospels and Acts were composed. The seven basic Epistles of Paul (I Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Galatians, Romans, and Philemon) were completed more than a decade before the first Gospel was written. It seems logical, therefore, to discuss those anti-Jewish passages and accusations in the letters of Paul and his contemporaries before examining comparable verses in the Gospels. Furthermore, at least one Gospel writer, Luke, was influenced by Paul and his ideas.

As we progress in this series of articles I will examine and expose those aspects of the Pauline Epistles and other letters which are an expression of the rivalry between the established religion of Judaism and the emerging faith of Gentile Christianity. The letters written by Paul and his allies and adversaries must be viewed in the light of this competition between the two religions and in terms of Paul's cultural roots and religious background. It is easier to understand Paul's statements repudiating the Torah when we appreciate "where Paul is coming from" and where he wanted to go.

Lastly we will deal with those anti-Jewish passages in the Gospels and Acts which reflect not only the animosity of the Gospel writers but the historical events and powerful political movements that influenced them. An example of this type of anti-Jewish accusations is the spurious charge that the Jews

crucified Yeshua or were responsible for his death.

Much of the historical material presented in this series of articles comes from contemporaneous writings of Roman and Jewish historians such as Josephus, the writings of the Nazarenes and the early Christians, and Rabbinical tractates in the Mishna and Talmud. The Mishna is actually part of the Talmud. The Mishna is a commentary and codification of Jewish law. It was redacted around 200 C.E. Some material dates from the first century B.C.E. The Mishna and Gemara comprise the Talmud. The Gemara consists of commentary, discussion, interpretation, and elaboration of the Mishna. There are two Talmuds: Babylonian and Jerusalem; each contains a different Gemara. Both Talmuds were developed in great academies of Jewish learning over a period of centuries. The Jerusalem Talmud was completed around the year 400 C.E. while the Babylonian Talmud was completed by about 500 C.E.

Inasmuch as the New Testament covers a wide variety of topics, I have chosen to shorten my articles somewhat by discussing such topics individually and concisely. Hopefully this makes for greater ease in understanding the material involved. Overall those who read our articles voice disagreements because they lack the necessary foundations to make intelligent decisions about much of what they speak. This is understandable since most Christians are acquainted mainly with the New Testament and have such a limited knowledge and understanding of the Jewish Scriptures (Old Testament). I suppose that this should be expected. Still, it makes my job harder and I hope breaking these articles down to "bite-size" tid-bits will help more read and understand the information at hand which is necessary for comprehending the events discussed correctly.

My goal is to present enough information to restore an accurate interpretation of the Christian Scriptures as well as reveal which parts of them, as we have had them passed down to us, are nothing but fraudulent additions of an anti-Semitic Roman establishment intended to replace the religion of Yeshua with a religion about him.

In the articles which follow, after laying a foundation necessary to proceed, we then will compare New Testament text with Old Testament text, line upon line, precept upon precept and see if the New Testament writers did injustice to the Jewish Scriptures. You will be amazed like I was. No longer will you be able to read the New Testament and accept what it says without question. After reading the following articles, you will be able to recognize for yourself the corruption and creationism of the New Testament which does great harm to the true Jewish Scriptures. Just for your benefit let me summarize what we will see when we begin to compare text with text. We will find that the New Testament writers used certain literary techniques, the purpose and effect of which were to discredit the Torah and its followers and to show the superiority of their doctrines over Jewish beliefs. Those will include the following:

- **They New Testament writers detached verses from their original context in the Hebrew Bible and attributed an entirely different meaning to them in the New Testament that the original writer never intended.**
- **The New Testament writers mistranslated verses from the Hebrew of the Jewish Scriptures in order to give them a different meaning which suited the writer and his theology which was different than the original writer's.**
- **The New Testament writers misquoted passages from the Jewish Scriptures in order to give them a different meaning which suited the writer and his theology which was different than the original writer's.**
- **The New Testament writers often combined distinct and unrelated passages in the Hebrew Bible to make a continuous sentence which then naturally conveyed a different meaning from that of each of its parts within the original context.**
- **The New Testament writers employed Old Testament symbols to fit the doctrines of the New Testament authors which were foreign to the doctrines first connected to the symbols originally.**
- **The New Testament writers used Hebrew Biblical symbols in such a way as to contradict and undermine the original Jewish significance.**

- **The New Testament writers often severed from their original meanings Jewish Scriptures from their original context and/or mistranslated or misquoted on purpose to serve the religious interests of the Gentile writers and redactors of the New Testament.**
- **Aside from misconstruing verses from the Hebrew Bible, the New Testament authors made direct, hostile charges against Jews and disparaging statements against them.**

Answer for yourself: What kind of authority should such a document carry in your religious belief system when you finally see these things in forthcoming articles for yourself?

Answer for yourself: Do you realize that if you were in high-school English class, and you were called on to write a research paper, that if you misquoted your sources, combined quotes from your sources into a single quote and tried to pass it off as if was an original quote as did the authors of the New Testament, yet saying nothing about purposeful mistranslations, then your teacher would have given you a "F" on that paper?

But wait a minute; maybe not. It is possible she was not familiar with your sources and would not have ever noticed. She might have read your paper trusting you for the work you represented. She might have trusted your commitment to truth. She might have trusted the integrity she felt you had. Such is the case with Christianity for the most part and the non-Jews' unfamiliarity with the Jewish Scriptures.

All along you, who wrote the paper, would feel "safe," for after all, what are the chances she would look up your references and check you out?

Well, I and many others have checked the original sources and we have found that an "F" is a generous grade for the New Testament considering what we discovered. I cannot take all the credit for coming to these truths, because I was helped along the way by many men and women who prepared the way for me through their diligent study of the documents. To them I give credit. And to you I make my research available. May you be blessed by it. Repentance in our religious belief systems is the order for the day!

Let us begin our quest with the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 7504**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

ANTISEMITISM AND ITS PREVALENCE IN CHRISTIAN THEOLOGY

At its roots, anti-Semitism in Christian civilization springs from Christian theological anti-Judaism, the German professor told the audience. From the cruel taunts of children, to pogroms, the crusades, the Spanish Inquisition and the Holocaust, the Gospel accounts of Yeshua's arrest, trial, abuse, and crucifixion - still read in churches today - have served as a fountainhead of anti-Semitism.

- **Basically anti-Semitism arose in the early Gentile Christian church as a reaction against Judaism over the concept of the messiah as well as the Law/Torah.**
- **Anti-Judaism developed theologically in Christianity as the left hand of Christology, the branch of theology dealing with the person and the deeds of Jesus as the "literal" and " historical" son of God....anti-Judaism was the negative side of the Christian claim that this New Testament Jesus was the promised Jewish messiah/Christ.**
- **Christianity saw itself as the fulfillment of Judaic messianism, but since the Jewish tradition rejected this claim, Christianity developed a polemic against the Jewish tradition to explain how Christianity could be the fulfillment of a Jewish religious tradition that Jews themselves had rejected.**

It was Christian theology which developed the thesis of the eternal reprobate, the damned status of the Jew in history, and laid the foundation for the demonic view of the Jews which fanned the flames of popular hatred. This hatred became incorporated into the structure of Christian canon law and civil law formed under Christendom.

It is important for Christianity to deal fully with its role in the history of anti-Semitism. Christian churches have to break with the theology of triumphalism and work towards a theology of hope. The primary source for such hatred is the New Testament as the vast majority of it's religious and theological doctrines are anti-Judaic and this is amazing since the center of the book revolves around a Jewish Rabbi (THINK)!

To a "thinking believer" this should alert you to a concerted effort by the later emerging Gentile Roman Christian Church to institute a "replacement religion" in place of the "faith once given the Saints", whose religious tenants and precepts can be traced back through earlier nations to the beginning of recorded time.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

HOW DID WE GET SO FAR OFF TRACK YET WE HAD A BIBLE?

In the Jewish and Christian communities, our Bibles play very important roles. In both communities we hold and believe that the Bibles we have today are based on revelation from God and thereby are "inspired" from God. In both the Jewish and Christian communities we find that they teach that their doctrines are based on "the" Bible. Let us investigate and see if the claim of infallibility and inspiration can truly be applied to the Bible we have today after we come to the facts of how the Bible has been handed down to us today.

This becomes somewhat more confusing as we recognize that there are two basic camps in the Christian community: Catholic and Protestant. It goes without saying that the Bibles of these two communities differ in the number of books that they contain. When we include the Jewish community in this equation we soon arrive at the grand total of "three" Bibles. This presents us with our first question: "Which Bible is 'the' Bible?" I am sure that if a Jew, a Catholic, and a Protestant was asked that question the expected response would be "MINE!"

The Bibles of the Jewish , Catholic, and Protestant communities contain certain books which fall into three basic categories:

- **TANAKH-the Christian Old Testament.**
- **NEW TESTAMENT**
- **APOCRYPHA**

Below I have given you a breakdown of the three basic Bibles:

- **Jewish Bible-Tanakh**
- **Catholic Bible-Tanakh, New Testament, Apocrypha**
- **Protestant Bible-Tanakh, New Testament**

Notice, that all three faiths (Jewish, Catholic, and Protestant) are all in agreement that the Tanakh (Christian Old Testament) is an inspired document, but that is where the agreement stops. Notice also that the Catholic and Protestant communities are in agreement that the New Testament is "inspired", but not the Jewish community. But only the Catholic community considers the Apocrypha in the same category as the Tanakh and the New Testament.

WHAT YOU SHOULD ASK YOURSELF?

- **When did each of these Bibles comes into existence?**
- **Who decided which books would be included or excluded from each Bible?**
- **Why Were certain books added?**
- **Why were certain books excluded yet included in other Bibles?**

Since each Bible is directly linked to a community, our first question must begin with the origin of each of the communities in question.

Answer for yourself: When did each of these communities originate?

The Jewish community originated with Abraham who lived in the time period of approximately 1700 B.C.E. (B.C.). The Catholic community began around 400 C.E. (A.D.). The Protestant community originated with Martin Luther who was born November 10, 1483 and died February 18, 1546 C.E. Let us also understand that the origin of the community is not synonymous with the origin of their Bible (canon).

The development of the canon proved to be a revolutionary step in the history of religion. This concept is distinctive and characteristically Jewish. Regardless of what you have seen in the way of bumper stickers of late, the Jew's "canon" caused other nations to call the people of Israel "the People of the Book." The Jewish concept of "canonization" was to be largely adopted by Christianity and later Islam.

Canon is the Greek word that originally meant "a straight rod." Later it was used to mean a "carpenter's measuring rod." Finally it became a figurative term for "a standard by which other things could be measured." As applied to Biblical canonization, it designated "the closed nature of a body of sacred literature which had been accepted as 'authoritative'." This is because it has come to be understood in our day that a "canon" is "divinely revealed" to the community, regardless of whether it was or it wasn't!

HOW DID WE DEVELOP A NEW TESTAMENT CANON?

Although the process of assigning authority to a select group of books and thus creating a "canon" originated with the Jewish nation, the word "canon" and the word "bible" originated within the Greek language. Most reputable scholars agree that there was no canon of the Hebrew Scriptures (Tanakh) until the end of the 1st century C.E. (A.D.). Prior to that time there were a number of pieces of Hebrew literature with varying degrees of authority. The authority of this material, as well as the material itself, depended on the particular sect or community within Judaism.

Tribal traditions, collections of community laws, cultic and ritual laws, songs and hymns, oracles from priestly circles, utterances of the prophets, sayings attributed to wise sages, and chronicles of court events were gathered together and preserved. Not all of the materials recorded were related to the religious practices of the community, although much of it did concern their religious life. As national life stabilized and the "RELIGIOUS BELIEF SYSTEM" of the community developed, literary material of this kind was used in the religious rituals and woven into historical narratives telling the story of the community of Yahweh's people. Gradually, and most unconsciously," there emerged out of this body of literature certain writings which the community recognized as speaking with unique authority for their religious life. As such it was given a special designation and treated with a reverence not accorded to other writings in use among them.

In Israel the community came to recognize these words as God speaking to them. Once the words became an approved collection, this "collection" developed into the basic authority for Israel's "RELIGIOUS BELIEF SYSTEM." The books that make up the Bible did not comprise the whole literary production of ancient Israel. The Scriptures make mention of the existence of an extensive literature which is now lost! Let us examine:

1. **Numbers 21:14-The War of the Lords**
2. **Joshua 10:13 & II Samuel 1:18-Jashar**
3. **I Chron. 9:1 & 2 Chron 16:11; 20:34; 27:7; 32:32; 33:18-The Chronicles of the Kings of Israel and Judah.**

In the process of determining which books would be included in the canon we have a record of the disputes between the rabbis as to the validity of certain writings. Customs and traditions were used as one of several guidelines for including or excluding questionable books. Other criteria included the content of the book and the position of the writer within Jewish history.

THE BIBLE YESHUA KNEW

The Bible as Yeshua knew it considered of some twelve to twenty scrolls of different sizes and did not include the New Testament which did not exist at that time. The writings we call the New Testament are grouped into the Gospels, Acts of the Apostles, Epistles, and the book of Revelation. One tradition indicates that about five years after the resurrection of Yeshua the true and real apostle Matthew wrote an original life story of Yeshua in the Hebrew language. The story was then copied into Greek and other languages. It appears that the writers of our modern Gospels used these copies and other information to write their Gospels.

Most of Paul's writings were in circulation prior to the writing of the four Gospels. Paul's letters began to exercise a powerful influence upon Christian life and though. Nevertheless, it was a long time before Paul's letters were publicly read in the church or considered EQUAL to the words of the Tanakh. Paul's letters were the first step in creating the New Testament canon! By the year 200 C.E. a great variety of canons were in use, some fairly well defined, others more informal. Each reflects "local beliefs and traditions."

LET'S LOOK AT THE FIRST NEW TESTAMENT

Marcion, in 145 C.E., created a fixed canon which eliminated all of Yeshua's Bible (Tanakh) and most of the writings of the early Jewish believers with the exception of Paul and a part of Luke's Gospel. Several factions of Christianity (Messianic Judaism-the Yeshua Movement of the first century within Judaism) retained the Tanakh and most of today's New Testament canon but added as many as fourteen additional writings (called the Apocrypha). In northern Mesopotamia the early Messianic Community of Judaism (Christianity) included a Gospel of Thomas, since Thomas was the one who had brought the Gospel to that regions. Even after the canon officially closed in the late 4th century, new writings appeared that were considered "inspired" by those individual communities (notice there was no unity of opinion!). Early printed editions of Bibles in the Armenian church contained a book entitled, "Third Corinthians."

I am sure you can imagine the "erratic practices" that developed from one group to the next.

Answer for yourself: Where was to be the authority?

Answer for yourself: Had God already given it as the Jewish Scriptures and they overlooked it?

WHO IS RIGHT AND WHO IS WRONG?

Answer for yourself: Where was unity to be found with every community having their "own canon" and "authority" for their own beliefs actions, and often using "their canon" to correct other communities?

Such inconsistencies were perceived as a big danger by the leaders of the young Gentile Church. These inconsistencies between different communities prompted these leaders to define what was "sacred" or "inspired."

Answer for yourself: Who were these leaders and what were their credentials to decide what was "inspired" or "infallible" when they prayed to dead saints, baptized for the dead, prayer to Mary, and bought prayers for the dead to escape purgatory? Think for a minute about that.

Answer for yourself: How can we trust their other decisions knowing the terrible errors that they were immersed in? Finally, in the latter part of the 4th century the church's canon was closed. The last two books to be admitted were Hebrews and Revelation.

Once the canon was "closed" by the Gentile leaders of the Christian church (no longer a Jewish Messianic Movement within Judaism), the church was free to establish their doctrines and dogmas. Besides relying on the Scriptures, the Gentile leaders of the Christian community, particularly Irenaeus and Tertullian, did irreparable damage to "the faith" by relegating the Jewish Scriptures to "second place" in matters of doctrine and authority (the Gentile Church-the Roman Catholic Church was to be the primary authority). Tertullian developed a universal antidote for all heresy in his argument which cuts off heretics at the outset. He denied every right of appeal to the Holy Scriptures on the grounds that the Holy Scriptures were intrusted to the church of Christ, and only in her (Gentile Christian Church) and by her can they be rightly understood. This is totally blasphemous! For your information this violates Scripture for in Romans 9:3 the apostle Paul states: "Who are Israelites (notice he did not say Christians); to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Did you notice that Paul contradicts Tertullian by saying the Scriptures were given to Israel (and not the Roman Catholic Church) and from Israel would come the Scriptures teaching concerning covenants, law or commandments, services (worship), promises (again allusion to Scripture), and who has been established as the "authority" over all flesh by God....Israel!

REPLACEMENT THEOLOGY LIVES IN YOUR NEW TESTAMENT

Tertullian's "belief system" is an example of "replacement theology" which is so violently contrary to the Scripture of the Bible. The KJV version of the Bible says the exact opposite of what Tertullian and modern preachers preach today...God's authority was given in the Bible to Israel to teach and rightly interpret the Scriptures for the Gentiles! In this proclamation by Tertullian he establishes a "false" succession of Gentile authority and mistakenly gives it to the Gentile community in hopes to protect them from sects of heretics.

There is only one problem! The Jews were not the heretics, in fact, the Jews are the vehicle given to us, the Gentile church, by which we are to learn about the Jewish Scriptures (every book in the Jewish Bible was written by Jews and not one was written by a Gentile). Ironically, in supposedly protecting the Gentile church from error, he accomplished what he tried to prevent. We need only look to the over 2000 different Protestant denominations present today, with over 1500 different interpretations of the same Bible, and the lack of unity which abounds among them to discern that at least 1499 have not rightly divided the Word of Truth.

Answer for yourself: Why so much diversity and so little unity?

The reason; God gave the Jews as the interpreters of the Jewish Book called the Bible and not the Gentiles. For me to say that a Baptist's interpretation of the Bible is just as valid and correct as the Jew's interpretation of the Bible is no less ludicrous than saying that an Apache Indian is just as valid an interpreter of Eskimo tribal legends as the Eskimo himself. Think about that for a moment.

At the end of the 15th century when, through the actions of Martin Luther, the Protestant Reformation was born, this "choke-hold" of Roman Catholic authority had to be wrestled from Rome. The mechanism for achieving this was the Bible. Martin Luther simply removed the Catholic Church as the final authority and substituted his personal belief system and deleted the Apocrypha from the Catholic Bible. The effect of this was that he not only created a "new Bible," the Protestant Bible, but he provided a new standard for interpretation for the Bible.

Answer for yourself: First of all, don't you think it strange that a Catholic priest create a Protestant Bible?

The effect of Luther deleting sacred books from the Bible helped to give authority to the Gentile leaders of the newly emerging religious community and the people of God to interpret or misinterpret Scriptures for

themselves as they pleased. Training and education in Scriptural analysis, both linguistical, historical, cultural, and political was not necessary according to Luther. The Holy Spirit will guide us into all truth. Really now! I know Christians that will tell me the same thing as Luther, that the Holy Spirit taught me...this...or that...yet they are 180 degrees opposite in their understanding on the same matter.

Answer for yourself: How can the Holy Spirit teach of the same doctrine yet arrive at diametrically opposite conclusions and not be schizophrenic?

HOW DID WE GET SO FAR FROM THE TRUTH?

History teaches us that five factors fueled the growth of the Protestant movement and paved the way for countless numbers of denominations, non-denominations, inter-denominations and cults in the 20th century:

- **a broad-based public acceptance of an anti-Catholic movement**
- **a new belief system whose aim was to protest against the established system**
- **the translation of the Bible into the modern language of the people**
- **invention of the printing press giving the masses access to the Bible**
- **the acceptance of untrained leaders as authorities and authoritative interpreters of the Bible (remember the Apaches and the Eskimos?)**

Answer for yourself: What has history recorded for us concerning the last four hundred and fifty years since Martin Luther began his protest?

Even before his death Luther was confronted by those who were protesting "his" belief system and within a few years the cycle was repeated over and over again.

HOW CAN WE NOT REPEAT THE SAME MISTAKES OF HISTORY?

Today, society, both ethical and religious, is overcome by sectarianism.

Answer for yourself: Is there a cure for this malady?

For those willing to pay the price the answer is "yes."

We must be willing to go back behind Protestantism, Catholicism, and Rabbinic Judaism, back to the time period in which the concept of canon began to first take hold. Be must begin with the "faith once given to the saints." Such a faith is the faith of Yeshua...Second Temple Judaism.

We must begin with our first feeble steps trying to understand what was common to all canons....the Hebrew Tanakh (see beginning of this paper). To do this we must examine the culture of the people who gave us the Tanakh. Since the majority of the words from the New Testament originate in the Tanakh, and since these New Testament writers were faithful members of the early Jewish community, we will also need to examine their words as understood from their own culture, within their own time period, and according to the original language they were spoken from...the Jewish language.

If our understanding of the Bible is different from the understanding we would have had in the first century...they we have the wrong understanding today. If the words of our Bible are interpreted in English, and they have different meanings when examined from the Jewish viewpoint, then we have the wrong meanings attached to these words today, regardless of what Webster says. Once we have this information we will be able to examine Judaic, Catholic, and Protestant belief systems and their

interpretations of these Scriptures. With the wrong interpretation, with the wrong meanings attached to English words, and with little study on our parts to discern the truth in order to obey the Scriptures, can God be pleased with our mistaken disobedience?

Let us now turn to a intense study of the Canon of the New Testament and it's cumulative formation in 380 C.E.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

NEW TESTAMENT TRANSMISSION...CAN WE BE ASSURED OF THE TRUTH?

Answer for yourself: After 2,000 years of transmission and translation, does the New Testament accurately convey the meaning of the original authors and the truth as known and accepted by the Jerusalem Council as found in Acts 15 and 16?

We have about 5,000 Greek manuscripts that contain at least a "portion" of the New Testament, but in many places, they do not agree exactly on wording. And most of the earliest copies are 100 to 200 years later than the "supposed" originals.

Answer for yourself: From a historical perspective, how accurately does the modern Bible reflect the content of the original manuscripts? How can we know? Is there a way? What can we do to come to the truth about this matter?

For most of its long history, the Bible was copied by hand. You may be wondering how easy was it for a mistake to enter into this process? Whenever something is copied by hand, frailties of human eyesight enter in, particularly if that document is old and some ink has faded. Copying is also long, tedious work. It would take a scribe several months to copy just one Gospel. In some secular Greek manuscripts, scribes left a note at the end that indicates the patient labor involved: "As the traveler rejoices to see the home country, so the scribe rejoices to see the end of a manuscript!"

The invention of eyeglasses around 1375 certainly helped reduce the number of mistakes. And the invention of printing with movable type in 1456 assured production of duplicate copies. But prior to that, for over a thousand years, everything was done by hand, and the more times an ancient text was copied, the more chance for errors to creep in.

That brings us to another question.

Answer for yourself: How reliable are the Greek and Hebrew manuscripts we have today? The earlier copies are generally closer to the wording of the originals. The translators of the 1611 King James Bible, for instance, used Greek and Hebrew manuscripts from the twelfth and thirteenth centuries. But the number of changes since the first century is anyone's guess. It has been estimated to be over one hundred thousand at the least!

Today Bible translators have access to Greek manuscripts from the third and fourth centuries and Hebrew manuscripts from the era of the first century and even earlier. In other words, today we have access to "better" manuscripts than that were used by the editors of the King James Bible in 1611. Let that sink in a minute!

We even have the Rylands Papyrus, just a torn page with a few verses from John 18, that we can date between C.E. 100 and 150. So today we have access to a text of the Old and New Testaments that is more basic, more fundamental, less open to charges of scribal error or change.

Since manuscripts rarely have dates on them, we must judge the date by the handwriting. Handwriting styles differ with the times. So we compare the handwriting of a manuscript with that of deeds and bills of sale and other documents that do include dates which archeologist have provided for us through their excavations. In addition, sometimes a scribal note in the margin or on the dedication page gives away the period in which the manuscript was copied.

Most of the earliest surviving New Testament manuscripts are 100 to 200 years later than the originals. By contrast, our copies of other ancient writings, like those of Virgil or Homer, are often many hundreds of years later than their originals. In some of those writings, we have only one copy! The New Testament, on the other hand, has many copies.

Of more importance is that of all the manuscripts discovered, some passages have been affected by scribal changes. For example, take Mark 9:29. Jesus is explaining how he was able to cast out a demon, and in the earliest manuscripts, he is quoted as saying, *"This kind can come out only by prayer."* In the Greek manuscripts the KJV translators used added two words that were never in the Greek manuscript. They added *"and fasting"* which are later tacked on. I wish I could say this is the extent of such deception but it is not. Thus the need for our websites in hopes of waring and teaching others about the problems surrounding their "inspired" texts which they trust for their faith and practice.

By studying manuscript history, we see that the words "and fasting" were inserted between 300 C.E. and 600 C.E. These were the years of the "desert" Catholic fathers and the birth of monasticism (Monks). The number of official fast days was increasing, and the regimens of fasting were becoming more strict. Probably a devout scribe, himself part of a fasting tradition, believed that Jesus must have meant to include "and fasting," so he included the two words.

Some Bibles list three endings for the Gospel of Mark. The earliest Greek, Syriac, Coptic, Armenian, and Latin manuscripts end the Gospel of Mark at 16:8: *"The women said nothing to anyone, for they were afraid."* That does not sound like an appropriate ending for a book of good news, so some early scribes, undertaking their own research, added what they thought would be appropriate endings. In other words much of our New Testament are "additions of current theology" held centuries after the fact. This is not "God's Word" to man; it is "religion's word to man". A few later manuscripts add just two or three verses to this abrupt ending, but most contain a longer ending, what we now number as verses 9 to 20. We can tell by examining the vocabulary that these endings were not written by a supposed Apostle named Mark. So translators often put them in brackets or as a long footnote.

Answer for yourself: Why not just keep them out of the Bible? Yet many translators consider verses 9 through 20 to be a legitimate part of the New Testament.

In the third and fourth centuries, when Gentile Catholic church fathers were deciding which books should be included in the New Testament, these verses were already in the copies of Mark that most of them were using. In other words, some in the early church considered verses 9 through 20 to be a credible account of the Resurrection. Though these verses were not written by Mark, many believe we have here a fifth evangelical witness to the resurrection of Jesus. I'll let you judge that for yourself.

The tragic result of these additions by monks is that well-meaning, God-fearing believers have believed many passages which have been added to their Bibles that should have never been there. If you will read these passages for yourself, you will see how multitudes have died, and many still die as they drink deadly poisons and handle rattlesnakes to demonstrate their faith for God.

By the year 600, the Gospels had been translated into only eight languages. By the time of the Reformation, there were Bibles or portions of it translated into only 33 languages--out of a total of about 6,000 languages! It is discouraging to see how slow the church was in providing translations of the Holy Scriptures.

Not until the nineteenth and twentieth centuries, with the expansion of the Protestant missionary movement, has the Bible been translated into more dialects. According to the American Bible Society, at the end of 1993, the entire Bible has been translated into 329 languages, and at least one book of it has been translated into 2,009 languages. That means, of course, that a good many languages still lack even one book of the Bible.

On the other hand, since 85 percent of the world speaks one of these 2,009 languages, the vast majority of people have access to at least one book. The Wycliffe Bible Translators and others have done wonderful work in reducing many languages to written form and then translating the Bible into them. In terms of the English Bible, it seems that the last few decades have been extraordinary years of translation. Between 1952, when the Revised Standard Version came out, and 1990, when the New RSV came out, there were 27 complete translations of the Bible in English published, plus another 25 New Testament translations--all within 38 years. That is unprecedented in the history of translation.

Part of this flurry of translation activity is related to manuscript discoveries; when we discover still more ancient biblical manuscripts or ancient secular manuscripts that shed light on ancient languages, people naturally want that information reflected in their Bibles. Sadly, when presented with facts that challenge a false-faith, too few repent of the errors of their beliefs and fail to accept the higher truths.

With this heightened translation in the last century, many different religious groups--Roman Catholics, moderate and conservative Protestants, and Jews--have each wanted their own translations. This is partly due to the economic factor: the Bible is a best-seller, so many publishing companies have been inclined to sponsor and publish new versions.

Answer for yourself: With so many Bible translations available, are English-speaking people more biblically literate than in the past? I am not sure. In the first 1,500 years of the church's history, literacy was not low, and there were not many copies of the Scriptures available to read by those who could. Of the 5,000 Greek manuscripts of the New Testament now available, only 59 have all 27 books. That means that few congregations, and far fewer individuals, had access to all of the New Testament, let alone the whole Bible.

Today we live in a culture of relatively high literacy, but we also have many, many newspapers, magazines, and books to read. In addition, radio, television, and the movies are a major distraction from reading. In some ways, then, people who can read probably are not as familiar with the Bible as those who could read in previous eras. Let this fact settle in for a moment!

THIS SHOULD BLOW YOU AWAY

Now before I part a most alarming fact that never ceases to alarm and stagger the typical Christian once he come to an understanding of what is actually being said. The following is quoted from "Text, NT," from the Interpreter's Dictionary of the Bible, 2nd edition, (Abingdon, 1962), p. 595-598:

"A study of 150 Greek MSS (manuscripts) of the Gospel of Luke has revealed more than 30,000 different readings...It is safe to say that there is not one sentence in the NT in which the MS (manuscript) tradition is wholly uniform...But there are many thousands which have a definite effect upon the meaning of the text...It is equally true that many of them do have theological significance and were introduced into the text intentionally...Many thousands of variants which are found in the MSS of the NT were put there deliberately. They are not merely the result of error or of careless handling of the text. Many were created for theological or dogmatic reasons. It is because the books of the NT are religious books, sacred books, canonical books, that they were changed to conform to

what the copyist believed to be the true reading. His interest was not in the "original reading" but in the "true reading"- as perceived by the Roman goyim (Gentiles), Christian redactors, or course".

After reading this maybe you may be more serious about your study of the documents you rely upon for your faith and practice, especially in light of the fact that, more than likely, as a Christian you have inherited a falsified religious text that has not only terribly misrepresented Biblical Judaism and its "messiah" but the ancinet Spiritual Wisdom of the ancinets as well. If you believe that you are "grafted" into Israel and are a partaker of the root and fatness of the Olive Tree of Israel and desire not to be part of Constantine's replacement religion bent upon the conversion of every Jew to such a pernicious replacement relgion, then there is hope for you today to obtain the truth about your Christian birth faith. Only God knows the complete story of the additions and deletions contained in the New Testament and sadly 2.5 billion "believers" follow such a document unquestioningly. This is tragic and has serious implications for our Soul and its evolution that will only become evident after we pass from this Earth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WERE THE CHURCH FATHERS COMPETENT TO DECIDE WHICH BOOKS & THE THEOLOGY THAT MAKES UP OUR NEW TESTAMENT?

What a silly question. You would think that the answer would be a resounding "Yes" to the above question; that is until you look and gather some knowledge concerning the truth about our esteemed "Church Fathers". There are some things that you, the Christian believer, need to know that might make you want to know what was "believed" about "the Christ" before we got Rome's "Second Edition" of what we call today the New Testament.

Answer for yourself: Have you ever stopped and considered the competency of the early Church Fathers to have been responsible for the selection of the books of the New Testament; especially in light of the fact we trust them totally today to have selected and preserved for us what we believer to be the Word of God in the New Testament; a book upon which we stake our eternal life? Have you ever studied out what they wrote or said in their writings that has bearing upon the books that they selected that ended up in the New Testament which are to be our supposed path, if believed, to lead us to Heaven? Were they competent for the task of deciding what books were to be contained in the canon of the New Testament and what books were to be excluded? But eve more, can we see the evidence of the Holy Spirit in action when we examine what these Church Fathers both said and did regarding these matters of selection let alone later "editing" of these said books? How confident should we be today in reading the New Testament; especially in light of the discoveries of modern Bible scholarship that teaches us that there existed hundreds of gospels before the famous 4 were later chosen by Irenaeus. Out of hundreds of early gospels concerning "the Christ" we only end up with 4 and I, like you, believed that this was God's design. Little did I know that such selection of only 4 gospels out of hundreds was based upon the capriciousness of but one man who based such selection upon the world having only 4 directions from which the wind blows let alone the cherubim having 4 faces. What?

You need to know right from the start that Irenaeus was also one of the very first Christians to argue that Jesus Christ was son of God, and a real historical figure. Irenaeus was especially insistent that there are exactly 4 Gospels, and used numerological arguments surrounding the number 4, such as the 4 winds, the 4 cherubim and 4 covenants, for support. Somebody forgot to tell him that there are "7", not "4" in the Bible. We are told by Irenaeus that only 4 gospels out of previous hundreds of gospels were to be chosen because the of throne of God has four powerful figures called cherubim which guard the throne. Sometimes it appears that each of the four has a different face, and sometimes it seems that all have four faces, but the faces are always those of a Lion, an Ox, a Man and an Eagle (Ezek. 1:10 & Rev 4:7). Oh, I see, now becomes clear that we only need 4 gospels; 4 late selections that discount completely all the other "earlier" gospels which never taught a "literal" or "historical" Christ.

Answer for yourself: What other criteria did Irenaeus use to select only 4 gospels for our New Testament?

Answer for yourself: What else do we not know about these gospels and our New Testament which might have a dramatic impact upon our lives and our current religious belief system?

Maybe you should read this for yourself:

Irenaeus writes in Adversus Haereses: *The Gospels could not possibly be either more or less in number than they are. Since there are four zones of the world in which we live, and four principal winds, while the Church is spread over all the earth, and the pillar and foundation of the Church is the gospel, and the Spirit of life, it fittingly has four pillars, everywhere breathing out incorruption and revivifying men. From this it is clear that the Word, the artificer of all things, being manifested to men gave us the gospel, fourfold in form but held together by one Spirit. As David said, when asking for his coming, 'O sitter upon the cherubim, show yourself '. For the cherubim have four faces, and their faces are images of the activity of the Son of God. For the first living creature, it says, was like a lion, signifying his active and princely and royal character; the second was like an ox, showing his sacrificial and priestly order; the third had the face of a man, indicating very clearly his coming in human guise; and the fourth was like a flying eagle, making plain the giving of the Spirit who broods over the Church. Now the Gospels, in which Christ is enthroned, are like these. (3.11.8)*

According to the lists Irenaeus, in Adversus Haereses, quotes 626 times from all 4 Gospels. First of all know that Adversus Haereses is Irenaeus work of 5 books written after 180 A.D. (some believe after 200 A.D. or even later) directed almost totally against the early Christian Gnostics. This idea of 626 quotes from the gospels might sound impressive had we not known that before this time, there were not in existence not one quote from a gospel "by name" existing in Christianity or referenced by any Christian writer. Irenaeus' Adversus Haereses is almost totally devoted to the conflict with the earlier Christian Gnostics. What we must be aware of is that prior references to the "sayings" of "the Christ" sporadically addressed in earlier Christian writings come totally from what is called the "Logia", the collected sayings of "the Christ" from antiquity that have been preserved in culture after culture and religion after religion down through the recorded history of mankind. The reference to these same "sayings" or "Logia" by Irenaeus now specific to 4 gospels by name only finds expression after 180 A.D.. This fact makes it rather difficult or next to impossible to believe that these 4 gospels by "name" (Matthew, Mark, Luke and John) had been written earlier as we are taught due to the great need for such quotes which go unmentioned by all the earliest of Christian writers in their debates not only with the earliest Christian Gnostics but the Jewish rabbis as well. Surely had these 4 gospels of which Irenaeus quotes 626 times after 180 A.D. had been in existence "early" there would have been some reference to them or some quote found somewhere early in some writing by the earliest supposed followers of the supposed "historical" and "literal" Christ. We find none. Only after 180 A.D. to such "quotes" surface in abundance. This should make the "thinking believer" at least consider that Irenaeus is responsible for the forgery of these later 4 gospels which bring a totally difference perspective and understanding of "the Christ" than was ever held by the totality of mankind since the beginning of time.

So we find that Irenaeus was especially insistent that there are exactly 4 Gospels. But get ready this same man who gives the world 4 gospels gives us a Jesus that never dies on a cross and who lived well into his fifties and into old age. "Impossible" you say. Well, no not really. The same man that gave us 4 gospels that contain the famous conflicting genealogies of a supposed historical and literal Jesus Christ also give us an "old age" and a senior citizen Jesus who evidently did not die and ascend to Heaven as these 4 gospels so purport.

Irenaeus who gave us not only these 4 gospels but all the extra "Pauline epistles" that comprise 2/3 of our the New Testament of which we are familiar after 180 A.D. goes on to say that Jesus lived well into his fifties. Amazing and astounding as it might appear you need to read this for yourself. Most remarkable in light of other supposed "heresies" attacked and refuted by Bishop Irenaeus, is one which had just gained currency in written form in the newly published "Gospels of Jesus Christ," in the form of the "tradition" that Jesus had been crucified to death early in the thirties of his life, after a preaching career of only about one year, according to three of the new Gospels, of about three years, according to the fourth. This is considered rankly false and fictitious, on the "tradition" of the real gospel and of all the Apostles, avows Bishop Irenaeus, like Bishop Papias earlier in the century; and Irenaeus boldly combated it as "heresy." It is not true, Irenaeus asserts, that Jesus Christ died so early in life and after so brief a career. "How is it possible," be demands, "that the Lord preached for one year only?"; and on the quoted authority of John the Apostle himself, of "the true Gospel," and of "all the elders," the saintly Bishop urges the falsity and "heresy" of the Four Gospels on this crucial point. Textually, and with quite fanciful reasonments, he says that Jesus did not die so soon:

"For he came to save all through means of Himself -- all, I say, who through Him are born again to God -- infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age; a youth for youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be 'the first-born from the dead.' **"They, however, that they may establish their false opinion regarding that which is written, 'to proclaim the acceptable year of the Lord,' maintain that he preached for one year only, and then suffered in the twelfth month. [In speaking thus], they are forgetful to their own disadvantage, destroying His work and robbing Him of that age which is both more necessary and more honorable than any other; that more advanced age, I mean, during which also, as a teacher, He excelled all others. ...** ***"Now, that the first stage of early life embraces thirty years, and that this extends onward to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, (affirming) that John conveyed to them that information.*** **AND HE (JESUS) REMAINED AMONG THEM UP TO THE TIMES OF TRAJAN" (Trajan was a Roman Emperor who reigned between A.D. 98 and 117 A.D.).**

What we find is that Irenaeus argued forcefully - from the apostolic tradition of John - that Jesus taught for many years more after his baptism than the twelve months attributed in the Gospels. He attacks any alternative view as a "heresy". He says (with my emphasis): ***"...but they mentioned a period near His real age, whether they had truly ascertained this out of the entry in the public register, or simply made a conjecture from what they observed that He was above forty years old, and that He certainly was not one of only thirty years of age. For it is altogether unreasonable to suppose that they were mistaken by twenty years, when they wished to prove Him younger than the times of Abraham. For what they saw, that they also expressed; and He whom they beheld was not a mere phantasm, but an actual being of flesh and blood. He did not then wont much of being fifty years old..."***

Irenaeus goes on to say: "Some of them, moreover, saw not only John, but the other Apostles also, and heard the very same account from them, and bear testimony as to [the validity of] the statement. Whom then should we rather believe?" (Iren. Adv. Haer. Bk. II, ch. xxii, secs. 3, 4, 5; ANF. I, 891-2.) Wow.

So evidently that man who gave us these 4 gospels simply overlooked the fact that the "historical" and "literal" crucifixion, death, resurrection, and ascension of Jesus was simply not true. Here we get closer to the truth that so few have today due to the intense indoctrination of Rome over the last 1,800 years; the truth about the ancient Mystical and Metaphysical "crucifixion" and "incubation/incarnation" of "the Christ Divine Mind" into the totality of mankind; so often told in parable and myth intended to separate mankind apart through gnosis as well as those who have Spiritually evolved having "ears to hear". This is the "inner mystery" that lies behind the "outer mysteries" of "the Krst/Christ" found as far back as ancient Egypt which has the same "Jesus Story" that we do; only the name Horus is used instead of Jesus. That is why we often find "Jesus H. Christ"; "H" being the hidden reference to the "Horus Story" which is purely Metaphysical and never "literal" or "historical". The Catholics take communion with wafer disks inscribed with the initials IHS. It is supposed to stand for the first three letters in Jesus' name. The IHS is a symbolic monogram of Christ used by the Roman Catholic Church. This monogram consists of the Greek letters iota, eta, and sigma, the first three letters of the name Iesous (Greek for Jesus), the letters of which are also used to spell out the phrase "Iesous Hominum Salvator," "Jesus, savior of man." It relates to the story of Constantine, whose vision of the Chi-Rho was recorded by Church Father Eusebius. In the vision, Constantine was reported to have heard a voice proclaim, "In this symbol, thou shalt conquer." Therefore, the IHS has also stood for "In Hoc Signo," in this

sign. However the ancient Babylonians used the same round wafer disks with the same initials that then stood for Isis, Horus, and Semerimus. "FYI", the Egyptian priests practiced "transubstantiation", claiming to be able to transfer the sun god Osiris into a circular wafer. In rituals prefiguring Catholic Mass, the faithful then ate the "body" of their god to nourish their Souls. The letters IHS on the sun-shaped wafers stood for Isis, Horus, Seb (later, Roman Catholics claimed they were the first three letters of Jesus' name in Greek).

Now let us get back on track regarding the competency of these early Church Fathers which gave us these 4 "literal" and "historical" gospels that we have today.

Answer for yourself: What are we to do with these 4 Gospels let alone the 3 that teach that Jesus died on the cross for the sins of mankind and thus procured atonement for those who believe in his death? What are we to think now that we read that Irenaeus did not believe that Jesus died on the cross yet lived to a ripe old age but yet at the same time supported the Gospels that taught that he did? What are we now to do with the teaching of the vicarious atonement attached to the death of Jesus in his mid-30's on the cross of Calvary as taught in these same Gospels when their strongest proponent believed that this same Jesus lived well into his fifties? Well, get ready for you, as they say, "ain't heard nothing yet" until you read the early Church Fathers, Fathers of the Church by the way that hated the early Christian Gnostics and their teaching of the internal Christ within the hearts of every child of God.

Well, as you can see there is a lot involved here that does not make sense to the rational mind; especially again when we find that the current New Testament that we have today is the gift of Irenaeus which I term the "Second Edition" of an earlier Gnostic New Testament minus many of the books and religious tenants held sacred by these "first" Chrestians/Christians. This bears our examination if you ask me.

Answer for yourself: Have you ever invested your time to personally inquire into these issues, or have you like most Christians received the New Testament of Irenaeus as handed down for millennia and accepted it and its "literal" and "historical" interpretation without question because of "church tradition" or because our parents were taught to do the same?

Most likely you haven't. Most Christians have implicitly been taught and indoctrinated to accept that the Holy Spirit led these men in the selection of the books in the Christian New Testament. Maybe you are beginning to doubt this somewhat based upon your study at Bet Emet coupled with your own prior studies; especially since reading these articles you have seen that most likely the followers of the Jewish Christ had little if anything to do with the writing of the 4 Gospels which carry their names.

It never ceases to amaze me how the Protestant, who refused to become a Catholic and disbelieves much of the Catholic dogma and doctrine, readily accepts the Catholic Bible owning to the fact that it was these same men who were given these "Catholic doctrines" supposedly by the Holy Spirit who put were responsible for putting together, adding to, and deleting from the earliest gospels and the first New Testament and in so doing presenting the world with what we have today in our Bibles. It just seem ridiculous does it not, that we will not accept much of Catholic dogma but yet their book?

WERE THE CHURCH FATHERS QUALIFIED FOR THE TASK? YOU MUST DECIDE...BUT KNOW THE FACTS FIRST

Well we lust learned about Irenaeus. Since the early Christian Fathers originated the theory that the books of the New Testament are inspired, the question arises, "Where they competent to do so?" The popular idea is that they were learned, profound, venerable men, worthy of the highest respect; and so vigorously has this been enforced, that one of the charges on which Servetus was burned to death by John Calvin was that he had spoken disrespectfully of the Fathers (R.Willis, M.D., Servetus and Calvin, London, 1877, p. 308). The true facts are quite the reverse of what you might think let alone have been taught. The early Christian Fathers were extremely ignorant and superstitious; and they were singularly incompetent to deal with the supernatural. The men who laid the foundation of the canon were Irenaeus (200 A.D.), Clement of Alexandria (210 A.D.), and

Tertullian (220 A.D.)., and of them Prof. Davidson says:

"The three Fathers of whom we are speaking had neither the ability nor inclination to examine the genesis of documents surrounded with an apostolic halo. No analysis of their authenticity and genuineness was seriously attempted….The ends which they had in view, their polemic motives, their unclerical, inconsistent assertions, their want of sure data, detract from their testimony. Their decisions were much more the result of pious feeling, biased by the theological speculations of the time, than the conclusions of a sound judgment. The very arguments they use establish certain conclusions show weakness of perception" (Davidson, The Canon of the Bible, 156 ff).

"The infancy of the canon was cradled in an uncritical age, and rocked with traditional ease. Conscientious care was not directed from the first to the well-authenticated testimony of eye-witnesses. Of the three Fathers who contributed most to its early growth, Irenaeus was credulous and blundering. Tertullian passionate and one-sided, and Clement of Alexandria, imbued with the treasure of Greek wisdom, was mainly occupied with ecclesiastical ethics….(Their) assertions show both ignorance and exaggeration" **(Davidson, The Canon of the Bible, 155).**

LOOKING AT EXAMPLES OF THE ABOVE INCOMPETENCY OF THE EARLY CHURCH FATHERS

Some citations will illustrate for you the mental characteristics and competency of those who selected and chose for you a "new" Bible that replaced the true Hebrew Scriptures as well as the Gnostic New Testament.

St. Ignatius of Antioch (c. 50-117 C.E.) was an early Christian, who is said to have written a number of important letters defending the purity of the early Church. The Catholic Enclyclopedia stresses his importance to Church history: ***"It is scarcely possible to exaggerate the importance of the testimony which the Ignatian letters offer to the dogmatic character of Apostolic Christianity. The martyred Bishop of Antioch constitutes a most important link between the Apostles and the Fathers of the early Church. Receiving from the Apostles themselves, whose auditor he was, not only the substance of revelation, but also their own inspired interpretation of it; dwelling, as it were, at the very fountain-head of Gospel truth, his testimony must necessarily carry with it the greatest weight and demand the most serious consideration. Cardinal Newman did not exaggerate the matter when he said... that 'the whole system of Catholic doctrine may be discovered, at least in outline, not to say in parts filled up, in the course of his seven epistles.'"*** **(St. Ignatius of Antioch, *The Catholic Encyclopedia*).**

Further, Ignatius's writings are the first to speak of a physical Jesus Christ, or Mary, and of Pontius Pilate (Quentin David Jones, Ignatius, 2002). This sounds all well and good until you read what comes next.

However, the authenticity of the letters attributed to Ignatius has long been disputed. They have come down to us in various forms, some shorter and some - with much more detail about the "life" of Christ - longer. Further versions, written in Syraic, were also discovered in 1843. However, it has long been accepted by that only the shorter versions can possibly be reliable. English translations of Ignatius's works appear in The Ante-Nicene Fathers, and are introduced as follows:

"...although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as

absolutely free from interpolations, or as of undoubted authenticity. Thus said Lardner, in his Credibility of the Gospel History (1743): "have carefully compared the two editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgment of the larger.... But whether the smaller themselves are the genuine writings of Ignatius, Bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question." **(Introductory Note to the Epistle of Ignatius to the Ephesians in The Ante-Nicence Fathers).**

Ignatius is particularly interesting to studies of early Christianity because he lived so soon after the time of Christ. In fact, if it is genuine, his Epistle to the Trallians would contain one of the earliest references to a historical Christ:

"Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and did eat and drink. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life." (Chapter IX) **(Epistle of Ignatius to the to the Trallians) [from earlychristianwritings.com].**

What should concern us is the reliability of his letters. Walter Richard Cassels' nineteenth century Supernatural Religion rejected the authenticity of this reference, claiming that the Letters were forgeries from the end of the second century:

"Included in Cassels's lengthy analysis is a discussion of the letters of Bishop of Antioch Ignatius (c. 50-107), letters that some scholars have claimed infer the existence of the canonical gospels. However, these letters contain merely a "biography" consisting mainly of a rough outline of the gospel tale, with little detail. Basically, the Ignatian texts insist simply that Jesus was "born and died," was "truly crucified by Pontius Pilate," and was born of the Virgin Mary. Moreover, Cassels shows that these epistles were forged towards the end of the 2nd century, so they still would not serve as evidence of the existence of the gospels before that date." **(W.R. Cassels, Supernatural Religion. An Inquiry into the Reality of Divine Revelation, volume 3, (London: Longmans, Green, and Co., revised edition 1879). Quoted from The "Historical" Jesus? by Acharya S.**

This view is echoed in the *1902 Encyclopaedia Biblica*, which describes the Letters as being by an "unknown writer" from the middle of the second century C.E. (Referenced in Christianism 18: [6/28/97: See: Encyclopaedia Biblica, 1902, 3488-3489 (van Manen), "Epistles of Ignatius". Comments include: "unknown writer"; "date near the middle of the second century"; etc.].

Now pay attention. As a final point, it is worth considering that a known successor of Ignatius, Theophilus of Antioch (c. 115-181 A.D.) never once mentions "Jesus Christ" in any of his writings which have come down to us - for all his discussions of the nature of God, the veracity of the Old Testament.

So we see without a doubt that at least some of the writings attributed to Ignatius are undoubtedly forgeries (Introductory Note to the Epistle of Ignatius to the Ephesians in The Ante-Nicence Fathers). Cassel's work from over a century ago argues forcefully that all are suspect [ca]. Given the lack of other contemporary evidence for the historical existence of Jesus, there is reason to doubt all of the works attributed to Ignatius (David Quentin Jones, The Foundations of Christianity, 2002). Until further information comes to light, it seems that we cannot be certain that this "early" reference to the existence of Jesus Christ is genuine.

You should be familiar with the fable of the phoenix, which was said to renew its life every five hundred years. The phoenix is supposedly a bird in Egyptian mythology that lived in the desert for 500 years and then consumed itself by fire, later to rise renewed from its ashes. Wherever it is found, the phoenix is associated with resurrection, immortality, triumph over adversity, and that which rises out of the ashes. Thus it became a favorite symbol on early Christian tombstones. In numerous ways, the phoenix was found to be a symbol of Christ. In most countries, it was believed that only one phoenix lived at a time. It was born from itself without following the natural laws of reproduction. During the Middle Ages, it was believed to rise from the dead after three days.

Clement of Rome (100 A.D.) thought it had an actual existence, and he asserted that it was typical of the resurrection (Ep. Ad Corinth, xxv. P. 123). Tertullian believed the same thing (De Resurrect., 13, vol. 2., p 236). Celsus, the noted anti-Christian writer, used this fact to illustrate the credulity and gullibility of the early Christians, and Origen defended the fable rather than accept the just criticism (Contra Celsum, iv. 98). By the time of Celsus, 175 A.D. to 180 A.D., the "miraculous" aspects of Christianity appear to have been firmly established. He poured scorn on the myths of Christianity, pointing out their obvious similarities with ancient pagan stories (Timothy Freke and Peter Gandy, The Jesus Mysteries) and (R. J. Hoffman, Celsus On The True Doctrine, Oxford University Press, 1987).

"Is your belief based on 'fact' that this Jesus told in advance that he would rise again after his death? That your story includes his predictions of triumphing over the grave? Well let it be so. Let's assume for the present that he foretold his resurrection. Are you ignorant of the multitudes who have invented similar tales to lead the simple minded hearers astray? It is said that Zamolix, Pythagoras' servant convinced the Scythians that he had risen from the dead, having hidden himself away in a cave for several years, and what about Pythagoras himself in Italy - or Phamsinitus in Egypt? Now then, who else: What about Orpheus among the Odrysians, Protesilaus in Thessaly, and above all Heracles and Theseus? But quite apart from all these risings from the dead, we must look carefully at the question of the resurrection of the body as a possibility given to mortals. Doubtless you will freely admit that these stories are legends, even as they appear to me; but you will go on to say that your resurrection story, this climax to your tragedy, is believable and noble." "Are these distinctive happenings unique to the Christians - and if so, how are they unique? Or are ours to be accounted myths and theirs believed? What reasons do the Christians give for the distinctiveness of their beliefs? In truth there is nothing at all unusual about what the Christians believe, except that they believe it to the exclusion of more comprehensive truths about God."

The standard Apologetic response to Celsus is to point out that none of the pagan god-men listed by Celsus were crucified, or that second century paganism in fact borrowed much of its teachings from Christianity. (James Patrick Holding, Apologies Or, The Dissolving of the Second Century). But this response by the early Christians is simply not true for man of the sungods and goddesses were "crucified". Also, Celsus would no doubt have been amused - since these arguments depend on the assumption that Christianity is "correct" and that every other belief system is a mythology! The fact is that studies in comparative mythology have shown overwhelming parallels between Christianity and paganism in the second century CE, with both "religions" probably borrowing from common sources (*Parallels between the Christian Gospels and Pagan Mythology*, Religious Tolerance.org.). There is a great deal of evidence that the concept of "Jesus Christ" as a historical figure does not seem to have been taken up by Christianity until around the time of Celsus (Quentin David Jones, The History of the Gospels). Notice if you will the date for Celsus and the date given earlier for the production of Irenaeus New Testament teaching a "literal" and "historical" Jesus along with the conflicting genealogies. It is the same time period that connect the emergence of this "literal" and "historical" interpretation of "the Krst/Christ" which before then was always understood Mystically and Metaphysically. The fragments of his writings which survive throw a remarkable light on the development of early Christianity, and the obvious parallels it had with older pagan mythologies.

Minucius Felix was an early "Christian Apologist" from the second or third century C.E.. His Latin writings survive to this day, and were translated into English in the nineteenth Century (Minucius Felix, *The Catholic Encyclopedia*). His most interesting work for our purposes is the "*The Octavius of Minucius Felix*", since it provides a lengthy depiction of Christian doctrine without any reference to Jesus Christ as a historical figure or to the Resurrection (Minucius Felix, The Octavius of Minucius Felix, c 210 CE). Let us not underestimate the huge significance and importance since it would add to the number of mid-first-century Christian writers who fail to mention Jesus Christ before Justin Martyr 150 A.D. In Chapter XXIII, he adds: *"Therefore neither are gods made from dead people, since a god cannot die; nor of people that are born, since everything which is born dies. But that is divine which has neither rising nor setting. For why, if they were born, are they not born in the present day also?"* (Minucius Felix, The Octavius of Minucius Felix, c 210 CE).

This lack of any reference to the supposed central tenants of Christianity is astounding. The Catholic Encyclopedia's explanation raises more questions than it answers: *"The name of Christ does not appear; among the apologists of the second century Aristides, St. Justin, and Tertullian are the only ones who pronounced it"* (Minucius Felix, *The Catholic Encyclopedia)*. Arguably, Minucius Felix is a startling example of how unformed Christian teaching about Jesus Christ still was in the second century A.D.

The writer of the Epistle of Barnabas believed an ancient superstition that the hyena changed its sex every year, being alternately male and female (Ep. Barnabas, ch. x), that a hare had as many young as it was years old, that a weasel conceived with its mouth, that the reason why men should eat only animals with a cloven hoof was because the righteous people lived in this world, but had expectations in the next through reincarnation (Ep. Barnabas, ch. x). Justin Martyr (150 A.D.) believed in demons. He said that they were the offspring of angels who loved the daughters of men (Apol. ii, 5), that insane people (demoniacs) were possessed and tortured by the souls of the wicked who had died in their sins (Ibid., i. 18), and that this was a proof of the immortality of the soul.

Answer for yourself: Did you catch that? For Justin Martyr, one of the most important of the Greek philosopher-Apologists in the early church, whose writings represent the first positive encounter of Christian revelation with Greek philosophy and laid the basis for a theology which we have been taught today, believed that mental illness was proof of the immortality of the soul?

And we accept the religious doctrines and replacement religion set forth by this man without question Sunday after Sunday. It look like his judgment is off quite considerably to me. This should bring questions to your mind about following such a man as your Spiritual authority for what you believe today.

He even said angels eat manna (Dial., 57). Has he ever had lunch with them?

But we need to look closer at Justin Martyr. Justin Martyr (c. 100-165 CE) was a second century Christian of pagan origins. A number of splendid works (including several clear forgeries) are attributed to him, notably a defence of Christianity supposedly addressed to the emperor of Rome (St. Justin Martyr, *The Catholic Encyclopedia*). Of the major apologists up until c. 180 CE, Justin is the only one to have supposedly mentioned Jesus Christ as a historical figure (Earl Doherty, The Second Century Apologists, from The Jesus Puzzle: Was There No Historical Jesus?). The works attributed to Justin do not mention the works of Paul directly, and never "name" any of the four Gospels. This is rather strange given the current belief that these 4 gospels has been written by 70 A.D., some 80 years earlier (*Is the Bible Devine*? Roberts-Bradlaugh Debate, 1876). The reliability of Justin Martyr himself and all that he wrote is called into question by his assertion in Chapter 25 of his First Apology that the Romans had a record of the crucifixion of Jesus (Justin Martyr, The First Apology Of Justin).

Justin's apologies pointedly refer to the existence of Jesus Christ, the crucifixion and physical resurrection. In fact, he made a point of stressing how similar Christian teaching was to the ancient Greeks of five hundred years before (Justin Martyr, The First Apology Of Justin). Quite marvelously, they claimed that the Greek

received their wisdom (somehow) from Moses: ***"And that you may learn that it was from our teachers - we mean the account given through the prophets - that Plato borrowed his statement that God..."***

Even more spectacular is the claim that the similarities between Christianity and pagan mythology were due to the devil anticipating the birth of Christ, and planting these stories to confuse and confound mankind when Jesus finally did arrive (Justin Martyr, The First Apology Of Justin):

"...For having heard it proclaimed through the prophets that the Christ was to come, and that the ungodly among men were to be punished by fire, they put forward many to be called sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales... And these things (the things about the Christ) were said both among the Greeks and among all nations where they [the demons] heard the prophets foretelling that Christ would specially be believed in..."

Answer for yourself: What can we learn from this?

In short, by recognizing the similarities between Christian myths and pagan ones, the Apology of Justin provides clear reason to doubt the existence of Jesus Christ as anything other than a legendary hero, in the vein of any number of other mythical god-men. What we find when we do other studies is that the "Jesus Story" in our 4 Gospels is a radical reinterpretation by Irenaeus and others who have lost or denied the gnosis of the indwelling Christ in humanity and in its place substituted what is make to look like a supposed "literal" and "historical" Christ; although clumsily done as perceived by all who take the time to do such studies. What might pass for truth in the darkness of the 2nd century to the common rarely if ever today escapes scrutiny in this age of modern scholarship and information. Doing such studies prove beyond any doubt the incompetence of these early Church Fathers to decide anything regarding Faith or Belief for humanity let alone those who desire to follow "the Christ".

Theophilus of Antioch (c. 117-181 CE) was one of the first of the second century Christian writers (Theophilus, *Catholic Encyclopedia*, 1902). However, at not time, including in his discussion of rituals or Christian belief does he ever mention Jesus Christ - who supposedly had died and been resurrected only a century before. Similarly, he makes no mention of the cross or crucifixion, the virgin birth or Paul. Although supposedly writing after Justin Martyr, Theophilus seems to describe a very different Christianity from what we received today. (Rick Rogers, Theophilus of Antioch, Lexington Books).

Athengoras of Athens (c. 177 CE) was one of the first of the second century Christian writers (Athengoras, *Catholic Encyclopedia*, 1902). None of his writings mention Jesus Christ. Athenagoras speaks of the Father, Son of God and Holy Spirit (X) - but his description of "the Son of God" is as Logos and not as a historical (or even contemporary) person. Jesus is not mentioned. Although Athengoras implies something approaching the eucharist (III), his description of the Logos of the "Son of God" is most striking:

"...He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind, had the Logos in Himself, being from eternity instinct with Logos; but in as much as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth... The prophetic Spirit also agrees with our statements. "The Lord," it says, "made me, the beginning of His ways to His works." The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers, whom God the Maker and Framer of the world distributed and appointed to their several

posts by His Logos, to occupy themselves about the elements, and the heavens, and the world, and the things in it, and the goodly ordering of them all."

More in keeping with the truth about "the Christ", gives us a description of a mystical and intangible being - not of a person. Athengoras makes no mention of Scripture - or of Jesus Christ, his lineage, life, crucifixion, death or resurrection. Again, rather surprising given the common belief that our 4 Gospels had been in existence in his day some 100 years or more.

Athengoras's second surviving work is On the Resurrection of the Dead. He writes at length about the issues of bodily dismemberment and decay (IV and V); the power of God (II and III), resurrection in a new body (VII); the primacy of man and God's creation (IX -XII, XIX-XXIV). However, once again he makes no mention of Jesus or of his crucifixion, resurrection or promise of eternal life. While the work could be considered a mere theological discussion on the power of God, it seems remarkable that only a century or so after Jesus probably dies, no mention is made of Jesus Christ.

So, if you noticed, we see that like his contemporary Theophilus, Athengoras describes a Christianity without a "personal, historical, or literal" Christ.

At the same time, he declared that the strong belief of Christians that angels have been distributed by the Logos throughout the universe, and that they were kept busy regulating the whole (Legatio pro Christ., x). Some of the angels loved the daughters of men, and fell, and thus were begotten giants, or demons (Ibid., xxiv). These last roamed about the world, performing the evil deeds peculiar to their natures (Ibid., xxv.).

Tertullian believed that the hyena changed its sex (De Pallio, 3), and that the stag renewed its youth by eating poisonous snakes (Ad Scap., 3), and that eclipses and comets were signs of God's anger and forerunners of national disasters (Ad Scap., 3), and that volcanoes were openings into hell (De Penitentia, 12), and that the volcanic condition was a punishment inflicted on the mountains to serve as a warning to the wicked (De Penitentia, 12), that demons sent diseases upon the bodies of men (Apol., 22), blighted apples and grain (Apol., 22), and produced accidents and untimely death (De Anima, 57). He said that a corpse in a cemetery once kindly moved to make room for another corpse to be placed beside it (Ibid., 51).

Answer for yourself: Did you catch the above? We have been talking about the "big shots" in the history of early Christianity which crafted much of the Christian theology we yet hear in our Churches today and it seems they were highly steeped in superstition more than truth. I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a Spiritual nature? This sounds more like X-files than the Holy Spirit.

Clement of Alexandria (220 A.D.) said that hail storms, tempests, and plagues were caused by demons (Strom., vi. 3), that credulity was necessary to render faith easy (Strom., ii. 6), and that events in the life of Abraham were typical and prophetical of arithmetic and astronomy (Ibid., vi 11). He kindly allowed that Jews and Gentile would have the gospel preached to them in hell thus accepting another sun-myth (Strom., vi. 6). Clement's imagination was naturally lascivious. His chapter on the immodesty of Pagan women in the bath (Paedag., iii. 5) betrays his hatred for the upper classes and shows that if a bishop in the Church could use such language, the early Christians of Alexandria must have been from the very lowest grades of society. While this indignant at the supposed wickedness of the heathen, he wrote a book so unseemly (Strom., iii) that the English editors did not venture to translate it, and in it he quotes probably more from the Bible than in any of his other books.

Origen (254 A.D.) said that the sun, moon, and stars were living creatures, endowed with reason and free will, and occasionally inclined to sin (De Princip., i. 7). One should only wonder when the moon "sinned" and what great sin it was let alone, God forbid, Mars or Jupiter. He was not certain if the celestial orbs and their "souls" were created at the same time as their initial creation. The light emitted by them was not the reflection of the sun, but light from knowledge and wisdom as reflected from the Eternal light. He maintained the stars and planets had "free will" and that they were rational creatures because they moved in the sky (De Princip., i. 7).

The sun, moon, and stars, according to him, were "subject to vanity" (De Princip., i. 7), and they prayed to God through his only begotten Son (Contra Celsum, v. 11).

Answer for yourself: Did you catch that? Again, I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a spiritual nature? This sounds more like X-files than the Holy Spirit.

Origin maintains that famine, the blighting of vines and fruit trees, and the destruction of beasts and men, were all the work of demons (Contra Celsum, viii. 31).

Lactantius (325 A.D.) believed that demons entered men and injured them through the viscera, producing diseases and mental distempters (Epitome of the Divine Institutes, 28), but that the sign of the cross (from sun worship) would drive them away (Divine Institutes, vi. 27). Well, that makes me feel better.

Cyril of Jerusalem (386 A.D.). quoted from Clement the story of the phoenix, and declared that God had created the bird expressly to enable men to believe in the resurrection (Catech., xviii. 8). He said it was a wonderful bird; and yet it was irrational-it did not sing psalms to God, and it knew nothing of His only begotten Son (Ibid., 244).

Answer for yourself: Did you catch that? Again, I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a Spiritual nature? Of course the bird would not know of the Son of God had it existed in the first place; it was a bird in the first place!

St. Chrysostom (407 A.D.) believed the air was filled with angels (In Ascens., J.C.). Jerome (430 A.D.) believed just the opposite; that the air was filled with demons (Epis. To Ephes., iii.6).

Now we come to the real big theologian of all theologians, St. Augustine's (430 A.D.) New Testament was the same as ours today. Now we begin to see conformity of New Testament texts after the influence of St. Augustine. The influence of St. Augustine in establishing the Bible was greater probably than any other Father or than any council. People now attribute to God what was really the work of one man. But when we really study the man his judgment is not to be trusted in anything let alone the selection of the canon or the creation of Christian doctrine of which he is credited. Just read this and think.

The incredible and very ridiculous stories related by Christian Fathers and ecclesiastical historians, on whom we are obliged to rely for information on the most important of subjects, show us how untrustworthy these men were. We have, for instance, the story related by St. Augustine, who is styled "the greatest of the Latin Fathers," of his preaching the Gospel to people without heads. In his 33d Sermon he says: *'I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countless still more southly, we saw people who had but one eye in their foreheads'"* (Taylor, Syntagma, p. 52).

Answer for yourself: Knowing that the dogma of original sin was given to us by Augustine who is preaching to people without heads and eyes in their breast and eyes in their foreheads along with the dogma of original sin that damns the whole of mankind then is it any wonder that such a terrible dogma was never taught in Judaism or many other major world religions in antiquity? How comfortable should we be accepting Augustine's theology of original sin that damns all babies and people to hell for just being born? Not very much if you ask me. Especially, since the Bible teaches us that man is created in the image of God and not devils. Now, more than likely, knowing this tid-bit of information about Augustine brings into great doubt his credibility and alerts us that he should not be trusted nor his contemporaries and their ideas about Jesus Christ as a supposed "literal" and "historical" person who saves us from original sin. Then how does his piece of knowledge impact what we have been taught the death of this New Testament Jesus and that is supposedly pays our sin debt racked up by original sin? It sure makes you want to study Christianity to get to the bottom of what lies behind the "Jesus Story"; a story that can be found today carved on the walls of Egyptian temples over 5,000 years

B.C.E.! Surely we have missed something accepting the Roman Christian message.

Answer for yourself: How can you trust such a man to determine for you what books are to be in your New Testament let alone the Bible? Did the Holy Spirit have an off day when St. Augustine preached to people with one-eye in each breast or when he preached to people without heads or who had only one eye in their foreheads, but yet led St. Augustine into all truth concerning the canon for us today? Is this man trustworthy and what about the vast other stuff he said, or does this information impugn every thing he ever said and wrote?

St. Augustine (430 A.D.) likewise believed in demons. They tried to deceive men by persuading them that they were gods (De Civit. Del., viii. 22). They were called demons from the Greek "daimones" on account of their knowledge. To the early Fathers exact learning was devilish. Reading this web-page would make you a candidate for being declared "possessed."

Answer for yourself: Can you imagine that after reading what you just read?

St. Augustine also believed that there was also a class of satyrs and fauns called "Incubi," to whose lascivious attacks and sexual rape women were constantly subject. Hollywood would have loved this and in fact has made several movies about this phenomena. As if that was not enough he also believed that demons termed by the Gauls "Dusii" perpetrated daily the same uncleanness. He maintained that there was so much trustworthy evidence that to deny it was an impertinence (Ibid., xv. 23). So real and so universal was the belief in these lewd spirits that, in 1894, Innocent VIII issued a Papal bull against these spirits. Incredible!

I THINK YOU GET THE POINT

The erroneous and grotesque beliefs of the Christian Fathers could be quoted until they filled a large volume, but these few will illustrate the intellectual condition of the ages which originated and transmitted the New Testament to us. It will be said that the Fathers were as good as their times. That can not be maintained. They were not even as good. In short, the sum of the charge against the Fathers is that they were not competent to tell what was evidence of a fact and what was not. They cited as evidence of a theory things which are not in the slightest degree such, and they would look directly into the face of evidence which established theories they did not endorse, and would still be unable to see that it was evidence. Now, if the Fathers were great scholars, like you have been led to believe, they would not have been so persistently in the wrong. They should have see the truth at least as easily as the others did; like the Jewish scholars and Rabbis for instance. What has become of the names and the memories of the men in those day who had the truth and stood up for the truth against such absurdity? Are they even yet called great? The Christian Church has been honoring the wrong persons.

Admitting, for the sake of argument, that these Christian Fathers were as great as their time, I deny that they or their age were competent to form a Bible for their age.

STUPID…BUT SPIRITUALLY INSIGHTFULL?…OH…COME ONE NOW!

But one apology has ever been made for these remarkable errors of the Fathers, and that is "spiritual insight." Christian defenders say that, while the Fathers were ignorant, stupid, limited in intelligence, and even superstitious, they were yet "gifted with great spiritual insight." This term signifies the possibility of perceiving something which does not exist and where it does not exist. It is synonymous with "unlimited credulity."

Not alone in nature, but also in literature, the Fathers were ignorant and unscholarly. Jerome and Origen were the only ones who could read Hebrew (Davidson, On The Canon, of the Bible, p. 170). Justin Martyr quotes from Jeremiah and calls it Isaiah (Apol. i. 54). Clement of Alexandria quotes as Scripture passages which are not in the Bible at all (Strom., ii 6). He quotes as Paul's, words which are not in Paul (Strom., vi. 5). In quoting

from an opponent he would insert words not in the original (Strom., ii. 4), and he even does the same in quoting from the Bible (On Chastity, vii). Tertullian quotes as in Leviticus a passage not in that book (On Monogamy, vi.). He misquotes history (Strom., iv. 26). Tertullian cites as Isaiah a passage not in that book, but in Revelation (On Modesty, vi). Besides that he is frequently inaccurate in a great number of his quotations.

The Gospel writers, supposedly under the anointing of the Holy Spirit, committed the same blunders. The man who wrote the Gospel of Matthew attributes to Jeremiah (Matt. 27:9) a passage which is in Zechariah (Zech. 11:12-13). The writer of the Gospel of Mark attributes to Isaiah (Mark. 1:2) a passage which is in Malachi (Mal. 3:1). The early manuscripts insert the name of Isaiah as the authority but the later ones omitted it because it was such a clear error.

One curious illustration of this, and of how sacred books are formed, is seen in the excess of the Catholic over the Protestant Bible. The former has quite a number of books which are not in the latter; such as the two of Maccabees and the Song of the Three Children-which Protestants call the apocryphal Old Testament, but which Catholics consider as much the word of God as any other books. The ancient Jews did not consider these authoritative, and the Palestinian Jews did not include them in the sacred collection. The Greek Jews, however, thought more of them, and the Alexandrian Jews placed them in an appendix to the Greek canons as the end of their Bibles, the same as they used to be printed in our old Bibles. The early Christians of Africa could not read Hebrew; they had to use the Greek manuscripts, and as they saw the apocryphal books in the collection, they supposed they were a part of it. The result was that the early Bible-makers in the African church included the apocryphal books because they were not intelligent enough to leave them out (Davidson, On The Canon of the Bible, p. 83). St. Augustine included them because he found them there, and the Catholic Church retained them because St. Augustine did.

So, there you have a rather quick over-view on the competency of those who chose the books for the New Testament, added and subtracted books, added to them as well as took from them, edited them, and were responsible for the New Testament as we have it today. Honestly, these accounts do not foster confidence in the teachings expressed in our New Testament. The years of study invested by me has shown me the utter unreliability of the New Testament for one's faith and practice of such faith; let alone a plan of salvation for the world to come. It is my hope after your examination of our other web-sites where we detail the multiple errors, the purposeful misquotations, mistranslations, and verses lifted out of context from the Old Testament and show you how they where used completely in a different way in the New Testament along with supposed prophetic authority, that you are coming to see how the faith of Jesus was perverted by the early Gentile Church. This article is just another puzzle part for surely after reading this you should have many doubts about the competency of those who chose for you what was and was not God's Word, and those affiliated with the movements these men represented. Hopefully you are becoming more serious in your study into why we were given a New Testament in the first place; let alone be given a Bible that replaced the one Jesus read.

As you close you might be wondering what we missed in accepting without study and without question our current New Testament with is imposed "historical" and "literal" interpretation. Simply said, we missed the truth of our own True Being before God. Gnosticism's Christian form grew to prominence in the 2nd century A.D. Ultimately denounced as heretical by the early church, Gnosticism proposed a revealed knowledge of God ("gnosis" meaning "knowledge" in Greek), held as a secret tradition of the true followers of "the Krst/Christ". This is "the Christ" that Paul taught in his 7 authentic epistles; not the one which Rome will later forge and teach in his name. In The Gnostic Gospels, author Elaine Pagels suggests that Christianity could have developed quite differently if Gnostic texts had become part of the Christian canon. Oh, what a true statement. Without a doubt Gnosticism celebrates God as both Mother and Father, and depicts suggests the Resurrection is better understood symbolically as an awakeining of a person to his "True Being" as a divine creature sent far from his Father's house in need of experiences that further evolves his Soul and Being and in so doing speaks to self-knowledge as the route to union with God. Pagels argues masterfully argues in her book that Roman Christian orthodoxy and our current New Testament grew out of the political considerations of the day, serving to legitimize and consolidate early church leadership centered in the Bishop.

We truly live in a wonderful time since many ancient scriptures once hidden in vessels and buried in Egypt

were unearthed in 1945 revealing information regarding a Christian sect called the Christian Gnostics that predated the rise of Roman orthodoxy by two or more centuries. Their writings indicate that they held views in striking contrast to the later developing "literal" and "historical" orthodox Christianity. In fact this discovery coupled with the reconstruction of Marcion's first New Testament totally destroyed by Rome teach us the value of self knowledge as the avenue to God. Let us not forget that the Kingdom of God lies "within" and not "without". These earliest Christian Gnostics did not adhere to the concept of a virgin birth, rejected the notion of the Trinity and of Jesus as anything other than the personification of humanity, considered the resurrection symbolic, the kingdom of heaven a state of mind, and viewed women as spiritual equals as indicated by the prominence given Mary Magedelene in the Gnostic Scriptures. Not surprisingly, the orthodox Christian church destroyed most of the Gnostic writings and in their place gave the world their own "interpretation" and "edition" of the Second New Testament which is one we currently possess in our Bibles. Alas, we have lost so much and our Spiritual evolution of our True Self has been set back at least two millennia to date. But you need not waste another moment in returning to your Father's House. Study, enlightenment, and self-knowledge and self-awareness of one's True Being and Spiritual Self is the "ticket" home. Today, like never before, we have the capacity to get back on the right track for the Spiritual evolution of our Soul. It is my prayer and hope that you take advantage of such opportunity for we are are called to evolve into the "fullness and stature" of Christ; something impossible unless we have the truth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CRITICAL AND CHRONOLOGICAL STUDY INTO THE CANONIZATION OF THE NEW TESTAMENT...CAN THIS BE THE FRUIT OF THE HOLY SPIRIT?

INTRODUCTION

Now we come to the formation of the Christian canon; to the process by which it evolved. Again I bring to your attention what very distinguished men, like Brooke Foss Westcott D.D., D.C.L., honorary fellow of Trinity and King's College, at Cambridge, had to say to help us today understand how one should approach the New Testament writings let alone determine what kind of authority we should attach to such documents, especially in light of the prior existence of the Torah and the Tanakh, the Scriptures used by Jesus. As you read this information balance what you learn with the prior held beliefs "from Roman Church tradition" as to the importance of such documents.

Beginning with the first two centuries of the Christian Church, we find that there was no New Testament as we now understand that term.

More than forty Gospels and a much greater number of Acts, Epistles, and Revelations were in use by the Church corporate. The writer of the Gospel according to Luke says, "Forasmuch as many have taken to hand to set forth in order a declaration of these things," etc., showing that when he wrote many Gospels were already in existence. From the mass writings then in circulation, the books in our New Testament were taken, and the other books out of use (Westcott, On The Canon Of The New Testament, p. 183).

Origen says:

"And that not four Gospels, but very many were written, out of which these we have were chosen and delivered to the churches, we may perceive" (In Proem. Luc., hom. I, vol 2. P. 210).

The selection of books, and the formation of the list, was a very slow process, and it is "impossible to point to any period as marking the date at which our present canon was determined" (Westcott, On The Canon Of The New Testament, p. 496).

"This result (the formation of the canon) was obtained gradually, spontaneously, silently. There is no evidence to show that any time the claims of the apostolic writings was to be placed on equal footing with the Old Testament, which formed the first Christian Bible,...this was deliberately discussed and admitted…Step by step the books which were stamped with apostolic authority were collected from the other works which contained the traditions of less authoritative teachers" (Westcott, On The Canon Of The New Testament, p. 345).

Answer for yourself: Did you understand that those who first collected such writing admitted among themselves and have passed down their own thoughts that these collection of writings were not intended to replace the Old Testament in authority...let alone be considered another "Bible?" But yet it regrettably has happened! We have

added to the Word of God whether we want to admit it or not! It seems ridiculous to me today that we consider documents as the "Word of God" then those who originally collected them did not!

What should immediately strike you is the fact that those who decided we need a "new book" were fully aware that such a collection was never to have the same authority for one's religious beliefs as did the existing Jewish Scripture...the Old Testament!

This is a very damaging quote from a most renown New Testament scholar that impugns the integrity and the authority of the whole of the New Testament.

RELIGIOUS IN-FIGHTING OF THE VARIOUS EARLY CHRISTIAN SECTS WHOSE VIEWS WERE TO BE "INSPIRED" AND WHOSE NOT?

When the Catholic Church began to be formed, about the year 170-180 A.D., the tendency was to use fewer books, and the ones accepted as authoritative began to be called "divine".

Answer for yourself: Do you know what is the meaning to the word "divine?" There is a big difference between deity and divine. According to Webster's Dictionary the word "divine" means:

1. Pertaining to God, or to a heathen deity or false g-d,

2. Partaking the nature of God; g-dlike; heavenly; sacred; holy; excellent in the highest degree; apparently above what is human; relating to divinity or theology.

You should have noticed the glaring absence of any mention that "divine" means originated with God or comes from God. Nowhere in such understanding is room for a concept of "infallible, inerrant, or even inspired." Thus being so, and upon serious study, and in-depth analysis, one can quickly see how these documents which appear "g-dly and sacred" are exposed in their true colors....conflicting documents relating to theologies of various sects and their conflicting and competing dogmas...each intended for mastery over each other. The early church Fathers knew this; it is we who have approached these documents with false suppositions about their value and authority for our lives.

You should understand that the early Fathers originated the theory that these books were divinely inspired, and in another place that the heretics did so. There is no contradiction here. Both the Fathers and the heretics were Christians! They simply belonged to different sects. In the contest for the mastery it so happened that the sects to which the Fathers belonged…the Petrine…gained the supremacy, and from them arose the present Christian Church. Had the other sects gained the victory, their Fathers would now be the orthodox authorities and the others would be the heretics. Now, it is true that in the so-called heretical sects originated the theory that the New Testament was divine and of equal authority with the Old, but that doctrine would not have been accepted by us had not the orthodox Fathers of that time adopted it into their sects. We are the descendants of the orthodox sects, and so far as we are concerned the early Fathers originated the theory. They did it to have authority for the new and unusual doctrines coming into use, just as the heretics were using the same theory to support their doctrines. The books were, in those days, mainly in the hands of the bishops (Davidson, On The Canon Of The Bible, p. 164). The laity had nothing to do with them. Not one in ten thousand of the laity could read. The recognition of the authority of the New Testament was brought entirely by ecclesiastical usage (Westcott, On The Canon Of The New Testament, p. 185).

As you read the next sentence fully understand the impact of such a fact. Each Father included in the newly forming New Testament what books he liked and which promoted his positions, and excluded what he did not like. Sounds like God to me! The consequence were to be expected; there were as many Bibles in those days as there were Fathers engaged in making them. In their differences of opinion as to what constituted the canon, the

Fathers made no attempt to compare the books by a critical investigation into the history of the records themselves (Ibid., p. 406). Dr. Westcott says the canon was "formed by instinct and not by argument" (Ibid., p. 386). Instinct is not a good thing to form a Bible by. The Fathers contended for centuries as to what should go into the list until they found they could not agree, and then the church held councils and voted on it, and the books which polled the most votes went into this "divine collection."

St. Augustine was a great advocate of this plan. He thought that the books which were received by all the churches should be in the Bible, and that in the case of books on which there was a difference of opinion, the majority voice of the churches should decide it (De. Doct. Christ., ii. 8). So in other words, according to St. Augustine, according to which fraction or sect that had majority power would come the determination which was "of God and what was not." This sounds right to me, how about you? In other words, what ever group had dominance and political, economic, and military power would flow the "divine oracles." I hope you have sense to understand the ludicrousness of such folly. Let me share another thing that was said by this distinguished man, St. Augustine. We have, for instance, the story related by St. Augustine, who is styled "the greatest of the Latin Fathers," of his preaching the Gospel to people without heads. In his 33d Sermon he says:

"I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In his country we saw many men and women without heads, who had two great eyes in their breasts: and in countries still more southly, we saw people who had but one eye in their foreheads" (Rev. Robert Taylor, Syntagma, p. 52).

Now I ask you, is it wise to follow anything from such a man as this? Surely this should be enough for you to want to seriously begin a study into the men who decided what you believe today for your Eternal Life!

An exact parallel to this is found in the manner of making changes in the recent New Testament revision. On the first reading of a disputed text a majority vote authorized the amendment, but on the second and final reading a two-thirds vote of all those present was necessary (Revised New Testament, Preface, II. fifth rule of May, 25, 1879). But even this plan did not work satisfactorily in the church, for the councils whom you were taught to believe were led by the Holy Spirit in the selection of these books differed continually for centuries! Quite often such disagreements on Heavenly things ended in wholesale murder of bishops by bishops. It seems like God cannot make up His mind let alone infill those making such monumental decisions for all mankind with the fruit of the Spirit. One council as led by the Holy Spirit would adopt a list inserting books which another rejected, and rejecting books which another had inserted, and this continued over and over and over again until the church held one great council which adopted a summary final list which even contradicted itself. The ultimate capstone of such religious bickering and folly was summed-up by the the final ecclesiastical order that has poisoned all of Christianity even to this day:

"This is the Bible. Believe it or be damned."

Thus Christianity has become an exclusive religion that is ingrained by such a tenant which mandates belief in these conflicting and contradicting documents for one's Eternal life; such documents which can be shown to be paralleled to Gentile paganism no less. Why not find out what Jesus really believed about Eternal Life and what was really the Bible for him, and adopt his religious belief system as yours? I would think that as a Christian you would want to do that. Well, this is but the introduction to what I will show you as we begin a serious study into the formation of the New Testament and the role of the Holy Spirit within it...if He had one at all. You will have to be the judge, but you need to know the facts in order to make an intelligent decision on the matter.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

972-4964238



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE FIRST NEW TESTAMENT BY MARCION - A CRITICAL AND HISTORICAL STUDY OF THE FIRST NEW TESTAMENT

Having grown up in Church all of my life, and having a fairly heavy exposure to Mainstream Christianity, and having familiarity with the Bible, possibly you like I noticed that Mainstream Christianity often de-emphasizes the Old Testament and puts a disproportionate amount of emphasis on Paul's epistles. I would hesitate to say that any part of the Scriptures can be overemphasized. However, if we give uncalled-for weight and emphasis on certain parts of the Bible (like the New Testament), and neglect what the rest of the Scriptures teaches about an issue (especially the Old Testament), we will probably develop an unbalanced view of that particular issue which will lead to a misunderstanding of the issue at hand. Thus our obedience and conduct will be incorrect and possibly sinful because we only looked at a small part of Yahweh's revelation in the Bible. What is most troubling is that often parts of the New Testament which contradict the teachings of Moses and the Prophets are emphasized over the Old Testament the only Bible Yeshua knew!

By volume, Paul's epistles make up approximately 5% of the Bible. Paul's writings are considered holy Scripture by Mainstream Christianity, but neither Paul nor the Holy Spirit expected us to give more weight and authority to these epistles than we do to the Old Testament or to the rest of the New Testament, for after all, in Acts 28:23 it is recorded that the Apostle Paul taught "Jesus" as being the Messiah from out of the Law of Moses and the Prophets in the Old Testament.

Answer for yourself: Do you not find it interesting that over 35 years since the cross of Christ we find the Apostle Paul teaching out of the Old Testament and not using his personal letters as Scripture?

By putting a disproportionate amount of emphasis on these letters (only 5 % of the whole Bible) that Paul sent to various churches, we fail to follow the example of Paul, who told the Ephesians, "I have not shunned to declare unto you ALL the counsel of God" (Ac.20:27). By neglecting certain parts of the Bible (95% of which lies outside the Pauline epistles), we ignore Paul's declaration that "all Scripture is inspired and is useful" (2 Tim.3:16). Dear believer when Paul uttered this often quoted saying that "all Scripture is inspired and is useful for doctrine, reproof, correction, and instruction" the bulk of his writings had not even been written yet, and without a doubt, he was referring to the Bible used by Jesus which is the Old Testament which is tragically so overlooked in the churches that bear his name today. In fact the vast majority of churches that bear his name teach just the opposite of what Jesus taught in that they teach the Law (Torah=instruction) has passed away and has been replaced by "grace."

Christianity's strong emphasis on Paul's writings, and lack of emphasis on so much of the rest of the Bible, is puzzling, no only to me but to the many who study the Scriptures in detail. It is especially puzzling when we consider Peter's warning about Paul's writings: "His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction" (2 Pet.3:16).

Answer for yourself: Now don't you think it ironic and puzzling that Christianity today primarily focuses on that 5% of the Bible that even the Apostles who lived with Jesus and headed up his Church found unsettling, difficult to understand, and easily misunderstood?

Answer for yourself: Possibly have we, with all our good intentions, also been misled by what we hear today from those who themselves have misunderstood the often contradictory passages in our Bibles written by Paul? Let me give you one for instance:

LET US LOOK AT JUST ONE OF THE PAULINE CONTRADICTIONS IN THE NEW TESTAMENT

Paul states in Romans 2:13 that: "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Then we see that Paul states in Romans 3:20 that: "Therefore by the deeds of the law there shall no flesh be justified in his sight."

There you have it. Paul states in Romans 2:13 we are justified by deeds of the Law then he contradicts himself in Romans 3:20 by saying that none will be justified by the deeds of the law.

Answer for yourself: Which are we to believe? Are you confused? Is Paul confused? What are we to believe?

Answer for yourself: Is faith without confirming obedience enough for eternal life?

If it was NOT easy for Paul's contemporaries to understand his epistles, we can be sure that it will be even HARDER FOR US to do so, with our limited knowledge of the times, situations and problems Paul was addressing when he wrote to these various churches. Yet some Christians, perhaps unknowingly, are more intent on following the easy-to-misunderstand teachings contained in Paul's letters than they are on following the plain teachings of the Messiah Jesus contained in the Gospels.

HOW DID 5% OF THE BIBLE (PAUL'S LETTERS) BECOME SO IMPORTANT TO THE EXCLUSION OF THE OLD TESTAMENT? MARCION GIVES US OUR FIRST NEW TESTAMENT

Answer for yourself: Who is responsible for putting together such conflicting writings and passing them off as an authority for faith and practice, let alone a replacement for the Old Testament?

Answer for yourself: How did this shift of focus come about?

Answer for yourself: What caused the Church to begin paying so much attention to Paul and so little attention to the Law and the Prophets and other parts of the Bible which to Jesus was his whole Bible?

To discover the answer to this question, we must go all the way back to the Second Century. After all the original Apostles had died, other people took on the responsibility of continuing the Church's work. The original Apostles were all Jews, who had been exposed to the teachings of the Law and the Prophets since their childhood. The leaders who replaced the Law and the Prophets with the Pauline epistles were mostly Gentiles from pagan backgrounds, who had comparatively little understanding of the Old Testament Scriptures (who previously were Gentiles in the flesh...being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world). We can read about these people in various documents from the Second Century.

One Church historian has this to say about these documents: "Many stories come in versions so distorted that it

is hard to decide whether the principal characters were worthy successors to the apostles, or the devil's own agents. Perhaps their contemporaries were as uncertain as we are." (Smith, M. A. From Christ to Constantine, London: Intervarsity Press, 1971, p.14).

There is one character, however, which was undoubtedly one of the greatest adversaries to maintaining the faith once given to the saints.... the heretic Marcion. Marcion lived in the second half of the Second Century and it was he who was the first to collect and alter the writings in existent at that time from the followers of Yeshua. Marcion taught that the entire Old Testament should be rejected because it belonged to an evil, inferior God, and not to the God revealed by Jesus of Nazareth. With such an attitude it is easy to understand why his "First New Testament" was an aberration of truth which in reality was founded upon anti-Semitism.

Marcion was very anti-Jewish; therefore he also rejected any New Testament writings which appeared to speak favorably of "Jewish practices" (i.e., keeping the laws and commandments of the Old Testament, keeping the Festivals and Holy Days of the LORD, keeping the Sabbath, etc.). As one writer notes, "Marcion started the trend which has had many followers right up to the present -- if it doesn't suit the theory excise it as spurious or an interpolation." (Smith, M. A. From Christ to Constantine, London: Intervarsity Press, 1971, p.53).

THE MAKING OF THE FIRST NEW TESTAMENT

By the time Marcion finished editing the existing writings from the Yeshua's followers, Marcion's "Bible", or should I say New Testament, consisted of nothing more than Luke's Gospel (minus the "Jewish" elements...including the infancy narratives) and ten of Paul's epistles (many of which were added to and altered by the Monks until the completion of the Canon). That is all that was there. What is important for you to realize is that Marcion's "skeleton" would be adopted, added to, and deletions made by Irenaeus in 180 C.E. Now we have the New Testament which will become the foundation for the Catholic Church in years to come.

Answer for yourself: Did you notice that the infancy narratives, especially Luke chapter 1-3 were not in there?

Answer for yourself: Were you also aware that Romans chapter 9, 10, and 11 were not in Marcion's First New Testament?

Answer for yourself: Do you realize that for one who was opposed to Law and partial to grace, and who would have loved to use for his polemic against the Jews such a passage as Romans 10:9-10 (9. That if you shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.) could not because it was not written yet nor was it available to be included in his canon?

Answer for yourself: As a Christian don't you find that more than problematic considering it did not exist in 140 C.E. but was added by others before 180 C.E. when we now find it in the Romans collected by Irenaeus?

Paul, Marcion taught, was the only apostle who could be trusted. In reality I found it to be just the opposite after 15 years of in-depth Biblical research.

Marcion's anti-Jewish, pro-Paul churches spread throughout the Roman Empire and soon became a major threat to the Messianic faith. According to historians, Marcion's heresy continued to spread until it finally died out sometime around the Fifth Century.

Answer for yourself: We who claim to believe the Bible must ask ourselves an important question: Did Marcion's anti-Jewish, anti-Old Testament, pro-Paul heresy really die out?

Answer for yourself: Or did the Church simply succumb to it and accommodate it and incorporate it, in a subdued form, into Mainstream Christianity?

MARCION'S INFLUENCE TODAY IN CHRISTIANITY THROUGH HIS COLLECTION OF WRITINGS ...THE FIRST NEW TESTAMENT

Answer for yourself: Of course our Bible, unlike Marcion's, includes the Law and the Prophets, but how much do we heed their instruction?

Answer for yourself: When was the last time your church preached out of the Old Testament?

Answer for yourself: How many classes in your church's educational program is devoted to the Old Testament?

Answer for yourself: When you read the Bible for yourself do you find that you read the New Testament more than the Old Testament?

When we examine the average Christian's attitude to the Law and the Prophets, it is obvious that the influence of Marcion is very much alive in the church today and actually determines what is being taught and what is not being taught.

Although the Church pays lip service to the inspiration and authority of all the Scriptures, the Church's de-emphasis of the Law, the Prophets, and anything "Jewish," and its heavy emphasis on Paul to the exclusion of other sections of the Bible, reveals that the Christian Church today is basically Marcionite in practice and that the influence of Marcion is alive in the churches of today. For those who doubt this assertion, let us examine some things that Marcion taught, and we will see that the influence of Marcion still has a very strong influence on the Church today.

MARCION'S THEOLOGY IS TO BE FOUND IN THE WRITINGS HE PUT TOGETHER AND ALTERED...THE FIRST NEW TESTAMENT

Marcion's most influential writing was a work entitled Antithesis, described as "a highly competent work" which consisted of "contrasted statements arranged to prove the incompatibility of the law and the gospel." (Tertullian, Against Marcion, trans. and ed. Ernest Evans, Oxford: Clarendon Press, 1972, p.xv). Please notice that other Gentile church fathers even were aware of Marcion's intent to contrast Law vs. Gospel, or more appropriately understood, contrast the Old Testament vs. the New Testament. Sadly this idea is prevalent in most churches today.

Unfortunately (or perhaps fortunately), there are no known copies of Antithesis in existence. What we know about Marcion's teachings comes mainly from the writings of those who opposed his heresy. The one to write the most about Marcion was Tertullian, a church leader who wrote a lengthy work called Against Marcion. Tertullian describes Antithesis as "a work strained into making such a division between the Law and the Gospel as thereby to make two separate gods, opposite to each other, one belonging to one instrument (or, as it is more usual to say, testament), one to the other, and thus lends its patronage to faith in another gospel, that according to Antithesis." (Tertullian, IV.1)

No real Christian today would admit to believing in two gods, of course. Yet many believers make such a division between Old Testament Law and New Testament grace; they view the Law as something opposed to grace (its not). Because of the influence of Marcion the Law is seen as something obsolete and of little use to a Christian today. Such a warped view of God's Law will carry over into our view of God Himself. If God's Old Testament Law is opposed to God's New Testament grace, we end up with either a schizophrenic God, or Marcion's two gods.

"Marcion sets up unequal gods," Tertullian writes, "the one a judge, fierce and warlike, the other mild and peaceable, solely kind and supremely good." (Tertullian, IV.1.6)

Answer for yourself: Is this not exactly what many Christians do?

They shun the "Old Testament God" because He is too stern and fierce. They focus instead upon the "New Testament God," who, in their minds, does not expect obedience to His laws. Listen to Tertullian's description of Marcion's God, and see if it is not a description of the god presented by the Church today: Marcion's god "displays neither hostility nor wrath." He "neither condemns nor disdains" and "does not punish." "A better god has been discovered," Tertullian sarcastically writes, "one who is neither offended nor angry nor inflicts punishment...he is merely kind. Of course he forbids you to sin -- but only in writing. It lies with you whether you consent to accord him obedience." (Tertullian, IV.1.26f).

"To what purpose does he lay down commands?" Tertullian asks. "This god is exceptionally dull-witted if he is not offended by the doing of that which he dislikes to see being done." (Tertullian, IV.1.26f).

We should ask ourselves the same question about the God we worship.

Answer for yourself: To what purpose does God lay down commands which He never expected to be obeyed by his people?

We are certainly not justified by keeping the Law without faith. We are justified by faith first.

Answer for yourself: But after we are justified, what are we to do with God's commandments? Are we to put them into practice, or are we to ignore or disobey them?

One thing that has helped the influence of Marcion to thrive so well in the Twentieth Century Church is the popularity of the Scofield Reference Bible. Even Christians who have never seen a Scofield Bible have probably been affected by it indirectly, through preachers and teachers who have been influenced by it. The Scofield Bible contains many excellent study notes and aids to understanding the Scriptures. Several of Scofield's notes, however, strongly suggest a Marcionite view of Law and Grace. A reader of Scofield's notes is left with the impression that Law and Grace are mutually exclusive and are opposite forces that continually oppose each other. Scofield's anti-law bias has fed and nurtured and sustained the tares of nomophobia (fear of the law) that Marcion sowed in the Church nineteen centuries ago. As the end of the age approaches, God is sending forth His messengers to uproot these tares, so His wheat can mature and bring forth the fruit of obedience to God's laws.

Sadly a spirit of lawlessness (rejection of Law with a replacement of grace only) has been hanging over the Church for most of its history. Some Christians have been influenced by it more than others, of course. It may be hard for you to understand this, but Paul saw this same insidious thing beginning in his lifetime. Second Thessalonians speaks about "the secret power of lawlessness" which was "already at work" when Paul wrote to the Thessalonians. Paul told the Thessalonians that before the Messiah returned, there would be a "falling away" (apostasy, 'departure from truth'). Notice this was written about "religious people." This departure from "the truth" would then open the door for something called "the man of lawlessness" to come forth. This "coming of the lawless one" would be accompanied by "all kinds of counterfeit miracles, signs and wonders" which would "deceive those who are perishing."

"They perish because they refused to love the truth and so be saved," Paul writes. "For this reason God sends them a powerful delusion so that they will believe the lie." In preparation for the coming of the Messiah, God is also sending a powerful revelation to graciously expose the ancient lie, so that those who love the truth can depart from error and be freed from the bewitching influence of the spirit of lawlessness.

In 1989, Ted Turner of CNN declared the Ten Commandments obsolete, and offered his own "Ten Voluntary Initiatives" as an alternative to God's outdated laws. No one should take Turner seriously, of course, but he did make one comment that deserves our attention. "Nobody around likes to be commanded," he said.

"Commandments are out." (Turner's Commandments," Peoria Journal Star, 27 Oct., 1989, section D, p.22).

Answer for yourself: Christians may scoff at Turner's idea of replacing God's laws with human ideas, yet is this not the very thing the Church has done with some of God's commandments?

We have replaced the 24-hour, seventh-day Sabbath with an hour or two of Sunday morning worship; we have replaced the Biblical holy days with holidays of pagan origin; we have replaced God's dietary guidelines with our own ideas about what we should eat, and we have replaced giving the tithe to places ONLY where God has placed his name to the general fund of churches who use the LORD'S moneys in any way they desire. For your information the tithe in the Bible is to go to ONLY three categories or receptacles: 1) the widows, orphans, sick, lame blind, etc., 2) you are to keep part of your tithe to celebrate the LORD'S Festivals, Sabbaths, and help the poor to observe them with you, and 3) to the Levite or the "teacher" (not the preacher..for once you are taught, then it is you in the pew who are to preach to the world) who teaches the truth of God's Word and not the by-laws of your particular denomination.

Answer for yourself: Do you not realize that if your church does not distribute the LORD'S tithe accurately then you are a party to "robbing God" and you have placed yourself and your family "under a curse?"

Having said that you can now better understand the following question.

Answer for yourself: After a person has been forgiven and justified by faith, where should he look for moral instruction?

Answer for yourself: Should he look to God's commandments to tell him how to live the Christian life, or should he ignore God's commandments and live according to man's suggestions, denominational guidelines, or other's religious recommendations which often contradict Scripture?

Even Scofield, in spite of all his anti-law bias and nomophobia, concedes that the Old Testament commandments "are used in the distinctively Christian Scriptures as an instruction in righteousness." (The Scofield Reference Bible, ed. C. I. Scofield, New York: Oxford University Press, 1917, p.l245).

In Against Marcion, Tertullian accuses Marcion and his followers of "forbidding what [God] commands and commanding what he forbids." (Tertullian, IV.1). The influence of Marcion continues to do this very same thing in the Church today. Mainstream Christianity has criticized believers for keeping the seventh-day Sabbath, for celebrating the Biblical holy days like Passover instead of Easter, for practicing the dietary laws (which is taught by James for all Gentile believers in Jesus in Acts 15 as he quotes from the Laws of Noah for believing Gentiles), for placing one's tithe in other places than the local church (the storehouse which was to receive "all the tithe" is a food barn...none of the tithe was every allowed by God to be used for church building payments or administration), and for refusing to shave their beards...all things that God has commanded. And, like Marcion, Mainstream Christianity often commands what God forbids: "Forget the Sabbath. Ignore the holy days and dietary laws, bring your tithe to the storehouse for the church is "the storehouse" (which it is not!). And shave that beard, so you'll look like a Christian!" Many Bible colleges and seminaries command their students to shave the beard, in spite of God's command in Lev.19:27.

Marcion, like many church leaders today, misused the words of Jesus and the words of Paul to support this nomophobic, anti-Jewish, pro-Paul gospel. Tertullian rightly points out that Jesus' verbal attacks upon the teachers of the Law were not aimed at the Law itself but man's perversion and misuse of God's Law. "He is not criticizing the burdens of the law," Tertullian writes. The burdens Jesus criticized were, according to Tertullian, "those which they piled on of their own, teaching for precepts the doctrines of men." (Ibid., IV.27). You only have to review the previous paragraph to reacquaint yourself with several examples where by religious men have substituted church programs, denominational structures, and the commandments of well-intentioned religious men for the commandments of God.

Tertullian shows the importance Jesus attached to keeping the commandments when he writes about the rich young ruler who approached Jesus: "So when he is asked by that certain man, 'Good Teacher, what shall I do

to obtain possession of eternal life?', he inquired whether he knew --which means, was keeping -- the Creator's commandments. Come now, Marcion, and all you dear brethren who find yourself immersed in the offensiveness of that heretic, will you be bold enough to say "Did Christ here abolish those former commands...?" No way!

Tertullian opposes Marcion's misuse of Paul's writings by pointing out the "Jewishness" of Paul's faith, and then asking, "What had (Paul) still to do with Jewish custom, if he was the destroyer of Judaism?" (Ibid., V.5).

He also refers to Romans 7:7 to combat Marcion's hatred of the Law: "What shall we say then? That the law is sin? God forbid." Shame on you, Marcion. When Paul states "God forbid" the apostle expresses abhorrence of those who were complaining against the law...Yet he adds even more: "The law is holy, and its commandment is just, and good." (Ibid., V.14). As Tertullian points out later, ''you cannot make a promoter of the law into an opponent of it." (Ibid., V.17). This correct view by this Gentile teacher has, for the most part, being completely overlooked and replaced by a faith that rejects the Law that Jesus accepted.

Unfortunately, the organized Church, not only would ignore men like Tertullian and other, but they also ignored Paul's positive statements about the Law and Jesus' warning about the necessity of continuing to practice and teach the Old Testament commandments. (See Matt.5:17-19.)

MARCION'S CANON INFLUENCED THE THEOLOGY OF THOSE WHO WOULD WRITE ABOUT THE FAITH LATER

The Epistle of Barnabas, an influential letter written in the Second Century, indicates the general direction the Gentile Church was heading in its attitude to the Old Testament. "The main theme of Barnabas", writes one church historian, "is a spiritualization of the Mosaic law." The writer holds that the were "wrong to take the Old Testament literally." (Smith, M. A. From Christ to Constantine, Intervarsity Press, 1971, p.39). Everything in the Old Testament was allegorized to give it a Christian meaning, thus destroying the literal meaning which tells us what to do and what not to do. Even the commandments were taken figuratively, because, according to Barnabas, ''the law of Moses had never been meant to be taken literally." (Eerdman's Handbook To The History Of Christianity, ed. Tim Dowley, Grand Rapids: Wm. B. Eerdmans, 1977, p.102). I find it rather difficult for a Jew who grew up loving the Torah to ever express such a diabolical view of the Law of God that all Jews grew up loving. To the Gentiles the dietary restrictions were said to represent not actual food, but various kinds of sinful habits. What well meaning Gentiles fail to understand is that in Rabbinic interpretation one always begins with the "Peshat" method of interpretation which is ALWAYS the plain, ordinary and simple meaning of the verse...which is always understood in a literal understanding. So to discount the first level of Scripture interpretation is quite surprising to those who know the methods of Hebraic Scriptural Hermeneutic.

Remembering that Marcion's New Testament existed before Justin, then it is not hard to understand that Justin Martyr's Dialogue With Trypho The Jew also shows early Christianity's negative attitude toward the Law. Trypho the Jew expresses bewilderment when he tells Justin, ''[You Christians] spurn the commands...and then try to convince us [Torah-observant Jews] that you know God, when you fail to do those things that every God-fearing person would do. If, therefore, you can give a satisfactory reply to these charges and can show us on what you place your hopes, even though you refuse to obey the Law, we will listen to you most willingly, and then we can go on and do in the same manner our other differences.'' (Justin Martyr, Dialogue With Trypho, ch.10. Ibid., ch.ll, 14. 20Ibid., ch.47).

Justin replies by saying that the Law is "abrogated," "voided,'" and tells Trypho, "You understand all in a carnal way.'' (Ibid., ch. 11, 14).

BUT NOT EVERYONE WAS DECEIVED BY MARCION'S FIRST NEW TESTAMENT AND HIS ANTI-JEWISH THEOLOGY

Not all followers of the Messiah were influenced by the nomophobic, anti-Old Testament, pro-Paul gospel of Marcion. There is historical evidence of several groups of believers who practiced the Law as an expression of their faith God along with their belief in Yeshua as the Messiah.

After Trypho asks Justin about the possibility of believing in Yeshua as the Messiah and continuing to observe the commandments, Justin writes his reply: "Yes, Trypho, I conceded, there are some Christians who...desire to observe as many of the Mosaic precepts as possible...precepts which we think were instituted because of your hardness of heart...while at the same time they place their hope in Christ..." (Ibid., ch. 47).

Answer for yourself: Dear Child of God….did you hear history speak to you through Justin and his anti-Semitism and anti-Judaic theology?

Well into the second century the Gentile Christians (believers in the God of Israel as well as believers in the Jewish Messiah) kept the Law and the testimony of Jesus (see Rev.12:17 & 14:12)! Justin, previously a pagan philosopher who was in times past a stranger to the covenant promises, alien to the commonwealth of Israel, without hope and without God and who grew up knowing no restrains to his flesh, obviously disagreed with these Law-keeping Messianic believers, but he does acknowledge their existence. Notice that the Messianic community had not discarded the Law but continued to teach all nations to observe those things commanded by Jesus! Some would obey and others, like Justin, would find excuses not to submit to the rule of God over their lives in many areas...today we call this "Salad Bar Christianity." The uninformed Christian usually "picks" and "chooses" what he will obey and what he will not submit to.

The best-known of these groups who believed in Yeshua and practiced the Torah were the Nazarenes and the Ebionites. There were other groups, more obscure and far less orthodox, such as the Elchasaites and the Pseudoclementines. (Austin, Bill R. Austin's Topical History of Christianity, Wheaton, IL: Tyndale House, 1983, p.72f).

Some doctrinal errors in some of these groups probably contributed to the decision of the Mainstream Gentile Church to adopt Marcion's anti-law, anti-Jewish attitude. One writer notes that "Jewish Christianity in various forms continued as a disturbing factor until almost the Fifth Century. (Ibid., p. 73).

It is interesting that this is the same time that Marcion's heresy supposedly "died out." Once Marcion's error (in a modified, subdued form) had been fully assimilated into the Mainstream Church, "Jewish Christianity" was no longer a "disturbing factor" because the Law-keeping Christians were greatly outnumbered by those who had adopted Marcion's attitude toward the Law. The number of those who upheld both the Torah and the Messiah (see Rev.12:17 & 14:12) was so insignificant by the Fifth Century that the Mainstream Church no longer considered them a threat. But let us never forget that in obedience to the Great Commission the Jewish disciples of Jesus went into all the world (to the Gentiles) and taught them to observe those things that Yeshua taught. This is the true Great Commission.

The Good news I share with you is that "the remnant" who observed the original faith of Jesus and adhered to the faith once given to the saints exists today! For many they could now be written off as a fringe group, and conveniently ignored. Though they were few in number compared to the now-Marcionized Mainstream Church, these groups who upheld both the Torah and the Messiah continued to exist until at least as late as the Tenth Century (1000 years). (Flusser, David Jewish Sources in Early Christianity, New York: Adama Books, 1987, p.88).

While Mainstream Christianity, influenced by Marcion, de-emphasized the Law and over-emphasized Paul, groups such as the Ebionites totally rejected Paul, viewing him as an apostate and enemy of the Law.

The solution is not to reject either Paul or the Law; the solution is to view Paul's writings in a way that will allow them to harmonize with what the rest of the Bible says about the Law.

Answer for yourself: How should a disciple of Yeshua view Paul's epistles?

WHAT WE MUST REMEMBER BEFORE READING MARCION'S NEW TESTAMENT...THE LEGACY OF WHAT WE CARRY TODAY IN OUR BIBLES

If you have been faithful to study our web site up to this point, then you realize that the canon of the New Testament was not recognized until 380 C.E. and the very first collection of such writing was by Marcion in 140 C.E. A lot of changes, additions and deletions occurred during this 240 year period. Much would be changed after that as well. Understand that Marcion's anti-Jewish theology was incorporated among the pages of documents which others would build upon later in the canonization of the New Testament. Of course changes, additions, and deletions were made over the years, especially in light of the successive Catholic Church Councils. This is hard fact. But what we must realize is that when we read these documents called the New Testament today that among the writing we have both passages reflecting what Yeshua both believed and practiced as well as what he opposed. Telling the difference is the hard part. But without such an awareness one is gullible to accept everything written in the New Testament without question. Such is not only unwise but foolish.

SO HOW AM I TO READ THE NEW TESTAMENT AND TELL TRUTH FROM ERROR?

To complete answer that question the whole of this web site is dedicated. But at least let us start with some basic principles for reading the New Testament accurately in search for truth. For those who desire to be faithful and to live "by every word that proceeds from the mouth of God," seven guidelines are listed below. The Bible student should keep these guidelines in mind when reading Paul's writings in order to arrive at a correct Biblical understanding.

PRINCIPLE 1: LOOK AT THE OVER-ALL BIBLICAL CONTEXT

Paul's epistles, like any other part of Scripture, must be viewed in the light of the entire Bible. This means that when we are dealing with the Law, we must not focus in on a few statements Paul made, and ignore everything else the Bible says about God's Law. As pointed out earlier, Paul's writings make up approximately 5% of the Bible. Paul's writings must be understood in a way that will make them compatible with what the other 95% of the Bible says. In other words, let the other 95% of the Bible interpret the 5% that Paul wrote.

It is important to remember that for many years, the Old Testament was the only Bible the Early Church had. The New Testament writings were gradually accepted into the canon of the Scriptures over four hundred years. It was not until about the middle of the Second Century that the term "the Scriptures" was ever used in referring to the New Testament. (Smith, p.63). Therefore, when New Testament writers mention "the Scriptures" or the commandments," they are referring to the Old Testament!

PRINCIPLE 2: HISTORICAL CONTEXT

The New Jerusalem Bible, in its Introduction to Paul, makes this statement: "It is important to remember that Paul's letters were not meant as theological treatises: most of them represent his response to a particular situation in a particular church....Paul's letters do not give any systematic and exhaustive exposition of his teaching; they presuppose the oral teaching which preceded them, and enlarge and comment only upon certain

points of that. (The New Jerusalem Bible, ed. Henry Wansbrough, New York: Doubleday and Co., 1985, p.l852f).

Because Paul often wrote to correct particular problems in particular churches, we must have some knowledge of the situation Paul was addressing if we are to understand his writings. Sometimes the problem can be inferred from Paul's remarks, but often we are left with little or no knowledge of the situations Paul was dealing with. In reality, except for the epistle of Ephesians which was intended to be passed around among various churches, the vast majority of Paul's letters were "private mail" from one party to another. It is not out of question to even consider that we are "reading another's mail" which was never intended for us since we do not find ourselves with such unique problems that prompted the letters.

Answer for yourself: Surely we are not guilty of tampering with the mail are we?

Theologians often try to reconstruct the historical backgrounds of the epistles, and make educated guesses about the problems Paul was addressing. This can be a noble effort, if it is done in a sincere attempt to come to a clearer understanding of what Paul taught. Unfortunately, many people come to an understanding of Paul that contradicts what the rest of the Bible teaches, either by incorrectly reconstructing the historical background, or by ignoring it altogether.

PRINCIPLE 3: PETER'S WARNING

It is important to bear in mind Peter's warning that Paul's letters are not easy to understand: "His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction." Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position (2 Pet. 3:16f).

Those with little or no knowledge of the Old Testament Scriptures are especially apt to misinterpret Paul's writings to their own ruin. Notice, it is not the Law-keeping disciples of Yeshua who distort Paul's epistles -- it is "lawless men" that Peter warns us about.

PRINCIPLE 4: YESHUA'S WARNING

Early in His ministry, Yeshua spoke this warning to his followers: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven" (Matt.5:17-l9).

Yeshua's warning seems plain and simple enough to understand, yet many Christians mistakenly believe that by fulfilling the Law, he thereby abolished it. This is exactly what he is warning us not to think! "I have come to fulfill the Law," he says, "but do not even think that by fulfilling it, I am thereby abolishing it."

Sometimes it is easier for people outside Mainstream Christianity to see the blindness of Christians in this area. The Jewish Encyclopedia quotes Jesus' warning of Matt.5:17, and then makes this bold statement: "The rejection of the Law by Christianity, therefore, was a departure from its Christ." (The Jewish Encyclopedia, ed. Isidore Singer New York and London: Funk and Wagnalls, 1903, Vol.V., p.52).

In an article with the catchy title, "Jesus Was Not a Christian," the writer points out that "Jesus certainly wouldn't have been recognized as a Christian throughout his entire life." He "scrupulously adhered to the law of Moses" and "enjoined his disciples to keep every detail of the Torah." (John Murray Smoot, Jesus Was Not a Christian," A Way in the Wilderness, ed. M. G. Einspruch, Baltimore: The Lederer Foundation, 1981, p.28).

A story in the New York Yiddish Forward tells of a reporter's encounter with an old Hasidic Jew in Paris years ago. This Jew had a fervent faith in Jesus as the Messiah. When the reporter asked him about the compatibility of Orthodox Judaism and belief in Jesus, the old man replied, "Who then should believe in him -- the gentiles?" The reporter describes the old man's remarks this way: "He said that only Jews can truly accept belief in Jesus as the Messiah and regard him as the last prophet, for gentiles can never accept such a lofty faith. It is next to impossible for them to walk in his ways, for first of all, Yeshua, as he called him, commanded to observe all the Jewish laws, the entire Torah, and gentiles do not even know this." (J. Feldman, "Yozel's Hasid," The Ox, the Ass, the Oyster, ed. Henry and Marie Einspruch, Baltimore: The Lederer Foundation, 1975, p.74.

Of course it is not impossible for Gentiles to accept and practice such a lofty faith.

Answer for yourself: The question is, will they do it? Or will they continue to cling to the lies of Marcion? How about you?

PRINCIPLE 5: PAUL'S POSITIVE STATEMENTS ABOUT THE LAW

Many Christians overlook or choose to ignore the positive things Paul said about the Law. He writes, for example, "the law is holy, and the commandment is holy, righteous and good" (Rom.7:12). Paul says, "For in my inner being I delight in God's law" and "I myself in my mind am a slave to God's law" (Rom.7:22,25).

He tells Timothy, "We know that the law is good if one uses it properly" (1 Tim.1:8). To the Corinthians he writes, "Keeping God's commandments is what counts" (1 Cor.7:19). Even when explaining the righteousness that comes by faith, Paul is careful to make sure his readers know that their faith does not give them an excuse to ignore God's Law: "Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law" (Rom.3;31).

PRINCIPLE 6: PAUL'S NEGATIVE STATEMENTS ABOUT THE LAW

Paul, in his negative statements about the Law, was not criticizing the Law itself, but man's misuse of the Law.

The Law was meant to be a moral guide for a people already justified by faith, but some people in Paul's day were depending on their Law-keeping as the means of their justification before God. What Paul criticized was not Law-keeping itself, but making Law-keeping the basis of one's justification before God.

Between the Babylonian Captivity and the time of the Messiah, Israel developed an erroneous understanding of the Law's purpose. The Jews who first returned from Babylon knew that their exile had been the result of the breaking of God's laws; therefore, they put a heavy emphasis on the Law when they returned to their homeland. Unfortunately, this new emphasis eventually developed a theology that caused some people to erroneously view Law-keeping, rather than faith, as the key to their justification. Paul's negative statements about the Law were simply his attempts to correct this erroneous use of the Law.

One writer puts it this way: "Paul, in his epistles, affirms the law, yet condemns the wrong emphasis men place upon it. In this sense he is turning believers back to the original intent of the law, it being a rule for godly living for those who are already redeemed. He rejects the later shift towards making it a means of salvation." (Michael Schiffman, A Pauline Understanding of the Place of the Law for New Covenant Believers," The Messianic Outreach, 7:3, Spring 1988, p.9).

Another author says basically the same thing when he writes, "Paul rejects the law as a method of salvation but upholds it as a standard for Christian conduct." (Bacchiocchi, Samuele The Sabbath in the New Testament, Berrien Springs, MI: University Printers, 1985, p.101).

If we ignore this fact, we will twist the writings of Paul to our own loss, as Marcion and other lawless men have done throughout the centuries.

PRINCIPLE 7: PAUL'S EXAMPLE

Actions speak louder than words, the well-known proverb says. If we truly want to understand Paul's attitude towards the Law, we must look at his actions as well as his words.

Even in Paul's own lifetime, false rumors were circulating that Paul taught people "to forsake Moses, telling them not to circumcise their children nor to walk according to the customs" (Acts 21:21). To dispel these false accusations, the elders of Jerusalem had Paul go with four men who had taken a vow (a Nazarite vow), telling Paul that in this way "all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law" (Acts 21:24).

To his Jewish accusers from Jerusalem, Paul said, "I have committed no offense either against the Law of the Jews or against the temple" (Acts 25:8). To the Jews in Rome, he repeated this same testimony: "Brethren, though I had done nothing against our people, or the customs of our fathers, yet I was delivered prisoner into the hands of the Romans" (Acts 28:17).

Paul's Law-Keeping included worshipping on the Sabbath (Acts 13:14; 14:1; 16:13;17:1f,10; 18:4,19), celebrating the Biblical holy days (Acts 20:6,16), and taking a Nazarite vow (Acts 18:18) in which he was to bring blood sacrifices and sin offerings after the cross of Yeshua no less (Num. 6). Paul did not do away with the Law as you have been told.

It is very clear that Paul continued to keep the Law after he met Yeshua whom he believed to be the Messiah. The only thing that changed was Paul's reason for keeping the Law. Before, he had kept it in an effort to be justified before God. After meeting Yeshua, he found the justification he had sought through his Law-keeping. Paul was justified through faith, and the Law was internalized, "written upon the heart," as Jeremiah prophesied it would be (31:31-34). Now he desired to obey God's commandments because of the inward impulse of his new nature. His obedience was no longer the result of an external compulsion to justify himself before God by Law-keeping. Thus, he was free to obey "in the way of the Spirit, and not in the old way of the written code" (Rom.7:6).

By keeping the Law, in the right way and for the right reasons, Paul left an example for all disciples to follow, Jew or non-Jew. Some people seem to think that only Jewish believers were expected to continue practicing Torah. The so-called "Great Commission" rules out this possibility. When Jesus instructed His Jewish disciples to go to "all nations [Gentiles]," he told them to teach the Gentile nations "to obey ever thing I have commanded you [My Jewish disciples]" (Matt.28:18ff). He commanded his Jewish disciples to obey the Torah (Matt.5:17-19 & 23:1-3), and they were to teach the Gentiles to do it.

The key to godly living is not to ignore the Law and elevate Paul, as Marcion did. Nor is the solution to overemphasize the Law and reject Paul, as the Ebionites and others did. The solution is to do what Paul said to do: "Follow my example, as I follow the example of Messiah" (1 Cor.11:1). If we truly follow Paul's example, as he followed the example of Messiah, we will begin to practice the Old Testament commandments that the Church has ignored or changed.

A. W. Tozer wrote, "Probably no other portion of the Scriptures can compare with the Pauline epistles when it comes to making artificial saints. (Gems From Tozer, England: Send the Light Trust, 1969, p.18). Let us avoid artificial sainthood by keeping in mind the above-mentioned seven guidelines for understanding Paul's epistles: 1) over-all Biblical context, 2) historical context, 3) Peter's warning, 4) Jesus' warning, 5) Paul's positive statements about the Law, 6) Paul's negative statements about the Law, 7) Paul's example.

As we let the naked truth of Holy Scripture renew our minds and change our thinking, the sunlight of God's Word will dispel the mist of the ghost of Marcion. We will find ourselves transformed as the fog lifts, and as we

see the Law as God always meant it to be seen: as something positive, holy, and good, "if one uses it properly" (1 Tim.1:8).

Let those who wish to wholeheartedly follow the Messiah begin to learn the commandments, practice them, and teach them to others, for "whoever practices and teaches these commands will be called great in the kingdom of heaven" (Matt.5:l9). As we banish the legacy and influence of Marcion, the "spirit of lawlessness" from our theology, we will see the commandments not as a yoke of bondage, but as a moral guide by which we can joyfully live a life that is pleasing to the Heavenly Father. Then we will be able to rejoice in God's commandments as the psalmist did: "I will praise You with an upright heart as I learn your righteous laws...I rejoice in following Your statutes as one rejoices in great riches...I have chosen the way of truth; I have set my heart on Your laws. I hold fast to Your statutes, 0 Lord; do not let me be put to shame. I run in the path of Your commands, for You have set my heart free...I will always obey Your law, forever and ever. I will walk about in freedom, for I have sought out Your precepts...Great peace have they who love Your law, and nothing can make them stumble'' (Ps.119:7,14,30-32,44f,165).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE INFLUENCE OF MARCION UPON THE FORMATION OF THE "FIRST" NEW TESTAMENT

THE FIRST COLLECTION OF NEW TESTAMENT BOOKS….MARCION

The first collection of New Testament books ever made was by Marcion, called "the heretic," about the year 145 A.D. (Westcott, On The Canon Of The New Testament, p. 308). It consisted of one Gospel and ten of Paul's Epistles (Tertullian, Avd. Marc., v.), and they were not then considered the word of God.

"Faith is the divine authority or inspiration of current books had not yet arisen…[Marcion] did not consider Paul's Epistles inspired or of divine authority (Davidson, Intro. N. T., ii. 516-517).

You need to realize that this was seventy-five years after Paul was dead. The Epistles which Marcion accepted were Galatians, First and Second Corinthians, Romans, First and Second Thessalonians, Ephesians, Colossians, Phillipians, and Philemon (Davidson, Intro. N. T., ii. 516-517). He omitted First and Second Timothy, Titus, and Hebrews, which we have since called genuine and placed in the Bible. His Gospel has been the subject of much controversy, the orthodox people asserting that it was Luke's mutilated; and the unbelievers denying this, and asserting that it was the manuscript from which Luke's Gospel was subsequently made up. The facts are these: Marcion's Gospel had no name (Tert., Adv. Haer., iv. 2). Indeed, as St. Chrysostom observes, none of the apostles affixed their signatures to the Gospels now bearing their names (Hom. I. in Epis. Ad. Rom.). That was the work of the church long afterward, and we have simply the church's word that they are genuine. And thus we find that in Marcion's time, more than a century after Jesus was crucified, even if a Gospel by Luke were in existence, his name had not yet been attached to it.

Answer for yourself: If Marcion's Gospel was Luke's Gospel the question arises: "How does it happen that a heretic was in possession of a genuine Gospel before the church itself was?" That's a good one. The inference is plain. It was the Luke we would later have "re-worked" by the Catholic Church how would later add the first three chapter which were missing in Marcion's Gospel. That explains all the errors and mistakes in these three chapters.

Answer for yourself: Marcion was considered later by the Catholic Church (when they were in authority) a heretic. Can you see that such branding of people as "heretics" was little more than saying that they disagrees with you? This is important when you read early church history because many who had the truth, like the Ebionites, are branded by the Catholic Encyclopedia and early Catholic Fathers as "heretics." Understand this is nothing more than Gentiles disagreeing with Jews. The Jews automatically are deemed "heretics." These Jews, the Ebionites, just happened to be the first followers of Yeshua in the first century. Should such ones who knew him personally be called "heretics" by those who replaced the religion of Jesus with one of their own making?

Marcion's Gospel was identical, word for word, with about three-fourths of the present Gospel of Luke, and it was shorter than Luke. Now, you should know how annotations made on the margin of a manuscript find their way into the text in the process of coping, and this in time increase the length of a work, so that of two

manuscripts of the same book, one shorter than the other, the shorter is generally the older. As I have said, Marcion's Gospel was the shorter. The charge has been made that Marcion purposefully mutilated Paul's Epistles and Luke's Gospel to suit his doctrinal needs. It originated with Irenaeus, and was repeated with great violence by Tertullian and Epiphanius, and has been reiterated by theologians ever since, until very recently orthodoxy itself began to admit that it is not true (Davidson, Intro. N.T., ii. 517). So far from Marcion being a "heretic," he included in his canonical list all that he considered to be genuine Christian books (Westcott, On The Canon Of The New Testament, p. 311), and he gives indications of having been a much more careful scholar than his accusers. This is the irony of redactionist history by those who come to power and rewrite history to their own liking. The Epistle which we now call "to the Ephesians" Marcion called "to the Laodiceans" and prided himself on restoring its true name (Tert. Adv. Marc., x. 17). He omitted from his Gospel the parable of the prodigal son (Westcott, On The Canon Of The New Testament, p. 312), and from the Epistle to the Romans chapters 9-11 as well as the last two chapters (Origen, Comm. In Rom., xvi. 25), either because they were not there in his time, or because he was satisfied they were interpolations. Either way they were to be rejected. That means, Paul did not write them, because Marcion being pro-Pauline, would have included them for his advantage against the Jews if they existed. That also means that favorite memorized passage by most Christians, Romans 9:10-11 was not in the earliest Romans and never written by Paul:

Rom 10:9-11

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. (KJV)

The passages were simply not in the original Romans in 150 A.D.!

Take a minute and let that sink in. This "easy believeism" and be saved passage was never in the original Romans written by Paul? So, who added it later? Are we believing doctrines that God never gave us or spoke? Does this bother you?

EXAMINING THE CHARGES AGAINST MARCION

Understand that Marcion has to be called a heretic today, or else we might seriously investigate his New Testament, or the omissions in it which we think today are given by God and which we live by instead of the Torah! THINK! One only needs to read Tertullian and see how he blasts Marcion. So again, the Catholics are right. Might makes right; it has for a long time. It will soon be time for the Catholic Church to fill in the blanks of Marcion's New Testament. Their anti-Semitic doctrines will become New Testament Scripture in less than fifty years from Marcion's New Testament. So understand, when you pick up an old history book or a current theology book, like I did in Seminary, and read that "so and so" is a "heretic," don't be surprised and understand that most likely they had the "truth" once. You need to read and study to see for yourself. Dear ones, "orthodoxy today" is "unorthodoxy in the first century;" and "unorthodoxy today" is quite often found to be the beliefs of Jesus and the original church. May God forgive us for changing and then neglecting His true Word; the Jewish Palestinian Masoretic Text...the Tanakh. Now before you say you have it in your Old Testament in your Christian Bible, you need to set down for this. It is a blatant and purposeful mistranslation full of hundreds of misquotations affecting doctrine which was done by Greek-Jews of Phythagorean/Buddhist persuasion in the second century B.C.E. More on that elsewhere in this web-site. You need to see the evidence for yourself. I have and provide it for you. It is time to get back to the Bible Jesus used!

Some of the illustrations of the charges against Marcion will indicate their worthlessness character. In Seminary we were enamored with the early Church Fathers. When their names came up you could hear the "oohs" from those who revered them, yet had never read them. At one time that was me included. Such is power of tradition! Well, a lot of time and little reading will enlighten the blind!

We trust these men's doctrines and their writings; all the while believing they knew what they were doing under the inspiration of the Holy Spirit. Tertullian will do great damage to Marcion in his writings. He will almost single-handedly convict Marcion for all time of editing "out" much of the "supposed existing New Testament." Tertullian (220 A.D.) says Marcion eliminated from Luke's Gospel the sayings of Jesus that he came not to destroy the law and the prophets, but to fulfill (Adv. Marcion, iv. 7).

Answer for yourself: Did you see a problem with that?

That passage is not in Luke, but in Matthew (Matt. 5:17), yet Tertullian actually repeats this charge on three subsequent occasions (Adv. Marcion, iv. 2, iv.12, iv. 36). Maybe Tertullian should read the Gospels before he comments on them or corrects another about them. Tertullian goes on to say that Marcion must have expunged "I am not sent but unto the lost sheep of the house of Israel," and "It is not meet to take the children's bread, and give it to the dogs" (Ibid., iv. 7). These also are not in Luke, but in Matthew (Matt. 15:24-26). The charge that he mutilated the canonical list, and those books which he accepted, will not stand.

There is another noteworthy thing to note: No writer before Marcion's time makes mention of the Gospel according to Luke, and no writer after him does so till Irenaeus, nearly fifty years later. These are the facts.

Many think these facts are sufficient to give ground for suspicion that some one after Marcion took Marcion's "unnamed Gospel" and forged Luke's name to it. Yep! You will have to decide for yourself.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

MARCION AND HIS FIRST NEW TESTAMENT

Marcion is the first person known to us who published a fixed collection of what we would call New Testament books. Others may have done so before him; if so, we have no knowledge of them. He rejected the Old Testament totally, as having no relevance or authority for Christians; his collection of documents was therefore designed to be the first New Testament. It is amazing that before Marcion (over 140 years) we find no evidence of the "church" using or even having a need for any writings other than the Jewish Bible of Yeshua. Just consider this one fact for a minute.

Answer for yourself: What implications does this have for you as a believer who attends contemporary churches where the Old Testament is rarely used?

GETTING FAMILIAR WITH MARCION….WHAT YOU NEED TO KNOW

Marcion was born about 100 C.E. at Sinope, a seaport on the Black Sea coast of Asia Minor. His father was a leader in the synagogue of that city, and Marcion was brought up in the Apostolic Faith. Of all the apostles, the one who appealed to him most strongly was Paul, to whom he became passionately devoted, ultimately concluding that he was the ONLY apostle who preserved the teaching of Yeshua in its purity. This strikes me as almost unbelievable. Paul never met Yeshua or heard him preach or teach one lesson. Paul's only encounter with Yeshua was a vision; it is for that reason I find it hard to imagine that Marcion would discount the lives and testimonies of those who not only knew Yeshua personally, but lived and ministered along his side for three and one-half years. It is hard for any unbiased person to believe that Paul's understanding was greater than James for example; after all James was Yeshua's brother who lived with him over thirty years and was Yeshua's choice to lead the Messianic Congregation after his ascension (and not Paul).

Marcion embraced with great zeal the teachings of Paul, especially his gospel of justification by divine grace, apart from legal works. This view is an incorrect assessment as I have shown in previous newsletters regarding the role of the Law with grace. Marcion has been called "the only man in the early church who understood Paul," however it would be later said of him also that "even in his understanding he misunderstood him." Marcion's refusal to allow any element of law-keeping (obedience) be connected to Paul's understanding of the message of salvation (which is connected with faith) led Marcion to the tragic and incorrect conclusion that the Old Testament, its laws and statutes had been superseded by the gospel. There is only one problem: the Bible in the New Testament never says that (often you have to consult the original languages to see the hidden truths and more correct understandings concerning this issue). Due to inadequate renderings in the English we often arrive at conclusions which were never intended by the original writers. The gospel, Marcion believed, was an "entirely new teaching brought to earth by Messiah". Marcion believed that the law and the prophets made no sort of preparation for the Gospel, and if some passages in Paul's correspondence suggested that they did, then those passages were reasoned by Marcion to be a kind of "judaizing" (reverting back to Hebraic customs and understandings) against whom Marcion believed Paul to have preached against in Galatians and other letters. Marcion made one tragic mistake, he read the New Testament in Greek without reverting back to the Hebrew for comparisons in doctrines and teachings. Such a grave mistake is responsible today for over 1500 denominations that make a

laughing stock of Eph 4:5 which holds up "one faith" as the ideal. That "one faith" once delivered to the saints was and still is "the faith" that embraces the Divine Truths within Judaism.

Sources teach us that Marcion appears to have remained in communion with the "proto-Catholic Church" of his day so long as he lived in Asia Minor. There is some reasons to think that he shared his radical thoughts with leading churchmen of the region, such as Polycarp of Smyrna (disciple of the Apostle John) and Papias of Hierapolis, but found them unresponsive.

Desiring a more positive response for his radical teachings, he ventured to talk with the churchman of Rome where he made a handsome donation of money to the church (he was a ship owner and was quite well off). His understanding of the gospel and its implications was so self-evidently right to his own way of thinking that he could not believe that it would fail to be equally self-evident to any other unprejudiced mind. But the Roman churchmen were disturbed by his doctrine that they not only rejected it but even returned the money he had presented to the church! That would be a miracle if done in today's churches!

Not only did Marcion regard Paul as the only faithful apostle of "the Christ"; he maintained that the original apostles had corrupted the teachings of "the Christ" Not only did he reject the Old Testament (the Jewish Bible); he distinguished the God of the Old Testament from the God of the New Testament. Now we have the appearance of two Gods. This distinction of two supposed deities with two different "messages", each with his independent existence speaks of the Gnostic influence on Marcion's thought. At the heart of this "dualism" is mankind's forever confusion over the role of "evil" that ultimately comes from the hand of the "One God". Surely, he reasoned, a perfect loving God could not be the author of evil and wanton destruction in the world. Simply, he failed to understand cosmology as understood by the ancient Spiritual Masters that preceded him. The God who created the material universe, the God of Israel, was (as Marcion held) different from the Father of whom this Jesus speaks. The Father of "the Chirst", as seen in the story of Jesus, was to Marcion the good and merciful God of whom none had ever heard of before until Jesus supposedly came to reveal him. Along the lines of Gnostic teachings, the God who made the material world was an inferior deity (inferior in status, morality and often the author of evil events) to the supreme God who was pure Spirit. He reasoned that surely things like disease could not the the actions of a loving God; there had to be another opposing force that was thwarting the actions of this perfect God. Such mistaken cosmology led to men looking at Marcion and his struggle to explain the role and existence of "evil" in the world as if he believed that there was a "good God" and an "evil God". The Gnostic depreciation of the material order and "matter" finds an echo in Marcion's refusal to believe that "the Christ", in the "Jesus Story", entered human life by being "born of a woman" (Ga. 4:4). The result of such teaching is that one will look forward to the day that he can escape from the evil body and become pure Spirit. This surely sounds familiar (Rom. 8:24). Paul advocates this dualism in a big way since being Gnostic to the core. Gnosticism is often defined as a "cult" of "secret knowledge". Many Gnostic groups shared with Christians a rejection of Laws of Moses; a belief that other beings as an emanation from the One God created the world; the shared belief of a divine mediator between God and man; and finally the belief that nothing "worldly" is of any importance. Only faith in or knowledge of this divine mediator (1 Tim 2:5) which lives within each child of God, would lead one to salvation and eternal life. Gnosticism envisaged the world as a series of emanations from the highest "One", that produced a series of emanations. The lowest emanation was an evil god (the demiurge) who created the material world as a prison for the divine sparks that dwell in human bodies. The Gnostics identified this evil creator with the God of the Old Testament since so often the God of Israel is depicted as being harsh and cruel. Marcion, like other Gnostics, saw the Adam/Eve story and the "Jesus Story" as attempts to liberate humanity from his dominion, by imparting divine secret wisdom to mankind from the god of love. Thus, again we see the two "opposing" forces that reside in the one God. Gnostics like Marcion and Gnostic Christians take an allegorical view of the Old Testament.

We are fortunate that at this time the church of Rome was yet enlightened and unprejudiced, but that would change later. Still the church of Rome found Marcion's teachings unacceptable. So Marcion, despairing of being able to convince the catholic church anywhere of the truth of his message, withdrew from the catholic fellowship and established a church of his own. The church survived for several generations which is surprising since its membership was maintained solely through conversion. It could not keep its membership up by incorporating

the children of existing members, for celibacy was obligatory on all its membership. At the same time, Marcion was a faithful enough Paulinist to allow no discrimination against female members of his church in matters of privilege or function because he agreed with Paul that there was "neither male nor female" (Gal. 3:28).

Marcion provided his followers with an his rendition of the First New Testament. Marcion's new scriptures included no part of the Old Testament (Jewish Bible) and were written in Greek. Please keep in mind that he did not call his collection "The New Testament". It would be another 100 years or so before anyone would come up with that idea. Over 110 years from the supposed time for "Jesus" Christianity did not have a need for a "New Testament".

Answer for yourself: From what did the church teach during that 110 years since they did not have a New Testament?

THE EARLY CHURCH USED THE SAME BIBLE YESHUA USED; THE JEWISH BIBLE (OLD TESTAMENT ONLY)

A number of questions should come to your mind at this time:

Answer for yourself: Why didn't the "church" see a need for a New Testament?

Answer for yourself: Why didn't Yeshua tell his disciples to copy his words & produce a replacement Bible?

Answer for yourself: Why didn't Yeshua apostles record Yeshua's words or their own?

Answer for yourself: Why were the writings of the Jewish Bible used as the only Scripture?

Answer for yourself: Why was Marcion so anti-Semitic?

Marcion created "new scriptures" for his followers. He referred to them by the titles he gave to the two component parts: The Gospel and The Apostle. To his own Bible he would later add a series of "Antitheses," which set out the incompatibility of law and gospel, of the Creator-Judge of the Old Testament and the merciful Father of the New Testament (who had nothing to do with either creation or judgment).

Answer for yourself: Do you not find it startling that the teaching that the Old Testament was replaced by a New Testament began with a man who also saw two Gods?

Stop and consider what I just said for a minute (Selah). Because Marcion saw "two Gods" he had need for only the revelation of the "good God" or the New Testament which served as a "replacement testament" to replace the Old Testament of the "Creator-Judge" God of the Old Testament.

Answer for yourself: Now, let me ask you do you believe in two Gods? How about three? Get the point?

The first idea of replacing "law" with "grace" came from one who denied the cardinal teaching of the Bible: "Hear O Israel, the Lord is God, the Lord is ONE!" So when people tell you that they are "not under the Law" I wonder if they do not believe in Jehovah, the God of the Old Testament, who gave the Law in the first place.

The holy Scriptures to which the "Antitheses" served as an introduction inevitably included no part of the Old Testament; they consisted only of an edition of the Greek New Testament. Marcion did not call it a "New Testament", so far as we know, he may not have given any one title to the edition as a whole. He referred to it. as stated above, by the titles which he gave to its two component parts: Gospel and Apostle. Our main source for information about Marcion's Bible is Tertullian's treatise Against Marcion, written over a half century later (190 A.D.), when Marcion had been dead for some decades. Tertullian's response to Marcion is often hostile yet

his factual data appears to be reliable.

Marcion's Gospel was an edition of the Gospel of Luke. The selection of Luke is in speculation even today, but more than likely owing to his affinity to Paul, he choose the Gospel of Luke because he was associated with Paul. Marcion nowhere mentioned Luke's name in connection with it; it was presented simply as the gospel of Christ. Its text was purged of those elements which were inconsistent with Marcion's understanding of the truth and which therefore, on his principles, must have been "added" by judaizing scribes. For example the birth of John the Baptist was omitted because it implied a connection between Yeshua and something that went before Him (remember to create a new religion one must have Yeshua not rely on anything in the past, but rather teach everything as if it were new and different). Yeshua brought nothing new with his ministry. He did not create a new religion. He did not do away with Judaism and give Christianity as its replacement. Marcion, as well as numerous others, tried valiantly to cover over the fact that Yeshua brought us nothing new and surely did not come to create a new religion to replace Judaism. If we are forced to see Yeshua quoting other teachers that were his forefathers then it is easy to see that he did not come to bring a new religion as we have incorrectly supposed.

In Marcion's gospel we find no reference the birth of Yeshua whom many feel was written later and added subsequent to original New Testament of Marcion. According to Marcion, Yeshua entered the world not by virgin birth but by a descent as supernatural as was his later ascension. Now pay attention. The material and doctrines that will be very important to the Roman Catholic Church as they will create a new religion later are not to be found among Marcion's Bible or his Gospel of Christ. This means that either the Roman Catholic Church added the accounts or Marcion deleted them from previously existing writings.

Answer for yourself: What were some of the passages not found in Marcion's Gospel which would later show up in the Roman Catholic version?

- **The birth of John the Baptist**
- **The birth of Yeshua**
- **The immersion of Yeshua**
- **Yeshua's' genealogy of Luke 3:23-38**
- **The temptation narrative of Luke 4:1-13**
- **Yeshua preaching at Nazareth in Luke 4:16-30**

Answer for yourself: It is possible that the text of Luke which Marcion used as the basis for his Gospel was not identical with the text that has come down to us? More than likely "yes".

It may have been an earlier edition, lacking the first two chapters. Some consider it a "Proto-Luke". But even if the text which lay before Marcion did lack the first two chapters, it began at the latest with Luke 3:1, "In the fifteenth year of Tiberius Caesar," and those are the words with which Marcion's Gospel began. But the material which follows immediately was unacceptable to him. The account of John the Baptist's ministry and his baptism of Yeshua implies some continuity between Yeshua and the old order. So does the genealogy of Luke 3:23-38, tracing Yeshua's ancestry back to Adam through David & Abraham. Thus it must be excluded! The temptation narrative (Luke 4:1-13) represents Yeshua quoting from Deuteronomy three times, as though it had authority in his eyes. This, for Marcion, was impossible. Surely Yeshua came to begin a new thing; a new Religion! Surely, as Marcion would have us believe, Yeshua did no longer consider Deuteronomy as a necessary Scripture. Marcion was wrong! Equally impossible for Marcion, was the idea that Yeshua, preaching in the synagogue at Nazareth (Luke 4:16-30), should have claimed that his ministry was the fulfillment of Old Testament prophecy. So, having begin his edition of the Gospel with Luke 3:1, Marcion went straight on to Luke 4:31 and continued: "Yeshua came down to Capernaum" as though he came down there and then from heaven, fully grown.

In place of "Thy Kingdom come" in his version of the Lord's Prayer (Luke 11:2), Marcion's Gospel had the interesting variation: "Let thy Holy Spirit come on us and cleanse us." He may have found this in the copy of

Luke which served as the basis for his edition, or it may have been his own addition. If he added it himself, it is interesting that it would have found its way into the textual tradition of "orthodox" Christians for it is cited by the church father Gregory of Nyssa and Maqximus of Turin, and is the reading on one or two Greek manuscripts of the gospels.

The "old is good" (Luke 5:39) is omitted because it might be taken to imply approval of the Old Testament order and the religion of Yeshua. Possibly Yeshua did not come to replace Judaism with Christianity! Marcion could not entertain such an idea. The reference to Yeshua's mother and brothers could not be retained in Luke 8:19 (For Marcion Yeshua could not belong to any human family). It had to go. There are other peculiarities of Marcion's Gospel which can be explained with equal ease. It is simple; Marcion believed Yeshua was come to bring a replacement faith to Israel and anything that would show otherwise must be stricken from the record! Most Protestant and Catholic churches of today have been so influenced by Marcion that they ascribe to his basic premises! Such a shame.

Marcion's "The Apostle" was an edition of ten letters of Paul. The three Pastoral Epistles (1 & 2 Timothy, Titus) were not included because he used his own Gospel for the basis of this "edition" and it did not contain them. The Chester Beatty codex (P46) of Paul's letters also does not include the same books. Also in Marcion "Apostle" the two letters to the Corinthians are combined as well as the letters to Thessalonica.

Now pay attention. The Marcionite order of Paul's letters is given below:

1. **Galatians**
2. **Corinthians**
3. **Romans**
4. **Thessalonians**
5. **Laodiceans (Ephesians)**
6. **Colossians**
7. **Philippians**
8. **Philemon**

Notice the order of these letters in the Roman Catholic Church's Bible:

1. **Romans**
2. **Corinthians**
3. **Galatians**
4. **Ephesians**
5. **Philippians**
6. **Colossians**
7. **Thessalonians**
8. **1 & 2 Timothy (not in Marcion's Bible)**
9. **Titus (not in Marcion's Bible)**
10. **Philemon.**

Answer for yourself: Did you notice that the book of Romans was placed first in the canon of the Roman Catholic Church?

Answer for yourself: Why did those who collected Marcion's documents change the order of his "New Testament" and place the book of Romans first following the gospels?

ROME HAS TO ESTABLISH AUTHORITY FOR THE CHANGING OF THE FAITH OF YESHUA

The Roman Church had to justify the shift in authority from Jerusalem to Rome and what better way

to show it than let the book of Romans appear "first" as the first and trend-setting epistle in the New Testament. Also they added books which were not in Marcion's First New Testament.

Answer for yourself: Why? Or, did Marcion omit these books?

Answer for yourself: Who would benefit the most from the adding of these other books at 180 C.E.?

At the beginning of his Apostle Marcion placed the letter to the Galatians in first position. This was to dramatize the differences & opposites between Paul and the Jerusalem apostles. To Marcion the letter (Galatians) mounted a direct attack on the Jerusalem apostles, for it was at their instance (and rightly so), or at least by their agents, that attempts were being made to win Paul's Gentile coverts in Galatia over to a judaistic form of Christianity. **The remaining letters of Marcion's canon were arranged in descending order of length, the two letters of Corinthians being reckoned together as one composite letter and the two letter to the Thessalonians being treated in the same way.**

Anything that appeared inconsistent with what he believed to be authentic Pauline teaching was regarded as corruption from an alien hand and was removed. The mention of Abraham as the prototype of all who are justified by faith (Gal. 3:6-9) could not be allowed to remain in his Canon because he could not allow to exist any connection between law and the gospel as in Gal. 3:15-25. Thus it most likely was removed from Romans chapter 4.

Now for the most startling information concerning Marcion. His edition of Romans lacked Romans 1:19-2:1; 3:21-4:25; and all of Romans 9-11 except Romans 10:1-4 and 11:33-36, not counting everything after Romans 14:23. **The idea of establishing the law through faith (Rom. 3:31), the application of the story of Abraham in chapter 4, the grappling with the mystery of Israel's unbelief in chapters 9-11 (with their concentration of proof-texts from the Old Testament), were all incompatible with Paul's gospel as Marcion understood it. As for chapter 15, its opening section includes a general endorsement of the Christian value of the Old Testament scriptures (vv4) and a string of quotations designed to show that the Gentile mission was foreseen and validated by Old Testament writers (vv 8-12), while its closing paragraph (vv 25-33) bears witness to a concern on Paul's part for the church of Jerusalem which Marcion must found incredible, given his understanding of the relation between Paul and that church.**

Now for a land mine! Notice conspicuously absent above in Marcion's First New Testament is Rom. 10:9-10 which states that *"if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation".*

Answer for yourself: Why would not Marcion have included such a "Pauline Dogma" since he was pro-Pauline himself?

The answer is simple. The text in question was not given as inspired by the Holy Spirit to the Apostles and is not part of the original Gospel of Yeshua. It was written and added after Marcion and was not part of the Gospel or included in any Gospel writing as late as 140 years after Yeshua.

Answer for yourself: Did you hear what I said?

Answer for yourself: Don't you think it is about time you began to study to see what kind of religion you practice; the religion according to the teachings of Yeshua or according to the teachings of men?

SALVATION CONSISTS OF BOTH OBEDIENCE TO THE LAW (TORAH/COMMANDMENTS); NOT JUST GRACE ALONE

Because of Marcion and men like him we have two competing Gospels today. To Marcion the "God who created all things" had nothing to do with the gospel; he was a different being from the God and Father of our Yeshua. In this we see Marcion's rejection of all the Old Testament (the Bible Yeshua used). To what extent Marcion's text differed from the one he had inherited and used for the basis of his gospel is not easily discerned. It would appear to have been copied substantially as before containing deletions of Jewish influence and authority, with very little actual additions by Marcion himself. Suffice to say he "dejudiazed" the Scriptures and destroyed the Hebrew roots of the early faith. What is problematic, as said before, is the absence in Marcion's Canon of many texts recognized as "Pauline" by toady's scholars, but which would most assuredly would have been included by Marcion if they had existed in his day (Rom. 10: 9-10).

Answer for yourself: What does that say for our "quick altar prayers" by which we give false security to repentant sinners who "repeat after me" and who we never see again?

The failure to include many passages we accept today as "Bible" by our churches can only mean one thing: they did not exist 140 years after Yeshua! Thus, many additions to the "inspired and infallible" Word of God would be added by Roman Catholics who followed. Thus, they would counter Marcion with their "own Bible" to counteract his Bible. They would write their own authority (Catholic) into the Bible (rework Marcion's Bible) to replace the authority of Jerusalem with the authority of Rome. The authority of Jerusalem was written out of the New Testament and replaced with the authority of Rome. The Catholic Church replaced the Jewish Synagogue. The Pagan Holidays replaced the Lord's Holy Days. Sunday replaced the Sabbath. Tithing to an "organization" or a "building" replaced "righteous giving to the needy." The Temple tax to support the "organization" (Temple) was replaced by robbing the saints of God's provision to them as distributed in the "poor tithe". The Noachide Laws for Gentile acceptance into Israel was replaced with Church Dogma of Augustine and Constantine. Martin Luther would shortly follow. The Lord's Supper was replaced with "Sunday cups and crackers". The Passover was replaced with Easter (fornication festival). Need I go on, because it does not stop here!

IN SUMMARY

- **Luke 1:1 thru 2:52 Does not contain the introduction or the story of Yeshua's birth.**
- **Luke 5:39 Does not contain the phrase "The old is better"...it was added later.**
- **Luke 8:19 Makes no reference to Yeshua's mother and brothers.**
- **Luke 11:2 Adds "Let thy Holy Spirit come on us & cleans us".**
- **Luke 19:9 Does not contain the phrase "because he is the son of Abraham.**
- **Rom. 1:19-2:1 Does not contain the reasons for and the results of Gentile guilt and sin.**
- **Rom. 3:21-4:25 Does not contain section on righteousness and acceptance by God of both Jew and Gentile based on faith and obedience.**
- **Rom. 9-11 All omitted except for 10:1-4 where we see an unbalanced picture of Christ ending all law and 11:33-36. We have a distorted view of Jew & Gentile in God's purpose.**
- **Everything after Rom. 14:23 is omitted.**
- **Omission of foundational faith text of Rom. 10:9-10.**

Marcion's Bible is of great significance to every modern Christian, because the power and authority of the many different Christian religions and denominations (over 2000) have been created from the words of the New Testament and not from the Old Testament, which was originally the authority for the followers of Christ for over 200 years.

Answer for yourself: Now that you know this, do you ever wonder what was added in these Marcion and Catholic documents which comprise the New Testament which neither Yeshua or the earliest Jewish followers of Yeshua, those who knew him best, could not accept nor follow?

Continue your studies on this web site and you will find out… Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A BRIEF INTRODUCTION TO THE CANON AND ANCIENT VERSIONS OF SCRIPTURE

Most people today receive their first Bible as bound Holy Scriptures selected for them when coming affixed together under that title in a book they have purchased at the bookstore. We call this the Bible. Many Protestants are also aware of the fact that in choosing a Bible that they must avoid the shelf labelled "Roman Catholic Bibles," because these are designed to promote Catholic beliefs and they also contain some books that many do not even receive as Scripture; primarily the ones we refer to as belonging to the "Apocrypha."

Answer for yourself: Why do we reject these books?

Very few of us have even read them. In fact, many Christians have not read all of the books which they do consider to be Scripture. Here is the hard facts of the matter. It is evident that most of us receive certain books and reject others not because we have personally evaluated them and their contents in any way, but because we trust that someone else has evaluated them and decided rightly concerning this matter, so that all scripture and nothing but scripture is between the covers of our Bibles. This is so reassuring until you begin to study for yourself the selection of these books contained in our Bibles and those who made such decisions centuries ago. The real question then becomes huge in magnitude.

Answer for yourself: Who has made this decision regarding which books are to be included and excluded from our Bibles, and were they really competent to decide upon Sacred Scripture for all of us? How do we know they made the right decisions?

Answer for yourself: Could it just be possible that Christianity evolved and took historical form as the result of a corruption of high wisdom already extant, and not as a promulgation of new light and wisdom previously unknown? Could it just be, amazing as it might sound at first to many uneducated concerning these matters, that the books which are contained and altered in our Bibles today, were chosen by the few in order to foist upon the many the popular acceptance of nothing more than the corruption of a more exalted understanding and truer wisdom contained in many records and books which were unfortunately not included in our Bibles but revered highly by the many who in ancient times followed "the Christ" before the emergence of Roman Catholicism and their Bible in the 2nd through the 5th century?

When we go to the store we find Bibles which have been published by publishers, of course, such as Nelson and

Zondervan, but most of the publishers are connected with Christian organizations which have commissioned these versions: Bible societies, church councils and associations, and so forth. These have arranged for certain books to be included or excluded, according to the traditions of their member churches and denominations. These traditions go back to the founding fathers of the denominations, and ultimately to the ancient Catholic Church.

Few if any Christians are aware that their New Testaments were in a constant state of flux until almost the 4th century. In the year 367 an influential bishop named Athanasius published a list of books to be read in the churches under his care, which included precisely those books we have in our Bibles (with the exception he admitted Baruch and omitted Esther in the Old Testament). Other such conflicting lists that disagreed with Athanasius had been published by others, as early as the year 170 C.E., although they did not all agree. Critical to such lists is the criteria used by these early Church Fathers in the decision of which of these early books should be called Scripture. Romanist apologists, though, insist that it was through the initiative and intervention of the Roman church that we have the Bible as we know it today. Their reasoning is that the church caused the New Testament books to be written, so the church is above the books of the New Testament (she being their originator). Roman Christianity insists that it was her that recognized the books of the New Testament, that makes her the sole possessor of those same books. At the most, she may be credited with insight and discernment, but not with the ownership (and sole right to interpret) the Scriptures. Scholars who have studied this matter closely have concluded that the lists of books in our New Testaments today are not the ones in the first New Testament of Marcion but are merely ratifications of the decisions of the majority of churches from earliest days.

The process of canonization was complex and lengthy. It was characterized by a compilation of books that Christians found inspiring in worship and teaching, relevant to the historical situations in which they lived, and consonant with the Old Testament.

Contrary to popular misconception, the New Testament canon was not summarily decided in large, bureaucratic Church council meetings, but rather developed very slowly over many centuries. This is not to say that formal councils and declarations were not involved, however. Some of these include the Council of Trent of 1546 for Roman Catholicism (by vote: 24 yea, 15 nay, 16 abstain), the Thirty-Nine Articles of 1563 for the Church of England, the Westminster Confession of Faith of 1647 for Calvinism, and the Synod of Jerusalem of 1672 for Greek Orthodoxy.

According to the Catholic Encyclopedia article on the Canon of the New Testament: *"The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is from Apostolic times, has no foundation in history. The Canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council [Council of Trent]."*

Answer for yourself: And when was the Council of Trent? 1546 C.E. (A.D.).

In the first three centuries of the Christian Church, Early Christianity, there seems to have been no New Testament canon that was universally recognized.

One of the earliest attempts at solidifying a canon was made by Marcion, c. 140 AD, who accepted from the ancient Wisdom those teachings and texts which later we find exist in what we call today the Gospel of Luke, originally what many believe originally was the Gospel of Marcion. Added to this Marcion, in giving us the First New Testament which was Gnostic and Metaphysical to its very core, included ten of Paul's letters, while rejecting the Old Testament entirely. Marcion and Paul were both "Gnostic Christians" and the first New Testament could well be described as a Gnostic New Testament. The great archeological find of Nag Hammadi has preserved many gospels comparable to the Gnostic Christian beliefs concerning "the Christ". Over time Marcion's canon came to be rejected by Irenaeus and after his official denouncement of this earlier Gnostic New Testament Marcion's canon was then likewise rejected and dismissed by a majority of Christians but not by all which can be seen by the study of the next 5 centuries and the conflicts between the earlier Gnostic Christianity and the later emerging "literal" and "historical" Roman Catholicism. Adolf Harnack in Origin of the New Testament (1914) argued that the orthodox Church at this time was largely an Old Testament Church (one that "follows the Testament of the Creator-God") without a New Testament canon and that it gradually formulated its New Testament canon in response to the challenge posed by Marcion and the earliest Metaphysical and Gnostic Christians.

The Muratorian fragment, dated at between 170 (based on an internal reference to Pope Pius I and arguments put forth by Bruce Metzger) and as late as the end of the 4th century (according to the Anchor Bible Dictionary), provides the earliest known New Testament canon attributed to non-Gnostic Christianity (Marcionism) and to mainstream Christianity. It is similar, but not identical, to the modern New Testament canon we have today. Notice that there is no agreement upon its date; it ranges from 170 C.E. to the 4th century where we find Roman Catholicism making significant strides in overtaking and persecuting Gnostic Christianity.

The oldest clear endorsement of Mark, Matthew, Luke, and John being the only legitimate gospels was written c. 180 C.E. We must look almost 200 years from the time of the supposed Jesus to find the first quote of Scripture by any Church Father attributed to a Gospel by name. It is almost unthinkable that if these 4 Gospels had been written early then there is nothing but silence and a vacuum in history and no quote from any of these supposedly 4 Gospels found before almost 180 A.D. The parallel between the emergence of the first quote from our current 4 Gospels and Irenaeus' response to the earlier Marcion Gnostic New Testament should give the reader definitely food for thought. Notice if you will the claim made by Bishop Irenaeus in his polemic Against the Heresies, for example III.XI.8: *"It is not possible that the Gospels can be either more or fewer in number than they are (four). For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the "pillar and ground" of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh."*

Lying behind such quotes is a power struggle in religion that few are aware. This comes to light when one becomes aware of the discovery of the earliest Gnostic writings of which similar writings were discovered in 1945 in Upper Egypt. Within these uncovered and recently discovered Gnostic writings we find many sayings known from the commonly known New Testament today, but unlike today, these sayings suggest other dimensions of meaning not in vogue today. Many other sayings from these same discoveries show passages that differ entirely from any known Christian today today. Also, many other passages in these Gnostic writings criticize common Christian beliefs such as the virgin birth and bodily resurrection as naive misunderstandings of deeper Spiritual Truths. We have the admission of Irenaeus that these earlier Christians, whom he described as "heretics", "boast that they possess more gospels than there really are" (Irenaeus, Against Heresies, 3.11.9). These Nag Hammadi texts, and others like them, which were circulated at the beginning of the Christian era, were denounces as heresy by Orthodox Christianity and Irenaeus in the middle of the second century. We have long known that many early followers of "the Christ" were condemned by other Christians as heretics, but nearly all we knew about them came from what their opponents wrote attacking them. By the time of Constantine's conversion, when Christianity officially became an approved religion in the fourth century, Christian bishops had prevailed. Possession of scriptures or books denounced as heretical was made a criminal offense. Copies of such books were burned and destroyed and only those buried from sight have lived to see the light of day in which we live today. What we must realize in all of this is that those who wrote and circulated these earliest of Scriptures which were "Gnostic" did not regard themselves as "heretics" but Christians and followers of "the Christ". Most of their writings used what we consider today to be Christian terminology, unmistakably related to a Jewish heritage. Many claim to offer traditions about Jesus that are "secret" and "hidden" from "the many" who constitute, in the second century, the "Catholic Church". These Christians are not called "Gnostics", from the Greek word "gnosis", which usually is translated as "knowledge". As the Gnostics used the term, we could translate it as "insight," for "gnosis" involves the intuitive process of knowing "oneself" in which we are told is the home of the Kingdom of Heaven. Yet to know oneself, at the deepest level, is simultaneously to know God; this is the secret of "gnosis" which Rome and men like Irenaeus decried.

It is from this primary power struggle, the Gnostic Christians against the non-Gnostic Christians (proto-Roman Christianity) will we find the foundational disagreement as to which Gospels and Epistles are to make up the final edition of the New Testament; even more once Roman Christianity won the deciding victory over the Gnostic Christians at the point of a sword amazingly they could not agree among themselves which books were inspired and belonged to their version of the New Testament. Let us look at this unbelievable confusion among Catholicism regarding the selection of which books were to be included and excluded from their later anti-Gnostic Bible, disputes that lasted for centuries that culminated in what we have today which we are taught to revere; our New Testament.

Now, let us examine in chronological order this amazing confusion connected to the decisions that were made as to which book are to be included in our New Testament. We will examine this in chronological order of the events and thought of the early Church Fathers concerning what book are to be considered "God breathed" and inspired and which were not. I ask the reader to ask yourself one question when this examination is

finished: "How could this be the work of the Holy Spirit of God"? If there was ever a reason to dedicate one's life to the study of their Christian faith in order to find out the "truth" before the "train jumped the track" then the study of the canonization of the New Testament books must rank right at the top.

Now, these studies begin.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE MURATORIAN CANON

Answer for yourself: After almost 2000 years of church history how can Christians be sure that they have the right Bible? Can we indeed be absolutely certain that we have exactly the right books in the Bible - no more and no less? As our standard of faith and practice can we confidently appeal to the canon of Scripture as a collection of authoritative writings to which nothing can be added and from which nothing can be taken away? What if archaeology uncovered an ancient epistle of Paul or another apostolic writer? Could such a hitherto lost document be added to the canon?

Answer for yourself: Can God speak authoritatively today, and if so should such revelation be regarded as on a par with Scripture - or perhaps even be added to Scripture? In other words, is the canon closed? Moreover, whence do we have the information about which books are canonical?

These are some of the urgent questions to which a thoughtful consideration of our topic will inevitably lead. They are not only issues of abiding theological interest, but can at times also be matters of apologetic importance and even of pressing pastoral concern. Here we touch upon the very basis of our Christian faith and life, and it is vital that these foundations be secure.

While we may dismiss such a question as hypothetical, there are similar questions which are only too painfully relevant in the life of the church today.

Some Christians are unnerved by the fact that nowhere does God itemize the sixty-six books that are to be included in the Bible. Many believers have at best a vague notion of how the church arrived at what we call the Canon of Scripture. Even after becoming more aware, some believers are uncomfortable with the process by which the New Testament Canon was determined. For many, it was what appears to be a haphazard process that took far too long. Let us begin our study with what for many is believed to be the first step in the canon of the New Testament; the Muratorian Canon.

The canon of Muratori is also called the Muratorian Fragment, after the name of the discoverer and first editor, L. A. Muratori (in the "Antiquitates italicae", III, Milan, 1740, 851 sq.), the oldest known canon or list of books of the New Testament (not counting of course Marcion's earlier Gnostic New Testament). The manuscript containing the canon originally belonged to Bobbio and is now in the Bibliotheca Ambrosiana at Milan (Cod. J 101 sup.). Written in the eighth century, it plainly shows the uncultured Latin of that time. The list of books included in the Muratorian Canon may date as far back as to 170 because it refers to the pontificate of Pope Pius I, which was from 140 to 155, as recent. This makes it the oldest known New Testament Canon connected to Roman Christianity today.

It is called a "fragment" because the first part of the manuscript is missing. It does, however, refer to Luke's Gospel as being in the third place, and John's in the forth place, so we can assume that the Gospels of Matthew and Mark came before. This of course dates it to after Ireneaus when he decided that only 4 Gospels were to be in the New Testament since there were "4 winds". In addition to listing the books that should be in the New Testament, the Muratorian Fragment specifies two books that should not be in the New Testament: an epistle to the Laodiceans, and another to the Alexandrians. By singling out these two books as non-canonical, it implies that some church were using them at least as late as 170 C.E. or later, and that these books did not meet with

Rome's acceptance to the theology that they wished to endorse or teach. The "key" here is that Paul states that only he preaches "the" true Gospel; indicating the presence of a false gospel being preached at the same time. Today with the aid of modern scholarship and the discovery of the Gnostic Library in our generation we definately know more about these earliest Gnostic Christians than ever before and can without a doubt classify Paul as one of the earliest Gnostic Christians like Marcion. That being said no wonder this epistle was struck from the readings of the earliest churches once Rome gained the power to decided which books were to be read and not read and included in the New Testament as well as excluded; it was Rome who was preaching and spreading an anti-Gnostic gospel of a "canal, literal, historical Christ" which they had "limited to but one person" whom access was only available through the doors of the Roman Church.

The fragment is of the highest importance for the history of the Biblical canon as mentioned above as it portrays for us the religious milleau and climate of the day of these two varying "gospels" who were contending for surpremacy. It was written in Rome itself or in its environs about 200; A.D. and probably the original was in Greek, from which it was translated into Latin. This Latin text is preserved solely in the manuscript of the Ambrosiana. A few sentences of the Muratorian Canon are preserved in some other manuscripts, especially in codices of St. Paul's Epistles in Monte Cassino. The canon consists of no mere list of the Scriptures, but of a survey, which supplies at the same time historical and other information regarding each book. The beginning is missing; the preserved text begins with the last line concerning the second Gospel and the notices, preserved entire, concerning the third and fourth Gospels. Then there are mentioned: The Acts, St. Paul's Epistles (including those to Philemon, Titus and Timothy; the spurious ones to the Laodiceans and Alexandrians are rejected); furthermore, the Epistle of St. Jude and two Epistles of St. John; among the Scriptures which "in catholica habentur", are cited the "Sapientia ab amicis Salomonis in honorem ipsius scripta", as well as the Apocalypses of St. John and St. Peter, but with the remark that some will not allow the latter to be read in the church. Then mention is made of the Pastor of Hermas, which may be read anywhere but not in the divine service; and, finally, there are rejected false Scriptures, which were used by heretics. In consequence of the barbarous Latin there is no complete understanding of the correct meaning of some of the sentences.

As stated above, the date of this canon is entirely unknown, but orthodoxy places it at the time of Irenaeus (200 A.D.), again simply it recognized the Four Gospels, Acts, thirteen Epistles of Paul, First John, Second John, Jude, and Revelation. It mentions the Wisdom of Solomon which is no longer in the Bible, among the New Testament books; speak approvingly of the Shepherd of Hermas, and says that the Revelation of John and the Revelation of Peter were accepted by the writer, although many were unwilling at the Revelation of Peter should be read in the churches. It does not mention either First Peter, Second Peter, First John, or James (Westcott, On The Canon of the New Testament, p. 527), all of which are not in the Bible.

As to the author, many conjectures were made (Papias, Hegesippus, Caius of Rome, Hippolytus of Rome, Rhodon, Melito of Sardis were proposed); but no well founded hypothesis has been adduced up to the present. It speaks of the Epistle to the Laodiceans, calls the Epistle to the Hebrews the Epistle to the Alexandrians (Davidson, The Canon of the Bible, p. 225), and says both were forgeries, passing under the name of Paul-a fact of which modern theologians are discretely silent, when they cite, as they do with so much exultation, this manuscript as "early evidence of the canon." You can judge for yourself how desperately the church was is in need of support when, after a tremendous conflict, it is willing to accept as "early evidence" a manuscript whose date is at least one hundred an fifty to two hundred years after Jesus was crucified.

These facts are disconcerting if you ponder them. We are 170 years removed from the Great Commission issued by Jesus. We find that almost 200 years later we have not the finished book that one would think necessary for such a noble endeavor as the Great Commission. I used to preach that it is hard to imagine Jesus issuing this "Great Commission" to go into all the world and teach the nations but end such command with such a saying similar to: "but guys, I won't have your book ready for some 200 to 400 years". Such an idea a command without the necessary book or teachings is absolutely foolish. I challenge you to imagine for a moment Jesus commanding his Apostles to go into all the world with this "New Testament" message of salvation but ill equipped due to not having the manual yet ready.

Answer for yourself: What of those that perished without accepting the necessary messages of these books

which we deem divine today? What of those that died without the knowldge of later formed "dogmas" so necessary for "eternal life" that would be formualed by later Roman Church Councils and later incorporated into the texts of our New Testaments as we have today?

I can just hear Jesus saying:

Matt 28:18-20

18 …"All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"…but look guys…I don't have the new Bible ready yet…. the Father and I will not be able to agree on what to give you guys as the new manual for salvation for well over 350 years yet."

Answer for yourself: Have you ever stopped to think that Jesus was incompetent for his role if he expected his followers to go without the proper message or the necessary books?

Answer for yourself: How were these disciples and Apostles to teach the nations, better yet what were they to teach if they could not agree on what to teach with so many conflicting Gospels and Epistles circulating in the first centuries of the Gentile Church? Where in all of this religious conflicting theologies is the Unity of the Faith to be found?

Answer for yourself: Were the people deprived of these books "damned" to a fiery hell without hope automatically because they did not have the completed New Testament with all is necessary beliefs contingent upon one's salvation; a New Testament which had discarded the many other books and theologies that found their way to the cutting room floor with supposedly the "correct" one now securely within it?

Answer for yourself: Is this inability to decide upon what was "inspired" by the early church the work of the Holy Spirit, and if so, what does that do to our image and understanding of a perfect God who cannot make up His mind and speak to his people let alone take almost 400 years to do it?

Hopefully your reason and intellect is such that you can see the folly of such inability to decide which books God had determined necessary for the salvation of the world. What we have is a power struggle between the many different factions comprising the newly emerging Gentile Church; many of which supported the ancient Spiritual Wisdom and the ancient Sacred Scriptures and others who desired to reject them and create their own. Sadly for us the survival of the fittest prevails and this cost us dearly with a terrible loss of Divine Truth which goes unnoticed by most today. The investigation of the sequence of books being deemed "in" and "out" and "in" and "out" over and over again during the ensuing centuries does little to bolster the image of a God who leads a people let alone speaks to them.

John 16:13

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Well the Holy Spirit is evidently not guiding mankind very good for several centuries. If you take the above passage from the New Testament seriously then God is out of His mind because He is evidently speaking one thing to one group at one time and a completely different and contradicting thing to another group at another

time; even at the same times. We call this phenomena schizophrenia today and prescribe mind-altering drugs to cure such conditions. Surely God does not need a pill.

A MUCH MORE SERIOUS QUESTION AWAITS YOUR CONTEMPLATION

Preserving the honor of God hopefully the Holy Spirit had little to due with this confusion in the canonization of the New Testament. What should trouble you is the inclusion into this "New Testament" of the various sects conflicting and competing theologies which today, not knowing the origin or the identity of them, one is relegated to reading the New Testament under the false notion that all is "inspired" and accepting such "beliefs" if they came from God. Let me give you a parallel. You go to the store and buy four puzzles consisting of a thousand pieces. You quickly go home and empty the pieces together into one jumble and then begin to fit and force them into a frame that was meant to only handle one puzzle. You read the instructions on the box and they inform you that these pieces are "inspired" so with utter confidence you begin to force the pieces together and make them fit even when they won't. Needless to say the picture come out distorted and is not true to the original. This is what has happened by the continual jockeying for authority by sect after sect over hundreds of years as they got "their views and ideas" recognized as the Word of God through successive Church Councils. These "ideas" became literally Holy Scripture! Your failure to understand the history of the Canonization of the New Testament and the selection of books by sect after sect has robbed you of the truth in understanding what validity and authority such a document might possess today.

At the very crux of this issue is the key question of "eternal life". The "power struggle" of which I often mentioned centers upon two very different understandings of "eternal life" and "obtaining it". The very books which were "in" or "out" of the earliest New Testament of Marcion differ completely in the goal of humanity. The current New Testament espoused traditional dogmas taught in Christianity regarding "eternal life" and obtaining it. Most know what they are. Unknown to Christians is that the books that were the earliest understanding of the Gnostic Christians taught a very different and Spiritually elevating message of "eternal life" and the goal of humanity. These earliest Christians and their "books" espoused that the goal of humanity is "Divinity"; becoming perfected human beings first, then joining the ranks of those who evolve into the "fullness" and "stature" of Christ. In short, all of human life is geared to the progressive sanctification of life whereby humanity becomes "gods" with the One God; we become like our Father in Heaven. This is the future of humanity; Godhead, the goal that lies ahead for every human. The promise of the future is in ourselves, hidden away in the deepest recesses of our nature, in the hidden Christ within, in the tiny seed which is our real Self, the growing-point out of which comes all that we shall be. This is the message we don't get today because we never are taught the hidden Gnostic and Hermetic teachings held in "secret" for those who live a life accordingly and in so doing earn these deeper teachings of the "higher mysteries". Instead we get a "Christ" separated from mankind and limited to but one supposed historical person; lost is the "Christ within" each child of God awaiting "resurrection from the deadness of matter" in us. These "books" that originally carried this message of man's True Self did not make Rome's Second Edition of the New Testament; perishing with Marcion and other Gnostic Christians during the first five centuries of the common era.

To stake your Eternal Life upon such a "power struggles" for supremacy by those fractions within the Gentile Church is not wise; especially in light of the knowledge you are now acquiring let alone a honest comparison of the teachings of the Jewish Bible vs. The New Testament. You might have never noticed by the New Testament contradicts the Eternal Word of God as found in the Jewish Tanakh in multiple places; that should not be! Dear one, this means that the "jots" and "titles" that Jesus said were forever were nullified many places in the New Testament. You lack of awareness does not negate such; only study on your part will reveal this to you.

Now, let us continue to look into what the Church Fathers had to say about this evolving New Testament. We next look at the early Church Fathers and their views upon the New Testament from the 3rd century.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**

- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE THIRD CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

Surprisingly, there is little in the way of either mainstream or evangelical literature widely available on the topic of the historical origins of the modern Bible. Divine inspiration may be claimed by many however had they ever personally studied this "evolution" of the Bible no one in their right mind could ever do such a thing once posessing the facts of just how we arrived at the New Testament which we have today; especially in light of the total rejection of the writings and teachings of the earliest Christian Church over the first two to three centuries before the rise of Roman Orthodoxy. However, the canon we know today is a collection of disparate manuscripts composed, edited, copied and translated by human hands over centuries. Errors of omission and commission could be and were made. Deciding what authors and books would be in or out of the holy scriptures was no simple matter. Traditional Christian scholarship of the last two millenia has started with the Bible and then interpreted history from a biblical foundation. Others who question and reject such presenations as if they were "divine truth" consign themselves to a different approach which turns this scheme of traditional Christian scholarship on its head. One must in such studies start with the historical setting, then interpret development of a Holy Bible within the imperatives of the early Christian culture. We look at the historical context in which the New Testament was created, then at the New Testament itself, then finally work our way back to the Old.

The first three centuries of the early evolving Christian church were marked – repeatedly – by dissension and disagreement between various groupings within the beginning Christian movement. Christians found time to disagree – often vehemently and even during times of intense Roman persecution.

Theological diversity in the early church is the main theme that constantly is connected with the canonization of the New Testament. Debates about the nature of Jesus as "the Christ" and the gospel message surfaced powerfully. More documents were written to express diverse theological opinions. Some writers rejected the Hebrew Scriptures; others rejected the humanness of Jesus; still others rejected his identity as God. As the church became more structured and institutional, its leaders sought to resolve the early diversity of opinions into an organized, official body of teaching, which became known as orthodoxy, or "right opinion." Other teachings were rejected as false, labeled "heresy," and vigorously attacked by orthodox leaders. The debates against heretical teachings led church leaders to hold councils of theologians to decide what beliefs were true, and which writings expressed those beliefs and could therefore be considered authoritative as Scripture. These councils decided the canon of Scripture and official church doctrine.

By the time of St. Augustine in the early fourth century, Rome had crumbled but Christianity emerged triumphant. This newly found imperial religion survived even as the empire itself collapsed. And with the closing of Christian ranks, a more uniform canon of the Holy Bible emerges.

Take note if you will in the following opinions of early Church Fathers the disagreements that appear continually concerning which "books" were considered "inspired" and deserving of inclusion into the New Testament and which were not; ask yourself what influences did the political, religious, and theological

pressures from various waring factions among the earliest Christians sects, both geographically and "theologically", exert in the progressive selction and creation of the New Testament we have today. Lastly, ask yourself if God could have been involved in any of this and if He were, then what areas since the confusion and disgreement is continual throughout the centuries. I personally find it hard to see the "unity" of "the Faith" in any of this canonization knowing such things regarding how the emerging Roman Christian Church and its leaders determined both the "books" and the "theologies" which were to ultimately be included in the Bible I was given as a child. It does one well in light of this knowldge to begin his personal study into the origin of every Christian "dogma" taught in the New Testament to see if they have the same "meanings" to us today which they once carried when the ancients Spiritual Masters gave them to mankind in the beginning of time. If you do this then you see for yourseld the "radical reinterpretation" of most all Christian dogams expressed in the New Testament when compared with the ancient Spiritual Wisdom and Wisdom religions which express the Metaphysical understandings of the Universe, God, and man in it.

CLEMENT OF ALEXANDRIA (210 A.D.)

Clement of Alexandria who lived in the early third century placed in his deutero-canon, as having "inferior authority", Hebrews, Second John, Jude, which were considered by him not worthy of being placed in the Bible. He did however support for inclusion and the Revelation of Peter but not the Revelation of John (the Book of Revelation). He also included the Shepherd of Hermas, the First Epistle of Clement, the Second Epistle of Clement, and the Epistle of Barnabas in the Bible (Davidson, The Canon of the Bible, p. 139); all of which are not today in the Bible. He thus placed the Epistle to the Hebrews, Second John and Jude, as dubious authorities. The books he did support however, are not in the Bible and our New Testaments today. He recognized no distinct canon as of supreme authority (Ibid., 116), and he did not attach our idea of "uncanonical" as opposed to "canonical" to either of the Four Gospels or to any other books of the New Testament (Ibid., 139). Let us take time to see other information concerning Clement of Alexandria which helps explain his theological positions today in his writings and which explain his deviation from the "faith of the Jewish church."

TERTULLIAN (220 A.D.)

Tertullian included in his canon the Four Gospels, Acts, Epistles of Paul, First John, and Revelation (Davidson, The Canon of the Bible, p. 139). He placed in an appendix, as "not" authoritative, Hebrews, Jude, Second John, and First Peter (Ibid., p. 139), which are in the Bible now, and the Shepherd of Hermas, which is not; and he said nothing of James, Second Peter and Third John (Ibid., p. 139), which today are in the canon. If you take time to compared Tertullian views with the earlier Muratorian Canon please notice he is not in agreement with the Muratorian Canon established twenty years or more before his time as to which books should be considered in the Bible.

THE PESHITO...OR PESHITTA

The Peshitta is the "simple" (translation). This version has had such a complex literary history that its origin has long been a matter of debate. As far back as it can be traced, it has been a Christian version, since it contains the New Testament as well as the Old Testament, and the extant copies of it have come from Christian hands. Yet the Old Testament shows such a strong Jewish influence that many scholars hold that it was, at least in part, of Jewish origin, though some explain it as of Jewish-Christian origin. It may have been produced at Edessa, though Kahle states that it came from the region of Adiabene, lying east of the Tigris, where King Isates and his mother Helena became Jewish proselytes in the 1st cent. a.d. There are passages in the Old Testament that are little more than transliterations of western Aramaic Targums into the Syriac script. While the text agrees in the main with the Masoretic Hebrew, it seems to have been revised on the basis of the LXX. Originally this Syriac version lacked Chr, Ezr, Neh, and Est, as well as the Apocrypha, all of which were added at a later date. The most valuable Syriac manuscript is the Codex Ambrosianus from about the 6th cent., now in Milan. A manuscript of Gen, Ex, Num, and Deut, from the monastery of St. Mary Deipara in Egypt, bears a date corresponding to a.d. 464, and is thus the oldest copy of the Bible in any language bearing a definite date

According to the Encyclopedia Britannica, the Peshitta (Syriac: "simple," or "common") is the Syriac version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version. Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

Davidson, in his The Canon of the Bible, p. 139, also attests that the Peshito, the Bible of Ancient Syriac Christians, omitted Second Peter, Second John, Third John, Jude, and Revelation, all of which are in our Bible (Ibid., 146).

THE OLD LATIN VERSION

The Latin rendering of the Bible probably originated in North Africa as early as a.d. 150. It is even possible that the Christians of North Africa adopted a translation of the Old Testament from Latin-speaking Jews. Tertullian (c. a.d. 160 – c. 230) knew the Old Latin Bible at least in part, and Cyprian (c. 200–258), bishop of Carthage, quotes frequently from both Testaments of this Bible. Only fragments of the Old Latin of the Old Testament have survived. Several of the Apochryphal books were incorporated unrevised into the Vulgate. As for the the rest of The Bible, scholars have been able to piece together manuscript fragments covering a considerable portion of the Old Testament. These, together with quotations in the early Latin Fathers, are our sources for the reconstruction of the Old Latin text of the Old Testament. Scholars distinguish 2 types of text: the African and the European. The Old Latin of the Old Testament was made from the Greek LXX, and its chief value today is as an aid in recovering the text of the LXX as it was before Origen's revision of it.

What is important for us to notice is that the Old Latin version, the Bible of the early African Church, omitted the Epistle to the Hebrews, Second Peter, and James. The Epistle to the Hebrews was added subsequently as an anonymous book (Westcott, On The Canon of the New Testament, p. 254). Again we see no unity or agreement with those who came before and their "opinions" as to what was "God-breathed."

THE ABYSSINIAN CHURCH AND ITS CANON

The Abyssinian Church was a church that believed in "monophysitism." This was a Christian schismatic sect of the 5th and 6th centuries that maintained that Christ had only one (divine) nature, thereby opposing the orthodox doctrine that he was both divine and human. The Monophysites were mainly confined to the Eastern church and gained little strength in the West. At the directive of Pope Leo I, the Council of Chalcedon in 451 attempted to steer a middle course between the orthodox and Monophysite views. The resulting edict did not satisfy the Monophysites, and the controversy continued, the Monophysites being supported by the Copts and the Eutychian sect. The Eastern church, in an effort to suppress the heresy, in the first half of the 6th century excommunicated the Monophysites, who thereupon formally seceded from the parent church. The Monophysites split into two factions over controversies regarding the incorruptibility of Christ's body. After 560 a third faction, the Tritheists, arose; they interpreted the three persons of the Deity as three separate gods and hence were regarded by the other factions as heretics. In Egypt, Syria, and Mesopotamia the Monophysite congregations remained strong throughout the controversy. Although finally condemned in 680-81, at the sixth ecumenical council, Monophysitism continues in some churches to this day. The modern Abyssinian church, Armenian church , Coptic church , and Jacobite church are all Monophysitic bodies.

The Canon of the Abyssinian Church included at first, Enoch (of course since it taught an Angel-Messiah and not a human messiah), Fourth Esdras, the Ascension of Isaiah, the Jubilees, and Asseneth (Davidson, The

Canon of the Bible, p. 206), books which are not now in the Bible and of several of which the world now never hears. The list was changed frequently, and many books were eliminated or inserted, but, generally speaking, it contained Judith, Tobit, First Maccabees, Second Maccabees, Wisdom of Jesus, Wisdom of Solomon, and even a book called the Apocalypse of Isaiah (Davidson, The Canon of the Bible, p. 206), none of which are in our Bible.

UPPER AND LOWER EGYPT...AND ITS CANONS

The Bibles of upper and lower Egypt are called "Coptic" as in the Coptic New Testaments. Of some 5 known Coptic versions, the most important are the Sahidic and the Bohairic.

(1) The Sahidic.

This version is the older version and was used in Southern (Upper) Egypt. It was formerly designated Thebaic, after the city of Thebes. Only fragments of this version are extant, but these fragments are of sufficient quantity to reconstruct the major part of the NT. The earliest manuscripts originate from the 4th cent. a.d..

(2) The Bohairic.

This version was current in Northern (Lower) Egypt and eventually replaced the other dialects. It is the Coptic used to this day in the church services, and the complete NT has been preserved in it. Both the Sahidic and Bohairic versions of the NT contain principally an Alexandrian (again we find the Alexandrian influence) type of text, similar to a text such as is found in the Codex Vaticanus.

The two canonical lists of upper and lower Egypt, called the Thebaic version, or version of Thebes, and the Memphitic version, or the version of Memphis, omitted Revelation (Westcott, On The Canon Of The New Testament, p. 266).

ORIGEN

Origen (250 A.D.) included in his Old Testament list the Epistles of Jeremiah, First Maccabees, and Second Maccabees, which are not in our Bible, and he makes no mention of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, which are in our Bible (Euseb., Eccl. History, vi. 25). The omission of these twelve books is very singular, and Rufinus' Latin version (400 A.D.) kindly inserts them. Even if they were omitted by mistake, the error shows how careless and indifferent the Fathers were in stating what books were in the Bible. Origin did not formulate a consecutive list of the New Testament books, but passages gathered here and there from his works indicate what his opinion was (Ibid., 261). He apparently divided the New Testament books into three classes, authentic, unauthentic, and uncertain. The first included the Four Gospels, Acts, fourteen Epistles of Paul, First Peter, First John, and the Revelation of John. The second included the Shepherd of Hermas, thought he was rather inclined to place it in a higher class, the Epistle of Barnabas, the Acts of Paul, the Gospel according to the Hebrews, the Gospel ;of the Egyptians, and the Preaching of Peter (Davidson, The Canon of the Bible, p. 146). The third class included the Epistles of James, Jude, Second Peter, Second John, and Third John (Davidson, The Canon of the Bible, p. 146), all of which are in the Bible today.

As you can see again over the next one hundred years there was little unity or agreement on "what" was the Word of God among the early Church. Now, let us continue as we look at the 4th century views of the early Church Fathers.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE FOURTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

EUSEBIUS...THE GREATEST LYING CHURCH FATHER EVER!

Nowhere is where the train really jumps the tracts "so to speak". We have seen major disagreements as to which books were considered "inspired" and worthy of being included as the "Word of God" over the 3rd century with the leaders of the Christian Church. In existence were enormous numbers of Gospels of a "Gnostic nature", all of which were rejected when the Church chose 4 that emerge with Irenaeus in 180 C.E. These were ultimately placed in the Canon. Those Gospels, like the epistles, were chosen because they supported the already formualted theology of the emerging Roman Church due to their anti-Gnostic bias. It is a hard fact of scholary investigation that these Gospels and episltes which were to be included in the emerging Canon of Christianity were altered and amended from time to time to suit the existing evolving theologies of Roman Christinaity. In the later manuscripts the compliers did not scruple to add whole passages in support of some favorite dogma. A very large proportion of the documentary evidences upon which Christianity apologists rely, rest entirely upon the authority of Eusebius. Yet this man unblushingly advocates lying and cheating for the benefit of religion. William Kingsland, in his Esoteric Basis of Christianity: Or Theosophy and Christain Doctrine, on page 134, reveals Eusebius' amazing boast which discredits him totally:

***"I have repeated whatever may rebound to the glory, and suppressed al that could ten to the disgrace of our religion"* (Eusebius, *PraeparationEvangelica*, Bk. XII. Ch. 31)**

Eusebius, the ecclesiastical historian (340 A.D.), divided the books of the New Testament into three classes, the "acknowledged," the "disputed," and the "heretical" (Euseb., Eccl. Hist., iii. 25). The "acknowledged" books included the Four Gospels , the Acts, thirteen Epistles of Paul (omitting Hebrews), First John, and First Peter. They were the books concerning which there was no controversy. The "disputed" books he divided into two subordinate classes; the "generally known and recognized by most," namely, James, Jude, Second Peter, Second John, and Third John., none of which are disputed now, so far as the laity ever hears; and the "spurious," including the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas, the Teaching of the Apostles, and the Revelation of John, which last is in the Bible today, and the Gospel according to the Hebrews. The "heretical" books included the Gospel of Peter, the Gospel of Thomas, the Gospel of Matthew (not the one now in the Bible), the Acts of the Apostles by Andrew, and the Acts of the Apostles by John. The Epistle of James, which is in the Bible and which he here classes as generally recognized, in another place he calls "spurious" (Euseb., Eccl. Hist., ii. 25), and of Revelation he says that possibly it should be among the acknowledged books, but that some rejected it. The idea as to what composed the Bible was in the minds of the Fathers vague and indefinite. Such a strict and unalterable rule as we now have they did not possess. Eusebius was a bishop of the Eastern church, and the reader will observe as we progress that the church uniformly discarded Revelation.

CYRIL, BISHOP OF JERUSALEM

Cyril, the Bishop of Jerusalem (356 A.D.), is a member of the Eastern church, made a catalogue which included the books now in our New Testament except Revelation, and he adds, "But let all the rest be excluded. And all the books which are not read in the churches, neither do thou read by thyself" (Catech. Lect., iv. 35).

THE COUNCIL OF LAODICEA…[150 YEARS LATER…LOCAL BUT NOT GENERAL AUTHORITY]

More than three hundred and fifty years passed away, and it became apparent that the Fathers could not agree as to what books should be in the Bible, and Church councils began to deal with the matter. The first Christian assembly at which the canon was made the subject of a special ordinance was held at Laodicea in 365 A.D. Tertullian indeed mentions the fact that synods had acted upon the canonicity of books in his time (Dr. Pudic, 10), but their authority much have been local and not general. In other words, geography played a major role in determining which books were accepthed "here" and which books were accepted "over there". Jerome also says that the council of Nicea included Judith in a list which it adopted (Pref. In Judith, i. p. 1169, Davidson, The Canon of the Bible, p. 171), but I can find no good evidence that the council of Nicea acted on the canon at all, although there is a very general impression that it did. The current tradition is that the books were placed under a table at Nicea, and that after prayer the canonical ones leaped out from under, and the others remained behind. It is said that this story is told by Pappus, a Lutheran divine (1549-1601) in his "Epitome Historiae Ecclesiasticae de Conversionibus Gentium," etc. It is, of course, fabulous, and probably originated from the fact that at the council of Chalcedon the Gospels were placed in the midst of the assembly (Westcott, Canon, 426).

The synod of Laodicea was not a general council of the church, but its list was afterwards adopted by the church, so that virtually that was the first general action on the contents of the Bible. It was a gathering of twenty-four to thirty-two (the number is variously stated) of the clergy of Lydia and Phrygia. Whatever the number, the so-called heretics had a majority of the votes present (Davidson, The Canon of the Bible, p. 173). Its decree was as follows:

"Psalms composed by private men must not be read in the church, nor uncanonical books, but only the canonical books of the New and Old Testament. Then follows the list as we have it today, except the omission of Revelation. This council is of importance because for the first time the tone of authority as to what much and must not be read is established.

ATHANASIUS

Athanasius, Bishop of Alexandria, (365 A.D.), was at enmity with Eusebius and the clergy of Laodicea (Davidson, The Canon of the Bible, p. 234), and when Laodicea declared that Revelation was not in the Bible, Athanasius immediately promulgated a list in which he declared that it was. In his canon he names, he says, the books in which alone were proclaimed the doctrines of godliness, and which no man must take from, and no man add to. Yet he omitted Esther, which the church as since added, and he also inserted Baruch and the Letter of Jeremiah, which the church has since taken away (Athanasius, Festal Epistle XXXIX, Liberty Of The Fathers, Oxford, 1954). He expressly declare that Esther was not a part of the Bible, and place it on a level with the Pastor Of Hermas, and a book called The Doctrine of the Apostles. He closed by saying: "Let there be no mention of apocryphal writings." He had become tired of the controversy.

AMPHILOCHIUS, BISHOP OF ICONIUM 365 A.D.

Amphilochius, Bishop of Iconium (365 A.D.), in his New Testament, accepts the Four Gospels, Acts, and fourteen Epistles of Paul, and adds, "But some maintain that the Epistle to the Hebrews is spurious; not speaking well, for the grace is genuine. To proceed: What remains? Of the Catholic Epistles some maintain that

we ought to receive seven, and others three only, one of James, and one of Peter, and one of John…The Revelation of John again some reckon among (the scriptures); but still the majority say that it is spurious. This will be the most truthful canon of the inspired scriptures" (Lambi ad Seleucam). One cannot decide from the above what he considered "the most truthful canon," but it shows again how entirely unsettled was the question as to what was to be considered the New Testament and what was not, and that the question was purely a matter of individual opinion. His closing words show that in his time no list was universally accepted.

OPATATUS, OF MELA (370 A.D.)

Opatatus of Mela omitted Hebrews (Davidson, The Canon of the Bible,p. 193)

GREGORY OF NAZIANZUS (389 A.D.)

Gregory of Nazianzus (389 A.D.), gave as the New Testament the Four Gospels, the Acts, fourteen Epistles of Paul, and the seven Catholic Epistles, and he adds, "In these you have all the inspired books; if there be any book besides these, it is not among the genuine (scriptures)" (Carm., xii. 31). He belonged to the Eastern church, and he likewise rejected the book of Revelation.

By the "seven Catholic Epistles" is meant always James, First Peter, Second Peter, First John, Second John, Third John, and Jude. Why they are called Catholic Epistles no one knows (Kitto, Cyclo. Bio. Literature, "Epistles, Catholic,"). Any explanation of the name is an assumption.

ST. AUGUSTINE (390 A.D.)

St. Augustine's New Testament was the same as ours today. Now we begin to see conformity; but it took 400 years! The influence of St. Augustine in establishing the Bible was greater probably than any other Father or than any council. People now attribute to God what was really the work of one man. While councils decided upon the canon, and their decision became embodied sentiment of the entire church, the expression was really that of but one man, the leader in the council, and when doubts arose as to the authority of a book, scholarship was not involved to decide it, for the members possessed almost none. They simply asked: "What did the Early Fathers say of it?" Prof. Davidson says:

"In relation to the New Testament, the synods which drew up lists of the sacred books show the opinion of some leading Father like Augustine, along with what custom had sanctioned. In this department no member of the synod exercised his critical faculty; a number together would decide such questions summarily. Bishops proceeded in the track of tradition or authority" (Davidson, The Canon of the Bible, p. 172).

In 393 A.D. a council met in Hippo, in Africa, discussed the canon, and adopted St. Augustine's list. St. Augustine himself was present, and was the ruling spirit.

In 397 A.D. was held the third council of Carthage. St. Augustine was again present. It adopted a decree as follows:

"It was also determined that besides the canonical scriptures, nothing be read in the church under the title of Divine Scriptures. The Canonical scriptures are these:"

Then follow the names of the books of the Bible as we have them now, except some variations in the order.

DIDYMUS OF ALEXANDRIA (392 A.D.)

Didymus of Alexandria tells us that Second Peter in his time was accounted spurious and was not in the canon, yet it was publicly read (Westcott, Canon, 444). In the early days books were read in the churches which were known at the time to be spurious and which were not in the canon. In time most of these books were to find

their way into the New Testament. Today Second Peter is not only read in the churches, but is accounted genuine and is in the Bible. And if any modern orthodox minister, believing as the ancients did, that it was spurious, desired to say so, he would not dare to, since it would "unsettle the faith of his congregation." For this he would be dismissed, and his livelihood would cease as a minister and the support of his family through the ministry would stop. It is thus that ecclesiasticism compels men to play the hypocrite, and teach as true that they believe to be false. The same is done today; many times ministers know more than they let one and for the sake of their "check" play the party-line. I encoutered this first hand during the years of my pastorate.

Let us continue our study as we examine the views of the 5th century early Church Fathers concerning the New Testament.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE FIFTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

ST. CHRYSOSTOM (407 A.D.)

St. Chrysostom (407 A.D.) did not use Second John, Third John, Second Peter, Jude, and Revelation (Westcott, Canon, p.438), all of which are in the Bible now. He included the Wisdom of Jesus (Westcott, Canon, p. 438), a book which is not now in the Bible.

THEODORE, OF MOPSUESTA

He rejected the Epistle of James, Second Peter, Second John, Third John, Jude, and Revelation (Westcott, Canon, p. 438), all of which are now in the Bible.

THEODORET, BISHOP OF CYRUS

He rejected Second John, Third John, Second Peter, Jude and Revelation (Ibid., note 2).

MANUSCRIPTS OF THE GREEK BIBLE

There are three great manuscripts of the Greek Bible extant, the Sinaitic, the Vatican, and the Alexandrine. They are the high courts of appeal in all cases of disputed texts, and their lists are, therefore, very important.

- **The Sinaitic manuscript is one found by Tischendorf in a convent of St. Catherine, Mount Sinai, in 1859, and is probably the oldest of the New Testament codices in existence, dating back to the fourth century. It has the Four Gospels, the Fourteen Epistles of Paul, Acts, the Seven Catholic Epistles, Revelation, the Epistle of Barnabas, and a part of the Shepherd of Hermas (Westcott, Canon, p. 426), the last two of which are not in the Bible now.**
- **The Vatican manuscript, in the Vatican Library at Rome, belongs to the middle of the fourth century. ; It ends by mutilation at Hebrews 9:14. Up to that point it agrees substantially with the Alexandrine manuscript (Ibid., note 2). What other books it may have contained one cannot say.**
- **The Alexandrine manuscript, belongs to the fifth century, and written probably in Egypt, included in the New Testament the two Epistles of Clement (Davidson, The Canon of the Bible, p.10; Westcott, Canon, p. 544), none of which are in our Bibles at present.**

CLERMONT CODEX

The Clermont Codex is a Latin manuscript now in the Imperial Library at Paris, and dating from the fifth to

the eighth century, contains a list of the books read in the African Church in the third century (Davidson, The Canon of the Bible, p. 145). The New Testament omits Philippians, First Thessalonians, and Second Thessalonians, which are not in the Bible, and inserts the Shepherd of Hermas, the Acts of Paul, and the Revelation of Peter, which are not now in it (Westcott, Canon, 555). The Epistle which is now called "to the Hebrews" is there called the Epistle to Barnabas (Ibid., 557).

In 419 A.D. another council was held at Carthage., and St. Augustine's list was again ratified (Davidson, The Canon of the Bible, p. 199)

ON THE CHURCH'S COUNCILS...WHAT YOU WERE NEVER TOLD

The reader would err greatly did he suppose that in these assemblies one or two hundred gentlemen sat down to discuss quietly and dignifiedly the questions which had come before them for settlement. On the contrary, many of the bishops were ignorant ruffians, and were followed by crowds of vicious supporters who stood ready on the slighest excuse to maim and kill their opponents. The most shocking scenes that occur in the political conventions in the worst districts of our great cities and other nations are as nothing compared with what history tell us was common in these Christian councils. Dr. Phillip Schaff says:

"Together with abundant talents, attainments, and virtues, there were gathered also at the councils ignorance, intrigues, and partisan passions, which had already been excited on all sides by long controversies preceding and now met and arrayed themselves, as hostile armies, for open combat" (History of the Christian Church, by P Schaff, D.D., ii. 346).

Dear ones, this is who these supposed "Divine Revelations" were later canonized and today we are told the "Holy Spirit" decided for us what books were to be "authoritative" for faith and practice. It seems more likely "might made right!"

Dean Milman, the celebrated historian says:

"It might have been supposed that nowhere would Christianity appear in such commanding majesty as in a council, which should gather from all quarters of the world the most eminent prelates and the most distinguished clergy; that a lofty and serene piety would govern all their proceedings, and profound and dispassionate investigation exhaust every subject; that human passions and interest would stand rebuked before that awful assembly; that the sense of their own dignity as well as the desire of impressing their brethren with the solemnity and earnestness of their belief would at least exclude all intemperance of manner and language… History shows that melancholy reverse. Nowhere is Christianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative, than in the councils of the church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather then by sober inquiry, detract from the reverence, and impugn the judgments, at least of the later councils….rejoicing at the damnation imprecated against the humiliated adversary….the degeneracy is rapid from the council of Nicea to that of Ephesus, where each party came determined to use every means of haste, maneuver, court influence, bribery, to crush his adversary; where there was an encouragement of, if not an appeal to the violence of the populace, to anticipate the decrees of the council; where each had his own tumultuous foreign rabble to back his quarrel; and neither would scruple at any means to obtain the ratification of their anathemas through persecution by the evil government. (H.H. Milman, D.D., History of Latin Christianity, New York, 1871, p 226).

Gregory of Nazianzus, the Christian father, speaks of them as "assemblies of cranes and geese" (Schaff, History of the Christian Church, ii. 347). Utterly disgusted, he decline to have anything to do with them, saying:

"To tell the truth, I am inclined to shun every collection of bishops, because I have never yet seen that a synod came to a good end, or abated evils instead of increasing them. For in those assemblies (and I do not think I express myself too strongly here) indescribable contentiousness and ambition prevail….Therefore I have

withdrawn myself, and have found rest to my soul only in solitude" (Ep. Ad. Procop., 55 old order, Schaff, Hist. Christ. Church, ii. 347).

The third general council of the church, which was held at Ephesus in 431 A.D., was marked by "shameful intrigue, uncharitable lust of condemnation, and coarse violence of conduct" (Schaff, Hist. Christ. Church, ii. 348). Both factions came with armed escorts, as if going to battle (Ibid., ii. 723-725), and were followed by great mobs of the ignorant rabble, slaves and seamen, the lower populace of Constantinople, peasants, and bathmen, and hordes of women, prepared for violence; the city was patrolled by troops (Ibid., i. 242), and Nestorius and John of Antioch had armed body guards to protect them from the violence of Cyril's party (Ibid., p. 242). The two bands fought in the streets and much blood was shed (Ibid., p. 242). At the reading of the imperial decree such a tumult arose that all the contending bishops were ordered under arrest (Ibid., i. 242).

An effort was made immediately after to hold a council in Constantinople, and such was the fear of a riot that it had to be adjourned to the suburban district across the Bosporus (Ibid., i. 242).

In August 449 A.D., there met in Ephesus a synod which occupies a notorious place in the scandals of church history, and which, from the fraud and violence by which everything was carried, and the odious character of its proceedings, has received the name of the "Robbers Council." Dioscorus presided with brutal violence (Schaff, Hist. Christ. Church, ii. 738), protected by soldiers. The fear of personal injury was so great that Flavian and his friends, composing one faction, hardly dared to open their lips, while Theodoret was excluded entirely. A communication, presented from Eusebius, was received by the crown with cries of "Let Eusebius be burnt; let him be burned alive. As he has cut Christ in two, so let him be cut in two" (Ibid., p. 738). Three delegates from Rome were so terrified, that they did not venture to read an epistle which they bore from Leo (Ibid., p. 738 ff.). The subject of the canon was, of course, not the only one discussed by councils. In fact, in many councils it was not referred to. Dioscorus and his party wished Flavian and his friends to sign a confession of that that Christ had but one nature. Flavian refused to do so. At a given signal the doors were thrown open, a band of soldiers and an armed mob rushed in, and the terrified bishops of the Flavian party were compelled, by blows and at the point of the sword, to sign (Mosheim, Eccl. Hist., Bk. 2, Cent. 5, pt. 2, ch. v). Where before there had been two parties there was now not alone a majority, but almost unanimity (Milman, Hist. Latin. Christ., i. 288). The decree having been signed, Dioscorus was no longer able to control his anger, and he struck the vanquished Flavian (Ibid., i. 289). Thus encouraged, a crown of infuriated monks set upon the unfortunate bishop of Jerusalem, crying "Kill him! Kill him!" and they beat and kicked him, and inflicted such injuries that death ensued shortly after (Ibid., i. 289, Scaff, Hist. Christ. Church., ii. 739). Dean Milman remarks, significantly, that this was not the last council defiled by blood (Milman, Hist. Latin. Christ., i. 289).

Another council, called to meet in Nicea in 451 A.D., was so unruly that it had to be summoned to Chalcedon, across the straits from Constantinople, where the emperor could reach it with his troops and compel order (Schaff, Hist. Christ. Church, ii. 742). It is known as the Council of Chalcedon. The proceeding were continually interrupted by yells and tumult (Ibid., ii. 743), and even the laymen were compelled to remind the bishops of their clerical dignity (Ibid., ii. 743). "At Chalcedon," says Dr. Philip Schaff, "the introduction of the renowned expositor and historian Theodoret provoked a scene which almost involuntarily reminds us of the modern brawls of Greek and Roman monks at the holy sepulchre under the restraining influence of the Turkish police. Theodoret's Egyptian opponents shouted with all their might: 'Away with him, this teacher of Nestorius.' His friends replied with equal violence: 'They forced us (at the Robber Council) by blows to subscribe, away the Manichaeans, the enemies of Flavian, the enemies of the faith. Away with the murderer Dioscorus. Who does not know his wicked deeds?' The Egyptian bishops cried again: 'Away with the Jew, the adversary of God, and call him not bishop.' To which the original bishops answered: 'Away with the rioters, away with the murderers! The orthodox man belongs to the council.'" The military had to interfere to quell the proceedings (Schaff, Hist. Christ. Church, ii. 348).

At the council held at Constantinople in 785 A.D., the soldiery burst into the chamber and dispersed the affrighted bishops because they did not approve of the bishop's enactments (Milman, ii. p. 345); and the second council of Nicea (787 A.D.) denounced this council of Constantinople as a synod of fools and madmen (Ibid., ii. 346).

There is one curious fact to which I can not refrain from calling attention. No Christian historian, whether Mosheim, Milman, Schaff, or any other, has ever perceived, apparently, the grotesque absurdity of an assembly attempting to decide by vote a fact in the past. Men vote on questions which have yet to be decided, and thus make them facts; as whether this man or that man shall be president, or this law or that shall be in force; but not on those which are already decided. The reader needs to understand that this is just a small representation of the character of the Church councils. If one is honest with oneself then it is almost impossible to read these proceedings and pretend that the Holy Spirit had anything to do the the results of such violent proceedings let alone believe the decisions made as to what was "inspired" have any credibility whatsoever!

JEROME

Jerome (420 A.D.) included in his New Testament Hebrews and Revelation on the authority of the ancient writers, and not of the existing custom (Davidson, The Canon of the Bible, p. 190 ff., showing that in his time these books were frequently rejected. That seems almost ridiculous in light of what you have learned by reading the above accounts. In another work he gave the Epistle of Barnabas at the end of a canonical list, and he expresses the doubts in existence to Philemon, Second Peter, Jude, Second John, and Third John (Davidson, p. 190 ff.), of which, today, no doubts are entertained. The First Epistle of Clement, which is not now in the Bible, was, he says, read in some churches ().

Jerome and St. Augustine were the men most influential in determining the canon of the New Testament (Davidson, Canon, p. 233). The Catholic Church has followed the latter, and Luther and the reformers followed the former. As to their qualifications for deciding the canon Prof. Davidson has said:

"Both were unfitted for critical examination of such a topic. Augustine was a gifted spiritual man, lacking learning and independence. Tradition dominated all his idea about the difficult or disputed books.....His judgment was weak, his sagacity moderate, and the absence of many-sidedness hindered a critical result. Jerome, again, was learned but timid, lacking the courage to face the question fairly or fundamentally and the independence necessary to its right investigation. Belonging as he did to both churches, he recommended the practice of one or the other. He, too, was chiefly influenced by tradition" (Davidson, The Canon of the Bible, p. 200).

APOSTOLIC CONSTITUTIONS

The Apostolic Constitutions are a collection of rules, mainly for the guidance of the clergy. They date from the firth century, and are not to be attributed to the Apostles, their names being another of the many similar endeavors to give authority to books by foreign great names to them. The canons in the Apostolic Constitutions (Apostolic Constitutions, II, 57) omit from the New Testament James, First Peter, Second Peter, First John, Second John, Third John, Jude and Revelation (Ibid., VIII, xlvii. 85). This is the more remarkable from the fact that the canon prescribes with great particularity and minuteness how services in church should be conducted, and what books be read! It also omits Revelation, and included the First Epistle of Clement, the Second Epistle of Clement (an acknowledged forgery), and the Clementine Constitutions (Ibid.). No one ever hears of these books being included in the New Testament now. It is a noteworthy fact that this and the preceding list, contradictory as they are, are both in the same book no less!

It would seem to me than "any thinking believer" and "truth-seeker" would have a hard time accepting the decisions of such men as shown about anything, but let us continue for we have yet much to share before we can draw any concrete conclusion. Next, we look at the 6th century.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE SIXTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

This will be a very quite century regarding the Canon of the New Testament.

COSMOS INDICOPLEUSTES (535 A.D.)

Cosmos Indicopleustes never mentions James, First Peter, Second Peter, First John, Second John, Third John, Jude, or Revelation (Davidson, The Canon of the Bible, p. 200).

JUNILIUS, AN AFRICAN BISHOP (550 A.D.)

Junilius divided the books of the Bible into three classifications: "Perfect, intermediate, and no authority." Ironically those he considered "perfect" contained the Wisdom of Jesus, which is not now in our Bibles. Those he considered "intermediates" contained the collection of James, Second Peter, Jude, Second John, and Third John, all of which we consider as authoritative as any. Within the classification of "no authority" he included the book of Revelation because it was doubted by man in the East (De. partibus divine legis, i. 2).

As you can see by now the canon of the New Testament was somewhat stable and fixed "theologically" and only few changes need be made from this time period onward. Yet there are a few. Let us continue as we look at what happened during the 7th through the 10th century.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 7TH THRU THE 10TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

THE SIXTH COUNCIL OF CONSTANTINOPLE (629 A.D.)

By the year 629 A.D. so diverse and jumbled had become the views as to what was "God breathed" and "inspired" and "what should be in the New Testament and the Bible," and so great was the need of harmony and unity in these fractions sects which all had different documents to vouch for their authority or the authority of each "sect" against the other, that the sixth general council of Constantinople, otherwise know as the Quinisextine or Trullan council, with a desire apparently to please all parties, ratified the catalogues of Laodicea and Carthage, the Apostolic canons, and those of Athanasius, Gregory of Nazianzus, Amphilochius of Iconium, Cyril of Alexander, and every other one of which they had any knowledge, seemingly indifferent to the absurdity of indorsing the contradictions between them.

Answer for yourself: Cannot God decide what is or what is not to be included, and would he agree to multiple contradictions and call it "Divine"?

You need to understand that no two of these various "canons" were alike. It must be added that the Clementine Constitutions, though in the Apostolic catalogues, and recognized by the assembly as authoritative, were declared to be no longer canonical, on account of the interpolations which they had received (Westcott, Canon, p. 434).

One would think that after such a majestic gathering of the Church that all would be settled. No way! Men continued to disagree even after such a noble endeavor as the Sixth Council of Constantinople which "ratified and canonized everything even if it did conflict with itself."

Answer for yourself: Is this God's Word?

THE FOURTH COUNCIL OF TOLEDO (632 A.D.)

At the fourth council of Toledo Augustine's list was again ratified (Davidson, The Canon of the Bible, p. 237).

JOHANNES DAMASCENUS (750 A.D.)

Johannes Damascenus gives as the New Testament all the books now in it as well as the Apostolic Constitutions (De. Fide Orthodoxa, iv. 17).

NICEPHORUS (810 A.D.)

Nicephorus excluded from the New Testament Revelation, and placed it on a level with the Revelation of Peter, the Epistle of Barnabas, and the Gospel according to the Hebrews (Westcott, Canon, p. 552).

PHOTIUS, CECUMENIUS AND THEOPHYLACT

They all rejected Revelation (Ibid.).

ALFRIC, ABBOT OF CERNE (989 A.D.)

He said that the Four Gospels should be included along with the Seven Catholic Epistles, fifteen Epistles of Paul including Hebrews and the Epistle to the Laodiceans, the Acts, and Revelation (Westcott, Canon, p. 452). The Epistle to the Laodiceans here mentioned has a curious history. Paul says in his Epistles to the Colossians (chap. 4:16) that he had written a letter to the the Laodiceans, and an Epistle claiming to be that one was in circulation in the second century (Westcott, Canon, p. 552). The one now under discussion, which is a different book from that one, begins as all the genuine Epistles do, "Paul, an apostle not of men, nor by-men, but by Jesus Christ, to the brethren that be at Laodicea." etc. The earliest trace of it is at the beginning of the sixth century. Gregory the Great, at the close of that period, declare it was written by Paul. Haymo, Bishop of Halberstadt, (853 A.D.), did the same. So did John of Salisbury not long after. The opinion of Africa confirmed these, and the Epistle passed into the early translation of the New Testament. It is in the manuscript of the Vulgate Bible at La Cava. It is in the manuscript of the Latin New Testament which is still preserved at Fulda; in very many western manuscripts of the Bible, as in the great Gothic Bible of Toledo (8th century), in the Book of Armagh (807 A.D.), in the so-called Charlemagne's Bible of the British museum (9th century), in the great Bible of the king's library in the British museum, apparently designed for church use, and in many other magnificent Bibles. Fourteen editions of one or more German versions of it are said to have been printed before Luther's time; it is in the first Bohemian Bible (1488), and it is in the Albigensian Bible at Lyons, where it has its usual place after the Epistle to the Collosians (Westcott, Canon, p. 454).

From the sixth to the sixteenth century, a thousand years, this Epistle was in the Bible of a large share of the Christian people; and yet we now never hear of it, much less do we hear it called the "Word of God".

We are not through yet. The New Testament was about settled for good by now however there are yet a couple of things we need to look at. Let us continue this study as we focus upon events of the 16th century.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 16TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

REFORMATION & THE COUNCIL OF TRENT

For thirteen hundred years the church had been endeavoring to harmonize on a Bible by permitting the bishops and ecclesiastics to settle the matter generally among themselves, and it had resulted only in violent clashing of opinion. An ominous revolt was breaking out in the North. Luther was pushing the claim of the right of private judgment to its utmost through his "priesthood of the believer" theology. And as the Bible was the key of the situation, the church, which had been growing more and more restrictive and had thus accumulated precedent for its proposed step, took the whole questions of the canon in hand, fixed it once for all, and forbade any individual to have anything further to do with it.

The council of Trent met Dec. 13, 1545, and on Feb. 12, 1546, where the question of the canon was brought forward. Luther had declared that the Bible alone was the source of authority. Luther declared that the universally accepted books of the Old and New Testament, without any of the apocryphal or disputed books, should alone constitute the Bible. The church, in opposition to Luther, wanted the apocrypha admitted. The questions were discussed in the council by about thirty ecclesiastics in four sessions. For the second time in the history of the book came a compromise. Four fractions were contending for the adoption of different views. All were agreed that tradition, hearsay, and rumor was of equal authority with written records.

The grotesque misnomer of calling such men "great," or "scholars," is quite apparent. On the subject concerning which there should have been division, there was unity; and on the one on which there should have been unity; there was division:

- **One party desired two classes of books, St. Augustine had divided them, the canonical and the uncanonical;**
- **The second party desired three classes, the acknowledged books, the disputed books of the New Testament, and the apocryphal books of the Old Testament, in each case, of course, the uncanonical books to be thrown out;**
- **The third party desired the list simply to be named without anything being said as to the authority of the books, as had been done at the third council of Carthage; and**
- **The fourth party demanded that all the books, acknowledged, disputed, and apocryphal, should be classed together, and the whole called of divine authority.**

As is generally the case in a religious council where "spiritual insight" is permitted to rule, stupidity gained the day. The first and second parties combined about March 8th, but notwithstanding this, on the 15th the third party secured a majority, and the following decree was adopted:

" The holy ecumenical and general council of Trent,...following the examples of the orthodox Fathers, receives

and venerates all the books of the Old and New Testaments, ...and also traditions pertaining to faith and conduct,...with an equal feeling of devotion and reverence...The synod though proper, therefore, to annex to this decree a catalogue of the sacred books, lest any doubt might arise concerning those that were approved of. They are the following: [Then are given the names of the books exactly as they stand in the Catholic Bible today, and the decree proceeds.] Now, if any one reading these books in all their parts, as they are usually read in the Latin Vulgate edition, does not hold them for sacred and canonical [observe "canonical," not "inspired"] and, knowing the aforesaid traditions, does industriously condemn them, let him be anathema (cursed by God)" (Westcott, Canon, p. 472; Schaff's Creeds of Christendom, ii. p. 79).

Answer for yourself: Why is this adopted by the council of Trent curse so important?

This is where the doctrine originated that we must believe the New Testament or be damned. More than one thousand five hundred years after Jesus Christ was supposedly crucified, this superstition arose. And the Catholic Church does not yet insist on inspirations, for it hold to the authority of tradition, and gossip and inspiration do not always agree.

Answer for yourself: But who were the men that established this damnation theory of the Bible?

"This fatal decree, in which the council, harassed by the fear of lay critics and 'grammarians,' gave a new aspect to the whole question of the canon, was ratified by 53 prelates, among whom were not ...one scholar distinguished for historical learning, not one who was fitted by special study, for the examination of a subject in which the truth could alone be determined by the voice of antiquity" (Westcott, Canon, p. 474).

That was the character of the men who said that their work was the work of God. For, let us remember, the books in the Catholic Bible are not what God said should be there but what these men said should be. God had nothing to do with it! Furthermore, this was the first time in the history of the church that anything which had been before simply a matter of custom and opinion, was made a belief to be accepted on pain of eternal damnation (Westcott, Canon, p. 474), and it has been the unfortunate parent of a most numerous and hideous progeny. Having once a precedent for declaring endless punishment a penalty for non-belief in dogmas not taught in the Bible, a whole brood of superstitions followed and have been current to this day.

This practically settled the question of the canon in the Catholic Church (Davidson, The Canon of the Bible, p. 237). A few men, later, protested, and endeavored to revise the list (Westcott, Canon, p. 475), but the struggle was useless.

What I find amazing is that the absurdity of the Eastern Church, which had for one thousand three hundred years declared persistently that the book of Revelation was not written by John and was not entitled to a place in the Bible, wheeled squarely about, and in a council held in Jerusalem in 1672 A.D., adopted the decree of Trent (Davidson, The Canon of the Bible, p. 246). Today the Easter Church considers Revelation as much the word of God as any other book (Westcott, Canon, p. 487).

THE WORSHIP OF A BOOK...INSTEAD OF GOD

The Protestant Church today is a book-worshipper. It makes a fetich out of a book. The Catholics are not as strong worshippers of the Bible as their Protestant children. The say, "Take away the whole book if you like, and the church will still remain in all its power. The book is the creation of the church, not the church the creation of the book." The Protestants, finding themselves confronted with an infallible church, had to oppose it with an infallible book. And they made a book infallible, which before had not been considered so. And well they might for they were compelled to. It is commonly the case that the overthrow of one superstition is only accomplished by the establishment of another in its place. The Catholics had the prestige of antiquity, and of being considered the only true Church of God, and they threatened with eternal damnation every man who followed Luther. The masses of the people of the North, ignorant and superstitious, were

naturally terrified by the awful threat, and the only wonder is that they ever challenged this religious juggernaut. To meet the challenge, Luther, Calvin, and others said that the Bible was "supernaturally inspired." The origin of the books having been forgotten (as most Christians today do not possess such knowledge as well), men, credulous and in trouble, came to think that because the books were written of God they were written by God. The reformers declared that the Bible and not the church (in particular the Catholic Church) was the sole source of authority. This succeeded, and the decrees of the Vatican were answered by such reasoning by the Protestants. The doctrine of the divine and infallible inspiration of the New Testament spread as did the military advances through Europe.

That this is so, and that the idea arose with men who were deluded, is illustrated by the following ridiculous decree, adopted by the Calvinistic council of Switzerland in 1675 A. D.:

"Almighty God not only provided that His word, which is the power of every one who believes, should be committed to writing through Moses, the Prophets, and Apostles, but also has watched over it with a fatherly care up to the present time, and guarded it lest it might be corrupted by the craft of Satan or any fraud of men...The Hebrew volume of the Old Testament, which we have received from tradition of the Jewish church, to which formerly the oracles of God were committed, and retain at the present day, both in its contents and in its vowels, the points themselves, or at least the force of the points, and both in its substance and its words is divinely inspired, so that, together with the volume of the New Testament, is the single and uncorrupted rule of our faith and life, by whose standard, as by a touchstone, all versions which exist, whether Eastern or Western, must be tried, and whenever they vary, be made conformable to it" (Neimeyer, Collection Confessionum, p. 730). Nothing could be further from the truth!

THE PROBLEM WITH SUCH A BELIEF IN DIVINE INSPIRATION OF THE NEW TESTAMENT

Three things indicate the grim ferocity of this dogma:

- **It says the God has guarded the Bible from corruption; yet Griesbach collected one hundred and fifty thousand various readings in the New Testament manuscripts alone (B. A. Hinsdale, M.A., Genuineness and Authenticity of the Gospels, Cincinnati, 1872 ,p. 130), the greater part of which must, of course, be corruptions, since there can be but one correct reading for any passage.**
- **It says the vowels were inspired, whereas the ancient Hebrew Scripture and literature had no vowels.**
- **It says that the vowel-points were inspired; whereas they vowel-points in the Hebrew did not come into use until the seventh century after Jesus, and were not perfected until four centuries later. This last article is a relic of that ancient belief that the translators, the copyists, and all the men who had aught to do with the transmission of the Bible from century to century, were inspired.**

THE BELGIAN CONFESSION (1561-1563 A.D.)

The Belgian Confession is just another curious illustration of the highly wrought mental condition of that time. It says: "We embrace the Holy Scripture in those two volumes of the Old and New Testament, which are called the canonical books, about which there is no controversy" (Neimeyer, Collection Confessionum, pp. 361-363, Art. 3-7).

Answer for yourself: What do they mean by saying "about which there is no controversy?"

Then follows a list of the books of the Bible as we receive them now, including also the books which, as you have seen, had been in controversy for 1500 years and were even then. And notwithstanding these facts the italicized words were subsequently changed to read "about which there never was any controversy" (Ibid.). What a lie!

The creed proceeds, "And we believe these things contained in them...because the Holy Spirit witnesses to our

consciences that they emanated from God" (Ibid., pp. 361-363). We are told by theologians that we cannot trust our reason, that we must "experience the testimony of the spirit" to believe the doctrines of the church, and that this testimony can be relied upon. Yet here we find a people offering the "testimony of the spirit" to the truth of a thing which we now know to be false!!! The "testimony of the spirit" is a mental delusion. The Christian no doubt thinks he has it. He is honest in it to the best of his ability, but he is mistaken. There is no such thing. His imagination supplies the facts, just as it the case with a man suffering from delirium tremens, who thinks he sees various hideous creatures. Righteous enthusiasm, such as says that "every word in the blessed New Testament was inspired by God", is a mental and moral delirium tremens.

The Protestants, however, through convinced that the Bible was infallibly inspired, had their difficulties in determining what the Bible really was. And the fierceness with which they insisted on their views ended in the suppression of all historical criticism (Westcott, Canon, p. 465). Erasmus (1467-1536 A.D.), a classical scholar, although he remained a Roman Catholic throughout his lifetime, was critical of what he considered the excesses of the Roman Catholic Church. He said that Hebrews was not written by Paul, nor Second John and Third John by the Apostle, but by another John; nor Revelation by John (Westcott, Canon, p. 467). Let us not forget that Erasmus was the literary leader of the Reformation. While he was still a Catholic, an attack was made upon his views by the Sarbonne, the theological faculty of Paris; censure was placed on his doubts, and it was declare that, no matter if the genuineness of certain books had been disputed in ancient times, the fact that the church has since accepted them made it wrong for any Christian to dispute them (Westcott, Canon, p. 470).

BODENSTEIN, OF KARLSTADT (1520 A.D.)

Bodenstein, the reformer, and great friend but finally the persecuted enemy of Luther, divided the books of the Bible into three classes. In the first he placed the Four Gospels; in the second of "less authority" he placed the "acknowledged" Epistles of the New Testament (i.e., thirteen of Paul, First Peter, and First John); and in the third class, as of least authority, Hebrews, James, Second Peter, Second John, Third John, Jude, and Revelation. He omitted the book of Acts entirely.

LUTHER

Luther said that Hebrews was written by neither Paul nor an apostle but did not place it on equality with the epistles written by the apostles. He thought it was a compilation for pre-existing records, and while it had much in it that was good, it also had "wood, straw, or hay" in its composition.

The Epistle of James was, he said, an epistle of straw, with no character of the Gospel in it; it was not written by any apostle, and was not a true Bible book (Pref. Epis. Jacobi). The Epistle of Jude was, he declared, a reprint from Second Peter (compare the second chapter of Second Peter and the first part of the third chapter of the Epistle of Jude, and having done so one will see that they closely resemble each other) and therefore it did not, in his opinion, belong among the canonical books (Pred. Epis. Judae). Revelation he considered neither prophetic nor apostolic, and though that it was almost on a level with the fourth book of Esdras, which last he proposed to throw into the river Elbe (Davidson, The Canon of the Bible, p. 216). He modified this view twelve years later so far as to say that it was a dumb prophecy, and that there was no objection to any one believing it to have been written by the Apostle John, who desired to do so (Westcott, Canon, p. 479). As for himself he did not believe it. He placed Hebrews, James, Jude and Revelation in an appendix to his New Testament, as of inferior authority (Westcott, Canon, p. 477).

ZWINGLI (1531 A.D.)

Zwingli declared that he took no account of Revelation, for it was not a book of the Bible (Works, ed. Schuler II, i. 169). Colampadius (1531 A.D.) said that the Protestants of Switzerland did not compare James, Jude, Second Peter, Second John, Third John, and Revelation, with the other books of the Bible (Epis., i. 3, c., ed. 1548). Calvin, on the other hand, said that though Hebrews was not written by Paul, it was through a Satanic device that its authority had been questions (Pref. Heb.), and that Second Peter, though not written by Peter,

was written by some disciple at his command (Pref. Epis. as Heb.). He passed over Second John, Third John, and Revelation, without any notice in his commentary.

Luther and his successors, it will be seen, made the same distinction between the New Testament books that had been made between those of the Old Testament, classifying them according to the "generally received" and the "controverted." It was the council of Trent which obliterated the distinction between the books of the Old Testament, and the Calvinists who obliterated it between the books of the New (Davidson, Canon, p. 217). The Lutherans also discarded subsequently Luther's views, and accepted all the books as of equal authority, and thus all over the Protestant world the books of the canon were placed on the same level.

So as you can see there is no unity among the 16th century Church Fathers concerning what is and what is not to be included in the New Testament nor what is Sacred Scriptures. Think with me. It has been one thousand six hundred years and there is no agreement as to what should be in or out of the New Testament; 1,600 years and still division. That should make you wonder just where in the world is the "unity of the Faith" of which we read. We are almost done with these studies so let us continue at we end this study looking at events of the 17th century; only 300 years ago mind you!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 17TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

WESTMINSTER ASSEMBLY (1647 A.D.)

Finally, the Westminster assembly in 1647 adopted a list which has since been accepted by the Presbyterians of England, Ireland, and America, the Congregationalists of both countries, and, in short, by the Protestant evangelical and orthodox churches with which we come in contact in our daily life in the United States. It is in the famous Westminster Confession that we find the authority for the current books in our Christian Protestant Bibles, and is the same as the Catholic list except that it rejects the Old Testament apocrypha (Schaff, Creeds of Christendom, iii. 601). The latter was, however, for a long time printed in an appendix, and some who read this, especially elderly persons, can remember seeing the apocrypha in the old family Bibles. But in 1827 the British and Foreign Bible Society decided that it would no longer circulate those books (Lange, Comm., xv. 56ff., Am. ed., 1880), the American Bible Society followed its example (Schaff, Bible Dict., "Apocrypha"), and thus it was that our Bible received its finishing touch, as we have been accustomed to see it.

Now let us finish this study as we look at the inescapeable conclusion that these studies have drawn for us.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE INESCAPABLE CONCLUSION CONCERNING THE NEW TESTAMENT

I have attempted to give you, the reader, a brief review of the subject at hand:

- **We found without question that the greater number of books of the New Testament are anonymous.**
- **Of these books no one knows who wrote them, and no one knows when they were written. They are, in the case of the most important books, of those most relied on for doctrinal support, compilations from pre-existing records. But who wrote those records, and who made the compilations, are entirely unknown.**
- **We have seen repeatedly that when the books of the New Testament came into use they were not considered inspired or the word of God as we esteem them today.**
- **Many Gospels, Epistles, and Revelations, not now in use in Christianity, were read in the churches in the early centuries for edification.**
- **About the close of the second century or the beginning of the third century, when the Gentile Roman Catholic Church was forming, a source of authority for appeal in case of dispute over new doctrines was necessary, and the Fathers instituted the theory that certain books were "inspired" in hopes of bolstering their political, economic, and theological positions as one "sect" fought another "sect" for supremacy. But the books which they said were divine were not always the same books which we have now. They declared many books to be inspired which we do not think to be; and they ignored and rejected books which have since been invested with divine honors.**
- **The contentions of the sects made it impossible for the new church to unite on the Gospels, which had been first in use, and they were, therefore, discarded, and our present Four Gospels were substituted. To give them greater authority, the names of the Apostles who had been with Jesus were forged to them, literary forgery in those days not being considered a crime as today. The Fathers in asserting that the books were inspired, were guided not by critical ability nor by the Holy Spirit, but by ignorance and gross superstition. Instead of being great scholars, they were extremely superstitious, ignorant, and credulous, and in general very inferior intellectually.**
- **After much controversy, and even bloodshed, it became apparent that they could not agree as to what books should form the New Testament; and councils took the matter in hand, and for nearly twelve centuries they argued and discussed it. And finally, the Gentile Roman Catholic Church in the council of Trent, and the Greek Church in the council of Constantinople, decided once for all what the list should be for their adherents; and the Westminster Assembly gave the English-speaking Protestants their catalogue of current books as well.**

There you have it. It is not pretty, but that is because the Holy Spirit was not behind it and had nothing to do with such confusion. The New Testament, as we have it today, is hardly more than three centuries old.

SO WHAT ARE YOU GOING TO DO NOW KNOWING THIS?

Well you can choose to do nothing, or you can do what I did when I ran across such information years ago; I began a serious study of the New Testament and the origins of the religious doctrines within it. Since most of our readership looks to Jesus as the greatest example of Godliness, then why don't we let "this mind be in you

that was in Christ Jesus." I recommend that, but sadly, that mind is not always accurately portrayed in the New Testament. Now only do we have a problem of what books, or who wrote them, but the doctrines contained within them are often diametrically opposed to what Jesus and the earliest Jerusalem church believed let alone expected non-Jews to believe as part of "believing Israel."

This paragraph as I write it is one of the most important statements I have ever made. On the surface it seems so simple but I assure you that the dynamics involved in its contemplation are explosive. I ask that you give serious attention and thought to what I will say and share with you in these articles that follow in this web-site as we look at the problems and contradictions of religious doctrines in the New Testament when compared with the Jewish Scriptures read and believed by Jesus. What you read in the next days and weeks as delineated on this web-site, as well as http://paganizingfaithofyeshua.netfirms.com has the ability to change your life and deliver you from the most darkest and vilest idolatry of which most of your are not yet aware. In these articles I will disclose the substantial identity of Gentile Christianity as known and practiced today with the most popular and widespread "Pagan" religion of all time, Sun worship. Such religious doctrines, of which now you are not aware, are scattered throughout the New Testament and put into the mouth of Jesus and the Apostles, even Paul. You may be more familiar with such Sun worship by the term of Mithraism, or the Persian Zoroastrian religion. You might not be aware, and I find that the vast majority of Christians are not, but Mithraism was the closest and all but successful rival of Christianity in the Roman world, and which might indeed have been successful, but that, soon after Constantine prostituted the Empire to the Church,—"with the triumph of Christianity Mithraism came to a sudden end. The laws of Theodosius signed its death warrant." (Catholic Encyclopedia. x, 402.) That there may be no suspicion that the recital of these remarkable identities of Christian "revelation" on the pages of the New Testament line up identically with Pagan religious doctrines in many ways. If you look to Jesus for "Divine Revelation" or even to Christianity as a "Divine Revelation" then once you see this information then it is beyond any question that God had anything to do with giving the Christian much of what he believed today; let alone believes about Jesus.

You should ask yourself, especially in light now after having seen how this document touted as the Word of God, the New Testament, was gathered and put together, one simple question: WHAT IS REVELATION… AND IS CHRISTIANITY BUILT UPON DIVINE, UNIQUE, AND G-DLY REVELATION? "

"When Pagan myths already current and long known to everyone for hundreds and thousands of years can be later found to be foundational to many dogmas and doctrines held sacred in Christianity because they are held and believed to be unique revelations from God and as found on page after page of the New Testament, then Divine revelation and inspiration cannot be appealed to for the origin of the Christian Faith and its teaching and such incriminating evidence must bring serious doubt to such doctrines and dogmas within Christianity as stemming from God… sadly these once held "sacred" doctrines must now understood as pagan copies."

You have seen the history of the documents (New Testament) espousing such "Divine Revelation;" now it is time for you to begin such a study into these doctrines of the New Testament as compared with the beliefs of the Jewish Bible Jesus used.....to see the changes, the misquotations on purpose, the purposeful changing of the Jewish Scriptures in order to replace the religion of Jesus intended for all the world with one of Rome's making.

The Catholic Encyclopedia states: "The existence of revelation (as in the New Testament) is as reasonably established as any historical fact"! (C.E. xiii, 607.). I would think that the evidence I just submitted to you says otherwise without a doubt. It is time to wake up! These above statements are the most incredible lies ever uttered in the history of mankind. And I will quickly prove them so. Lets get back to truth, shall we. "Divine Revelation is thus of things not previously known and which the revelationless mind of man is incapable of acquiring or inventing by its own efforts." So exactly with "revelation": if some impostor or deluded person (e.g. Mohammed or Joseph Smith) claims that he has received a personal—and therefore necessarily private —"revelation" from some g-d, the only way whereby he can get a valid patent of authenticity and credibility for

his "revelation," is to prove that its subject-matter has never before been known and in credulous circulation; the moment that from the search of the records—of other, or comparative religions,—it is shown that the same proposition has been previously known and current, in use and practice among some other priestcraft and its devotees—the thing is no revelation at all: the claim is a fraud!!!

PUTTING GENTILE CHRISTIANITY AND ITS DOCTRINES UNDER THE MICROSCOPE OF COMPARATIVE RELIGION

Let us see how this indisputable rule works when applied to Gentile Christianity. In doing so we will either prove beyond any doubt that the Christian Faith is Divine unique revelation to mankind and worthy of trust and faith for the world to come or else is but the reiteration of prior pagan beliefs and is not to be trusted for truth or preparation for the world to come. The answer to such inquiry will either prove Christianity uniquely Divine and God breathed as is attested for it; or expose it as anything but Divine but rather pagan whereby then you would be better served to return to the faith once given the Saints; Biblical Judaism where the Gentile believer, as a Godfearer, has a place both within Biblical Judaism and the Israel of God and not apart from it. Let us see what we can find, shall we?

You quest begins as you continue to read through this web-site as you examine the various studies presented:

- **The New Testament And Related Studies**
- **The Jewish Jesus**
- **Pauline Studies**
- **Messianic Studies**
- **Johannie Studies**

Let me say in closing we stand ready to help each and every one of you come to the knowledge of the truth and "THE" faith once given to the saints. Extensive bibliographies are presented and it is hoped you will avail yourselves to them. Feel free to E-mail us or give us a call if you wish.....Bet Emet, Pastor Craig, 972-6756193 as we look forward to helping you to see through the maze of 2000 years of Gentile corruption of Jesus and the faith once given to all. Shalom.



bennoah1@tx.rr.com

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

IS THE NEW TESTAMENT INSPIRED, INFALLIBLE, AND INERRANT?

As Christians, individuals seeking to know and do the will of the Almighty, you are confronted with a significant question: is the New Testament really the Word of God? Are parts but not other parts? Which parts? How can we know the truth from fiction if fiction exists in it?

Your Christian leaders have assured you that the answer to the question "Is the New Testament the Word of God" with a strong affirmative "yes". Perhaps you have even had some emotional experiences which seem to validate your leaders' assurances. As you know, though, true faith is based neither upon trust in men (Ps, 146:3), nor even upon occurrences of the supernatural (Deut. 13). And so, the question remains, your eternal salvation contingent upon the answer.

Following is a short Biblical study, offered in an attempt to help you find the answer. We ask that you complete this study in a spirit of earnestness and prayer, asking God to reveal to you His truth in the quietness of your own heart. As you do so, remember that you are a member of a kingdom of priests and a holy nation (Ex.19:6), described in the Scriptures as the "apple of God's eye" (Zech.2:8) and participants in an "everlasting covenant" (Gen. 17:7). As such, rest assured that God will indeed heed your request as you sincerely seek to discover His truth.

- **ITEM 1: Stephen's capsule summary of Jewish History, ostensibly written under the influence of the Holy Spirit (Acts 7:55, 6:10), and an early expression of that anti-Jewish tendency which would later come to characterize the Christian Scriptures (see, e.g., 1 Thes. 2:15, Jn. 8:39-47, Matt. 23:34- 35).**

Acts 7:4--Stephen tells us that Abraham departed from Haran "after his father died." Had he studied the Book of Genesis (11:26,32; 12:4), he would have realized his error: Abraham departed from Haran at age 75, at a time when his father Terah was 145; since Terah lived for 205 years, he still had another 60 years of life remaining.

Acts 7:14--Stephen related that 75 of Joseph's relatives were called by him to come to Egypt. Moses saw it differently: see Deut. 10:22, Gen 46:27, Ex. 1:5 (And all the persons who came from the loins of Jacob were 70 in number").

Acts 7:16--Stephen informs us that Jacob was buried in Shechem, and that the tomb was purchased by Abraham from Emmor .

Genesis, again tells a different story. At the death of Sarah his wife, Abraham purchases the Cave of Machpelah, which is in Hebron, as a burial place. The cave is purchased from Ephron the Hittite, contrary to what Steven says in Acts. (Gen.23) It is here that Jacob is buried, as outlined in Genesis 50:13. It was Jacob who purchased a parcel of land in Shechem from Hamor, but it was purchased as a place to pitch his tent and as a place to erect an altar.

ITEM 2: Did Judas take the silver pieces from the priests and acquire a field with them (Acts 1:18), or did he return the silver pieces and then hang himself (Matt.27:5)?

- ITEM 3: Where in Jeremiah's prophecies does he speak of 30 pieces of silver, as Matthew claims (27:9)? Was not Matthew in fact confusing Jeremiah with Zechariah (see Zech. 11:12-13)?
- ITEM 4: Yeshua himself seems to have been confused by Zechariah. In Matt. 23:25, he informs us that Zechariah, the son of Berechiah, was murdered between the Temple and the altar. Our Scriptures, however, tell a different story: it was Zechariah, the son of Jehoida, who was slain by the altar (2 Chron. 24:20-21), this in the days of the Judean king Joash. There is no indication that the prophet Zechariah, son of Berechiah (Zech. 1:1), was similarly slain.
- ITEM 5: Was the Last Supper a Passover Seder (Matt. 26:17-20, Mk. 14:12,Lk.22:7) or--rather--the day of preparation for the Passover (Jn. 19:14)?
- ITEM 6: Was John the Baptist Elijah, as Yeshua claimed (Matt. 11:14)? if so, why did John himself deny it (Jn. 1:21)? Would "Elijah" have been so unsure of Yeshua's messianic identity (Lk. 7:19-20)? And where in our Scriptures is it written that Elijah would be mistreated, as Yeshua claimed (Mk. 9:13)? Don't our Scriptures indicate, to the contrary, that Elijah will be successful in his mission of restoring harmony among the people (Mal.4:5-6)?
- ITEM 7: Was Abiathar the High Priest when David ate the consecrated bread, as Yeshua claimed in justifying his followers' violation of the Sabbath (Mk. 2:25-26)? Why do our Scriptures say that the high priest at the time was Ahimelech (1 Sam. 21:1), the father of Abiathar (1 Sam. 22:20)?
- ITEM 8: Regarding Yeshua's step-father, was he Joseph son of Jacob son of Mattan son of Eliezer (Matt. 1:15-16) or Joseph son of Eli son of Mattat son of Levi (Lk. 3:23-24)? And how can both sets of genealogical tables validly include Shealtiel and Zerubabbel (Matt. 1:12, Lk. 3:27), given that both of these men are descendants of Jeconiah (1 Chron. 3:16-19), of whom God has said, "no man of his seed shall prosper, sitting on the throne of David or ruling any more in Judah" (Jer. 22-30)?
- ITEM 9: Given the new Testament statement that "if Christ has not been raised, your faith is worthless" (1 Cor. 15:17), see if you can possibly reconcile the conflicting accounts of Yeshua's post-resurrection appearances. To cite just one example, did Yeshua, upon arising and reveal himself (a) in Galilee to the eleven remaining disciples (Judas, of course, being absent)--Matt. 26:16, Mk 16:7,14; (b) in Jerusalem to the eleven--Lk.24:33,36; (c) in Jerusalem to the ten, Thomas being absent--Jn.20;10,19,24; or (d) to Peter and then to the twelve--1 Cor.15:5? (Paul's version, choice (d), obviously presents a problem: who were the twelve, since Judas was already dead (Matt. 27:5) and his successor had not yet been chosen (Acts 1:26)?

THE PROBLEMS WITH THE NEW TESTAMENT ONLY BEGIN HERE

If you have ever used your mind to think before now is the time to do it again. If you continue your study of the materials presented on this web site, then you will see beyond any question that more than these 9 items dot the pages of the New Testament as stark inaccuracies. Of more importance are the misquotations by the New Testament from the Hebrew Scriptures and the Hebrew Old Testament, the purposeful mistranslations by the New Testament from the Hebrew Scriptures, the hundreds of verses taken out of context in order to give prophetic credibility to Scriptural alterations and deceptions passed off as "truth" by the anti-Semitic writers and redactors of the New Testament. Basically what you will see is a "replacement religion" called Gentile Christianity which has destroyed and replaced the Biblical truths of Judaism and the faith of Jesus. Having completed your study of this website, as well as some of the other websites of Bet Emet ministry, I am confident that you, like myself, will be forced to begin a serious study of the faith of Yeshua…Biblical Judaism…the only faith every given to man by HaShem. Let me prepare you that such a study only opens the door of Divine Truth and you will see that all roads don't actually lead to Rome as most have heard. Instead, they lead to ancient Egypt and the truth about the Krst/Christ; a "Truth" that few Christians have ever heard in their life or ever

will hear given the complacency and intellectual apathy of today's modern Christianity. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 7504**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

DID YOU KNOW THAT THE NEW TESTAMENT IS FAR FROM INERRANT?

The documents contained in the Tanakh (Old Testament) are without noticeable variation in all the ancient manuscripts (and codices) we have. Compare to this the fact that in the so-called "New Testament" collection of writings it is not hard to find hundreds and hundreds of variations and mistakes. No two ancient New Testament documents are the same **(and then most are only portions of the present Christian writings).** The differences between the Jewish Bible and the Christian New Testament are not just the quality and intent of the (writers and) scribes, but the "theological" diversity is enormous! When I read how particular the Jewish sages and scribes were in the transmission of the Jewish texts I was astounded.

The writings of the Hebrew canon were seen as sacred early, and treated as such. Even though there were factions within the Yahwistic Faith, the scrolls were held above human agendas once the text was established. Men devoted their lives (the Masoretes, as example) to making sure that letter, and later, vowel-point, accent, and scribal notations were worthy of the sacred nature of the words. To say they were meticulous is an understatement.

Christianity/Paulinism has always been polemic and apologetic, and highly splintered. Each faction or even congregation has had an overt and covert agenda. The "Church" took over 500 years to decide what was "sacred", i.e., what writings it felt could totally repurpose (repurposing the Sacred Book of a people Roman and Byzantine Christians had attempted to destroy and victimize). Each Christian congregation, it seems, had a holy document to justify its religious preferences. Each document were local products. **If copying occurred locally or elsewhere, conditions and quality of transmission were poor and undisciplined.** Later errors and even opinions of the scribes became part of the Christian writings and found their way into the Greek text! This explains how a Jewish faith as described in a supposedly Jewish book, the New Testament, can be filled with doctrines no Jew believed as well as the volumes of anti-Semitism clothed in its passages. **Unlike the Masorah notes of the Hebrew Bible written separated from the main text, Christian scribes often added their comments within their "sacred" texts.**

Answer for yourself: Are inspiration and inerrancy schemes necessary devices to lock out questions concerning the questionable providence of Christianity and its writings?

Some churches were more powerful and influential with the Roman government, and the government stepped in to solidify the "Church". The rest is history of a gentile phenomenon unworthy of space. Allow me this sorted example, for comparison sake:

The "NT" is no where sacred as is the Jewish Old Testament. The books of the NT were written, collected, and canonized by men and committees, not magically "breathed" into scribes.

Answer for yourself: If no two individual ancient Greek manuscripts (from which later translations were made) of the more than 5400 containing portions of the NT are the same textually, then which one of these is the "inspired" text?

Even 1600 years later, the best Christian scholars cannot determine the original words of Yeshua. Yet Christians have warred against each other over the most ridiculous nuances of their eclectic assemblage of writings. The first to start the "New Testament" canon was a man named Marcion.

Answer for yourself: What was his agenda?

He collected the letters of Paul of Tarsus, understandably, to promote the belief that the god of the Jews was an evil, worldly, hateful deity with designs to rule the earth through laws. Iesous was the new god, subduing the Jewish god, and bringing in a spiritual age via a extremely lax holy spirit. (Sounds like dispensationalism!)

Answer for yourself: Are modern "critical" scholars the first to question the providence of the New Testament?

Not at all. The collecting and "canonization" of books included was a long process . As mentioned above, ancient "books" were not comparable to what we have today. Scrolls were long and heavy, codexes (which had sewn pages) were large and heavy, and both could only include a limited amount of information found in a few letters, gospels, or a prophet or two. This is why that you will find few ancient codexes containing all of what is today understood as a "New Testament." Until the printed book after the 1540s, and probably later than this, very few Christians ever saw a "New Testament."

WHY A CHRISTIAN CANON?

Answer for yourself: What is the Christian Canon of Scripture?

There is agreement among the churches that what they call the "Old Testament" (i.e., the Tanakh) is authoritative and to be used by Christians for questions of doctrine and faith. Catholics add apocryphal writings to their menu as deuterocanonicals. (The first King James bibles also included the Apocrypha.)

But the "church" does not agree on the NT canon or canonical writing of the Christian age. The Syrian Church does not include 2 Peter, 2 & 3 John, Jude, or Revelations. The Ethiopic Church includes books called Synodos, Clement, Book of the Covenant (with Testament of the Lord), and the Didascalia. Both churches are very ancient. And they have been using these writings canonically since the 300-400s CE. The Catholic Church itself did not close the canon until 1545 (Council of Trent), in reaction to Martin Luther.

Martin Luther could not accept all the books of the church canon as proper. He had a problem with James, Hebrews, Jude, and Revelations because they did not square with Paul of Tarsus in his mind. These he placed in an appendix to his translation of the Christian bible. And other reformers, the foundations of today's fundamentalist Protestantism, held the Christian canon under suspicion as they did all the other Catholic inventions. Most Protestant groups do not officially "close" their canon of scripture, and may still be adding to it (for example, the Book of Mormon by the Latter Day Saints).

Typical Christians (like typical members of any group) are ignorant of their history, and just stay in line. To make known any questions concerning the divine status of their church attacks their security in their way of life. Inerrancy and inspiration issues really have little to do with the text of the NT. The doctrines of Inerrancy and Inspiration are designed to place the historical development, culture, and conclusions of Christianity beyond the questions concerning its biblical legitimacy.

Answer for yourself: Is the NT worthless?

The NT writings and most ancient writings are hardly worthless. Something important happened concerning Yeshua ben Yosef and an actual movement started because of him. Even though historical Christianity is better called Paulinism, and is not a result of intimate understanding of Yahwism, there are clues of what Yeshua said and taught in several NT books. But using the correct criteria of biblical authority and interpretation allows one to be independent of this, and able to analyze uninspired, yet valuable

contributions buried in the NT.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A HONEST LOOK INTO THE HISTORY OF THE NEW TESTAMENT...BY WHOM AND WHERE?

MORE QUESTIONS:

- **Who first affirmed the books of the New Testament to be "inspired?"**
- **Why were they so affirmed?**
- **What was the intellectual character of the affirmants?**
- **Who, as far as is known, compiled them into the volume we now have called the New Testament?**
- **What books are now included in the New Testament which in earlier days were excluded?**
- **What books are now excluded which were then in earlier days included?**
- **What councils of the church voted on the canonical list?**
- **What books did they "vote in" and "vote out?"**
- **Where did the theory begin that one must believe the New Testament or be damned?**

WHAT IS MY PURPOSE IN SHARING THE FOLLOWING INFORMATION?

In inviting the reader to share the inquiry, I wish to assure him that I have no theory to advocate. In opposing what I believe to be error, I desire simply to offer the evidence which is easily accessible to most, which seems not to have had its due prominence in theological discussion among the masses, and which, if properly appreciated, must result in great changes in religious beliefs.

THE MAIN SOURCES OF ANTIQUITY…..LISTENING AND LEARNING FROM THEM

The writings of the Christian Fathers, the Ecclesiastical History of Eusebius (the oldest Christian history now extant) and the modern works, On The Canon of the New Testament, by Brooke Foss Westcott, D.D., and The Canon of the Bible, by Prof. Samuel Davidson, D.D., are the main sources from which the information in these articles are chiefly drawn. But we are not limited by these as the sources are in reality almost endless if one chooses to look the the problem of the New Testament. The inexperienced person has little idea of the difficulty which the critical party finds in getting its facts before the public; nor of the systematic suppression used by the Christian media and clergy to prevent unpleasant truths concerning the Christian religion from coming out. There is not an orthodox Christian media source I know of that will publish the facts concerning the origin of the New Testament which are given in these articles. Men who know the Christian theology to be untrue, have to get their audience as best they can. Thus the importance of the Internet for our world today.

One would suppose that the Christian clergy would be familiar with the history of the New Testament and how it came to be compiled (the canonization of the New Testament), the truth is, it is one of the subjects least understood. For our purposes, by "canon" is meant the list of the books composing the New Testament. Among the early Christians it meant the list of the books appointed to be read in the churches, and later, it came to mean the list of books which were sources and test of doctrine.

ORIGIN OF THE BOOKS IN THE NEW TESTAMENT...BY WHOM AND WHEN?

The reader must bear in mind that most of the books in the New Testament are anonymous. Despite the names appearing at the beginning of your Gospels in the New Testament or over the epistles no one knows who wrote them, or at least most of them, and no one knows when they were written. As to their origin there have been conjectures, but the number of authors named is about equal to the number of commentators engaged in the guessing.

This might come as a shock to you but the books of the New Testament which have no known authors are Matthew, Mark, Luke, John, Acts, the Epistles to the Ephesians, Colossians, First Timothy, Second Timothy, Titus, Hebrews, the Epistle of James, Second Peter, Second John, Third John, Jude, and perhaps Revelation. The genuineness of Paul's Epistles to the Ephesians and Colossians is doubted by some scholars, thought the majority accept them as from Paul. But this leaves ten of Paul's Epistles and the First of Peter, the First of John, and it may be Revelation as the only genuine writings in the New Testament!

Prof. Davidson says that the Gospel of Matthew, as we have it now, could not have been written by Matthew (Intro. New Test., i. 484). In his book he goes on to explain why the present Gospel of Mark was not written by Mark, and that its author is unknown (Ibid., ii. 83-84). He also makes a strong case that Luke did not write the Gospel now bearing his name (Ibid., ii. 25). Of the Gospel of John he says:

"Its existence before 140 A.D. is incapable either of decisive or probable showing….The Johannine authorship has receded before the tide of modern criticism; and though this tide is arbitrary at times, it is here irresistible" (Canon, 127).

"No certain trace of existence of the Fourth Gospel can be found till after Justin Martyr, ie., till after the middle of the second century" (Intro. New Test., ii. 520).

Of course, if it were not written till 140 or 150 A.D., the Apostle John could not have been its author, for he was dead long before that.

Again, Prof. Davidson says:

"If it be asked whether all the New Testament writings proceeded from the authors whose names they bear, criticism can not reply in the affirmative" (Canon, 153).

"Textual criticism has been employed to discredit the true dates of the present Gospels (i.e., to make them earlier than they really were), and the most exaggerated descriptions have been given of the frequent transcriptions of the text and its great corruption in the second century (i.e., the believers say the evidence of the late dates are corruptions of the second century)…But the evidence in favor of the authors traditionally assigned to the Gospels and some of the Epistles, is still uncertain. A wide gap intervenes between eye-witnesses of the apostles or apostolic men that wrote the sacred books, and the earliest Fathers who assert such authorship. The traditional bridge between them is a precarious one" (Canon, 159).

The Epistles to Titus, and the First and Second Epistles to Timothy, commonly known as the "Pastoral Epistles," were not written by Paul (Davidson, Canon, 239, 252, 261; Intro. New Test., ii. 193-194). What is of major importance for the reader to understand is that prior to the year 170 A.D., nothing was heard of the

Second Epistle of Peter (Westcott, Canon, 227), and it was not generally known till the close of the third century (Ibid., 242). Dr. Westcott says that its canonicity can not even now, on historical grounds, be pronounced certainly authentic, and the most he can say for it is that it is better supported than the Shepherd of Hermas or the Epistle of Barnabas (Westcott, Canon, 227), of which we now hear nothing.

There has never been a time when the book of Revelation was not discarded by many persons competent to judge. The churches to which it was addressed, those in Asia, are the very ones which rejected it! It was not in the Bibles of the Eastern Christians for more than one thousand five hundred years, and was incorporated into those Bibles less than three centuries ago. Dionysius said that many of the early Christians denounced it as being without sense or reason, and as the forgery of Cerinthus (Euseb., Eccl. Hist., vii. 25). Dionysius himself did not believe it was written by John the Apostle (Ibid.), he did not know who did write it, although it another place he intimates that Cerinthus did so, and forged John's name to it (Ibid., iii. 28). Papias suggested that it might have been written by John the presbyter (Ibid., iii. 39). Caius said it was written by Cerinthus (Ibid., iii. 28). So great was the hostility and contempt for it in the East, that there is reason to believe that the bishops would not allow it to be read in the churches (Westcott, Canon, 442, note 2). In the synod of Toledo, a Western church, in 671 A.D., a special decree had to be passed affirming its authority (Ibid., 447, note 4). And so late as the sixteenth century, Beza, the friend of Luther and Calvin, conjectured that it was written by Mark (Prov. Apocalypsis).

Even yet, the Pauline authority of the Epistle of Hebrews, and its right to a place in the New Testament, have been denied by orthodox theologians. The genuine letters have the superscription, "Paul, called to be an Apostle," etc. This Epistle has none. Originally, no one claimed it to have been written by Paul. Tertullian, (202 A.D.), the Christian Father, said it was written by Barnabas (De dic. 20). In the Clermont manuscript it is to this day called the Epistle of Barnabas (Westcott, Canon, 263). The Old Latin version does not contain it (Ibid., 254). It was added subsequently, and then as an anonymous production (Ibid.). The early Latin Fathers, with entire unanimity, ignore it, and exclude it from the Bible. According to Origin some said it was written by Clement of Rome, others by Luke. Origin himself said, "But who it was that really wrote this epistle, God only knows" (Euseb., Eccl. Hist., vi. 23). Philastrius, of Brescia (387 A.D.), rejected it, saying that in some churches it was not read, and that is authorship was variously attributed to Barnabas, Clement of Rome, Luke and Paul (Haer. lxxxix). Grotius, in the seventeenth century, said it was obviously not written by Paul, and he believed it was written by Luke (Pref. To Hebrews). He also believed that the original title of the Second Epistle of Peter was the "Epistle of Simeon," James' successor as Bishop of Jerusalem (Pref. To 2 Peter). He also believed that the present Epistle was not the original one, but was compiled from two others by Simeon, of which the second begins as the third chapter. Dr. Westcott says that the Epistle to the Hebrews can not be shown to have been written by Paul (Westcott, Canon, 356). Kitto's Cyclopedia of the Bible says that its Pauline authorship, and its canonicity are assumptions, neither of which is admitted on all hands to have conclusive evidence (Art. "Hebrews, Epistle to the"). And yet, in the face of facts like these, certain Christian teachers have told us that we must believe these books, or be damned eternally in a like of literal fire! That is what unbelievers are opposing. They are not trying to tear down public morality. They are protesting against the elevation of stupidity as intelligence!

HOW DID WE EVER LEARN THESE THINGS?...THROUGH HISTORICAL CRITICISM...

When the assertion is made that it has been proved that Matthew did not write the Gospel bearing his name, and that a particular book was not written by the person to whom it is usually attributed, the question is asked, "How does scholarship learn these things?" It is by what is known as the "historical method" of criticism. In case of a literary forgery, it is often easy to show that the work was not written by the person claimed as its author, while at the same time it would be utterly impossible to show who did write it. A few evidence that the Gospel of John was not written by the Apostle, will illustrate how the method is used.

1. **The book does not claim to have been written by John. It is called the Gospel "according" to John.**
2. **It was not heard of till about the year 180 A.D., nearly a hundred years after John was dead. No one of the**

Christian writers previous to that date makes the slightest mention of it. The inference is that it was not yet in existence.

3. **It came into use first among the heretics, who did not ascribe it to John. It was not until toward the close of the second century that the book was attributed to him and then by the Fathers of the church (Davidson, Intro. New Test., ii. 520).**
4. **The Gospel of John says that Bethsaida was in Galilee (John 12:21). There is no such town in that district, and there never was. Bethsaida was on the east side of the sea of Tiberius, whereas Galilee was on the west side. St. John was born at Bethsaida, and the probability is that he would know the geographical location of his own birth-place.**
5. **John was the son of Zebedee (Matt. 10:2), and a Jew. But the author of the Gospel speaks of the Jews in the second and third persons. He says the "feasts of the Jews" (John 5:1), "the Passover, a feast of the Jews" (John 6:4), "the manner of the purifying of the Jews" (John 2:6), the law of the Jews is called "your law" (John 7:19; 10:34), "their law" (John 15:25), and he calls the Jews the children of the devil (John 8:44).**
6. **The other Evangelists narrate certain miracles, and say that John was the only one of the four Gospel writers who was an eyewitness; yet John does not mention them. The raising of Jarius' daughter is an illustration. This was a most astounding feat, enough to have stunned the observer and fixed him with amazement for a lifetime; and one would suppose that every well-authenticated case would have been carefully preserved by those who saw it. Matthew and Mark and Luke all narrate it. Mark and Luke distinctly asset that of the four Evangelists John was the only one present; but the Gospel of John makes not the slightest reference to it. The transfiguration is another. It is the only event of the kind that has ever occurred, and therefore the men who witnessed it ought certainly to have said something of it. Matthew, Mark, and Luke, who were not present, describe it. Each asserts in the plainest terms that, of the four Gospel writers, John was the only one who saw it. Yet John does not even hint at it!**

These are a few of the evidence that John did not write the Gospel now bearing his name, and they give an idea of how scholars determine the fact that a work is a forgery.

THE TESTIMONY OF ANTIQUITY...SILENCE SPEAKS LOUDER THAN WORDS SOMETIMES

The reader has heard so much from orthodox sources, of the "unanimous testimony of antiquity to the authenticity of the Gospels," that he will be interested in knowing what that testimony is.

The first Christian writer whose works have come to us is Paul, and his Epistles we have in the New Testament. He makes no mention of the Four Gospels, makes no quotations from them, and makes not the slightest reference to them. The First Epistle of Peter, the First of John, which are generally believed to be genuine, and the Revelation of John, whose authenticity is conceded by many unbelievers, do not mention the Gospels, and do not quote from them. Likewise we have the book of Acts, Second John, Third John, James, and Jude, but none of them mentions the Four Gospels, or quotes from them, or gives the slightest indication that its author ever heard of them.

The Apostolic Fathers are they who immediately succeeded the Apostles, and the first of them was Clement of Rome (97 A.D.). We have his Epistle to the Corinthians, but in them there is no mention of either Matthew, Mark, Luke, or John. After him comes Ignatius (115 A.D.), from whom we have four epistles, believed to be genuine. Neither of them makes the least mention of the Four Gospels. Polycarp (116 A.D.), has an epistle passing under his name. It in there is no mention of any of the Four Gospels. There is an epistle attributed to Barnabas, the companion of Paul, but probably written about 130 A.D. It makes no mention of either of the Four Gospels. And, finally, there is the book called "The Shepherd of Hermas," generally conceded to be the work of Hermas or Rome, about the year 150 A.D. It like all the other books and epistles here referred to, is devoted to doctrinal and ethical ends, but it makes no reference to either of the Four Gospels. This comprises the whole of the existing Christian literature from the death of Jesus to the middle of the second century, and not one writer mentions the Four Gospels, or makes the slightest reference to them. They make quotations from

tradition and from other Gospels, but not from our four.

We come to Papias, the Church Father, who lived about 150 A.D. (Davidson, Canon, 123). He says:

"And John the presbyter also said this: 'Mark being the interpreter of Peter, whatever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history or our Lord's discourses; wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts'" (Euseb., Eccl. Hist. iii. 39).

The question is, Does Papias here refer to our Gospel according to Mark?

1. **We do not know what Papias said. His works are lost, and this quotation has been preserved in Eusebius' Ecclesiastical History. We only know what Eusebius says he said.**
2. **Papias preferred tradition to written records (Euseb., Eccl. Hist., iii. 39). The testimony of such a man is not trustworthy. Eusebius says that he was a man of "very limited comprehension," and that the traditions of Jesus which he collected were "rather too fabulous" (Ibid.).**
3. **Papias does not say that he ever saw the work. He simply mentions a traditions handed down by John the presbyter. It was natural enough that years after Jesus' death his followers should inquire, "Have we no records of his life?" and that a report should start that some one had written such a work. Later one, persons hearing the report, but finding no book, and seeing the opportunity would write one to fill the vacancy. Just as Revelation prophesied an Everlasting Gospel (Rev. 14:6), and in the 13th century one appeared of that name. Somebody saw an unfulfilled prophesy and took it on himself to make it good.**
4. **Suppose Papias is referring to our Gospel of Mark; what testimony have we to the authenticity of Jesus' words as contained in it? Just this: Eusebius says that Papias said that John the presbyter said that Mark said that Peter said that Jesus said thus and so. That is the historical lineage of the authenticity of the Gospel of Mark. When the reader has that, he has it all. He knows as much of it as the best theologian does, and is just as competent to decide whether or not it is to be credited. Eusebius goes on to say:**

"Such is the account of Papias concerning Mark. Of Matthew, he has stated as follows: 'Matthew composed his history in the Hebrew dialect, and every one translated it as he was able" (Euseb., Eccl. History, iii. 39).

Does Papias refer to our present Gospel according to Matthew?

1. **He says that Matthew wrote his Gospel in Hebrew. Our Gospel is in Greek.**
2. **If this is Matthew's Gospel, who translated it? No one knows. The assertion of Christian apologists that the translation was by any specific persons is pure assumption. Jerome asserts that the translator was uncertain (De. Vir. III., 3).**
3. **There were formerly another Gospel passing under the name of Matthew, which was used by Christians (McClintock and Strong, Cyclop., Art. "Matthew, Gospel of," iv. 3). How are we to know that the church as the right one? Nobody can tell.**

To make the matter short, scholars admit that our Gospel of Matthew and Mark were not referred to. Tischendorf grants it ("When Were Our Gospels Written:" by Constantine Tischendorf; Religious Tract Society's edition, authorized. London, 1869, p. 107), and Prof. Davidson fully concedes it:

"Papias speaks of Matthew and Mark; but it is most probable that he had documents which either formed the basis of our present Matthew and Mark, or were taken into them and written over" (Davidson, Canon of the Bible, p. 124).

"The canonical Gospels of Matthew and Mark can not be identified with the logia of Matthew, and the things said and done by Jesus which Mark wrote, mentioned by Papias. The writer himself does not identify them" (Into. N.T., ii. 520).

This brings us to a period nearly one hundred and twenty years after the death of Jesus, and we have no evidence of the existence of our Four Gospels.

We will continue our study as we pick up with Justin Martyr and what he contributes to our quest for an honest look into the history of the New Testament.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



AN HONEST LOOK INTO THE HISTORY OF THE NEW TESTAMENT...SILENCE OF JUSTIN MARTYR

We finished the prior article by examining the astonishing lack of quotes of the New Testament in early Christian literature up until the middle second century (roughly 150 A.D.). This is absolutely amazing when you see the silence of early Church writers as to any reference to the existence of "any" of the Four Gospels which we today are told to believer were written early and by the Apostles of Jesus. Such is not the case upon examination of early Patristic Literature.

THE TESTIMONY OF JUSTIN MARTYR....OR THE LACK THERE OF...

Now we move to Justin Martyr about one hundred twenty years following the death of Jesus (roughly 150 A.D.). We again find no evidence of the existence of the Four Gospels. Justin Martyr flourished about 150 A.D. He is really the first writer who laid aside tradition, and appealed to records. In his works he frequently quotes from the Old Testament, and from what appears, at first sight, to be the New Testament, and the most strenuous exertions have been put forth by Christian apologists to show that he had our Four Gospels. But they utterly fail. Just makes three hundred and fourteen quotations from the Old Testament, and in one hundred ninety-seven of these-that is, in 2/3 of the cases, he names the book from which he is quoting. But in making his so-called New Testament quotations, *he does not mention the name of any one of our Four Gospels.*

Answer for yourself: Did you understand what I just shared with you? Justin made it a habit of quoting the Old Testament books by name when he quoted from them, but when quoting what one would believe to be "New Testament" quotes he NEVER mentions the name of the book from which the quotation comes. On the other hand, he states, distinctly and repeatedly, that the book from which he is quoting is the "Memoirs of the Apostles" (Apol. I. 66-67; Dial. C. Tryp. 100-104, 106), or the "Memoirs," "all things concerning Jesus Christ" (Apol., i. 33). He also quotes from the "Acts of Pilate" (Apol. I. 35, 48), giving the name of the book, and he refers to the "Memoirs or the Gospel of Peter" (Dial., 106).

Answer for yourself: Now, if he gives so often the names of the Old Testament books from which he quotes, and the names of what were to him the New Testament books which he used, why should he not give the names of the Four Gospels, if, as Christian apologists assert, he quotes from them?

The inference is plain. He was not quoting from our Four Gospels. He was using altogether different books. And yet, Christian theologians have asserted in the most positive manner that he distinctly recognizes all four of the evangelists! I give this as an illustration of the unfairness of orthodoxy and its statements.

To get around this sticky issue many Christian scholars, when advised of the above situation, retort that the

"Memoirs of the Apostles" were in reality our Gospels under a different name. An evidence that this is not true, is that Justin makes nearly a hundred quotations from the "Memoirs," and in but two or three instances are they exactly the same as the parallel New Testament passages. In other words, his quotes don't agree with the New Testament passages in the vast majority of the cases. There is almost invariably some difference, either in sense or construction, showing that Justin's book was different from the Gospels which would come later. Moreover, he quotes from it things which are not even in the Gospels at all. He says that the "Memoirs" say that when Jesus went into the Jordan to be baptized a fire was kindles on the river (Dial., 88). There is no such thing in our Gospels. He says that the same devil which tempted Jesus on the Mount also tempted him as he was coming up out of the river (Dial., 108). Our Gospels say nothing to this effect.

You should find it very useful to keep these things in mind, for Justin Martyr's works are the great rallying point and battle-ground of orthodoxy. As he is the first polemical writer Christianity had the church has made every effort to show that he was acquainted with our Four Gospels. The efforts for those who study and read his works personally will show you that such endeavors by the church has been unsuccessful.

Answer for yourself: When was the first mention of the Gospels according to the names we not have for them?

The first writer who mentions either of the Evangelists by name as an author is Theophilus of Antioch in 180 A.D. He speaks of John's Gospel (Ad Adtol., ii. 22), but says nothing of the writer being an apostle. He simply calls the writer an "inspired man."

The first writer who mentions all four of our present Gospels by name was Irenaeus, who flourished in and about 200 A.D.

This is the whole of the "testimony of antiquity," to the beginning of the third century, as to the Four Gospels. The books are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them. Then comes the passages from Papias, which, as you now have seen, are rather the reflections of rumors rather than evidence for our Gospels. Justin Martyr does not mention the names of either of them. In quoting from other books, he mentions their names; and the inference is plain that he did not know of our Gospels in 150 A.D. Theophilus of Antioch, a 150 years after Jesus was dead, makes a slight mention of the Gospel of John. But not ill the year 200 A.D., nearly one hundred and seventy years after Jesus has died, do we hear of all Four Gospels.

THE EMERGENCE OF THE GOSPELS BEARING THE APOSTLE'S NAMES

One needs to understand that the earliest Church Fathers knew of no Gospels bearing the Apostle's names. It would be almost 170 years following the death of Jesus when the Latter Church Fathers would make reference to them. At the time of Irenaeus around 200 A.D. the Gospels are constantly quoted by the Christian Fathers, and when orthodoxy speaks of the "unanimous testimony of antiquity as to the authenticity of the Gospels," it usually states how many times the books were quoted by Tertullian, Clement of Alexandria, Origen, Eusebius, and other later Fathers. The Gospels were indeed quoted by them, for they all lived this side of the year 200 A.D., when the books had commenced to circulate under their present names. But those later Fathers knew no more of the authorship of the books than we do, and in fact not as much, for they had not the critical ability that this age has. And they do not, when they quote the books, vouch for their authenticity. The Fathers simply give the names by which the books were known; and the earlier Fathers would have given the same names if the books had been known by those names earlier. As Dr. Westcott says:

"The main testimony of the Apostolic Fathers is therefore to the substance and not to the authenticity of the Gospels" (Canon, p. 52).

I sure you can not have but observed how few Christian writings of the first two centuries we have. Dr. Westcott calls it the "dark age of Christian literature" because so scant are its remains; and he practically concluded that

the Four Gospels were not in existence up to the year 150 A.D. by saying:

"A few letters of consolation and warning, two or three apologies addressed to heathen, a controversy with a Jew, a vision, and a scanty gleaning of fragments of lost works, comprise all Christian literature up to the middle of the second century" (Canon, p. 11).

HOW DOES CHRISTIANITY DEAL WITH THIS PROBLEM OF SILENCE?

I have already made mention of the fact that the Christian writers previous to the years 150 A.D. quote from tradition or from Gospels other than our four, and that the most violent efforts are now made to have it appear that the quotations are form our present Gospels. For example, Ignatius, in his epistle to Polycarp, without intimating that he is quoting it from any book or that it is other than his own sentiment, says: "Be in all things wise as a serpent, but harmless as a dove," and modern apologist assert that this is from Matthew, "Be ye therefore wise as serpents and harmless as doves." Polycarp says: "Be merciful, and ye shall obtain mercy," and the claim is that this is the famous beatitude, "Blessed are the merciful, for they shall obtain mercy." There are a number of such passages as these, but they invariably differ more or less either in meaning or language from the New Testament parallels: *and in no instance does the writer say that he obtained them from our Gospels!* Even if passages were identical with those in the New Testament, they would not prove the existence of our Four Gospels, for there were many Gospels in circulation in the early ages of Christianity, which contained passages identical with those now in our four, and the quotations might have been made either from one of those or from tradition.

You will observe that when the different writers quote the words of Jesus or another person, they generally agree; but that in the narration of the story they differ. This shows that there may have been and probably was a manuscript in existence in those early days, containing the sayings of Jesus and others, and that this was made use of by later writers in composing their narratives. But the fact that the Apostolic Fathers use phrases or quotes sayings, with the prefatory explanation, "It is written," or "The Lord Jesus says," which agree more or less with the passages in our Gospels, does not prove the existence then of the Gospels. Dr Westcott admits this:

"No evangelical reference in the Apostolic Fathers can be referred certainly to a written period. It appears most probable, from the form of the quotations, that they were derived from oral tradition (Canon, 62).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IRENAEUS' REFERENCE TO THE GOSPEL OF MATTHEW IN 200 A.D: WAS IT REALLY TO THE GOSPEL OF THE HEBREWS?

Guess what? The Gospel of Matthew was not the Gospel of Matthew we have today!

While there is no trace of our Four Gospels previous to the year 150 A.D., and while we do not know who it was after that time that wrote or compiled them, or exactly when they did it, the testimony of the early Fathers as to one of them may throw some light on the subject. Long before our Gospel of Matthew was known, Papias spoke of the "Gospel According to the Hebrews," and said that it contained a history of a woman accused of many sins before the Lord (Euseb., Eccl. Hist., iii. 39). Coming down later in time we find that both Eusebius and Irenaeus agree in saying that the Ebionites used only one Gospel; but Eusebius said it was called the "Gospel According To The Hebrews" (Eccl. Hist., iii. 27), while Irenaeus said it was the "Gospel According to Matthew" (Adv. Her., i 26). Moreover, both Epiphanius (403 A.D.) and Jerome (420 A.D.) say that the "Gospel according to the Hebrews" and the "Gospel according to Matthew" were the same book under different names. As the "Gospel according to the Hebrews" was in existence and in use first, the deduction is quote plain that some one subsequently forged Matthew's name to it. So you should understand that when you read that the Ebionites used only one Gospel and one Gospel only, and read that it was called "The Gospel of Matthew" then it in reality does not mean the Gospel of Matthew that we are familiar today, but the "Gospel of the Hebrews."

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NEW TESTAMENT....THE EARLY CONTROVERSIES SURROUNDING IT

While little is known of the history of the Jewish Canon, of the Christian, fortunately, considerable has been preserved, and the progress of its formation can be traced, step by step, down the centuries. Sadly few Christians know this history and few ever inquire into the development and canonization of the document they stake their Eternal Life upon. Growing up as a Christian, and after attending Southwestern Seminary in Ft.Worth, Texas, where I received an M.Div. I must admit to you I accepted pretty much what was told to me for the most part. Usually I was on two tracks at once; fulfilling my Seminary responsibilities as well as my Pastorate responsibilities. This left little time to study out things in-depth when questions begged answering. Usually I was consumed with preparing for tomorrow's classes and tests as well as the ministry in which I had an active part. It would be a couple years into full-time pastoring following Seminary before I could find the time to investigate the Canon of the New Testament for myself. Up to that time I like most Christians accepted "by faith" what I had been told. Upon researching the Canon in-depth I was startled to discover what was omitted in my Seminary training; and I understand today why it was omitted! Such facts as I will share with you was either not known, or the consequences of such knowledge being made public would impugn the integrity of the Christian Faith!

WHAT YOU HAVE FAILED TO SEE....THE TRUTH WITHIN THE NEW TESTAMENT

Most preaching involves homiletical sermons based on this passage or that passage. Seldom is one confronted with the "big picture;" such seldom is recognized unless conscientious in-depth study is undertaken for some time. Some people possess the ability to see the "forest" in spite of the "trees." In other words, some people, sadly the minority, can read a document like the New Testament and see things that are obvious which the vast majority of people overlook. This is not accomplished by intellect alone for the Holy Spirit certainly illuminated past revelation. Some see it; some do not. I find this the case almost all the time. Two people can look at the same passage or passages at the same time and one can see something the other cannot; even after excessive explanation the "blinded" one sometimes cannot see no matter what is done. Such is the revelation of God. Understand because one has not seen or does not know of a "truth" does not invalidate such truth; truth is truth no matter if it is recognized by one or by all. Truth is primary and must the goal of our study of the Word of God.

THE TWO CONFLICTING GOSPELS IN THE NEW TESTAMENT

In what follows I will share and hopefully show you that within the New Testament are two competing and conflicting "gospel." Understand that this fact is not of my creation just I say that this exists, but competent scholars dating back centuries have discussed this issue in detail. So this is not my "personal interpretation" for volumes of books have been written upon this. The problem is that your Church book store or corner Christian book store has not carried such informative literature.

After the death of Jesus, his followers increased in numbers for a quarter of a century before having any literature. Sects formed, and antagonisms arose. Then Paul wrote his Epistles to strengthen his adherents against the assault of other Christian fractions. This is nothing more than "in-house in-fighting." The most violent altercations occurred, each sect endeavoring to prevail over others. East side was determined to best the other.

Answer for yourself: What avenue was chosen to win the debate?

Epistles and gospels and revelations were manufactured and in almost all instances fictitious names of supposed writers would be later fixed upon them to give them greater credibility. The names of Apostles or other persons high in Christian piracy were not looked upon in those days as they are now. Writings were being falsified consistently by fraction after fraction; all trying to promote their particular point of view. Unity was out of the question.

Dionysius of Corinth (170 A.D.) complained that his writings were falsified, but consoled himself by saying that the same thing (falsification) was done with the "Scriptures of the Lord" (Euseb., Eccl. Hist., iv. 23).

Answer for yourself: Did you hear that? The Christian historian Eusebius records for us that the New Testament Scriptures "were falsified"? Which ones? Can you tell when you read the New Testament?

There is a way, but that is not our discussion at present.

Mosheim, the Christian historian, says:

"There were a number of commentaries filled with impositions and fables on our Savior's life and sentiments, composed soon after his ascent into heaven, by men who, without being bad, perhaps, were superstitious, simple, and piously deceitful. To these were afterwards added other writings, falsely ascribed to the most holy apostles by fraudulent individuals" (Euseb., Eccl. Hist., Book i, century I., pt. ii., ch. ii.).

He also says that the early Christians fell into the "pernicious error" of "deeming it not only lawful, but also commendable, to deceive and lie for the sake of truth and piety."

"This vice early spread among the Christians. Of this no one will doubt who calls to mind the numerous forgeries of books under the names of eminent men, the Sibylline verses, and I know not what besides, a large mass of which appeared in this age (the second century) and subsequently. I would not say that the orthodox Christians forged all the books of this character: on the contrary, it is probable that the greater part of them originated from the founders of the Gnostic sects. Yet that the Christians who were free from heterodox views were not wholly free from this fault is too clear to be denied" (Ibid., Book i., century II., pt. ii., ch. iii.,).

We should understand that "eye witnesses" to this forgery and falsification of New Testament documents, many in the first and even the second century, attest to such being done long before the canonization of the New Testament. We have first hand evidence that forgeries were being written promoting this and that fraction's views in the names of the Apostles, who in reality, had nothing to do with such writings. That means they did not believe such things quite often; neither did Jesus. Yet these are passed off in Apostolic names as if these teachings were accepted and espoused by Jesus and his Apostles. Sadly, many of these forgeries exist in the Canon of the New Testament today and you never knew it. That is one reason why there are conflicting "gospels" in the New Testament along with many doctrines which the historical Jesus and the Apostles never believed or taught. Non-orthodoxy becomes orthodoxy and you never knew it!

Answer for yourself: Is such falsification of documents in the Apostle's names along with other attested forgeries that ended up in the New Testament the work of the Holy Spirit? Can these teachings be trusted? Is there "truth" mixed up within them and how can one discern the difference? Do you even want to?

DOCTRINES, DOCTRINES, DOCTRINES EVERYWHERE WHAT IS THE TRUTH?

Besides the current Gospels bearing the Apostle's names in the New Testament at present, the following is a partial list of the books fabricated and in circulation in that age, in addition to the ones now in the New Testament. Many listed are presented in The Apocryphal New Testament (contains all the existing Gospels and Epistles of the early Christian Church), and many are no longer in existence but referenced in early Church documents. The Gospel of Paul, The Gospel of Peter, the First Epistle of Clement to the Corinthians, Ignatius' Epistle to the Romans, his Epistle to the Ephesians, his Epistle to the Ephesians, his Epistle to Polycarp, the Gospel according to the Egyptians, the Epistle of Polycarp to the Phillipians, the Testaments of the Twelve Patriarchs, the Sibylline Oracles, the Gospel according to the Hebrews, the Gospel of Perfection, the Gospel of Philip, another Gospel of Matthew, the Gospel of Judas Iscariot, the Gospel of Basilides, the Gospel of Thaddaeus, the First Gospel of the Infancy of Jesus Christ, the Gospel of the Birth of Mary, the Gospel of Scythianus, the Gospel of Tatian, the Gospel of Life, the Gospel of Thomas, the Gospel of Andrew, the Gospel of Bartholomew, the Gospel of Eve, the Gospel of the Encratites, the false Gospels of Hesychius, the Gospel of Jude, the false Gospels published by Lucianus, the Gospel of Barnabas, the Acts of Peter, the Acts of Paul. the Acts of Peter and Andrew, the Acts of John, the Acts of Mary, the Acts of Andrew, the Acts of the Apostles made use of by the Ebionites, the Acts of the Apostles by Leucius, the Acts of the Apostles used by the Manichaeans, the Acts of Paul and Thecla, the Preaching of Paul, the Preaching of Peter, the Doctrine of Peter, the Acts of Philip, the Acts of Thomas, the Acts of Barnabas, the Judgment of Peter, an Epistle of Christ to Peter and Paul, and Epistle of Christ produced by the Manichaeans, the Epistle of Themison, the Epistles of Paul to Seneca, the Epistles of Seneca to Paul, the Revelation of Peter, the Revelation of Paul, the Revelation of Bartholomew, the Revelation of Cerinthus, the Revelation of Stephen, the Revelation of Thomas, the Revelation of Moses, the Revelation of Esdras, the Protevangelion or Gospel of James, Thomas' Gospel of the Infancy of Jesus Christ, the Acts of Pilate or the Gospel of Nicodemus, the Epistle of Barnabas, the Epistle to the Magnesians, the Epistle to the Trallians, the Epistle to the Smyrnaeans, the Epistle to the Philadelphians (forgeries under the name of Ignatius), the Epistle to the Laodiceans (a forgery under the name of Paul), the Pastor of Hermas, the Gospel of Cerinthus, the Gospel of Marcion, the Gospel of Truth, the Gospel of Apelles, the Second Epistle of Clement to the Corinthians, the Gospel of Longinus, and Epistle of Jesus Christ to Abgarus, King of Edessa, and an Epistle of Abgarus to Jesus Christ.

Understand that the above is not all of the books of that time. Of many we have not even the names. I have mentioned, for examples, but thirteen books of Acts, whereas Fabricius made a collection of thirty-six (McClintock and Strong, Acts of the Apostles, "spurious"). It was from such forgery and falsification as this, with its Gospel of Judas Iscariot, Gospel of Eve, and Epistles ascribed to Jesus, that our Four Gospels (which are themselves forgeries and but a part of the common stream) came. Most of the books of that age were written to uphold or oppose particular doctrines, as when our Gospel of John is said to have been written to refute the views of Cerinthus and the Nicolaitans (Irenaeus, Adv. Haer., iii. 11. 1). Paul had to warn the Thessalonians not to be troubled or misled by letters falsely purporting to be from him (2 Thess. 2:2), and cautioned them that every genuine letter would bear his signature. Those that do not carry his signature most likely are not his.

THE HIDDEN CONFLICT BENEATH THE PAGES OF THE NEW TESTAMENT...THE PETRINES VS. THE PAULINES VS. THE JOHANNINES

Answer for yourself: Did you know before now that the collection of writings called the New Testament contains conflicting views from three theological camps that existed in the first century; each of which denied the other? The sad fact is without this knowledge one reads the New Testament and tries to fit each "puzzle part" into the big picture so to speak. The result is a distortion of the picture and of truth as some of the "pieces" of theology

simply don't fit into the truth about Jesus of Nazareth or his followers or what they both believed to be "truth." But without a prior and substantial knowledge of Second Temple Judaism one reads the New Testament as if everything in it belongs to the story of Jesus. Simply said Jesus and his Apostles could not believe much that is taught in the New Testament and would consider it blasphemous.

As stated before just because something might be "new" to you and that you have never heard it taught before in your church, or never read of such, does not invalidate it as "truth." Before one says "I don't agree" one needs to evaluate what is being said and give such a fair hearing. That means you have to read and study yourself to see beyond your comfortable experience. To do otherwise makes one an authority based only upon his experience, and I dare say our experiences are often quite lacking as a validator of truth. To admit that a man or woman has 1% percent of all knowledge is ambitious to say the least. Quite often in that 99% of knowledge unknown to such a one can be opportunities unlimited to learn truth he at present does not possess. Humility is a vital part of learning and helps balance the natural instinct to defend what we currently know. We may think we have the "truth" because we have emotions tied to beliefs, but these beliefs can and often be shown to be erroneous. We must have faith in "truth" not our experience. Emotional validation is a poor substitute for "truth."

Not to the point at hand. While there was a great number of sects dueling for authority in the first century among "believers", three principal ones command the attention of the student, the Pauline, the Petrines, and the Johannines, or the followers of Paul, of Peter, and of John; a division which is maintained, in a measure, to this day. The Eastern or Greek Church preferred John (Soxomen, Eccl. Hist., vii. 19), and the Western, Peter. The later divided at the time of the Reformation, and the Roman Catholic body maintained the authority of Peter as the only lawful head, while the Protestants now follow Paul. The doctrines which Protestant clerymen preach so much (predestination, foreordination, sanctification, and similar ones) are Paulisms, Jesus never having taught them. The contrast between Peter and Paul raged fiercely in the early days immediately following Jesus, and each was vigorously supported by factions. Paul was the apostle of uncircumcision, and of the Gentiles; Peter, of circumcision and of the Jews. Paul wished to "carry Christ" to the Gentiles and still allow them them to be Gentiles. Peter said if they become Christians they must also become Jews, be circumcised, and do as the Jews did in the ceremonial. In those days Paul was not recognized as a lawful teacher of Christianity, nor was he for more than a hundred years (Bronson C. Keeler, A Short History of the Bible, Kessinger Pub. Co, Montana, USA., p. 40). In those days, if Peter should come back to earth and advocate circumcision, baptism before every Sabbath and Festival, continuance of Temple sacrifice, and the strict observance of the Jewish ceremonial, he would not be permitted to preach in any Christian church, Catholic or Protestant. People do not realize how far from primitive Christianity and the real beliefs and teachings of Jesus and the Apostles they have gone.

Paul said, if any one, even an angel from heaven, preached any other gospel than he did, that person should be accursed (Gal. 1:8). You may not know this but Paul, in writing this verse, was writing against the Apostles and the Jerusalem Church! He claimed authority as an apostle equal to that of the apostles at Jerusalem. But they had been appointed by Yeshua in person, or, eleven of them had been, and they had elected a twelfth to fill the place of Judas (Acts 1:15-26). Peter superintending the process; while Paul had appointed himself; and for him to claim to be their equal was something to which they could not submit. That is why Paul defends his self-appointed Apostleship continually in his Epistles. Paul asked, "Am I not an apostle?" (I Cor. 9:1). And James and the other Apostles said he was not. Revelation (a Johannine and therefore an anti-Pauline work) says, referring to Paul, "And thou has tried them which say they are apostles, and are not, and has found them liars" (Rev. 2:2). Paul claimed that he and his followers were still Jews, even if they did not practice circumcision (2 Cor. 11:22 ff.), but Peter and his friends denied it, and Revelation, again thrusting at Paul, says, "I know the blasphemy of them which say they are Jews, and are not, but the synagogue of Satan (Rev. 2:9); and "them of the synagogue of Satan, which say they are Jews and are not, but do lie" (Rev. 3:9).

Answer for yourself: Hard to believe? Well you need to study something other than the biased and forged New Testament if you want the truth about the Early Church.

Paul conceded that he had caught some of his followers by being crafty and using guile (2 Cor. 12:16):

2 Cor 12:16 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

The Strong's Number for guile is #1388 dolos- craft, deceit, guile

In an Epistle generally acknowledged of Pauline authorship we find his self-admission of being deceitful in teaching Christ.

Answer for yourself: In Paul spreading "his gospel" do you think the Holy Spirit approved of his "deceit"?

Paul though that if he had misrepresented as to his apostolic authority, since good had come of it, no harm had been done. I wonder if God believes the end justifies the means?

"For if the truth of God had more abounded through my lie unto His glory, why yet am I also judged a sinner?" (Rom. 3:7).

Paul's early spirit as a persecutor appears when he wishes that those anti-Paulines who troubles the Galatians were cut off (Gal. 5:12). He once met Peter in Antioch, and an open conflict occurred (Gal. 2:11-21). Contrary to redactions history in the New Testament Peter was right and Paul wrong! Paul was teaching against the Covenant stipulations for non-Jews and when the men from James appeared the Church disbanded and left Paul alone.

The Ebionites, one of the most powerful of the early sects, rejected Paul, and said he was an apostate from the law (Irenaeus, Adv. Haer., i. 26). The Clementine Homiles attach him bitterly under the name of Simon Magus. They reject his Epistles entirely. Justin Martyr rejected him, and scarcely made notice of his writings. Hegesippus would not use his Epistles, and said, substantially, that he had falsified Scripture (Davidson, Canon, 115). Whether you know it or not Paul consistently misquotes the Old Testament for his advantage. Those not well versed in the Jewish Scriptures seldom notice this since the Septuagint is a purposeful mistranslation of the Jewish Masoretic Text by the Greek-Jewish Phythagorean and Buddhists of Alexandria, Egypt, and the Septuagint served as the base for Paul's quotes. Rather strange that Paul would misquote the Jewish Scriptures that Jesus used as taken from the Hebrew don't you think? The Paulines, on the other hand, rejected the Epistles to the Hebrews, which Christians now attribute to Paul, and they also rejected Revelation (Ibid., 118).

The followers of Valentinus were Paulines (Clem. Al., Strom., viii. 17), as were those of Marcion; those of Basilides were Petrines (Ibid.,). The Cerinthians opposed St. John (Westcott, On The Canon Of The New Testament, p. 273) as well as Peter and Paul (Epiph., Haer., xxviii. 2-4).; the Simonians opposed Peter (Westcott, On The Canon Of The New Testament, p. 273), the Ophites rejected St. John and St. Paul (Ibid., p. 282). They were snake worshippers (Webster's Unabridged Dict., "Ophite"), and claimed to have derived their doctrines from James the brother of Jesus (Hipp. Haer., v. 7). Another sect, the Donatists, held that there were no virtuous people in the Christian church except such as belonged to their sect, and required all who joined them to be re-baptized (Webster's Unabr. Dict., "Donatism"). Jerome was bitterly hostile to Origen's views, even accusing the latter, substantially, of heresy (Ency. Brit., "Rufinus"). Rufinus adopted Origen's theories, and Jerome, who had been Rufinus' dearest friend, loaded him with the most terrible reproaches, until the quarrel became the scandal of the Church in that time (Ency. Brit., "Rufinus").

It sounds strangely to hear persons in these days express a desire to "return to primitive Christianity, when all was peace and love." There never was such a time. Therefore, understanding the above, one must understand that within the New Testament are competing and conflicting sect's beliefs all rolled into one and the average Christian reads the "whole" of the New Testament as if this was given by God and tries to fit the conflicting pieces in one whole theological system. Thus many current beliefs held by Christians are simply wrong and unfortunately one's conduct is often determined by such false beliefs and forgeries and you never know unless you study. We have fallen that far from the faith of the early Jewish believers who knew Yeshua personally and what he truly taught.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BOOKS OF THE NEW TESTAMENT WHICH AT FIRST WERE NOT CONSIDERED INSPIRED

As in the case of the Old Testament, so in that of the New Testament, when the books composing it came into the world they were not considered inspired. They were looked upon the same way other books are. No one thought of calling them the word of God. The Old Testament was considered by the early Christians as inspired, and for two or three centuries after Jesus it was their only Bible (Westcott, Canon, 55). The first instance of the canonization of any of the New Testament books was about 170 A.D., when, in the Second Epistle of Peter (2 Peter 3:16), Paul's epistles are regarded by some as if Scripture, and that was simply a bothersome recognition of Paul after the long quarrel between the friends of himself and of Peter (Davidson, Canon, 134). For a century and a quarter after the death of Jesus the New Testament was not recognized to be as authoritative as the Old Testament (Westcott, Canon, 179; Davidson, Canon 122). And when Paul said, "The Holy Scriptures are able to make wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:15), he meant exclusively the Old Testament (Westcott, Canon, 55.) Previous to the year 170 A.D., wherever the early Christian Fathers used the phrase "Scripture" or "It is written," they always meant the Old Testament (Davidson, Canon, 119). The name "New Testament" was first given to the collection by Tertullian (Adv. Prax. 15), about the year 210 A.D., and the collection then laced many books which are in it now. The word canon, as signifying a list of authoritative Scriptures, was not used till Origen's time (Davidson, Canon, 4). The word "canonical" was used first in the decree of the Council of Laodicea (Ibid., 5), about 363 A.D. The word "Bible" was first applied to the books collectively by St. Chrysostom in the firth century (Westcott, Canon, 438). New Testament copyists felt at liberty to change the language to suit their own ideas by taking out texts and inserting new ones (Tischendorf, "When Were Our Gospels Written?" Religious Tract Society's authorized edition, London, 1869, p. 15). Prof. Davidson says:

"Papias (150 A.D.) knew nothing, so far as we can learn, of a New Testament Canon…He had no conception of canonical authority attaching to any part of the New Testament. His language implies the opposite, in that he prefers unwritten tradition to the Gospel he speaks of. He neither felt the want nor knew the existence of inspired Gospels" (Davidson, Canon, 123).

"It is clear that the earliest Church Fathers did not use the books of the New Testament as sacred documents, clothed with divine authority, but followed for the most part, at least till the middle of the second century, apostolic tradition orally transmitted" (Ibid., 136).

"One thing appears from the early corruption of the sacred records spoken of by Irenaeus, Origen, and others, that they were not regarded with the veneration necessarily attaching to infallible documents" (Ibid., 161).

"The conception of a Catholic canon was realized about the same time as that of a Catholic Church. One hundred and seventy years from the coming of Christ elapsed before the collection of the New Testament books assumed a form that carried with it the idea of holy and inspired" (Ibid., 136).

During the first half of the second century "the New Testament writing did not stand on the same level with the Old, and were not yet esteemed sacred and inspired like the Jewish Scriptures" (Ibid., 122).

"Justin Martyr's canon (150 A.D.), so far as divine authority and inspiration are concerned, was the Old Testament….In his time none of the Gospels had been canonized, not even the synoptics, if, indeed, he knew them all. Oral tradition was the chief fountain of Christian knowledge, as it had been for a century. In his opinion this tradition was embodied in writing, but the documents in which he looked for all that related to Christ were not the Gospels alone. He used others freely, not looking upon any as inspired" (Ibid., 129).

"It is certain that they (the early Christians) believed the Old Testament books to be a divine and infallible guide. But the New Testament was not so considered. The latter collection was not called Scripture, or put on a par with the Old Testament as sacred and inspired, till the time of Theophilus of Antioch (180 A.D.)" (Ibid. 5).

Now the conditions are reversed. People in this age of the world believe the New Testament is inspired, but they do not believe the Old Testament is.

"Two things stand out most clearly-the comparatively late idea of a canonical New Testament literature, and the absence of critical principles in determining it. The former was not entertained till the latter part of the second century. The conception of canonicity and inspiration attaching to the New Testament books did not exist till the time of Irenaeus" (Ibid. 163).

"Not until the latter half of the second century (180 A.D.) did the present Gospels assume a canonical position, superseding other works of a similar character and receiving a divine authority" (Davidson, Intro. N.T., ii 520).

"Along with this process (the union of Paulines, Petrines, and the other fractions, about the middle of the second century), and as an important element in it, the writings of the apostles and apostolic men were uncritically taken from tradition and elevated to the rank of divine documents. It was not the rise of new dissensions "within the church" which led to the formation of a Christian canon; rather the idea of a "Catholic Church" require a standard of appeal in apostolic writings, which were not invested with an authority that did not belong to them from the first" (Ibid., 168).

Tischendorf, the great orthodox scholar, in speaking of the period of canonization, says:

"It was at this time….that the Church…began to venerate and regard as sacred the writings which the apostles had left behind them" (When Were Our Gospels Written?" The Religious Tract Society's edition, London, 1869, p. 95).

The phrase "began to regard as sacred" indicates that before that time that regard had not existed. Canon Westcott says:

"It can not, however, be denied that the idea of the inspiration of the New Testament, in the sense in which it is maintained now, was the growth of time" (Westcott, Canon, 55).

One of the most curious intellectual phenomena presented to the student of religious history is that of men admitting that the idea of inspiration in a growth, and still not perceiving the absurdity of supposing that inspiration is a fact. And yet, thousands of Christian theologians present it.

We find, then, that, among the early disputing sects, it became necessary to have some authoritative court of appeal, and when the Catholic Church began to establish itself and to require such an authority, its officials, the Christian Fathers, asserted that these new books were inspired, and the word of God. But it was said simply to have authority for the new doctrines. The Fathers did not limit themselves to the books now in the New Testament, but selected such as agreed with their adopted views. The restrictions in the number of books were made later, and thus our present Bible was formed. But the Bible did not form the beliefs. The beliefs formed the Bible. Only such books were accepted in the New Testament as advocated the previously entertained dogmas. And the idea of inspiration passed over from the Old Testament to the New, by reason of associations, proximity, and similarity of use.

- **Bet Emet Ministries**

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE CONFLICT WITH JUDAISM AND HELLENISM IN THE NEW TESTAMENT

Christianity started as a sect of Judaism by the followers of Yeshua. The faith which emerged after his death was built sadly upon a mixture of two different religions: Judaism and Hellenism. The former provided the scripture and legitimacy for the new religion. The latter furnished new interpretations to that literature and its symbols. Even a cursory glance at the books of the New Testament reveals the copious use of quotations and references to the Tanakh (many of which are not correctly quoted on purpose). Subsequently, disparate meanings, which were ascribed to those Hebrew Scriptures, sanctioned the new tenets which helped create the new religion which shunned its mother…Biblical Judaism. These novel beliefs stemmed from Hellenism. As the famous Protestant theologian, Reinhold Niebuhr, put it,...

"The Christian faith is an amalgam of Hebraic and Hellenistic elements"
(Reinhold Niebuhr,Pious and Secular America, p. 108).

Gentile Christianity inherited much of the philosophy, customs, and flavor of the pagan Hellenistic world. Hellenism itself absorbed religious beliefs from other nations. Mystery-cults and Gnosticism were pagan ideas imported into Hellenism where they were further developed and expanded. Many of these concepts in turn were accepted into Christianity as it spread to the Greek and Roman world.

"The concept of the incarnation of a divine being in human form appears in various pagan cults, Greek, Egyptian, and oriental, which were current in Paul's day in the Near East, and which environmental influences predisposed the Apostle to think in terms of incarnation in interpreting his new faith to pagan peoples" **(S.G.F. Brandon, The Fall of Jerusalem, pp. 67-68).**

CHRISTIANITY---A SYNTHESIS OF JUDAISM AND THE GENTILE'S PAGAN MYSTERY CULTS

The Gentile pagan's mystery cults were based on death and resurrection of a God and the object was to enable the initiate to take part in this death and resurrection and so attain eternal life. In a typical cult an animal was killed which represented the slain God. In some of the rites the animal's blood was poured over the initiate. In others, the flesh was eaten and the blood drunk by initiates into the cult (the beginning of the eucharist). The rite was practiced in the spring corresponding to Easter time (H. Maccoby, *Revolution in Judea*, pp. 87-88). The Bacchus rites involved eating raw meat as a way of sharing in the life of the God. This concept is not too remote from the Eucharist (Howard C. Kee, Understanding the New Testament, Fourth Edition, pp. 27-28). Some cults developed a belief in the advantages derived from a God's death which went beyond the immediate benefits of agricultural fertility. The death of the God brought spiritual redemption

to all mankind. **The evil forces of the people causing the God's demise were transformed, against the killers' will or knowledge, into the means of salvation. Thus the God's death became a sacrifice as a means of bringing good into the world.**

CHRISTIANITY-A SYNTHESIS OF JUDAISM AND GNOSTICISM

Gnosticism was another Hellenistic movement whose ideas influenced Christianity thanks to Paul and Marcion (http://paulproblem.faithweb.com/) It is a system of belief combining ideas from Oriental mysticism and Greek philosophy. It stresses salvation through gnosis or intuitive knowledge in spiritual matters. Gnosticism has a dualistic view of life in that the world is seen as containing two opposing forces, good and evil. The Jewish God, Jehovah, was considered to be a demon or devil who created this evil world. The good was represented by a Savior, Soter in Greek. Soter was also called the "Son of God " and was one of a trinity of gods. He would redeem mankind by his suffering and release it from the evil Demiurge. Many of the Gnostic writings were anti-Jewish, reflecting the Jewish-Greek cultural rivalry. The dichotomy in Gnosticism was further seen in the conflict between body and soul and the contempt it expressed for sexuality in human nature (Maccoby, The Mythmaker: Paul And The Invention Of Christianity, p. 88-89).

CHRISTIANITY-A SYNTHESIS OF JUDAISM WITH GREEK MYTHOLOGY

Greek and Roman mythology included a pantheon of gods who regularly had relations with humans. The resulting offspring of a heavenly deity and a human female was considered a God. Zeus, the supreme deity of the Greeks, procreated with mortal women who were other men's wives. To give but one example: Apollo, God of light and truth, medicine and prophecy, was the offspring of a union of Zeus and the mortal Leto or Latona (Edith Hamilton, Mythology, p. 30).

Many of the ideas found in mystery-cults, Gnosticism, and Greco-Roman mythology contain elements which are found in Christian theology. For example, just as there is a dying and resurrection in the mystery cult, so Yeshua was transformed from a mortal into a deity after his "sacrificial" death on the cross. The God in the mystery religion was resurrected, as was Yeshua according to Christian theology. After he was resurrected, the pagan God was worshipped. Following Yeshua's resurrection, his apostles began to venerate him. Finally, the death of the heathen God in the mystery-cult brought spiritual benefit to his followers. Yeshua's death has been viewed as the source of salvation by and for his adherents.

Gnosticism postulates the doctrine of a good God and a bad God. Christianity reflects this dualism in its concept of the harsh Jewish God and the loving, kind divinity, Yeshua. The Gnostic Savior or the Soter, brought salvation to mankind as did Yeshua to his believers. Yeshua, like the Soter, was called the son of God and was one of a trinity. The redemption of mankind through the suffering of Yeshua is another doctrine paralleling the Gnostic belief that the Soter released humanity from evil through his suffering.

The mythological concept of a heavenly deity fathering the offspring of a human woman resembles the Christian credo of God as father of Yeshua and the mortal Mary as his mother.

The similarity between Hellenistic religious beliefs and Christian theology was expressed by Hugh Schonfield as follows:

"It was upon an image of God partaking strongly of the characteristics of ancient heathenism that the Christian faith was founded" **(Hugh Schonfield, Those Incredible Christians, pp. 205-207). It is those features which irrevocably divorced Christianity from its parent religion and created a chasm between them.**

WHAT ELSE COULD HAPPEN.....BUT CONFLICT BETWEEN JUDAISM AND GENTILE HELLENISM

The religious philosophies of the Hellenistic world were rejected by most Jews just as they had spurned other pagan religions in the ancient world; therefore they reject Christianity today because it is pagan to the core (but you have to study to see this)! This does not mean that over the centuries Jews were never attracted to the religious practices of other people. At the eve of Biblical prophecy was condemnation and rebuke of the nation for imitating its neighbors and their heathen customs. From antiquity assimilation has been a Hebrew or Jewish problem.

However, the vast majority of Jews repudiated such beliefs as human sacrifice, polytheism, and deification of a human into a God. These beliefs were as much a part of Hellenism as were the magnificent Greek art and sculpture. Jews had progressed beyond idolatry and paganism long before Hellenism became dominant. By the time the Judeans returned from Babylonian exile at the end of the sixth century B.C.E. (after 538), they had purged themselves of heathenism. Later books in the Hagiographa (Sacred Writings, the third part of the Tanakh), as well as apocryphal books, indicate that the idolatry which had so plagued the Israelites during the Prophetic period no longer posed a problem to their religious integrity. Even the Essenes whom Josephus characterized as worshipping the sun (http://bennoah1.freewebsites.com/) and (http://paganizingfaithofyeshua.netfirms.com/) apparently did this as a manifestation of God. This custom was not found at Qumran. No group or sect postulated a duality in its concept of God.

When Judaism and Hellenism squared off on the battlefields in Judea, Samaria, and Galilee in the Maccabean Wars, the battles were fought as much for religious freedom from the forced paganism of the Greeks as for political independence from them. The Jews won. They maintained their religion and held on to their national independence for a century until their confrontation with Rome.

Although Jews fought arduously for their religious and political freedom against Greek encroachments on it, they were open to some elements of Hellenistic culture and influenced by it. This was true of the Talmudic rabbis as well as the upper and middle classes. Gamliel, who is mentioned in the New Testament, headed an academy in which, according to his son, Simeon, as many young men studied Greek wisdom as studied Torah (Saul Lieberman, Greek in Jewish Palestine, pp. 1, 20). Greek words appear in the Jerusalem Talmud and the Midrash in Hebrew letters. Greek proverbs and stories are found in the rabbinic literature of the Talmud, Midrash, and Tosefta. The Tosefta is rabbinic literature written during the tannaitic period which was approximately the first two centuries of the common era. The Midrash is a method of interpreting the Hebrew Bible to elucidate legal points (halakha) or homiletics (aggada). This genre of rabbinic literature extended from the fourth to the thirteenth century, or even beyond. The rabbis even accepted Greek forms of behavior and adapted them to Judaism such as participation in athletics and interest in astrology (S. Liberman, op, cit., pp. 92-114).

Most of the Greek culture and language which penetrated into Jewish society in Judea, outside of the aristocracy, occurred after 70 C.E. The Hasmonean dynasty had absorbed Greek culture over a century earlier. The upper and middle classes were quicker to assimilate the Hellenistic idiom than were the lower classes.

Greeks resented Jews for not adopting the Greek religion along with other parts of Hellenistic culture. Perhaps the persistence of Jews in sticking to their beliefs and refusing to go along with the popularly accepted values, "the idols of the marketplace," contributed to their unpopularity. Strength of character combined with sincere attachment and stubborn commitment carry a heavy price.

There was intense rivalry between Jews and Greeks in the Roman Empire for cultural dominance. Jews had a higher proportion of literacy. They had an older culture and while Jewish art could not match that of the Greeks, their literature was in many ways superior. The Greeks controlled the cultural policies of the Empire and afforded no recognition to the Hebrew language and culture. They ignored it or distorted it.

In short, the Greeks considered their culture superior to that of the Jews--or of any other people. Traditional Greek anti-Semitism derived from a conviction of the superiority of their culture to that of the Jews with which they were unfamiliar. They were surprised and repelled by the stubborn persistence of Jews in adhering to the religion and ethical values of their faith. Other nations, upon contact with Hellenism, had succumbed to it, thus acknowledging its cultural superiority to theirs...but not the Jews...they had the truth!

The Jews, while impressed with Greek literature, art, and philosophy, did not find its social institutions and theological beliefs worthy of emulation. The Greeks ridiculed such Jewish religious practices as observing a day of rest each week (Sabbath), dietary restrictions, and circumcision, as well as ethical values to which Jews clung . Until the Maccabean Wars there was no anti-Jewish Greek writings or expression of hostility to the Jews. Nevertheless in later antiquity such manifestation of Hellenistic animosity to Jews did exist. The malice which many Greeks bore to the Jews was well illustrated in Apion's writing to which Josephus responded. Infanticide and widespread slavery within their own population were accepted practices in Greek society. They had been forbidden in Jewish law since it was given at Sinai about 1400 years earlier.

Jewish and Greek communities lived together with varying degrees of harmony and disharmony. In Sardis there seems to have been no evidence of conflict; in Antioch cultural rivalry was strong; in Alexandria there was a great deal of hostility between the two peoples. The Egyptian metropolis had large Jewish and Greek populations. There were periodic clashes between them. Unfortunately, the repeated outbreaks against the Jews in Alexandria speak more clearly of the Greek attitude toward the Jews than most books. The rioting lasted from 38 to 41 and Claudius described it as wars against the Jews. The violence broke out because the Jews requested citizenship in a city in which they had lived for centuries. So strong was Greek opposition to the granting of equality to Jews that they formed delegations to Rome to oppose it. In 38 C.E. Greeks led anti-Jewish riots which persisted for three years. Jews had lived in Alexandria for centuries where they were legal residents but not citizens. The riots were precipitated when Jews requested Roman citizenship which the Greek residents had. The Greeks sent an embassy to Emperor Claudius led by Apion to protest the granting of that citizenship. The Jewish embassy to the emperor was led by Philo of Alexandria, the great Jewish philosopher and Biblical commentator. Claudius mediated between the two conflicting parties. He assured the rights of the Jews to religious freedom and protection against Greek harassment but did not grant them citizenship (Josephus, Antiquities, 19:5).

The attacks on Jews in Alexandria were renewed in 66 at the time of the outbreak of the First Roman-Jewish War in Judea. The Greeks jumped on this opportunity to assault the Jews of their city knowing that their brethren were at war with Rome and thereby less likely to receive Roman legal protection. The Greeks brought to Christianity a residue of pagan anti-Semitism.

While the rivalry between Judaism and Hellenism was founded on deep cultural and religious differences, there were also other factors. Both nations, Judea and Greece, had enjoyed independence and both lost it to Rome. The Greeks submitted. The Jews fought. In Judea they engaged in two wars. The First Jewish Revolt lasted from 66 to 73; the Second Jewish War or Bar Kokhba Revolt continued from 132 to 135. Between 115 and 117 there was a Diaspora Revolt in which Jews of Cyprus and North Africa rose against Rome. The Greeks resented the Jews for their courage in standing up to the might of Rome while they had yielded. Jewish bravery was a painful reminder of their own subservience and a blow to their pride.

The Roman government treated the Jews relatively well even after their wars of rebellion. They reviled the Jews for rebelling against them, but they did not represent them as the incarnation of evil. Religious privileges and civil rights of Jews were protected by Rome against Gentile infringements and continued unaffected by the revolt of 66- 73 (Oxford Classical Dictionary, p. 564). Despite three bitterly fought Roman-Jewish wars, the Romans did not abandon the policy of protecting the rights of the Jewish communities. The Romans treated the Jews in their empire with respect until Christianity became the state religion. Prior to that time the Roman emperors had resisted efforts by church authorities to dissolve the status of Judaism as a protected religion. The official policies of Rome gave Jews religious freedom to observe their Sabbath free of civic duties, to send donations to the Temple at Jerusalem, and to settle disputes within their community by themselves. Although

for the most part, they were not granted citizenship and were taxed as non-citizens, Jews were accepted in all levels of society including aristocratic, intellectual, and ruling circles. anti-Semitic voices, such as Juvenal, Cicero, Tacitus, and Seneca, were not the only ones heard. Among the elite there were defenders and admirers of Jews. Longinius, Dio, and Pliny were among sympathetic Roman writers (J. Gager, The Origins of Anti-Semitism, p. 75,80).

In 312 C.E. Constantine became emperor of the Roman Empire. In the following year he granted flavored status to Christianity. By 380 Christianity became the official stale religion and an endless night of despair and anguish descended on Jews.

"There was a dramatic reversal in the imperial policy towards the Jews. Christian emperors succumbed to ecclesiastical pressure by translating theological anti-Judaism into imperial legislation"
(J. Gager, *The Origins of Anti-Semitism* p. 97).

It was this clerical pressure to which the Roman emperor acceded in 429 when he disbanded the Sanhedrin. And we as non-Jewish believers are the inheritors of such in the Gentile Christian Church today. It is no wonder that Christianity, as it is practiced today, bears little resemblance to the faith and religion of Yeshua. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SO YOU THOUGHT YOU WERE A FOLLOWER OF YESHUA.....YOU MIGHT NEED TO RECONSIDER

Disclaimer: It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: "mystical", "mythological", and "literal-historical". Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament. Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively. I will leave the conclusion you draw concerning the Jesus of the New Testament up to you and your personal study of the materials available to us today. Craig Lyons M.Div.

Let me begin with a quote from the New Testament…from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

Examine yourselves, whether ye be in the faith; prove your ownselves……

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the "real historical Jesus" for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious

beliefs as I have been challenged over the years. May God witness truth to your soul.

Answer for yourself: Was Jesus a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- **Was circumcised on the eighth day.**
- **Kept Sabbath from Friday sundown to Saturday sundown.**
- **Attended a synagogue regularly.**
- **Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**
- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of God's Covenants and His Laws**
- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

I suppose that most of you came up with the same answer…..you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON

- **Keeps the Sabbath on Sunday which is the legacy of Sun worship today.**
- **Attends a church which most likely rejects most things Jewish.**
- **Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.**
- **Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.**
- **Stresses a person's beliefs over his actions.**
- **Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.**
- **Teaches that they are not under the law and that the Law has passed away and they are under grace.**
- **Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.**
- **Teaches that you can eat anything…even Biblically unclean foods**
- **Attaches no special significance to circumcision**

I bet you got the right answer again – a Christian.

GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

Answer for yourself: If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

TURN ABOUT IS FAIR PLAY

Answer for yourself: If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

WHICH RELIGION DID JESUS BELONG TO...CHRISTIANITY OR JUDAISM?

- **Was circumcised on the eighth day.**
- **Kept Sabbath from Friday sundown to Saturday sundown.**
- **Attended a synagogue regularly.**
- **Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**
- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of God's Covenants and His Laws**
- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Jesus was a Jew, not a Christian and he was certainly not both. It is clear that Jesus was a practicing Jew who lived a very observant Jewish life-style.

In fact we cannot find any instance whatsoever where Jesus ever: Kept the Sabbath on Sunday, attended

or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia…December 25th….Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything…even Biblically unclean foods.

JESUS NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW

An amazing discovery for any Christian is the fact that there is simply no evidence that Jesus ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Jesus's wishes or example set for us.

Answer for yourself: How then, did Jesus get credited with the distinct label that he was the person responsible for creating a new religion?

Answer for yourself: How did Jesus get credit for creating another religion which opposed the religion and way of life he continued to live…even up to his death?

Let us try to answer questions raised by such an assumption:

LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED JESUS

Answer for yourself: Would a rabbi prohibit circumcision or downplay its significance?

Answer for yourself: Would a rabbi change the Sabbath to another day…let alone to the day set aside for sun worship by the pagans?

Answer for yourself: Would a rabbi create a replacement for the synagogue?

Answer for yourself: Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

Answer for yourself: Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

Answer for yourself: Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God already said they were forever?

Answer for yourself: Would a rabbi teach Gentiles to hate Jews?

Answer for yourself: Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

Answer for yourself: Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

Answer for yourself: Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named

Jesus!

TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

Answer for yourself: If Jesus didn't create a new anti-Jewish religion, who did?

Answer for yourself: Who is responsible and what were their motives in replacing the faith of Jesus with a faith about Jesus?

Answer for yourself: Was it the men who acquired leadership after Jesus' departure and the death of the Apostles who did such a thing ?

Answer for yourself: Were those responsible for changing the faith of Jesus actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

Answer for yourself: Did they continue teaching Jesus's message and his gospel or did they change Jesus's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Jesus. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."

REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Jesus's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Jesus are becoming more faithful (observant to the Law) because of the message taught by Jesus's followers.**
- **The message of Jesus's church caused adherents to become zealous for the Torah (Law).**
- **The members of Jesus's church kept the Laws of Moses (the Torah).**
- **The members of Jesus's church circumcised their children.**
- **The members of Jesus's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

Answer for yourself: How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

Answer for yourself: Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Jesus's church in Palestine?

IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information……let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Jesus's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**
- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

HOW ARE WE TO INTERPRET PAUL'S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

Answer for yourself: Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Jesus's death?

Answer for yourself: If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

Answer for yourself: On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

Answer for yourself: Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

Answer for yourself: How many circumcisions have you attended for the children of Jewish members of your church?

Answer for yourself: How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

Answer for yourself: Does your church conduct at least one Torah study per week?

Answer for yourself: How many of your church's Jewish members are observant Jews?

Answer for yourself: When was the last time you attended a Passover Seder, or a Rosh HaShannah or Yom Kippur service at your church?

Answer for yourself: Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

Answer for yourself: What would your church require a rabbi to do if he applied for membership?

Answer for yourself: Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

Answer for yourself: What if that rabbi was Jesus?

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Jesus, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Jesus would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.

THE SILENT SLAUGHTER OF TRUTH

Answer for yourself: How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Jesus by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Jesus," including all the Jews, Judaism would be totally destroyed

and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Jesus…Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

Answer for yourself: How do you think a Jewish Jesus would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Jesus (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

If a Jewish Jesus could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Jesus participate in and perpetuate it?

Answer for yourself: Would Rabbi Jesus agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

Answer for yourself: How did the religion that Rabbi Jesus and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Jesus. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Jesus, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Jesus that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However, they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Jesus and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

Answer for yourself: What do you think that rabbi Jesus would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the

understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....

Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....

[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

Answer for yourself: What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Jesus. Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Jesus; rather, return to the real faith of Jesus and the place within it for the Gentile Godfearer. As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Jesus as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

Answer for yourself: Has it?

Becoming a member of Rabbi Jesus's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

Answer for yourself: Has it?

Answer for yourself: Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Jesus were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after

thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Jesus, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Jesus.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of rabbi Jesus. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Jesus is not exactly the same as the Judaism of today. Also, the movement attributed to Jesus is not the same as modern Christianity. Obviously, many things have taken place since the time of Jesus which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.

As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.

As you become more acquainted with the truth upon your study you will realize two very important things:

- **Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.**
- **This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.**

Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Jesus, but as I have shown you, are practicing a different religion from which Jesus practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Jesus and if your church would really allow you to be like Jesus.

If you would like more articles and information on topics such as these, please contact us at:

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

so you thought you were a follower of jesus...you might need to reconsider



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #1

TYNDALE-"ON READING THE BANNED BIBLE":

Tyndale's comfort to persecuted Bible readers is left for our examination today: "Let it not make thee despair, neither yet discourage thee, O reader, that it is forbidden thee in pain of life and goods, or that it is made breaking of the king's peace, or treason unto his highness, to read the Word of thy soul's health;...for if God be on our side, what matter maketh it who be against us, be they bishops, cardinals, popes..." It is hard to believe that for the majority of the time since the apostolic community, the people of God were deprived of their right to own, read, and study the Bible, yet today, with the proliferation of Bibles and ease of access to Bibles in our day and time, that Biblical illiteracy is at an all time high...possibly greater than ever before in the history of mankind.

TYNDALE'S ANSWER TO THE CHURCH'S FIVE OBJECTIONS TO YOU OWNING AND READING THE BIBLE:

- **They tell you that Scripture ought not to be in the mother tongue, but that is only because they fear the light, and desire to lead you blindfold and in captivity...**
- **They say that Scripture needs a pure and quiet mind, and that laymen are too cumbered with worldly business to understand it. This weapon strikes themselves: for who is so tangled with worldly matters as the prelates?**
- **They say that laymen would interpret it each after his own way. Why then do the curates not teach the people the right way? The Scripture would be a basis for such teaching and a test of it. At present their lives and their teaching are so contrary that the people do not believe them, even when they preach truth...**
- **They say our tongue is too rude. It is not so. Greek and Hebrew go more easily into English than into Latin. Has not God made the English tongue as well as others? They suffer you to read in English of Robin Hood, Bevis of Hampton, Hercules, Troilus, and a thousand ribald or filthy tales. It is only the Scripture that is forbidden. It is therefore clearer than the sun that this forbiddal is not "for love of your souls, which they care for as the fox doth for the geese."**
- **They say we need doctors to interpret Scripture [because] it is so hard... There are errors even in Origen and Augustine; how can we test them save by the Scripture?... We do not wish to abolish teaching and to make every man his own master, but if the curates will not teach the gospel, the layman must have the Scripture, and read it for himself, taking God for his teacher.**

There has been from the beginning of "religion" the attempts of the Priestcraft to keep it's follower "ignorant" of religion and rely upon "superstition" and the "mystical" instead of facts. The same can be said for Christianity and Roman Catholicism during the Dark Ages. Protestantism is little better. As long as the

parishioners are "Biblically illiterate and ignorant" then they will be led around by the whims and ambitions of clergy masqueraded as "God's will." It is long past time that you take responsibility for studying out what you "believe" and what you have been taught to accept "by faith" in order to determine if you are a "true follower" of Yeshua and a part of "the faith once given to the saints." What you find will not only scare you if you become dedicated to serious study but bring repentance in your life which will assure you of a stronger relationship with God and a true assurance that you have now a "faith in truth" and not a "faith in lies."

LET US LOOK AT THE BIBLE:

The word Bible is derived from the Greek "biblia", meaning "books," and refers to the sacred writings of Judaism and Christianity. The Bible consists of two parts. The first part, called the Old Testament by Christians, consists of the sacred writings of the Jewish people and was written originally in Hebrew, except for some portions in Aramaic. The second part, called the New Testament, was composed in Hebrew and Greek and records the story of Jesus and the beginnings of Christianity. Today, Bible scholars have verified that much of the Gospels had originally been written originally in Hebrew only to later be translated into Greek for Greek-speaking audiences. Translated in whole or in part into more than 1,500 languages, the Bible is the most widely distributed book in the world. Its influence on history and culture, including literature and the other arts, is incalculable.

DO I HAVE THE BIBLE JESUS USED?...IF YOU ARE A CHRISTIAN YOU DON'T!

This may come as a shock to you, because you already think that you have the bible that Jesus desires you to have, but you do not carry the Bible or the collection of Books that not only Jesus used for his authority, but his disciples and followers as well. You will probably want to disagree with the previous statement, but the facts speak for themselves. We don't have Yeshua's Bible! You are not reading the same scriptures in your churches that were read in the churches and synagogues of the first century. I always thought that Christianity used the same Bible as Jesus until I began to study for myself. I had a rude awakening. It is time for you to awake also!

Answer for yourself: Which Bible should be used as the ultimate authority for modern Christianity...the Jewish Bible, the Catholic Bible, or the Protestant Bible?

DID YOU KNOW THAT DIFFERENT BIBLES MEAN DIFFERENT BELIEF SYSTEMS?

As both a pastor and Bible scholar, I believe that the Religious Belief System of every Christian should be as close as possible to the Religious Belief System of Jesus.

Answer for yourself: What do you think?

Answer for yourself: Wouldn't it be absolutely insane for a Christian to have a Religious Belief System that was not only in opposition to, but also an insult to many things that Jesus believed and taught? Well it has happened and you, the average Christian, and most likely you are even aware that it has!

"Not me" you say, well read on!

I ask you as a Christian to face reality as it is laid open to you in these articles, and make whatever changes are necessary in your belief system as well as your life. God would have you do so. Let's us examine the issues

together. Let us begin with Yeshua's Bible.

WHAT BIBLE DID JESUS USE?

The first step in assuring ourselves that we have the same Religious Belief System of Jesus is to agree as to the same Bible Jesus used for the authority for his beliefs. The Bible of the Jew in the first century A.D. consisted of 12-20 scrolls of varying lengths. None of the scrolls contained the writings which are now called the Catholic New Testament or the Protestant New Testament! Most of the writings found in the Catholic New Testament (from which we get the Protestant New Testament) would not be written for another twenty to sixty years! That means that the Great Commission was started without a New Testament! Why? Because for Jesus, as well as his disciples and Apostles, nothing had the authority to compare with the Old Testament Scriptures that had been given at Mt. Sinai. Nothing was comparable with the Torah (God's Teachings and Instructions). According to Biblical scholars, it would be until another 10 years or so following the crucifixion of Jesus before the apostle Matthew would write down the life story of Jesus in Hebrew (called the Logia-which is lost to us today). This was the first record of an attempt to record the words of Jesus.

Answer for yourself: Let me ask you, why did the apostolic community decide to wait so long (written records were complied well up until 70 A.D., or even long after that as some scholars suggest) to record the words of Jesus?

Answer for yourself: Even more important, why were Yeshua's words, or more importantly, the words of his followers not recorded for almost a generation or so, unless they were not considered on the same level of authority as the "Scriptures" that they already possessed; namely, the Old Testament?"

It would not be until 380 A.D. before we would have an "accepted" Canon (Catholic) for the New Testament.

Answer for yourself: Can you possibly imagine that Yeshua would say "Go ye into all the world..but shucks... I won't have the manual ready for you for 400 years? What did they "teach" then in this Great Commission for up to 400 years before the creation and official canonization of the New Testament which can be shown to contain many "doctrines" and "teachings" that contradict many major tenants of Biblical faith which Yeshua both believed and taught?

Answer for yourself: Do you realize, that the Great Commission had been obeyed for over 380 years before we had "another authority" that would eventually replace the "authority" that Jesus relied upon; namely, the Hebraic Old Testament Scriptures that were composed of the Law, Prophets, and Writings?

It might surprise you but it would be almost another twenty years or so after the cross of Jesus before Paul would write his first epistle! That means he began to write about 50-55 A.D. which is around twenty to twenty-five years after the death of Jesus.

WHAT DID THE NEW FLEDGLING MESSIANIC COMMUNITY USE FOR THEIR BIBLES BEFORE THE CREATION OF THE CATHOLIC CANON OF 380 A.D.?

Answer for yourself: What Bible did the Apostles carry with them, as well as others, as they went into all the world to preach the Gospel? They had no New Testament.

After Paul's epistles were in circulation for about ten to twenty years the authors of Luke and Mark decided to write their Gospels. This would be around 70 C.E., just prior to the time that the Second

Temple was destroyed by the Romans. Again, this might surprise you, but it would be another 70 years before anyone would decide that a collection of writings from the Messianic Community should be gathered together as a rival authority for the Old Testament (140 C.E.)! Marcion, the heretic, would combine (most probably) the Gospel of Luke with some of Paul's writings which would become the first of many replacements for Yeshua's Bible.

We now have a new canon in the making and it will become "the authority" that would eventually replace "the authority" of Yeshua's Bible for the Messianic Community. We will develop a new canon to replace the canon of Yeshua

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #2

WHAT IS THE PURPOSE OF A CANON (BIBLE)?

It is a documented fact that a religion cannot exist without a revelation. The Bible is a book that contains "revelations" which are authoritative for a religious community. There are many religious communities, thus there are many Bibles. It is through these revelations that a religious community develops its understanding of God and God's requirements for mankind.

Man is limited in his knowledge of God, and it is by the vehicle of revelation that man received knowledge of God that is outside of his natural ability to know or discern. The major obstacle confronting man in his search for God is that the reality of God is beyond discernment through man's senses. Man's knowledge is limited to the information that he receives from his sensory organs: hear, taste, touch, feel, see. But when we talk of the supernatural realm and not the natural realm, then everything changes. Man does not have the capability to penetrate into God's dimension at will. What we know of God is because God desired to reveal it to man. We must wait for God to break into our dimension and show Himself first. Since it is God, and not man, who determines when and where and how contact is to be made with His creation, then our knowledge about God is limited to the information that God chooses to reveal about Himself. After God makes contact with the natural realm and imparts His message, the resultant message is called a "revelation." The accumulation of "revelations" over time becomes the cornerstone of what a community or group of people come to understand about God. Such a group of revelations is called the community's "canon" or "Bible". It is my personal opinion that today we receive no new revelations from God; only illumination from the Holy Spirit concerning past revelations.

It is easy to see that the canon or Bible of such a community becomes the most important document they possess and is cherished as the ultimate authority for the communities' religious beliefs. Given enough time teachings and interpretations concerning the communities' "received revelations" will accumulate around one's canon. It is from these interpretations and teachings that the community will gradually build and produce its "Religious Belief System." This simple process is best explained as follows:

- **God gives man a revelation.**
- **Men record the revelation and canonize the revelation and it become their "Bible".**
- **The canon becomes the authority for the Religious Belief System of the community.**
- **The Religious Belief System becomes the "Standard" of measurement for all other religious data, information & practice of the religion of the community.**
- **The canon becomes the authority to judge & correct all other canons & all other religious beliefs (regardless of whether it is right or wrong).**

WHO DECIDES WHAT IS CONSIDERED TO BE ACCEPTED OR

REJECTED IN SELECTION OF A CANON (OUR BIBLES)?

This newly formed Religious Belief System (as seen in our canons and Bibles) quickly becomes the standard which will be used exclusively to test and evaluate all other religious beliefs. **If statements agree with the "Standard" they are considered correct and true. If they conflict or disagree with the "Standard" they are considered incorrect and false.**

There is only one major problem: Who determines the "Standard?"

Unfortunately since the death and resurrection of Jesus the Catholic Church has for the most part determined the "Standard" to be used in evaluating revelation, both past and present. Little consideration has given to Jesus, his faith, his religion, and his teachings as the "Standard." Few seem to realize that he is the "Standard" and his Religious Belief System (his teachings and his interpretations which happen to be Jewish) make for the correct canon and Bible, both yesterday, today, and forever!

You can easily see that such a "Standard" becomes a potential source of enormous power for those who control it (organized religions). Such "Standards" have been used by priests, preachers, ministers, translators, evangelists, rabbis, etc., to control and manipulate people to do their (the organization's) bidding and not God's.

WHY NOT MAKE OUR OWN CANON-EVERYBODY ELSE DID!

Often such "Standards" are challenged in one or more of the following methods:

- Reinterpretation of the words in the Canon into other meanings which change the revelation.
- Often words are added or deleted from the Canon. This changes the whole meaning.
- Often one will come up with a "new revelation" to correct a prior revelation.
- The physical destruction of the competitive canon.
- Often we see a combination of the above four.

History will give the details concerning how the above four methods of challenging and eventually replacing the canon (the previous authoritative Religious Belief System of the Jewish Church). It would be this Jewish Messianic Belief System which served as the foundation for the new move of God at Pentecost (Festival of Shavuot) as God began to bring all men together in one body through His Messiah. TRAGICALLY, this Jewish Religious Belief System for both Jew and Gentile would, in the span of three hundred years, be completely replaced with a totally Gentile, Hellenized (Greek influenced) replacement faith which would serve as the new Religious Belief System which would serve as the replacement foundation for the Church of Yeshua and does so even up until today.

LET US BE REAL FOR A MINUTE:

One major question I challenge you to answer: "how did a movement within Second Temple Judaism, that began as a Jewish revival, anticipating the coming of it's long-awaited Jewish Messiah, evolve into the majority of the churches we see today that carries the Messiah's name, yet opposes most of what the historical Messiah taught and modeled? How did this Jewish renewal movement within Sinai faith of the first century become as we see it today: a anti-Semetic, anti-Judaic, Law-replacing, Festival-ceasing, Sabbath-changing, money-hungry movement that denies with impunity its responsibility to practice the tithe correctly, thus robbing God repeatedly week after week in Yeshua's name by neglecting and teaching incorrectly concerning one's responsibilities to the widows, orphans, strangers, the sick, lame and blind? How has the Christian church,

which is grafted into "Israel," become a wild olive branch that has detached itself from the root and fatness of the olive tree, and has, for the most part, replaced the "faith of Jesus" by a "faith about" Jesus" which has tragically bent upon destroying Judaism and abolishing totally the practice of the religion of Judaism? The answers can be found in researching the Canon of Scripture. Let us continue.

A QUICK LOOK AT LUTHER AND HOW HE USED THESE PRINCIPLES TO FURTHER RE-CREATE A REPLACEMENT RELIGION:

As stated previously, as God revealed Himself to men, it became necessary to write down these revelations which later became canonized into an authoritative documents for a community of people. The Bible is a book that contains a number of different recorded revelations about God. Religious leaders, both in Judaism and Christianity rely upon their "Canon" as proof for their authority. Over time challenges have been brought against different groups in authority through different methods:

- **Production of new revelations.**
- **Changing of the words of an existing revelation.**
- **Reinterpretation of existing words and revelations.**
- **Physical destruction of existing revelations.**
- **A combination of one or more of the above factors.**

By the time of John the Apostle's death (at the turn of the first century), the leadership of the Messianic church within Judaism (originally a Jewish congregation birthed at Hag Shavuot or the Festival of Pentecost) had shifted from Jews to Gentiles who were ignorant of the Jewish language, history, culture and mind set. The reason for this change was primarily related to the destruction of the Temple in 70 A.D. and the dispersion of the Jewish people into all the world. The first challenge to this new Messianic Community was through the changing of existing revelations with reinterpretation of the words within that revelation. The written authority that was originally used by these Gentile church leaders was the Septuagint, a Greek translation of the Hebrew Bible, not the Hebrew Bible itself. Remember, we have a translation, not the original manuscripts. As Gentiles read the Greek Bible numerous questions arose since they had not the background or tradition in this Jewish faith necessary to properly interpret what they were reading. With questions came answers, some correct and many incorrect as supplied by Gentiles, and not Jews, as they challenged the authority of the Jerusalem church as well as the Jewish Bible, from which their Green Scriptures had come. Let me say that in translation from Hebrew to Greek, it would be wonderful if every Hebrew word has an "EXACT EQUIVALENT" in the Greek language, but that is not the case. As a result, a variety of interpretations arose that only further aggravated tensions between Jewish interpretation and Gentile-Greek interpretations. Conflicting positions escalated between the two camps as the Gentile Church drew further away from its Jewish roots..

With the advent of Marcion and his Bible (the first New Testament), new revelations were offered by Marcion to replace the "old Jewish revelations". Marcion decided to throw away the Old Testament which was Yeshua's Bible. Can you believe it? Marcion is credited with producing the first "New Testament" and forced the Roman Church leaders to create their own "New Testament" to counteract that of Marcion and wrestle this "NEW AUTHORITY" away from Marcion and transplant it into their own theological camp. These "proto-Catholics" simply built on the foundation of Marcion's Bible to create their own authority to sanction their efforts of spreading their own kind of interpretations of the religion of Yeshua, regardless if it was right or wrong.

Marcion produced his new canon in 140 A.D. which is almost 100 years after Yeshua. This was 80 years after Paul and 40-50 years after John the Apostle's death. Marcion was forced to create a "New Bible," thereby replacing the authority of the "Old" Testament to allow emerging Gentile church

leaders to justify their position as God's "new" appointed leaders as they felt that they had "replaced" Israel in God's economy.

I can understand the these early Gentile feelings, since Israel had been dispersed into captivity, and the physical nation no longer survived, but what of today when Israel has been re-established by Yahweh in 1948? How can the Christian Church claim, in the face of the momentous events of the last generation, that they are still the "replacement" for Israel, and God is no longer working through Israel?

The tragic error of Marcion and these first century Gentiles is that they failed to realize that God's covenant with Israel and the Jewish people is forever! The Gentile Church's agenda, in the wake of the exile and dispersion of the Jews in the first century, was to switch the authority of the "Mother Church" from Jerusalem to Athens-Rome. To do this, they needed an "authority" which gave them the "right" to proceed with the transfer of power. Marcion had already provided his "new revelation," so why not them as well? They found such authority in a new "Canon."

With the Roman response to Marcion which included writings very similar to those found in the New Testament of today, came also the prerogative to include or exclude certain books as each community decided. The debate over which books should be included or excluded in the Roman Catholic Canon extended from 150 to 380 A.D. Although the Catholic Canon was closed in 380 A.D. the debate over many books continued for almost one thousand years, in fact, the debate over inclusion or rejection of the Book of Revelation continued until well into the 10th century!

It would be 55 more years before Emperor Constantine (a self-professed God, himself an idolator) would wrestle the control of Christianity from the grip of the local independent church leaders. They became totally subject to the Emperor's decisions in the matters of religion after the Council of Nicea in 325 A.D. Relying upon "personal revelation" from either the God of Israel or the sun god, Constantine blended Mithraism (pagan worship) with Judaism and further the Gentile expression of the religion of Yeshua. Thus, he further laid the foundations that perpetuated Christianity for what it has become today. As recorded earlier, one of the ways of challenging existing religious authority is through a "new revelation". It was through such "new revelation" that Constantine:

- **Created a new powerful group to rule the Church.**
- **Used public taxes to fund this group.**
- **Gave this group judicial powers.**
- **Divided the new group into smaller units which he could easily control.**
- **Changed the Passover to Easter (Ish-tar; "a pagan holy day for fertility and fornication rites".**
- **Changed the Sabbath (both the Jewish & the early church's day of worship) to Sunday (sun worshipper's day for worship)**
- **Prohibited the Church from having anything to do with Jewish ways or customs.**
- **Prohibited Jews from making proselytes (converts).**

Constantine failed to remember the same thing that plagues the churches of today: Yeshua (Yeshua), Paul, Peter, Jacob (James), John, etc. were all Jews. They all kept the Passover and worshipped on the Jewish Sabbath. It would have been a sin for Yeshua to participate in an Ish-tar fertility rite or worship at a sun-rise service on the day of the Sun god. Yeshua and his Apostles were Jews who never renounced their Judaism, neither gave up their Jewish observances or told other Jews to renounce their Judaism in order to become members of a "new Christian Church." We must not forget that these are the same teaching that were shared with Gentiles who came to faith in Yeshua in obedience of the Great Commission up until the fourth century. Unfortunately this Roman Emperor authority model became the model followed by the Roman Catholic church. Eventually the Roman Empire along with its Emperor who would become the head of the church would disappear but only to be replaced again with one man who controlled the church, the Pope. The Roman model of authority prevailed against every major attack until the arrival of Martin Luther and a new model of authority; subjectivism.

The decision of Martin Luther to reform the Roman Catholic Church was never intended to end in the further creation of a new religion. He liked being a Catholic priest, practiced and taught Catholic doctrines, and actively participated in the Catholic Church. He accepted the Catholic doctrine of salvation and never suggested that there was another way of salvation. Luther chose to continue his reform activities against the purchasing of indulgences (prayers for the dead), trying to guarantee that more money would be left in his parish, and soon found himself excommunicated for his efforts. For a Catholic this is serious because being kicked out of the Roman Church meant he was no longer "saved" as "salvation is only in the church." For Luther to regain his salvation he had to successfully challenge the authority of the Church. He had to overcome:

- **The absolute power of the Pope.**
- **Salvation based upon membership in the Catholic Church only.**
- **The Catholic priesthood's power to forgive sins.**
- **The Catholic priesthood's power to interpret the Bible.**
- **The doctrine of Apostolic succession.**

Acknowledging that challenges to existing religious authority is always linked to "new" revelations, Luther challenged the Roman Church with his "new" revelation. The following is a summary of Luther's "new revelation."

- **The authority of the Bible replaces the authority of the Pope.**
- **Salvation is based upon only the faith of the believer.**

READ MATTHEW 19:16-21 & JAMES 2:14-26…IT DOES NOT SAY THAT

- **3. He developed the doctrine of the priesthood of the believer to replace the priesthood of the Roman Church. Each believer could go directly to God for the forgiveness of sins.**
- **4. Each believers could interpret the Bible for himself (it did not matter if you were trained to educated at all).**

THIS EXPLAINS WHY WE HAVE OVER 2000 DIFFERENT PROTESTANT DENOMINATIONS ALONE...WITH 2000 DIFFERENT YESHUAS. WHO HAS THE FAITH ONCE GIVEN TO THE SAINTS? WHERE IS THE ONE FAITH OF EPHESIANS 4:5?

- **5. Apostolic succession (authority handed down from Yeshua to Apostles to the papacy) was replaced with the authority of the indwelling Holy Spirit in each believer. Because of the presence of the Holy Spirit in each believer, they could interpret the Bible for himself and the Holy Spirit would guarantee that the would never make an error. (what a joke)!**

JESUS TEACHES US THAT THE PHARISEES SET IN MOSES SEAT (GOD'S SEAT OF AUTHORITY). PAUL TEACHES US THAT WE MUST STUDY TO SHOW OURSELVES APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH (1 TIM. 2:15).

LUTHER'S TEACHINGS BROUGHT DEVASTATING EFFECTS TO

THE CHURCH:

Multitudes quickly became self-appointed authorities themselves, with little preparation and without accountability to the Bible Yeshua used. It mattered little to them if their Bible was correctly interpreted: linguistically, historically, culturally, and politically. Thus, multitudes continued to "wrongly divide the Word of Truth."

THE RESULTS...SOME GOOD...MOST BAD

- **Now everyone was his own ultimate authority.**
- **Faith alone was a requirement for salvation.**
- **The individual could go directly to God for forgiveness.**
- **Each could adequately interpret the Bible without any prior knowledge necessary for proper interpretation.**
- **The authority you needed to all of the above was resident in the Holy Spirit.**

Thus, the foundation for great Biblical error and disobedience to God was perpetuated in the Protestant Reformation as individuals protested against the Roman Catholic Church and began to break away with themselves self-appointed authorities, basically ignorant of the Bible, except that they had a faith in God.. Next came an immediate exodus from the Catholic Church to Luther's Church. But, it was not very long before Luther's disciples began to use their new found "individual freedoms and personal authority to challenge Luther. Before long there were two Protestant Churches, then 3,5,50,100, and we have 1500 today!

Answer for yourself: What happened to the faith and religion of Yeshua that provided for widows, orphans, obeyed the Sabbath, kept the Festivals, and taught Gentiles to do likewise for four centuries? By now, you can see how replacement "revelations" have taken the place of the faith of Yeshua, and these "replacement revelations" were canonized and became the Bibles we carry today. Let us return to the study of the Canon.

More to follow in next article. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #3

DID JESUS COME TO ABOLISH THE LAW AND GIVE US A NEW BIBLE?

As we look at Yeshua's canon (Bible), we must examine its foundation first through the study of history, culture, & language. Yeshua did not intend to create a new religion. Yet we have one. In fact, we have thousands of different sects all claiming "authority" by his name.

Let us examine undeniable facts that will go a long way in proving this point:

- **Yeshua was Jewish from the day he was born until his last day upon the earth.**
- **Yeshua was a Jewish Rabbi (teacher).**
- **Yeshua's canon was the Jewish canon (Tanakh: Law-Prophets-Writings plus the Oral Law).**
- **Yeshua never renounced his Judaism or joined or created another religion. To have done so would have been the greatest of sins.**
- **Yeshua was not a Christian.**
- **Yeshua adhered to the Festivals of the Lord.**
- **Yeshua adhered to the Biblical Sabbath (Saturday).**
- **Yeshua's Apostles were Jews and never renounced their Judaism.**
- **Yeshua's Apostles required Gentiles to adhere to many Jewish laws (the laws of Noah-Acts 15).**
- **The canon of the Apostles was the same canon that Yeshua used.**
- **The Apostles did not see the need to make any changes in the Jewish canon after Yeshua's death.**

CANONS, CANONS EVERYWHERE, WHICH ONE IS CORRECT?

Today we have three canons or Bibles that are in existence: Jewish, Catholic, and Protestant. Each Bible consists of a group of books, which have been selected as authoritative by "the powers that be". The books that are found in Bibles, whether Jewish, Catholic, or Protestant), all fall into 3 basic categories:

- **Jewish books canonized by those with Jewish authority.**
- **Jewish books canonized by those with Catholic authority.**
- **Jewish books canonized by those with Protestant authority.**

From this you can quickly see that there are three levels of authority to be recognized today: Jewish, Catholic, and Protestant.

Answer for yourself: Which does God stand behind? Does He condone all three?

Answer for yourself: If God intended three authorities, how do we account for the differences, conflicts, and contradictions that exist when compared against themselves?

Answer for yourself: Which is correct and which is in error? Is God schizophrenic?

Answer for yourself: If God is the same yesterday, today, and tomorrow; then why can't He make up His mind and have all three authorities agree?

THE FIRST CANON-GOD'S GRACIOUS GIFT TO MANKIND-THE LEGACY OF SINAI LIVES:

The Jewish canon has existed for over 1900 years. This is the Bible Yeshua used! It is called the "Tanakh" and consists of three major groups which consist of 39 books.

The canon, or officially accepted list of books in the Hebrew Bible, consists of 24 books according to Jewish reckoning and is divided into three parts: the Law, the Prophets, and the Writings. The Law (Torah), often called the Pentateuch, comprises five books, GENESIS through DEUTERONOMY. The Prophets (Nevi'im) are divided into three parts: the earlier prophets (Joshua, JUDGES, 1 and 2 SAMUEL, and 1 and 2 KINGS); the later prophets (ISAIAH, Jeremiah, and EZEKIEL); and twelve books called the Minor Prophets because of their brevity. The 11 Writings (Ketuvim) include three poetic books (PSALMS, PROVERBS, and Job); the five scrolls (SONG OF SOLOMON, RUTH, LAMENTATIONS, Ecclesiastes, and ESTHER); an apocalyptic work, DANIEL; and EZRA-NEHEMIAH and 1 and 2 CHRONICLES.

Christian Bibles arrange the books differently. The Law, or Pentateuch, comes first, then all the historical books. These are followed by the poetical, or wisdom, books and finally the prophetic books. Thus Ruth, Chronicles, Ezra, Nehemiah, and Esther appear in the second group and Daniel and Lamentations in the fourth.

The Jews never ceased writing religious books. Several books composed in Hebrew or Greek after 300 BC are part of the SEPTUAGINT (LXX), or Old Greek versions, and were regarded as Scripture by many Christians. Roman Catholics and the Orthodox include these books, called APOCRYPHA or Deuterocanonical books, in the Bible. Protestants omit them or print them as an appendix to the Bible.

THE JEWISH CANON-THE BIBLE JESUS USED:

Torah: (Law):

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Nevi'im (Prophets):

Joshua, Judges, I & II Samuel, I & II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi.

Ketuvim (Writings):

Psalms, Job, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Nehemiah, and I & II Chronicles.

It is important to note that the Jewish Religious Belief System gives different levels of authority to each of these three divisions. The Torah is the most authoritative, followed by the Nevi'im (Prophets) which are followed by the Ketuvim (Writings). Whenever there are two possible courses of action for a particular situation and one

is found in the Torah and the other in one of the lesser two divisions, the one in the Torah is considered as the most authoritative. The Torah is the focus of the Tanakh (The Jewish Bible).

COMPETITION OVER CANONS BEGIN-MARCION'S BIBLE- 140 C.E.:

Marcion is the first person known to us who published a fixed collection of what we would call New Testament books. Others may have done so before him; if so, we have no knowledge of them. As stated before, he rejected the Old Testament totally, as having no relevance or authority for Christians; his collection was therefore designed to be the "first Bible". I wonder what Yeshua thought of Marcion's endeavors since Marcion threw out the Bible Yeshua (Yeshua) used.

It is amazing that before Marcion we find no evidence of the "church" using or even having a need for any writings other than the Jewish Bible of Yeshua! Think about that for a minute. Before Marcion, no apostle or disciple of Yeshua even considered making a new canon!

The Messianic community did not have a need for a new canon for over 110 years.

Answer for yourself: How did they manage? How is it that Yeshua would send them into all the world and command them to teach mankind to observe those things he commanded without a "New Canon" to teach from?

CANON WARS BEGIN:

To counteract the authority of Marcion and his canon the proto-Catholic Church (in its infancy) responded with a canon of their own to validate their own Religious Belief System and refute Marcion's Religious Belief System.

The Catholic Canon consisted of two major divisions which contain 75 books instead of the original 39 of Yeshua's Bible. Notice very carefully that those who were in charge of creating the Catholic canon chose to alter the Bible of Yeshua:

- **1) They destroyed the primary authority of the Torah by lumping all the books of Yeshua's Bible into one group which was given the title of "Old Testament", thus signifying that God was giving something to replace the "status quo" with something "new".**
- **2) They rearranged the order of the books of Yeshua's Bible.**
- **3) They added nine new books to the books of Yeshua's Bible: Tobit, Judith, I & II Maccabees, The Book of Wisdom, Ecclesiasticus, Baruch, Susanna, & Bel and the Dragon.**
- **4) As stated before they renamed Yeshua's Bible "The Old Testament".**
- **5) They created an entirely new division of canonical books which they called "The New Testament"; conveniently replacing the Bible Yeshua used with the Bible the Popes used.**

WHO IS RESPONSIBLE FOR CHANGING THE AUTHORITY AND RELIGIOUS BELIEF SYSTEM OF JESUS? WHO CHANGED HIS CANON? HOW DARE THEM ADD TO OR TAKE AWAY FROM THE WORD OF GOD---THE TANAKH?

Ask yourself these questions:

Answer for yourself: Who gave them (the Roman Catholic Church) the right to decide what books should be added to Yeshua's Bible?

Answer for yourself: Who benefited from making such changes to Yeshua's Bible..Israel or Rome, the Jew or the Gentile?

Answer for yourself: Who decided which books were to be added or deleted?

Answer for yourself: What was the criteria used to evaluate adding or subtracting books from the Bible Yeshua used?

Answer for yourself: What was the religious Belief System of those who added or subtracted books from the Yeshua's Bible?

Answer for yourself: Was their Religious Belief System the same as Yeshua's?

If it was, then what was the need for a new Bible when Paul would say in 2 Tim 3:14-15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them....and that from a child thou hast known the holy scriptures" (WHAT SCRIPTURES?....THE Old Testament...the Bible Yeshua used), which are able to make thee wise unto salvation through faith which is in christ jesus

Answer for yourself: Why was there a need for new books anyway? After all, the Great Commission was fulfilled and the whole world heard the "Word" when using only Yeshua's Bible (The Old Testament).

Answer for yourself: Could Yeshua's disciples adequately preach "salvation" to the world using Yeshua's Bible? Well, they did!

Answer for yourself: Why was it necessary to rename Yeshua's Bible the "Old" Bible? Why call the additional books the "New" Bible?

Answer for yourself: What was the rationale behind forming a new canon?

Answer for yourself: Ask yourself why there was a need for Marcion or the Roman Catholic Church to create a new canon if salvation was being taken to the Gentile nations in fulfillment of the Great Commission by using the Bible of Yeshua: Law, Prophets, Writings?

LET US NOT FORGET: Remember a canon gives a group authority for their revelations and sanctions whatever they wish to do. How else could you "replace" something with something else unless you had the "new" authority to do so?

WHERE DID THEY GET THE AUTHORITY TO CHANGE THE REVELATION AND THE BIBLE?

Answer for yourself: And what gave them the authority? You guessed it, a NEW REVELATION. It would be this "new revelation", based upon the "old" revelation, that would be added to, deleted, changed, & reinterpreted into the replacement canon of the Catholic Church which would give them power and authority to replace the religion of Yeshua with the religion of Jeroboam (Gentile religions which oppose God). It is this religion of Jeroboam which has come down to us today as a mixture of Gentile Paganism and Judaism. Literally it is contemporary "calf-worship" and we worship what we know not most often (John 4-the Samaritan woman at the well was half Gentile and half Jew, with a faith that

was mixed between Gentile paganism and Judaism).

TELL IT LIKE IT IS:

Yeshua most assuredly taught that the Jewish Bible was his Bible and that the words of that Bible should not be changed (Matt. 5:17). Read it for yourself!

From the time of Yeshua's crucifixion, around 33 C.E. (A.D.), through the lifetime of the last Apostle (John in 96 C.E.), Yeshua's followers and disciples continued to use the Jewish Bible as their canon. This continued for another 44 years until approximately until 140 C.E. when Marcion set about to set in motion the stirrings for replacing the religion of Yeshua with the religion of Gentiles. Marcion desired to undo the work of Paul by divorcing the emerging Gentile Church (proto-Roman Catholic Church) from second Temple Judaism (the religion of Yeshua).

Think for a moment, it was the Roman Catholic Church that should be built upon the teachings of Yeshua the Jew (church is to be built upon the foundation of the Apostles and prophets-not Popes and Cardinals), not replacing Yeshua's foundations of Moses and Judaism with Gentile paganism that mixes in false religious teachings. Marcion's attempt to replace Yeshua's religion was the first known attempt of the proto-Roman Catholic Church as a fully Gentile institution to create a canon to replace the Jewish Bible & the Jewish Church.

This new canon of Marcion, as stated above, eliminated all of Yeshua's Bible! Marcion's canon included only Paul's epistles and selected portions of Luke's Gospel. Marcion was in the middle of a grown anti-Jewish movement which was sweeping through the Roman Empire in the second century. It would be this aberration which the Roman Catholic Church would build their "replacement Canon" upon.

Although the Gentile Roman Catholic Church rejected Marcion's canon, they quickly adopted his idea. Soon they decided to draft their own canon (Bible) to help support and give authority to their further diverging theological persuasions and further cause the separation of their Gentile organization from its Jewish Roots and the religion of Yeshua. If they were to stand apart and claim validity as a replacement faith and avoid the persecutions coming upon their Jewish brothers by Rome, then they had to show they had the authority to do so, and what could be better authority for such a "revelation" but a new canon. Around 180 C.E., forty years after Marcion and 150 years after Yeshua we see the emergence of a new canon for the Gentile Roman Catholic Church. Gentile replacement religion was off and running!

IS IT IN OR IS IT OUT?

Thus began an ongoing struggle that would last over 1000 years over which books should be included in the new Catholic Canon. There were at least 19 additional writings that the Roman Catholic leadership refused to include. Thomas was one of the original 12 Apostles whose Gospel of Thomas was accepted as Canon at first, only to later be rejected by others. A book entitled Third Corinthians appeared in an early Armenian canon. By the year 200 C.E. numerous new canons were in use. Some were fairly well defined, while others were much more informal. What we find upon examination is that each canon which was accepted in different regions reflected local beliefs and traditions unique to that region. Different canons reflected different beliefs in other areas. Thus we find great diversity. What does this have to say for inspiration in the gathering of a universal canon as given by God in the New Testament? Simply, inspiration in gathering the canon was non-existent!

EVERY MAN DID WHAT WAS RIGHT IN HIS OWN EYES &

CLAIMED AUTHORITY FOR IT:

The many variations in canons produced very erratic religious practices and inconsistencies. The Roman Catholic leaders felt they had better quickly take action concerning such diversity if they were every to have uniformity. They quickly went to work to decide and identify which writings were "sacred or inspired." This confusion and chaos continued in Christianity for over 300 years. Finally, the official canon of the Roman Catholic Church was agreed upon in 380 C.E., over 240 years after Marcion and 350 years after Yeshua.

Stop & think about this for a moment. It was 350 years after the death of Yeshua before the need arose for a new revelation to replace the revelation given to men by God at Sinai and confirmed by His prophets! Wow! Even after the Catholic Canon was officially closed, new writings continued to appear. The last two books to be admitted to the Catholic Canon were Hebrews and Revelation. The debate over inclusion of Revelation lasted over 600 years.

Answer for yourself: What was the Holy Spirit's role in the selection, addition, deletions, and re-additions of these books to the accepted canon?

Conveniently, the newly created Catholic Canon provided the authority to the Catholic Church to propagate their anti-Yeshua & anti-Jewish doctrines and dogmas. The power of the Roman government gave the Roman Church the power to deal with those who opposed them. At last the embarrassment could stop; there was a single Catholic Canon and it would remain the sole authority for the next 700 years. Important questions should be asked:

Answer for yourself: Where was God's leadership during all these years?

Answer for yourself: Why didn't God protect the canonization of His Word in the New Testament?

Answer for yourself: Where was the inspiration of the Holy Spirit in selecting books, deleting books, and re-including books hundreds of years later? Why the conflicts? Doesn't God know what He wants to do?

Answer for yourself: What about the people who lived and died during these times? Are they "saved" even though they did not have an "official" New Testament?

Answer for yourself: Were believers deprived of the Word of God by organized religion during those years because some books were not accepted until after they died?

Answer for yourself: Were believers not only deprived of important revelations from God by self-appointed Gentiles since certain books were excluded and not included to the church's canon during their lifetimes.

Answer for yourself: Were believers given the word of men instead of the word of God and lead astray in their worship of God as they followed a canon given to them by Roman Catholic Theology which believed in purgatory, infant baptism for salvation, the mediatorship of the Virgin Mary, Papal infallibility, prayers to the dead, etc.?

Answer for yourself: What happened to the religion God gave the Gentile through Yeshua if we no longer use his Bible?

Answer for yourself: How close to the "faith once given to the saints" is your religious beliefs or the religious beliefs of your church?

Answer for yourself: Whose Religious Belief System do we have today in our churches? A Jewish or Gentile belief system? Which do you honestly believe Yeshua would follow today? Then why don't you?

IN A NUTSHELL:

The anti-Jewish Roman Catholic Church had achieved its goal; it established itself as "The Absolute Authority" over a Jewish movement whose origins, canon, and beliefs were Hebraic. Idolatrous Gentiles now interpreted for all men a "Jewish Religious Belief System". The long awaited and prophesied Jewish Messianic Movement had now become a Gentile replacement faith based on a mixture of truth and lies (see John 4 for a mixture religion and notice the response toward it by Yeshua). The Jewish Messianic Movement of Yeshua was totally recreated into a new Catholic Religious Belief System that was, and still is, in direct opposition to the original Jewish Belief System of Yeshua.

Just because you are a Protestant or non-denominational believer you have no right to feel comfortable and insulated from such a tragedy, because we are nothing more than quasi-Catholics ourselves. Unknowingly, you have adopted the Roman Catholic replacement Bible as well as their modified Religious Belief System which is a false religious system in our day. How did we get here? There is nothing new under the sun. Let's reiterate:

- **1) The Roman Catholic Church "reinterpreted" the words of the canon/Jewish Bible of Yeshua, twisting meanings to give validity to their errors.**
- **2) They added words to and removed words from the canon/Jewish Bible of Yeshua, thus altering, changing, and removing Biblical doctrines at will if they were opposed to them, or desired they say something different.**
- **3) They rearranged the books of the canon/Jewish Bible of Yeshua, to give the false idea that God was replacing Judaism and the religion of Yeshua with a new Gentile faith.**
- **4) They declared that their "new revelation" nullified Yeshua's canon/Jewish Bible, thus doing away with the Old Testament as an authority.**
- **5) They added their "new revelation" to Yeshua's canon/Jewish Bible.**

More to follow in next article.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #4

TIMELINE-TRACING THE CANON-DEVELOPMENT OF THE BIBLE:

EARLY DEVELOPMENT

- 1400-400 B.C. Books of the Hebrew Old Testament written (rewritten by Ezra and his scribes following the return from Babylonian and Persian captivity)
- 250-200 B.C. The Septuagint, a popular Greek translation of the Old Testament, produced
- A.D. 45-85? Books of the Greek New Testament written 90 and 180 and following. Councils of Jamnia give final affirmation to the Old Testament canon (39 books)
- 140-150 Marcion's heretical "New Testament" incites orthodox Christians to establish a NT canon
- 303-306 Diocletian's persecution includes confiscating and destroying New Testament Scriptures
- 305-310 Lucian of Antioch's Greek New Testament text; becomes a foundation for later Bibles
- 367 Athanasius's Festal Letter lists complete New Testament canon (27 books) for the first time
- 397 Council of Carthage establishes orthodox New Testament canon (27 books)
- 400 Jerome translates the Bible into Latin; this "Vulgate" becomes standard of medieval church

ENGLISH VERSIONS FROM LATIN

- 650 Caedmon, a monk, puts Bible books into verse
- 735 Historian Bede translates the Gospels
- 871-899 King Alfred the Great translates the Psalms and 10 Commandments 950 The 7th-century Lindisfarne Gospels receive English translation 955-1020 Aelfric translates various Bible books
- 1325 Both Richard Rolle and William Shoreham translate psalms into metrical verse
- 1300 Invention of eyeglasses aids copying
- 1380-1382 John Wycliffe and associates make first translation of the whole Bible into English
- 1388 John Purvey revises Wycliffe Bible
- 1455 Gutenberg's Latin Bible--first from press

ENGLISH VERSIONS FROM GREEK

- 516 Erasmus's Greek New Testament, forerunner to the Textus Receptus used by KJV

translators

- 1525 William Tyndale makes the first translation of the New Testament from Greek into English
- 1536 Tyndale strangled and burned
- 1537 Miles Coverdale's Bible completes Tyndale's work on the Old Testament
- 1538 Great Bible, assembled by John Rogers, the first English Bible authorized for public use
- 1560 Geneva Bible--the work of William Whittingham, a Protestant English exile in Geneva
- 1568 Bishop's Bible--a revision of the Great Bible
- 1582 Rheims New Testament published
- 1607-1611 King James Version, the "Authorized Version," is made by team of about 50 scholars

SUMMARY-HISTORY OF THE CANONIZATION OF THE BIBLE:

The canon of the Bible was the product of historic discernment on the part of various religious groups of which traditional writings were to be considered "inspired" by God as special revelation to man.

The Jewish Bible (Tanach): The Jewish Bible reached its current form in the 2nd Century BC but was not canonically closed until after the destruction of the Temple when the rabbinic groups meeting at Jamnia tried to piece together what was left of Judaism once the priests (Sadducees) were wiped out and the Temple irrevocably destroyed. They reconsidered the canonical status of several books including Esther, Song of Songs, 1&2 Chronicles, Ecclesiates. They also explored the canonicity of Sirach and Wisdom of Solomon.

They ultimately used the following criteria for canonicity of Jewish books:

The book had to be:

- 1) written originally in Hebrew
- 2) written within the confines of Eretz Israel
- 3) the book must not contradict the Torah
- 4) the book must have been written before the time of Artaxerxes because afterwards the Pharisees believed there was "no clear succession of prophets." Conveniently, these criteria eliminated the Teacher of Righteousness (from Qumran), John the Baptist, and Yeshua as true prophets and rejected all the books of the NT.

The Christian Bible: Gentile Christians formed their own scriptures gradually over the first 4 centuries. By the 2nd Century, the Greek Translation of the Jewish OT (The Septuagint: LXX) with varying lists of Christian texts was the common Christian Bible. Contrary to earlier scholarship, it has been shown by A.C. Sundberg at Harvard that the Christian OT in the 2nd Century was not taken over from Alexandrian Judaism but was formed by the Christians themselves probably on reflection on the teachings of Christ on the Sermon on the Mount/Plain. The Christian OT was larger than the Jewish Bible because the Christians discerned for themselves the inspiration of what have been called the Deuterocanonical Books. It is erroneous to claim that St Athanasius determined the NT Canon, for he was just one scholar among many who had an opinion. Actually, the local Council of Hippo in 393 AD represents the consensus of the Church on the Canon. This Canon was the long one later accepted at the Council of Trent in 1546 for the Catholic Church and include all the Books of scripture, not just the NT. The decision here was referred to the "Transmarine Church" (Rome) for final confirmation. The decision at Hippo was endorsed by the subsequent 3rd and 4th Councils of Carthage and the Council of Rome. This Canon became the standard until the Reformation.

The protestant reformers rejected the traditional Christian Catholic Canon and eliminated the Deutero-canonical books because:

- **The Deutero. contained a large amount of wisdom material which seemed to emphasize "works righteousness" and allowed for such practices as prayers for the dead and the intercession of the saints**
- **The NT does not frankly quote the Deutero. as scripture even though allusions to the material are legion (esp. Sermon on Mt/Pl)**
- **There were no known Hebrew originals of the Deutero. at that time and so these books were not considered to be authentic OT in accordance with the humanist movement's "back to the sources" policy**

ORIGIN OF THE BIBLE & WHY WE DON'T HAVE THE ORIGINAL CANON OF JESUS TODAY:

For a full description of where the Bible came from, I would recommend a book called Where We Got The Bible by Henry Graham.

The facts of the matter are that by the time of Christ, the Jews outside Israel were using the LXX, the Greek version of the Scriptures, that included the seven books that were removed by Luther and the reformers.

Answer for yourself: The question that needs to be asked, is "When does the canon of the Old Testament end?" How would the Jews know?

Answer for yourself: If the Old Testament canon ends with the coming of Christ, then who has authority in the New Testament times to determine what the scriptures are?

Answer for yourself: Why do you assume that a New Testament "exists" that can be considered to be the "inspired word of God" as was the writings of Moses?

As we look at history, the facts of history, we see that the New Testament was determined at the Gentile Roman Catholic Church's councils of Hippo and Carthage during the 4th and 5th centuries as detailed above. It was these Gentile Catholic Church Councils who determined which of the books written during the Apostolic times were "inspired by God or not". These councils gave us the New Testament and confirmed the canon of the Old Testament, which has been reaffirmed through all the Catholic Councils and definitively again at the Council of Trent to refute the reformers.

Answer for yourself: Now for a big question. If you cannot accept nor condone the religious doctrines as taught by Roman Catholicism then are you aware that you accept their book...the New Testament? Have you ever really looked a the doctrines as taught by the Catholic Church and thought that these same people who were definitely "off" theologically were the same ones to give you your New Testament Scriptures...did the Holy Spirit give them this "book" but failed to straighten them out on their "religious" beliefs or have their religious beliefs crept into the pages of the New Testament and you not know it?

THE $64,000 QUESTION:

Answer for yourself: The real question is: Who had authority delegated to them from Yeshua; the Rabbis, the Gentile Catholic Church or the Protestant Reformers? No where in the New Testament do we find authority delegated to Gentiles to decide the course for the faith. Let us never forget that Yeshua instructs us, even before he corrects some of the Pharisees, yet not all, that it is...

"THE PHARISEES THAT SET IN MOSES' SEAT." (Matt. 23:2...The

Scribes and the Pharisees sit in Moses' seat: ALL therefore whatsoever they bid you observe, observe and do;...).

Notice, he did not say that the Catholic Church or the Protestant reformers, or Greek proselytes sit in Moses' seat! The reason why the authority had to reside with Israel and the Jews is demonstrated in many Scriptures, even in the New Testament. Take for example, Rom. 9:3:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service (worship) of God, and the promises (covenants), whose are the fathers, and of whom as concerning the flesh Messiah came, WHO IS OVER ALL, .."

THINK....written after the cross!

It is very evident from this one Scripture alone, that Paul considered Israel as the one God chose to entrust His revelation with; not only that, but it would be Israel who would be OVER ALL other peoples as a "light" to direct their way to God. Since it was to Israel that the Law and covenants were given, who best able to teach and interpret such but a Jew, and not a Gentile. Let us not forget, in fact we are admonished to "remember" in Eph. 2:11-12 that ...

as Gentiles that we all were "in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time we were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Now, let us be objective about this next question:

Answer for yourself: Does the above Biblical definition of a Gentile sound like it is someone Yeshua would put in charge of rightly dividing God's Word that had been handed down, protected, and cherished since the Garden, even Sinai?

Answer for yourself: How could such strangers to covenants, laws, and the religion of Israel be entrusted with making such important decisions without prior preparation? It is easy to see that such Gentiles lacked the "tools" of knowledge and understanding to rightly divide the Word of Truth; thus in Acts 15:21 we find James' admonition that Gentiles coming to the faith of Israel attend the Synagogue on Sabbaths where they will be instructed in "Moses," thereby learning those necessary things needed to properly life a life pleasing to God as well as coming to the knowledge of God which is necessary to correctly understand and interpret the Bible that existed in their day (a Hebrew Bible). Remember, they were pagans and Greeks without such backgrounds, ill equipped to render an authoritative decision about anything connected with Israel.

Now, another big question must be answered:

Answer for yourself: If such Gentiles were ill-equipped to become authorities of Israel's religion since they were so deficient in the traditions, customs, beliefs, covenants, laws, and manners concerning Israel's faith, they how you discount this and allow Gentiles to take over the faith of Yeshua following 70 A.D. when the Temple was destroyed and all Jewish authorities exiled from Israel?

Answer for yourself: What possible qualifications could they have possess that would allow them to "take-over" for the Rabbis who set in Moses's seat, after all, it had only been since 50 A.D. (only twenty years) that Gentiles had been given the faith of Yeshua? Let us understand, at the most, the training and competence of Gentile religious leaders in Israel could not be more than 20 years. This is unthinkable when compared to Biblical truths that had been handed down as well as lived four for thousands of years by the Jews!

Therefore, in the mouth of two witnesses (Yeshua and Paul) we confirm that the Jews were given the spiritual authority for all mankind, and not the Gentile! Yeshua said and meant: "Salvation is of the Jews."

This questions now become easier to answer. The Protestant Reformers did NOT have authority from Yeshua, neither did the Gentile Catholic Church to change, alter, replace, add to, or take away from the revelation of God "entrusted to holy men of old." Upon much study you will find, as I did, that nothing they did is consistent with divinely inspired inspiration that was given to Israel. The Gentile Catholic Church Councils could not agree over even what books were to be in the Bible; their doctrines have changed, and they did not even claim authority or inspiration from God to know what the true Bible was.

HOW THE ROMAN CATHOLIC CHURCH GUARANTEES THEIR AUTHORITY:

The Catholic Church ERRONEOUSLY BELIEVES that they were given authority by Yeshua in Matt. 16:16-20, when Yeshua supposedly established his Church upon the rock of Peter. This "office," as determined by the Catholic Church, is currently (erroneously I might add) believed to have given Peter the "headship" of the Church. The last time I looked at the Bible, the Messiah is head of the church, and not Peter. The Catholic Church's big mistake is when they considered Peter to be the first Pope, when all that Yeshua is doing, if anything, is reaffirming to the Jew-Peter that Yeshua's church and called out people will be built upon himself; the Messiah of God; the rock of God's revelation to mankind. What they fail to overlook, is that it was James, the Lord's brother, who was put in charge of the first Messianic Church in Jerusalem, and not Peter. If anyone was the "first Pope," it would be James and not Peter. The Church was founded by Yeshua, not by Constantine or the Roman Catholic Church, and anyone who believes this error simply does not know history. Constantine merely legalized Christianity in the Roman Empire.

WHY DON'T YOU ATTEND MASS IF YOU ACCEPT THEIR BIBLE?

Now the question you must ask yourself if you do not trust the authority of the Gentile Roman Catholic Church to determine for you the course of your spiritual life:

Answer for yourself:

- **"Why do you yet accept their Bible as Holy Scripture and reject the Bible of Yeshua as the sole authority of Scripture?**
- **Why do you trust a New Testament that is knowingly altered and changed by scholars and others who wish to inquire?**
- **You should ask yourself what other Scriptures possibly exit that are NOT in your Holy Bible that were considered inspired by the early church but removed by the Roman Catholic Church centuries ago?**
- **What part of Yeshua's Bible is no longer in your Bible today?**
- **Do you have the only "inspired" scriptures given to man by God?**
- **If you want to trust the authority of Luther (who never intended to break from the Catholic church), then where do you find corroboration for Luther's authority as opposed the Roman**

Catholic Church or the Rabbis for that matter?

- Why did Yeshua wait 1500 years for Luther to begin his church the right way?
- Did the Apostles go out and do the Great Commission incorrectly?
- Why did Yeshua wait almost 400 years to provide his servants with a "New" testament and previously send them "into all the world" without the "official manual" for salvation?
- How does Luther know which books are scripture and which are not, especially when he is 1500 years separated from the time of Yeshua and the Apostles, and does not have the original manuscripts, or even any manuscripts of some of the writings of that time?
- What are we to make of Luther's dubious religious doctrine like saying that the book of James is the "book of the Devil?"

Let us not forget that Yeshua appointed James the head of his church in this world. Surely Yeshua would not have appointed a "devil" to head and oversee his church!

Answer for yourself: Should we trust such men as the early Greek Gentile Church Fathers and Luther to determine for us what we are to believe in our churches today when a little study will reveal that they violated repeatedly the commandments in the Bible and the religion of Yeshua?

Sadly, some of the writings that the early Jewish and Jewish-Gentile church considered inspired and relied upon as their "authorities" were not deemed inspired by these Greek philosophical-religious scholars and were not preserved. Many of the books deemed "inspired" by the original Jewish church are today lost and not in the Bibles we carry.

Answer for yourself: Why not?

WHY OMISSIONS IN THE CANON:

I have one question that is playing greatly on my mind and it deals with those books that were written and not included in our Bibles.

Answer for yourself: Why were these books not chosen, and what criteria was used that caused their elimination from our Bibles today? Concerning those books which were chosen, why were they?

Answer for yourself: Who got to decide which books were chosen?

You are probably aware that the Catholic and Jewish Bibles have books that are not in the Christian Bible.

Answer for yourself: Which ones are they and why are these books excluded from the Christian Bible? To answer these questions, we must examine the Bible as well as the canonization process even more in depth than before. Let us first get an over-view of the development of our Bibles.

THE CANON WE NEVER GOT:

There are many books various early Christian churches considered as canonical, or as possible additions to the Testaments. In some churches a few of these DID make it into their Scriptures. Some of these may be known to you by other names, but these are the most generally used English translations of the titles. These are not the Apocrypha, but known as the Pseudepigrapha or other names. The word Pseudepigrapha, meaning "books with false titles," refers to books similar in type to those of the Bible whose authors gave them the names of persons of a much earlier period in order to enhance their authority. Among the best known are 3 and 4 Esdras and the Prayer of Manasseh.

The term "Pseudepigrapha" is applied to many Jewish and Jewish-Christian books written in the period 200 B.C. to 200 A.D. These Jewish books include Jubilees, Enoch, Psalms of Solomon, Assumption (or Testament) of

Moses, Testaments of the Twelve Patriarchs, the Sibylline Oracles, and the Apocalypse of Baruch. Fragments of the Damascus Document have been found among the DEAD SEA SCROLLS.

Other Pseudepigrapha exist in Greek, Slavonic, and other languages, many of them revisions of Jewish books. These include the Apocalypse of Peter, the Shepherd of Hermas, and the Ascension of Isaiah. The Gospel of Thomas and the Protoevangelium of James contain many legends about Yeshua and Mary and show the influence of GNOSTICISM, as does the Apocalypse of Adam. The Gospel of Nicodemus is composed of the Acts of Pilate and the Harrowing of Hell. The Pseudepigrapha are important for the light they throw on Judaism and early Christianity. The Epistle of Jude, for example, reflects a knowledge of Enoch and the Assumption of Moses, and it found its way into our Bibles, but not without a struggle.

Many of these books are lost to us today and we only know of their names, however, many have been preserved and can be studied today as well. Remember, many were considered "Scripture" by the early believers in Yeshua (Yeshua).

HOW COME NO ONE TOLD ME ABOUT THESE BOOKS?

Because of their Jewishness, many, if not all in some circles, are considered as heretic by most Christian churches, but then so too are some of the most "popular" New Testament texts, by other Christian churches, like the Revelation of St John which only got included in the first place as a kind of horse trade between Eastern and Western divisions of the early Christian Catholics of various flavors at Nicene and Carthage. The point is that some Jewish-Christian church or another, before Rome took over, considered each of these as Scripture one time or another. The most Fundamentalist of Protestants love to condemn so much else of the Roman Catholic Church, yet they meekly Roman Catholic authority on what is, and what is not Canonical Scripture. Why?

It was Jerome, who putting the Catholic Latin Vulgate together, arbitrarily threw texts he didn't like into the Apocrypha, yet still keeping them in the Bible. They remained in the genuine "King James" Bibles until the American Bible Society chopped them out in the early 19th century (along with significant editing of the text--yet this is the one usually referred to as the "genuine" King James Version!). The Puritans and their kin had Special Editions of their Bibles created without these books in them, even before the 1611.

The information being presented to you should make you wonder what ELSE they didn't tell you in Sunday School and Bible Study!

WHAT WAS CONSIDERED INSPIRED THEN?

Let us examine many of the books that were considered "inspired" by those of the churches of the first several centuries.

Answer for yourself: You should ask yourself a question as you look over these books..."have I read any of these books before, and if not, why not since they were considered "canon" by the earliest believers?"

More to follow.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #5

LISTING OF BOOKS NOT FOUND IN THE BIBLE TODAY..YET WAS CONSIDERED CANON BY OTHERS BEFORE:

- Abraham
- Acts of Adam
- Acts of John
- Acts of Paul
- Acts of Paul and Thecla
- Acts of Peter
- Acts of Solomon
- Ahigar
- Apocalypse of Adam
- Apocalypse of Barach (I)
- Apocalypse of Barach (II)
- Apocalypse of Daniel
- Apocalypse of Elijah
- Apocalypse of Enoch
- Apocalypse of Ezra (Esdras)
- Apocalypse of James (I)
- Apocalypse of James (II)
- Apocalypse of Peter
- Apocalypse of Philip
- Apocalypse of Stephan
- Apocalypse of Solomon
- Apocalypse of Thomas
- Apocalypse of Zephaniah
- Apocryphon of Ezekiel
- Apocryphon of John
- Apostles' Creed
- Ascension of Isaiah
- Assumpton of Moses
- Baruch III
- Baruch IV
- Chronicles of the Kings of Israel
- Chronicles of the Kings of Judah
- Clement's First Letter (I Clement)

- Clement's Second Letter (II Clement)
- Clement's Third Letter (III Clement)
- Dialogue of the Redeemer
- Didache (The Teachings of the Twelve Apostles)
- Eldad and Moclad
- Enoch, Book of
- Enoch II (Book of the Secrets of Enoch)
- Epistle of Barbabas
- Epistle of Ignatius to the Ephesians
- Epistle of Ignatius to the Magnesians
- Epistle of Ignatius to the Philadelpians
- Epistle of Ignatius to the Philippians
- Epistle of Ignatius to the Polycarp
- Epistle of Ignatius to the Romans
- Epistle of Ignatius to the Smyrans
- Epistle of Ignatius to the Trallians
- Epistle of Jeremy
- Epistle of Paul to the Laodiceans (2)
- Epistle of Pontius Pilate
- Epistles of Jesus Christ and Abgarus, King of Edessa
- Epistle to the Egyptians Ezra (Esdras) IV
- Faith and Wisdom (Pistis Sophia)
- Genesis Apocrypha
- Gospel of Nicodemus [Acts of Pilate, Christ's Descent into Hell]
- Gospel of Perfection
- Gospel of Philip
- Gospel of Peter
- Gospel of the Birth of Mary
- Gospel of the Ebionites
- Gospel of the Egyptians
- Gospel of the Hebrews
- Gospel of the Infancy of Jesus Christ
- Gospel of Thomas
- Gospel of Truth
- History of Joseph
- History of the Rechabits
- Hodagot (Praises)
- Infancy Story of Jesus Christ of Thomas
- Jannes and Jambris
- Joseph and Aseneth
- Jashar
- Jubilees, Book of
- Kerygma of Peter
- Ladder of Jacob
- Letter of Aristeas to Philocrats
- (Pseudo-Aristeas)
- Letter of Herod to Pilate
- Letter of Paul to the Alexandrians
- Letter of Pilate to Herod
- Lifes of the Prophets
- Lifes of Adam and Eve (Apocalypse of Moses)

- Maccabee III
- Maccabee IV
- Manuals of Discipline, Benediction, and the Congregation
- Martyrdom of Isaiah
- Noah, Book of
- Odes (Odae)
- Odes of Solomon
- Paralipomena of Jeremiah
- Persharium
- Protevangelium of James
- Psalms of David (151-155)
- Psalms of Solomon
- Pseudo-Phocyliades
- Prayer of Jacob
- Prayer of Joseph
- Prayer of Manasseh
- Questions of Ezra (Esdras)
- Report of Pilate the Governor
- Revelation of Ezra (Esdras)
- Revelation of Peter
- Shepard of Hermas
- Sibylline Oracles
- Syriac Merander
- Testament of Adam
- Testament of Isaac
- Testament of Jacob
- Testament of Job
- Testament of Moses
- Testament of Solomon
- Testament of the Lord
- Testaments of the Twelve Patriarchs
- Treatise of Shem
- Vision of Ezra (Esdras)
- War of the Sons of Light Against the Sons of Darkness
- Wars of the Lord
- Wisdom of Jesus (Sophia Jesus Christ)

THE OLD TESTAMENT-MAJOR THEMES & CHARACTERISTICS OF THE HEBREW CANON:

The Hebrew Bible, written over a period of more than 500 years, consists of many types of literature and reflects varying points of view. It is essentially religious, but, unlike most ancient religious books, the Old Testament is characterized by a strong sense of history; even laws and exhortations are woven into the narratives.

The themes are the uniqueness and glory of GOD (Yahweh), the COVENANTS He made with Israel, the Law, God's control of history and Israel's special destiny, God's revelation through the PROPHETS, the nature of humanity, corporate and individual sin and its remedy, and the true worship of God.

The Hebrews believed that their religion was founded on covenants that God offered them and that they had accepted. Yahweh had agreed to make them his specially chosen people and to protect them, but only if they

obeyed his Law. Covenants were made originally made with ADAM and NOAH (both Gentiles), which embraced all humankind, and with ABRAHAM (a Gentile) and his descendants; but the most important covenant was revealed to MOSES. Later, after the division of the JEWS into two kingdoms--JUDAH (south) and ISRAEL (north)--the people of Judah believed that a special covenant had also been made with King DAVID and his royal descendants.

Yahweh was different from all other deities. Israel was forbidden to worship any other god, and the Mosaic religion implied that no other existed, although this was not specifically emphasized until the time of the exile during the Babylonian Captivity (587-37 BC). Other gods personified natural forces or tribes and nations, but Yahweh was supreme over everything. Because he controlled history, he could use Assyria or Babylonia to punish a rebellious Israel. Plentiful crops depended on his will alone and NOT on the magical rites by which the Baals of Canaan were worshiped. The concept of the Book of LEVITICUS was that the Hebrews were to be a holy people, separated from all defilement.

Many laws in the Pentateuch, or TORAH, the first five books of Jesus' Bible, were not different from those of surrounding nations. However, some unique commandments were given, without specific rewards and punishments; most important were the TEN COMMANDMENTS, which have a high ethical content. The TORAH (Law) was a complete religious and civil law for the whole nation. It prescribed sacrifices and festivals similar to those of other nations, but the emphasis was on morality. Yahweh was a God of justice. All sin and injustice was an offense against him; and repentance could bring forgiveness.

In the Book of JOSHUA, Yahweh is a God of war who commands the slaughter of the Canaanites, but the Hebrew religion gradually outgrew such a concept, as can be seen in the books of JEREMIAH and JONAH. The prophets saw history as an interaction between the living God and his people, and its outcome depended on their obedience. Israel was destined to be a light to the nations, but it always had a special place in God's purpose and love, and the Hebrews always struggled with the two concepts of God's impartial justice and his love toward Israel. Late in the biblical period, writers of APOCALYPTIC LITERATURE, unlike the earlier prophets, despaired of the normal forces of history and believed that God would put an end to the present age, bringing in a miraculous reign of righteousness.

These themes were not systematized into a theology but can be discerned from the literature as a whole, which expresses the hopes, fears, laments, thanksgivings, and even the doubts of the Hebrews. Thus the Book of JOB criticizes the popular, facile doctrine of reward and punishment, and the Book of ECCLESIASTES often approaches skepticism.

DIVISION OF THE OLD TESTAMENT- CHRISTIAN BIBLE:

Pentateuch: Genesis recounts the creation of the universe and the first human beings, the traditions of the DELUGE, and the stories of the patriarchs down to the sojourn of the Hebrews in Egypt and the deaths of JACOB and JOSEPH. EXODUS tells how Moses led the people from Egypt and received the covenant and Law on Mount Sinai. Leviticus is largely a legal code; NUMBERS continues the story of migration toward the Promised Land. Deuteronomy partly repeats the narrative, recording other laws, and concludes with the death of Moses. It teaches a strict doctrine of corporate reward and punishment.

The Pentateuch is based on four principal sources. The oldest, J, was perhaps written in Judah, the southern kingdom, about 950 BC. Between 900 and 750, another version from Israel, the northern kingdom, was woven in; this is called EPHRAIM (E). In the 7th century BC, Deuteronomy, or most of it (D), was compiled. About 550 BC, during the exile, the final edition of the Torah added a priestly source (P), some parts of which are very old.

Historical Books: Joshua tells of a thorough conquest of Canaan, but Judges contains traditions of the Hebrew tribes in the period before the monarchy that reveal the conquest as partial. The books of Samuel are about the founding of the monarchy under SAUL and David and contain a magnificent early source for the life of David, probably written about 961-22 BC. All the above books have been extensively edited by writers who

shared the theology of the D source.

Ezra and Nehemiah were composed after the exile, when these two leaders restored Judaism in Palestine, and Nehemiah's own memoirs make up much of the latter book. The two Books of Chronicles cover Hebrew history from Ezra's priestly point of view but contain some valuable earlier traditions. Ruth is the story of a foreign woman who became loyal to Israel and was the ancestor of David. Esther is a tale of a Jewish queen of Persia who saved her people from persecution.

Poetical, or Wisdom, Books. Job contains some of the finest poetry in the Bible. Its themes are the problems of suffering and of man's standing before God. The Psalms were essentially composed for temple worship, although some may be pieces of individual devotion. Many are ascribed to David, but some come from an earlier period. Proverbs comprises several collections of ancient wisdom. Parts of Ecclesiastes are skeptical, but other sections express conventional wisdom. The Song of Solomon is a collection of love poems.

The Prophets: The great prophets of the 8th century BC were AMOS, HOSEA, Isaiah, and MICAH. They proclaimed God's holiness and his judgment on the idol worship and moral abuses of the Hebrew kingdoms, and called the people back to loyalty to the covenant. Jeremiah, the greatest prophet of the 7th century BC, was unique in recording his inner spiritual struggles and in promising a new covenant. Like Isaiah, he opposed military alliances with foreign nations and resistance to the Babylonian invasion. ZEPHANIAH and perhaps HABAKKUK belong to the same century. NAHUM gloats over the destruction (612 BC) of Nineveh. The most significant prophets during the period of Babylonian exile were the Ezekiel and the unknown authors of chapters 40-55 and 56-66 of Isaiah, who encouraged the return of the Jews to the Holy Land and promised a glorious national life. Lamentations reflects the miseries of the exile.

The remaining prophets followed the exile. OBADIAH is strongly nationalistic; JONAH expresses God's concern for Gentiles as well as Jews. HAGGAI and ZECHARIAH 1-8 reflect the rebuilding of a small temple in Jerusalem. JOEL, Zachariah 9-14, and MALACHI combine the themes of judgment and restoration and have apocalyptic elements. Daniel is an apocalypse from the Maccabean period (c.164 BC) and promises God's help to the Jews in time of persecution.

THE HEBREW-JEWISH BIBLE: CHART: 3 Divisions to the Hebrew Bible (the Bible Yeshua used)

Torah (Law):

- **Genesis**
- **Exodus**
- **Leviticus**
- **Numbers**
- **Deuteronomy**

Nevi'im (Prophets):

- **Joshua**
- **Judges**
- **1 Samuel**
- **2 Samuel**
- **1 Kings**
- **2 Kings**
- **Isaiah**
- **Jeremiah**
- **Ezekiel**
- **Hosea**

- **Joel**
- **Amos**
- **Obadiah**
- **Jonah**
- **Micah**
- **Nahum**
- **Habakkuk**
- **Zephaniah**
- **Haggai**
- **Zechariah**
- **Malachi**

Ketuvim (Writings):

- **Psalms Nehemiah**
- **Proverbs**
- **Ruth**
- **Song of Solomon**
- **Ecclesiastes**
- **Lamentations**
- **Ester**
- **Daniel**
- **Ezra**
- **Nehemiah**
- **1 Chronicles**
- **2 Chronicles**

VARIETY IN OLD TESTAMENT-CHRISTIAN BIBLES:

Having already looked at the division of the Hebrew Bible (Old Testament), let us look at different Christian Versions of the Old Testament. You may find this strange, but Christians and Jews still disagree over the content of the Old Testament. The Protestant Old Testament is supposed to be identical to the Hebrew Bible, but it is NOT!; though the books are arranged and divided differently. In other websites I have devoted much space to the comparison of the Jewish Masoretic Text and the corruption of it's translation by the Essenes of Alexandria, Egypt, in 200 B.C.E. Of interest to the Christian is that these "purposeful corruptions of the Jewish texts" was done by the Essenes of Egypt in the 3rd century B.C. in order to validate their "unique theology" and give them a "Divine Book" whereby they now had, because of this Divine Book, a Divine authority for their religious beliefs over their adversaries and opponents. The Jews of Palestine never accepted this Greek translation because of its many inherent errors and this Greek translation of the Jewish Scriptures incorporated pagan astral, cosmic, and sun-god beliefs among the Jewish Texts. Tragically this became the Scriptures for the Greek speaking world and ultimately became the Christian's Old Testament. To further complicate the matter every quote in the New Testament comes from these corrupted Greek texts.

Answer for yourself: What does that mean for the Christian today?

Simply this; many, many religious beliefs and doctrines as taught in the Christian's Old Testament and it's corresponding quotes in the New Testament find their origin in pagan sun-worship and therefore many of the "beliefs" attached to Jesus are pagan and Jesus is made to have more in common with Osiris, Bacchus, Attis, Dionysus, etc., that with the Jewish Messiah of the Jewish Scriptures. Few know this until they study the corruption of the Jewish Bible. If you want to see this in detail you need to study: http://bennoah1.freewebsites.com and

http://paganizingfaithofyeshua.netfirms.com.

Roman Catholics since 1546 (the Council of Trent) have officially included the "deutero-canonical" or "apocryphal" books. These books were included in early editions of the King James Bible, but Protestants have not considered them authoritative because they are not found in the Hebrew Bible.

HEBREW BIBLE-24 books

The Law:

- **Genesis**
- **Exodus**
- **Leviticus**
- **Numbers**
- **Deuteronomy**

The Prophets:

- **Joshua**
- **Judges**
- **Samuel**
- **Kings**
- **Isaiah**
- **Jeremiah**
- **Ezekiel**

Minor Prophets

The Writings:

- **Psalms**
- **Proverbs**
- **Job**
- **Song of Solomon**
- **Ruth**
- **Lamentations**
- **Ecclesiastes**
- **Esther**
- **Daniel**
- **Ezra-Nehemiah**
- **Chronicles**

PROTESTANT BIBLE-39 books

Law:

- **Genesis**
- **Exodus**
- **Leviticus**
- **Numbers**
- **Deuteronomy**

History:

- **Joshua**
- **Judges**
- **Ruth**
- **I & II Samuel**
- **I & II Kings**
- **I & II Chronicles**
- **Ezra**
- **Nehemiah**
- **Esther**

Poetry and Wisdom:

- **Job**
- **Psalms**
- **Proverbs**
- **Ecclesiastes**
- **Song of Solomon**

Prophecy:

- **Isaiah**
- **Jeremiah**
- **Lamentations**
- **Ezekiel**
- **Daniel**

The 12 Minor Prophets

ROMAN CATHOLIC BIBLE -46 books (The Protestant list, plus:)

- **Tobit**
- **Judith**
- **Wisdom of Solomon**
- **Ecclesiasticus (Sirach)**
- **Baruch (includes the Letter of Jeremiah) I & II Maccabees**
- **Additions to Daniel:**
- **Song of the Three Young Men**
- **Susanna**
- **Bel and the Dragon**
- **Additions to Esther**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #6

THE NEW TESTAMENT:

Major Themes and Characteristics

Covenant and law are central in the Old Testament, and JESUS CHRIST is central in the New Testament. The dominant theme is the interpretation of Yeshua's nature as CHRIST or MESSIAH (the anointed one), Son of man, Son of God, Lord (master, one in authority), and Prophet. This was a complete reinterpretation of the Jewish hope for an anointed king descended from David. Perhaps before Yeshua's death, his disciples had already acclaimed him as Messiah, but they became convinced of this from experiences that proved to them he was again alive. Thus the RESURRECTION is the second major theme. The Messiah now came to mean, not a conquering, successful king (Messiah ben David; the long-awaited for Messiah that would reverse the fortunes of Israel, once again making them the "head" and not the "tail"), but a crucified Lord (Messiah ben Joseph-a Suffering Servant) whose unique relationship to God could be suggested only partially by the titles applied to him.

Now I say now bears explaining. There is a big difference between the Jewish followers and Gentile followers of Jesus; a very big difference between the Jerusalem church and the churches of Paul, the gospel of James, Peter, and John and the gospel of Paul. Over time with the emerging Gentile Pauline churches we see a complete change in "religious beliefs" as compared with the most intimate Jewish followers of Jesus. Again we must go to the texts for our differences; there is a major difference between what the Jewish Masoretic texts teach concerning "the" Messiah and what the Greek texts teach concerning "the" Messiah.

Understand that following the destruction of the Temple and the scattering of the Jews that over the next 4-5 centuries the Jewish church would be persecuted out of existence. We are left with a Gentile Church of ever gaining strength; especially when "Christianity" became the religion of the state of Rome. Therefore, the non-Jewish "believers," and I say "believers" very loosely, in explaining and defending their faith, these Gentile disciples of Jesus found passages in the Greek Translation of the Old Testament that they believed were prophecies of his birth, death, resurrection, and nature (for example, Psalm 110:1, Isaiah 53; Daniel 7:13-14). As I have tried to show most of these are pure fabrications from the purposeful misquotations of the Jewish Bible which occurred long before the birth of Jesus. These were never prophecies about Jesus but re-modifications of the texts by the Essenes where they changed the concepts of the human Jewish Messiah more in the fashion of their cosmic sun-godman redeemer which comes straight out of astral, solar, sun-worship. These same non-Jewish and Gentile believers also preserved Yeshua's sayings and the stories of his life, which they interpreted in light of their faith.

Jesus had proclaimed the gospel ("good news") of the coming reign, or kingdom, of God and carried on a ministry of teaching, forgiveness, and healing. Although much of his teaching agreed with that of other Jews, his more radical and prophetic sayings made enemies. The high priest (Sadducee) and his associates feared Jesus (Pharisee) as a threat to the established order, and the Roman governor Pontius Pilate was persuaded to have Jesus crucified.

Other new experiences of ecstasy and prophecy were interpreted as gifts of the Holy Spirit when many of them were little more than emotionalism because the Holy Spirit will not "anoint" lies and error or contraction of the true Jewish Scriptures. Indeed, most books of the New Testament ponder the relation of the old and the new. Christians, and Jesus himself, believed in the same God as other Jews and recognized the authority of the Old Testament. Yet Jesus, as his accounts in the New Testament how, had supposedly made radical statements that undermined the separateness of Judaism and led logically to the admission of Gentiles into the community. Thus, there emerged a Church embracing Jews and non-Jews that was interpreted as based on a RENEWED COVENANT inaugurated by Jesus. Paul, the greatest apostle of the Gentile mission, defended his policies by teaching that the basis for acceptance by God is faith in Jesus Christ; yet Paul, who did not wish to break with the Jewish identity and community would end up doing the very same thing in his creation of a new religion build around "his gospel" and "his unique" understanding of Jesus which Israel and Judaism could not accept.

The New Testament contains a strong apocalyptic element owing to the Essene influence, whom upon study, can be shown to be the "first Christians" as set off from the Ebionites who were the first true followers of Yeshua. Yeshua's parables and sayings regarding the coming reign of God are enigmatic, and it is not certain that he expected the early end of the world; but many original Christians believed they were living in the last age. Nevertheless, much of the moral teaching of the New Testament is aimed at everyday life in this world, and Christian behavior is a constant theme. But understand that the audience to whom these New Testament writings were directed were heathen and were in desperate need of morality and ethics. The New Testament reflects other concerns of community life, including public worship and church organization, but equal emphasis is placed on individual prayer and and communion with God.

THE CANON:

The process by which the canon of the New Testament was formed began in the 2d century, probably with a collection of ten letters of Paul. Toward the end of that century, Irenaeus argued for the unique authority of the portion of the Canon called the Gospels (NOTICE THE FIRST CALL (by Gentiles) TO RECOGNIZE THE INSPIRATION OF THE NEW TESTAMENT WRITING CAME IN THE LATE SECOND CENTURY)!

Acceptance of the other books came gradually and Gentile church councils after Gentile church councils debated the issues endlessly. The church in Egypt used more than the present 27 books, and the Syriac-speaking churches fewer. The question of an official canon became urgent during the 4th century. It was mainly through the influence of Athanasius, bishop of Alexandria, and because Jerome included the 27 books in his Latin version of the Bible called the Vulgate, that the present canon came to be accepted.

Answer for yourself: Why did it take almost 400 years for the New Testament writings to be deemed "Scripture"?

Answer for yourself: Why didn't the Apostolic church under James decide that Paul's writings were to be Scripture, let alone the writing of men like Jude, Peter, and Titus?

Answer for yourself: Why didn't Paul (Acts 28) reason with the Jews in Rome from his own personal scriptures (Galatians, Romans, I Corinthians, etc.) instead of resorting to the Law and Prophets as recorded for us? The answer is obvious, Paul did not consider his writings on par, either authoritatively or having the same level of inspiration as those of the Old Testament, or else he would have used them.

Paul did not ever consider his writings to have replaced the Bible Jesus used as seen from the example at the end of his life when he was teaching other Gentiles and Jews in Rome concerning Yeshua it is recorded for us that he did not choose "his own writings" but rather chose to teach from the Law and the Prophets for Paul knew something that the Gentile Christian Church has never learned or forgotten.....nothing will ever replace or take the authority of the Jewish Scriptures. Let us look as this example and learn from it.

Acts 28:23 23 And when they had appointed him a day, there came many to him into his lodging; to whom he (Paul) expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. (KJV)

DIVISIONS OF THE NEW TESTAMENT:

The New Testament consists of FOUR GOSPELS,, the ACTS OF THE APOSTLES, and collections of EPISTLES.

The Gospels. Originally gospel meant "good news" (Greek evangelion). The term was later applied to books embodying this message. These are not biographies but proclamations of the good news in story form. Although all dates for New Testament books are debated, prevailing opinion dates MARK AD 68-72, LUKE and MATTHEW c.85, and JOHN 95-100. The first three, called synoptic because they can be compared side by side, have a complicated literary relationship with each other. Probably Matthew and Luke used Mark and a lost document called Q (German Quelle, "source"), consisting mainly of Yeshua's sayings. The parables--short illustrative stories told by Yeshua, usually reflecting daily life--are prominent in the synoptics. The Gospel of John differs from the others in structure and reflects the theological development of the first century, but it contains traditions independent of the synoptics.

The Acts. The Acts of the Apostles was evidently written by Luke as a sequel to his Gospel. It recounts the traditions of the earliest churches in Palestine and gives the details of Paul's missionary journeys as he continues to take and teach the religion of Yeshua to Gentiles throughout the world. Sadly, the unlearned often come to see that Paul was to start a new religion for the Gentile, but upon Hebrew and Greek studies, you will that nothing was further from the truth. Paul continued to take the Festivals, Holy Days, and Sabbaths of Yahweh to the Gentiles in his message of the Gospel.

The Epistles. Two kinds of Epistles are attributed to St. Paul in the New Testament. Nine of them (ten, if EPHESIANS is included) are letters addressed by Paul to specific churches (not for general circulation or correction) and deal mainly with problems of faith, morals, and community life in specific congregations. These letters disclose Paul's interpretation of Pharisaical Judaism as he draws from it the practical expressions of belief an conduct for Gentiles who are turn to faith in Yeshua and his God. Today we look backward and call his preaching a form of "Christianity," but in reality, his teachings embraced little of what we practice today as we have fallen from the mark in obedience when compared with the standard. NOTICE ALSO, ALMOST ALL OF PAUL'S LETTERS ARE INTENDED FOR CORRECTION AND REBUKE OF GENTILES, ALWAYS CALLING FOR THEIR REPENTANCE, EITHER IN THOUGHT, BELIEF, OR ACTION. Paul's preaching was to lead the heathen to the God of Israel, to the faith of Israel, and to the religion of Israel and not a new religion but yet that is what had been done after Paul.

The remainder are not actual letters; rather they are writings in letter form, intended for the whole church or large parts of it. Thus, the pastoral Epistles--1 and 2 TIMOTHY and TITUS--written in Paul's name, contain directions for church leaders and warn against errors in doctrine and behavior. HEBREWS is a carefully constructed sermon by an unknown author and interprets Christ as high priest and urges fidelity in time of persecution.

The general, or catholic, Epistles are so called because they are directed to the church as a whole. The Epistle of JAMES emphasizes the importance of good deeds against an empty type of belief that involves no right action. The first Epistle of PETER proclaims joy in the face of persecution and is addressed particularly to congregations with newly baptized members. The Epistles of JOHN resemble the fourth Gospel. St. John teaches the intimate relationship between love of the brotherhood and the true doctrine about Christ; he also attacks division within the church.

Revelation. The Book of Revelation was written to encourage Messianic Believers (called the "Way," "Nasoreans," or "Nazarenes" in the first century and not "Christians," for only the adversaries of this movement called the Messianic Believers "Christians" (a term of contempt) at this time). It would be these believers who would be persecuted under Domitian (AD 81-96), and let me remind you,this was to happen in their day and time, NOT IN OURS! Others, especially today with the advent of Dispensationalism, feel that it portrays the future through many symbols, and the prophet expects God's judgment on the Roman Empire, a 1,000-year reign of Christ, and a new heaven and a new Earth. I do not wish to get into this at this time in this letter, however, if you study you will find that the word "thousand" in Revelation 20 (thousand years) is PLURAL...meaning "thousands of years." This is another example of poor translation.

Answer for yourself: Now knowing this, what does that do to DISPENSATIONAL THEOLOGY and their endless parade of last-days charts and anti-Christ teachings?

DIFFERENT VERSIONS OF THE BIBLE:

Several Aramaic targums (free translations or paraphrases) of the Old Testament exist; some of them may be older than the Christian Era. The Greek Septuagint, whose canon was not strictly defined, was gradually produced during the last three centuries BC. An Old Latin version of both Testaments was revised by Jerome, producing the Vulgate. Ancient versions exist in Syriac, Coptic, Armenian, and other languages.

During the Middle Ages, parts of the Bible were put into Anglo-Saxon and Middle English. The first English versions of the entire Bible were made (1380-93) by John WYCLIFFE and his associates who used the Latin text. The REFORMATION gave further impulse to translations into modern languages, notably that of Martin LUTHER in German and William TYNDALE in English. Among later versions are the following: Miles COVERDALE's Bible (1535), Matthew's Bible (1537), the Great Bible (1539), Geneva Bible (1560), Rheims-Douai Bible (1582, 1609), King James, or Authorized, Version (1611), English Revised Version (1881-85), American Standard Version (1946-57), New English Bible (1961-70), Jerusalem Bible (1966), New American Bible (1970), Today's English Version (1966-76), and the Revised Standard Version (1946-1971).

more to follow

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #7

THE FIRST NEW TESTAMENT:

The key players in the history of the Bible haven't necessarily been popular--or orthodox.

MARCION-A BRIEF SKETCH: (c.85-c.160)

The reason Christians have 27 books in their New Testament, some scholars say, is partly because early church leaders didn't like the 12 that Marcion had compiled. They didn't care much for Marcion, either. Let us look at historical references that remain for us today.

Famous bishop Polycarp (John the Apostle's student) called Marcion "the firstborn of Satan" because of his rejection of the Old Testament as the Bible given to mankind by God and for trying to replace the Hebrew Old Testament my canonizing his own revelation and calling it a "New Testament." Justin Martyr said this wealthy shipbuilder "taught men to deny that God is the maker of all things." Tertullian said he was "more savage than the beasts of that barbarous region" where he grew up, in what is now northern Turkey. The lowest blow, which many scholars discount, came from Hippolytus when he said Marcion was excommunicated by his father for seducing a virgin. Then again, the sect Marcion later established would baptize only believers who vowed to remain celibate.

Now pay close attention. Marcion insisted on this because he said there were two Gods: the harsh, Creator God of the Old Testament and the loving God revealed through Yeshua. Did you notice the dualism? We have again encountered the Persian concept of cosmic dualism...good God versus Bad God. This perversion exists to day in the prolific errors perpetrated in Charismatic churches concerning the spiritual warfare message (see my paper on Angels and their role in spiritual warfare). Procreation, Marcion explained, was the idea of the Creator God, and Marcion wanted nothing to do with him. We see in this the total repudiation of the first positive commandment of the Torah (be fruitful and multiply). Again, his anti-Judaism and anti-Semitism is showing.

To further distance themselves from this God, Marcionites fasted and shunned worldly goods. A fifth-century writer told of meeting a 90-year-old Marcionite who washed every morning in his own spit so he could avoid using the water provided by the Creator.

Some scholars estimate that by the time Marcion died, when his church was at its peak of popularity, more than half of Christianity was under the sway of Marcionite teaching. That means over half of Christianity is anti-Semitic, anti-Judaic, and practicing a perversion of spiritual warfare! Look at Christianity today, and see for yourself the fruit of this sinister man and his teachings. We have a faith that denies the faith of its founder and has spent almost 1700 years trying to wipe out every Jew from the face of the plant; if not in progroms, crusades, and gas ovens, even more devilish, by conversion to Paganized Christianity where a Jew would be forced to deny Moses, Israel, the real Yeshua, the Law, Sinai, and adopt a paganized Messiah! Thank

God no more has converted to this deception than history records.

The first "New Testament" was the one Marcion compiled after he was excommunicated by his own father in 144 A.D., at the age of about 60. Marcion's Bible rejected the entire Old Testament (THIS WAS JESUS' BIBLE) along with its heroes and prophets. Marcion believed that everyone in the Old Testament had been deceived by the Creator Himself. He also rejected all New Testament references that suggested the Creator and the loving God were the same. In the end, his Bible included only the Gospel of Luke and some letters of Paul. Two hundred years later, the sect was nearly extinct. But it had prodded the church to begin defining what Christians should believe and what books should be called the Word of God, since the Old Testament had to be rejected!

Having given a overview, now I will give you an in depth analysis of the tragedy of the FIRST NEW TESTAMENT from Marcion.

MARCION AND HIS BIBLE: THE FIRST BIBLE-FAR FROM INSPIRED AND INERRANT:

Marcion is the first person known to us who published a fixed collection of what we would call New Testament books. Others may have done so before him; if so, we have no knowledge of them. He rejected the Old Testament totally, as having no relevance or authority for Christians; his collection was therefore designed to be the first Bible. I wonder what Yeshua thought of his endeavors since Marcion threw out the Bible Yeshua (Yeshua) used. It is amazing that before Marcion (over 140 years) we find no evidence of the "church" using or even having a need for any writings other than the Jewish Bible of Yeshua. Just consider this one fact for a minute. What implications does this have for you as a believer who attends contemporary churches where the Old Testament is rarely used?

Marcion was born about 100 C.E. at Sinope, a seaport on the Black Sea coast of Asia Minor. His father was a leader in the synagogue of that city, and Marcion was brought up in the Apostolic Faith. Of all the apostles, the one who appealed to him most strongly was Paul, to whom he became passionately devoted, ultimately concluding that he was the ONLY apostle who preserved the teaching of Yeshua in its purity. This strikes me as almost unbelievable. Paul never met Yeshua or heard him preach or teach one lesson. Paul's only encounter with Yeshua was a vision; it is for that reason I find it hard to imagine that Marcion would discount the lives and testimonies of those who not only knew Yeshua personally, but lived and ministered along his side for three and one-half years. It is hard for any unbiased person to believe that Paul's understanding was greater than James for example; after all James was Yeshua's brother who lived with him over thirty years and was Yeshua's choice to lead the Messianic Congregation after his ascension (and not Paul).

Marcion embraced with great zeal the teachings of Paul, especially his gospel of justification by divine grace, apart from legal works. This view is an incorrect assessment as I have shown in previous newsletters regarding the role of the Law with grace. Marcion has been called "the only man in the early church who understood Paul," however it would be later said of him also that "even in his understanding he misunderstood him." Marcion's refusal to allow any element of law-keeping (obedience) be connected to Paul's understanding of the message of salvation (which is connected with faith) led Marcion to the tragic and incorrect conclusion that the Old Testament, its laws and statutes had been superseded by the gospel. There is only one problem: the Bible in the New Testament never says that (often you have to consult the original languages to see the hidden truths and more correct understandings concerning this issue). Due to inadequate renderings in the English we often arrive at conclusions which were never intended by the original writers. The gospel, Marcion believed, was an "entirely new teaching brought to earth by Messiah". Marcion believed that the law and the prophets made no sort of preparation for the Gospel, and if some passages in Paul's correspondence suggested that they did, then those passages were reasoned by Marcion to be a kind of "judaizing" (reverting back to Hebraic customs and understandings) against whom Marcion believed Paul to have preached against in Galatians and other letters. Marcion made one tragic mistake, he read the New Testament in Greek without reverting back to the Hebrew for comparisons in doctrines and

teachings. Such a grave mistake is responsible today for over 1500 denominations that make a laughing stock of Eph 4:5 which holds up "one faith" as the ideal. That one faith once delivered to the saints was and still is Messianic Judaism with Yeshua as its Messiah.

Sources teach us that Marcion appears to have remained in communion with the "proto-Catholic Church" of his day so long as he lived in Asia Minor. There is some reasons to think that he shared his radical thoughts with leading churchmen of the region, such as Polycarp of Smyrna (disciple of the Apostle John) and Papias of Hierapolis, but found them unresponsive.

Desiring a more positive response for his radical teachings, he ventured to talk with the churchman of Rome where he made a handsome donation of money to the church (he was a ship owner and was quite well off). His understanding of the gospel and its implications was so self-evidently right to his own way of thinking that he could not believe that it would fail to be equally self-evident to any other unprejudiced mind. But the Roman churchmen were disturbed by his doctrine that they not only rejected it but even returned the money he had presented to the church! That would be a miracle if done in today's churches!

Not only did Marcion regard Paul as the only faithful apostle of Christ (Messiah); he maintained that the original apostles had corrupted their Master's teaching with an admixture of legalism. Not only did he reject the Old Testament (the Jewish Bible Yeshua used); he distinguished the God of the Old Testament from the God of the New Testament. Now we have two Gods. **This distinction of two deities, each with his independent existence speaks of the Gnostic influence on Marcion's thought. The God who created the material universe, the God of Israel, was (as Marcion held) different from the Father of whom Yeshua (Yeshua) spoke. The Father of Yeshua was the good and merciful God of whom none had ever heard of before until Yeshua came to reveal him. Along the lines of Gnostic teachings, the God who made the material world was an inferior deity (inferior in status and morality) to the supreme God who was pure spirit.** Now we have a "good God" and an "evil God". **The Gnostic depreciation of the material order finds an echo in Marcion's refusal to believe that Yeshua entered human life by being "born of a woman" (Ga. 4:4). The result of such teaching is that one will look forward to the day that he can escape from the evil body and become pure spirit. Does this sound familiar (Rom. 8:24).** Paul bought into this dualism in a big way.

We are fortunate that at this time the church of Rome was yet enlightened and unprejudiced, but that would change later. Still the church of Rome found Marcion's teachings unacceptable. So Marcion, despairing of being able to convince the catholic church anywhere of the truth of his message, withdrew from the catholic fellowship and established a church of his own. The church survived for several generations which is surprising since its membership was maintained solely through conversion. It could not keep its membership up by incorporating the children of existing members, for celibacy was obligatory on all its membership. At the same time, Marcion was a faithful enough Paulinist to allow no discrimination against female members of his church in matters of privilege or function because he agreed with Paul that there was "neither male nor female" (Gal. 3:28).

Marcion provided his followers with an edition of the holy Scriptures. Marcion's new scriptures included no part of the Old Testament (Jewish Bible) and were written in Greek. Please keep in mind that he did not call his collection "The New Testament". It would be another 100 years or so before anyone would come up with that idea. Yeshua had been gone over 110 years before Marcion decided to create his new scriptures. Just think about it! Christianity did not have a need for a "New Testament". From what did the church teach during that 110 years since they did not have a New Testament? They used the same Bible that Yeshua used; the Jewish Bible (Old Testament).

A NUMBER OF QUESTIONS SHOULD COME TO YOU MIND AT THIS TIME

- Why didn't the "church" see a need for a New Testament?
- Why didn't Yeshua tell his disciples to copy his words & produce a replacement Bible?

- Why didn't Yeshua apostles record Yeshua's words or their own?
- Why were the writings of the Jewish Bible used as the only Scripture?
- Why was Marcion so anti-Semitic?

Marcion created "new scriptures" for his followers. **He referred to them by the titles he gave to the two component parts: The Gospel and The Apostle. To his own Bible he would later add a series of "Antitheses," which set out the incompatibility of law and gospel, of the Creator-Judge of the Old Testament and the merciful Father of the New Testament (who had nothing to do with either creation or judgment).**

Answer for yourself: Do you not find it startling that the teaching that the Old Testament was replaced by a New Testament began with a man who also saw two Gods?

Stop and consider what I just said for a minute (Selah). Because Marcion saw "two Gods" he had need for only the revelation of the "good God" or the New Testament which served as a "replacement testament" to replace the Old Testament of the "Creator-Judge" God of the Old Testament.

Answer for yourself: Now, let me ask you do you believe in two Gods? How about three? Get the point. The first idea of replacing "law" with "grace" came from one who denied the cardinal teaching of the Bible: "Hear O Israel, the Lord is God, the Lord is ONE!" **So when people tell you that they are "not under the Law" I wonder if they do not believe in Jehovah, the God of the Old Testament, who gave the Law in the first place, let alone who would later send His Messiah in the New Testament.**

The holy Scriptures to which the "Antitheses" served as an introduction inevitably included no part of the Old Testament; they consisted only of an edition of the Greek New Testament. Marcion did not call it a "New Testament", so far as we know, he may not have given any one title to the edition as a whole. He referred to it. as stated above, by the titles which he gave to its two component parts: Gospel and Apostle. Our main source for information about Marcion's Bible is Tertullian's treatise Against Marcion, written over a half century later (190 A.D.), when Marcion had been dead for some decades. Tertullian's response to Marcion is often hostile yet his factual data appears to be reliable.

Marcion's Gospel was an edition of the Gospel of Luke. The selection of Luke is in speculation even today, but more than likely owing to his affinity to Paul, he choose the Gospel of Luke because he was associated with Paul. Marcion nowhere mentioned Luke's name in connection with it; it was presented simply as the gospel of Christ. Its text was purged of those elements which were inconsistent with Marcion's understanding of the truth and which therefore, on his principles, must have been "added" by judaizing scribes. For example the birth of John the Baptist was omitted because it implied a connection between Yeshua and something that went before Him (remember to create a new religion one must have Yeshua not rely on anything in the past, but rather teach everything as if it were new and different). Yeshua brought nothing new with his ministry. He did not create a new religion. He did not do away with Judaism and give Christianity as its replacement. **Marcion, as well as numerous others, tried valiantly to cover over the fact that Yeshua brought us nothing new, only fulfilled what was necessary. If we are forced to see Yeshua quoting other teachers that were his forefathers then it is easy to see that he did not come to bring a new religion as we have incorrectly supposed.**

In Marcion's gospel we find no reference the birth of Yeshua whom many feel was written later and added subsequent to original New Testament of Marcion. **According to Marcion, Yeshua entered the world not by virgin birth but by a descent as supernatural as was his later ascension.** Now pay attention. The material and doctrines that will be very important to the Roman Catholic Church as they will create a new religion later are not to be found among Marcion's Bible or his Gospel of Christ. This means that either the Roman Catholic Church added the accounts or Marcion deleted them from previously existing writings. The problem with the "deletions" is that many of them would have benefited Marcion and his theological positions and that being so it is very hard to understand why Marcion would omit such passages...such as Rom. 9:10-11.....these are "key" passages that Marcion would

have used in his debate with the Jews if such passages would have existed. Not only "passages" were omitted but whole chapters like Gal. 3 were not present in 150 with Marcion's first New Testament and the collection of Paul's writings.

Answer for yourself: What were some of the passages not found in Marcion's Gospel which would later show up in the Roman Catholic version?

- The birth of John the Baptist
- The birth of Yeshua
- The immersion of Yeshua
- Yeshua's genealogy of Luke 3:23-38
- The temptation narrative of Luke 4:1-13
- Yeshua preaching at Nazareth in Luke 4:16-30

Answer for yourself: It is possible that the text of Luke which Marcion used as the basis for his Gospel was not identical with the text that has come down to us? More than likely "yes". It may have been an earlier edition, lacking the first two chapters. Some consider it a "Proto-Luke". But even if the text which lay before Marcion did lack the first two chapters, it began at the latest with Luke 3:1, "In the fifteenth year of Tiberius Caesar," and those are the words with which Marcion's Gospel began. But the material which follows immediately was unacceptable to him. The account of John the Baptist's ministry and his baptism of Yeshua implies some continuity between Yeshua and the old order. So does the genealogy of Luke 3:23-38, tracing Yeshua's ancestry back to Adam through David & Abraham. Thus it must be excluded! The temptation narrative (Luke 4:1-13) represents Yeshua quoting from Deuteronomy three times, as though it had authority in his eyes. This, for Marcion, was impossible. Surely Yeshua came to begin a new thing; a new Religion! Surely, as Marcion would have us believe, Yeshua did no longer consider Deuteronomy as a necessary Scripture. Marcion was wrong! Equally impossible for Marcion, was the idea that Yeshua, preaching in the synagogue at Nazareth (Luke 4:16-30), should have claimed that his ministry was the fulfillment of Old Testament prophecy. So, having begin his edition of the Gospel with Luke 3:1, Marcion went straight on to Luke 4:31 and continued: "Yeshua came down to Capernaum" as though he came down there and then from heaven, fully grown.

In place of "Thy Kingdom come" in his version of the Lord's Prayer (Luke 11:2), Marcion's Gospel had the interesting variation: "Let thy Holy Spirit come on us and cleanse us." He may have found this in the copy of Luke which served as the basis for his edition, or it may have been his own addition. If he added it himself, it is interesting that it would have found its way into the textual tradition of "orthodox" Christians for it is cited by the church father Gregory of Nyssa and Maqximus of Turin, and is the reading on one or two Greek manuscripts of the gospels.

The "old is good" (Luke 5:39) is omitted because it might be taken to imply approval of the Old Testament order and the religion of Yeshua. Possibly Yeshua did not come to replace Judaism with Christianity! Marcion could not entertain such an idea. The reference to Yeshua's mother and brothers could not be retained in Luke 8:19 (For Marcion Yeshua could not belong to any human family). It had to go. There are other peculiarities of Marcion's Gospel which can be explained with equal ease. It is simple; Marcion believed Yeshua was come to bring a replacement faith to Israel and anything that would show otherwise must be stricken from the record! Most Protestant and Catholic churches of today have been so influenced by Marcion that they ascribe to his basic premises! Such a shame.

Marcion's "The Apostle" was an edition of ten letters of Paul. The three Pastoral Epistles (1 & 2 Timothy, Titus) were not included because he used his own Gospel for the basis of this "edition" and it did not contain them. The Chester Beatty codex (P46) of Paul's letters also does not include the same books. Also in Marcion "Apostle" the two letters to the Corinthians are combined as well as the letters to Thessalonica.

MARCION HAD A PARTICULAR ORDER FOR THE ARRANGEMENT OF THE BOOKS IN HIS FIRST NEW TESTAMENT

Now pay attention. The Marcionite order of Paul's letters is given below:

1. **Galatians**
2. **Corinthians**
3. **Romans**
4. **Thessalonians**
5. **Laodiceans (Ephesians)**
6. **Colossians**
7. **Philippians**
8. **Philemon**

Notice the order of these letters in the Roman Catholic Church's Bible:

1. **Romans**
2. **Corinthians**
3. **Galatians**
4. **Ephesians**
5. **Philippians**
6. **Colossians**
7. **Thessalonians**
8. **1 & 2 Timothy (not in Marcion's Bible)**
9. **Titus (not in Marcion's Bible)**
10. **Philemon.**

Answer for yourself: Did you notice that the book of Romans was placed first in the canon of the Roman Catholic Church? I wonder why? The Roman Church had to justify the shift in authority from Jerusalem to Rome and what better way to show it than let the book of Romans appear "first" as the first and trend-setting epistle in the New Testament. Also they added books. Again, I wonder why? Or, did Marcion omit these books? Who would benefit the most?

At the beginning of his Apostle Marcion placed the letter to the Galatians in first position. This was to dramatize the differences & opposites between Paul and the Jerusalem apostles. To Marcion the letter (Galatians) mounted a direct attack on the Jerusalem apostles, for it was at their instance (and rightly so), or at least by their agents, that attempts were being made to win Paul's Gentile coverts in Galatia over to a judaistic form of Christianity. Marcion considered this heresy. God did not! The remaining letters of Marcion's canon were arranged in descending order of length, the two letters of Corinthians being reckoned together as one composite letter and the two letter to the Thessalonians being treated in the same way.

Anything that appeared inconsistent with what he believed to be authentic Pauline teaching was regarded as corruption from an alien hand and was removed. The mention of Abraham as the prototype of all who are justified by faith (Gal. 3:6-9) could not be allowed to remain in his Canon because he could not all to exist any connection between law and the gospel as in Gal. 3:15-25. Thus it most likely was removed from Romans chapter 4.

Now for the most startling information concerning Marcion. His edition of Romans lacked Romans 1:19-2:1; 3:21-4:25; and all of Romans 9-11 except Romans 10:1-4 and 11:33-36, not counting everything after Romans 14:23. The idea of establishing the law through faith (Rom. 3:31), the application of the story of Abraham in chapter 4, the grappling with the mystery of Israel's unbelief in chapters 9-11 (with their concentration of proof-texts from the Old Testament), were all incompatible with Paul's gospel as Marcion

understood it. As for chapter 15, its opening section includes a general endorsement of the Christian value of the Old Testament scriptures (vv4) and a string of quotations designed to show that the Gentile mission was foreseen and validated by Old Testament writers (vv 8-12), while its closing paragraph (vv 25-33) bears witness to a concern on Paul's part for the church of Jerusalem which Marcion must found incredible, given his understanding of the relation between Paul and that church.

I find it utterly amazing when I stop to realize that infamous passages concerning the Jews being "blinded" theologically was not written and added to the New Testament until after 150 A.D. and even then it was written by Gentiles no less:

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

Rom 11:25 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. (KJV)

Answer for yourself: What other "key" passage that is the foundation for Gentile Christianity was not in the New Testament until after 150 A.D. and which can be shown to have been written by non-Jews and ascribed to Pauline authorship?

You better sit down for this for it is a land mine!

Rom 10:9-10 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (KJV)

Notice conspicuously absent is Rom. 10:9-10 which states that "if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation".

Answer for yourself: Why would not Marcion have included such a "Pauline Dogma" since he was pro-Pauline himself? The answer is simple. The text in question was not given as inspired by the Holy Spirit to the Apostles and is not part of the original Gospel of Yeshua. It was written and added after Marcion and was not part of the Gospel or included in any Gospel writing as late as 140 years after Yeshua.

Answer for yourself: Did you hear what I said?

Answer for yourself: Don't you think it is about time you began to study to see what kind of religion you practice; the religion according to the teachings of Yeshua or according to the teachings of men? Salvation consists of both obedience to law (commandments) and grace; not just grace alone.

TWO DIFFERENT MESSAGES AND TWO DIFFERENT "GOSPELS" IN THE NEW TESTAMENT TODAY

Because of Marcion and men like him we have two competing Gospels today. To Marcion the "God who created all things" had nothing to do with the gospel; he was a different being from the God and Father of our Lord Yeshua Christ. In this we see Marcion's rejection of all the Old Testament (the Bible Yeshua used). To what extent Marcion's text differed from the one he had inherited and used for the basis of his gospel is not easily discerned. It would appear to have been copied substantially as before containing deletions of Jewish

influence and authority, with very little actual additions by Marcion himself. Suffice to say he "dejudiazed" the Scriptures and destroyed the Hebrew roots of the early faith. What is problematic, as said before, is the absence in Marcion's Canon of many texts recognized as "Pauline" by toady's scholars, but which would most assuredly would have been included by Marcion if they had existed in his day (Rom. 10: 9-10). What does that say for our "quick altar prayers" by which we give false security to repentant sinners who "repeat after me" and who we never see again! The failure to include many passages we accept today as "Bible" by our churches can only mean one thing: they did not exist 140 years after Yeshua! Thus, many additions to the "inspired and infallible" Word of God would be done by Catholics who followed. Thus, they would counter Marcion with their "own Bible" to counteract his Bible. They would write their own authority (Catholic) into the Bible (rework Marcion's Bible) to replace the authority of Jerusalem with the authority of Rome. The authority of Jerusalem was written out of the New Testament and replaced with the authority of Rome. The Catholic Church replaced the Jewish Synagogue. The Pagan Holidays replaced the Lord's Holy Days. Sunday replaced the Sabbath. Tithing to an "organization" or a "building" replaced "righteous giving to the needy." The Temple tax to support the "organization" (Temple) was replaced by robbing the saints of God's provision to them as distributed in the "poor tithe". The Noachide Laws for Gentile acceptance into Israel was replaced with Church Dogma of Augustine and Constantine. Martin Luther would shortly follow. The Lord's Supper was replaced with "Sunday cups and crakcers". The Passover was replaced with Easter (fornication festival). Need I go on, because it does not stop here!

In Summary:

- Luke 1:1-2:52 Does not contain the introduction or the story of Yeshua's birth.
- Luke 5:39 Does not contain the phrase "The old is better".
- Luke 8:19 Makes no reference to Yeshua's mother and brothers.
- Luke 11:2 Adds "Let thy Holy Spirit come on us & cleans us".
- Luke 19:9 Does not contain the phrase "because he is the son of Abraham.
- Rom. 1:19-2:1 Does not contain the reasons for and the results of Gentile guilt and sin.
- Rom. 3:21-4:25 Does not contain section on righteousness and acceptance by God of both Jew and Gentile based on faith and obedience.
- Rom. 9-11 All omitted except for 10:1-4 where we see an unbalanced picture of Christ ending all law and 11:33-36. We have a distorted view of Jew & Gentile in God's purpose.
- Everything after Rom. 14:23 is omitted.
- Omission of foundational faith text of Rom. 10:9-10.

Marcion's Bible is of great significance to every modern Christian, because the power and authority of the many different Christian religions have been created from the words of the New Testament and not from the Old Testament, which was the authority for the followers of Christ for the first 200 years of the common era before the rise of Roman Orthodoxy.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WELL DO YOU UNDERSTAND THE BIBLE THAT YOU USE FOR FAITH AND PRACTICE? #8

EARLY VERSIONS OF THE NEW TESTAMENT: WHAT WRITING WERE GIVEN BY GOD...AND WHICH ARE WE TO TRUST?

MARCION (c. 140)

- **Luke**
- **Romans**
- **1 Corinthians**
- **2 Corinthians**
- **Galatians**
- **Ephesians**
- **Philippians**
- **Colossians**
- **1 Thessalonians**
- **2 Thessalonians**
- **Philemon**

MURATORIAN CANON (c.200)

- **(Matthew)**
- **(Mark)**
- **Luke**
- **John**
- **Acts**
- **Romans**
- **1 Corinthians**
- **2 Corinthians**
- **Galatians**
- **Ephesians**
- **Philippians**
- **Colossians**
- **1 Thessalonians**
- **2 Thessalonians**
- **1 Timothy**
- **2 Timothy**
- **Titus**
- **1 John**
- **2 John**

- **Jude**
- **Revelation of John**
- **Wisdom of Solomon**
- **Revelation of Peter**

EUSEBIUS (c. 325)

- **Matthew**
- **Mark**
- **Luke**
- **John**
- **Acts**
- **Romans**
- **1 Corinthians**
- **2 Corinthians**
- **Galatians**
- **Ephesians**
- **Philippians**
- **Colossians**
- **1 Thessalonians**
- **2 Thessalonians**
- **1 Timothy**
- **2 Timothy**
- **Titus**
- **1 Peter**
- **1 John**
- **Revelation of John**

ATHANASIUS (367)

- **Matthew**
- **Mark**
- **Luke**
- **John**
- **Acts**
- **Romans**
- **1 Corinthians**
- **2 Corinthians**
- **Galatians**
- **Ephesians**
- **Philippians**
- **Colossians**
- **1 Thessalonians**
- **2 Thessalonians**
- **1 Timothy**
- **2 Timothy**
- **Titus**
- **Philemon**
- **Hebrews**
- **James**
- **1 Peter**
- **2 Peter**
- **1 John**
- **2 John**

- **3 John**
- **Jude**
- **Revelation of John**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOUR CHURCH & PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT...INTRODUCTION

In order to understand the falsity of much contained in the New Testament to which this web site will address, it is important right up front to become very familiar with the document which espouses beliefs which are totally alien to what was taught and understood by the earliest expression of the emerging Christian movement in the first century. Only after one has come to terms with the document one accepts for his faith and practice, the New Testament, can then one objectively deal with the questions and problems which follow its intensive study. Either the document is from God or not. If from God then it must be believed in all parts; but if it can be shown to not be from God but from the traditions of mankind which are mixed among Divine Revelation, then objectively questioning where the New Testament departs from the Hebrew Scriptures and the faith expressed by the New Testament Christ and Mind of Christ in Judaism is not only prudent but necessary.

Along with this comes the problem of the "inspiration" or lack of it as associated with the The New Testament writings. The New Testament and the inspired Apostles are silent on the subject and left the matter to serious doubts and disputations for many centuries: *"There are no indications in the New Testament of a definite new Canon bequeathed by the Apostles to the Church, or of a strong self-witness to Divine inspiration,"* admits the Catholic Encyclopedia (Vol. iii, 274); that is, there is nothing in the 27 booklets which would lead to the suspicion of their "inspiration" or truth. There was then no Church for them to bequeath to, nor was the Canon settled, as we shall see.

You better be seated for this one. The Catholic Encyclopedia continues: *"It was not until about the middle of the second century that these books (the books comprising our New Testament) were really written and that under the rubric of Scripture the New Testament writings were assimilated to the Old*. . . . (lb. p. 275.)

Answer for yourself: Did you notice that the Catholic encyclopedia just admitted that the bulk of the New Testament writings were written not by the apostles and intimate followers of a supposed historical Jesus but were later written long after their deaths in in the "middle of the second century"? WOW! Of course this means "Gentile" authorship and this goes a long way to explain all the inaccuracies, misquotation of Hebrew Scriptures, purposeful mistranslation of the Hebrew Scriptures and Messianic Prophecy concerning Judaism and the Hebrew Scriptures as we find finally recorded in the New Testament. These Gentile writers were simply not conversant upon Biblical Judaism because they were not Jews, and as study of the second century reveals, filled with antisemitism that clearly comes out in many of the New Testament second century texts.

As if that is not enough, get a load of this. Further, the dubious and disputed status of the sacred writings through centuries, and the ultimate settlement of the controversies by a numerical majority of the Council of Trent, in 1546 (after the Reformation had forced the issue), is thus admitted:

"The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is, from Apostolic times, has no foundation in history. The canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council. . . . And this want of an organized distribution, secondarily to the absence of an early fixation of the Canon, left room for variation and doubts which lasted far into the centuries." **(Catholic Encyclopedia, Vol. iii, 274.) I just fell in love with the Catholic Encyclopedia in Seminary for it tells it like it is. I was constantly amazed how the earliest history of the Church and its deceptions were recorded over and over again in the Catholic Encyclopedia. In the Catholic Encyclopedia I found a frank history of the church and the perversion of Judaism over and over again. In it constantly is a truth that is long forgotten by the over-rehearsement of a church tradition that is anything but accurate and truthful. The self-incrimination of the Catholic Encyclopedia as to the untrustworthiness of these supposed inspired and infallible "literal" and "historical" religious documents given the whole of mankind is startling to say the least.**

The *modus operandi* of the Holy Council in ultimately "canonizing" Jerome's old Vulgate Version, and its motive for doing so, are thus exposed by the keen pen of the author of The Rise and Fall:

"When the Council of Trent resolved to pronounce sentence on the Canon of Scripture, the opinion which prevailed, after some debate, was to declare the Latin Vulgate authentic and almost infallible; and this sentence, which was guarded by formidable anathemas, secured all the books of the Old and New Testament which composed that ancient version. . . . When the merit of that version was discussed, the majority of the theologians urged, with confidence and success, that it was absolutely necessary to receive the Vulgate as authentic and inspired, unless they wished to abandon the victory to the Lutherans, and the honors of the Church to the Grammarians." **(Gibbon, A Vindication, v, 2; Istoria del Consiglio Tridentino, L. ii, p. 147.)**

A number of these books were bitterly disputed and their authenticity and inspiration denied by the leading Reformers, Luther, Grotius, Calvin, etc., and excluded from their official lists, until finally the Reformed Church followed the example of the Church hopeless of reform and swallowed the canon whole, as we have it today, minus, of course, the Tobit, Judith, and like inspired buffooneries of the True Bible.

Such books and the vicissitudes of their authenticity are thus described: "Like the Old Testament, the New has its deutero-canonical [i.e. doubted] books and portions of books, their canonicity having formerly been a subject of some controversy in the Church. These are, for entire books: the Epistle to the Hebrews, that of James, the Second and Third of John, Jude, and Apocalypse; giving seven in all as the number of the N. T. contested books". The formerly disputed passages are three:

- **the closing section of St. Mark's Gospel, 16:9-20, about the apparitions of Christ after the resurrection;**
- **the verses in Luke about the bloody sweat of Jesus, 22:43, 44;**
- **the Pericope Adulterae, or narrative of the woman taken in adultery, St. John, 7:53 to 8:11**

Since the Council of Trent it is not permitted for a Catholic to question the inspiration of these passages. (Catholic Encyclopedia, iii, 274.) Besides the forgery of the above and other books as a whole, we shall see many other instances of "interpolated" or forged passages in the Christian books.

So, when we read things like the following we have to take them with a large grain of salt given the testimony of the later Church Fathers as to how this New Testament actually came about. Information like the above makes such passages like those below laughable.

"The Gospel has come down to us," says Bishop Irenaeus (about 185 A.D.), "which the apostles did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. . . . For, after our Lord rose from the dead [the apostles] departed to the ends of the earth, preaching the glad tidings of the good things sent from God to us, who indeed do equally and individually possess the Gospel of God." **(Iren., Adv. Haer, Bk. III, ch. i; ANF. i, 414.)**

All of the New Testament must be suspect and open to intense scrutiny if we ever hope to find and separate Divine Truth within if from man-made religious dogmas, many of which are diametrically opposed to religious beliefs held for thousands and thousands of years by both the ancient Spiritual Wisdom Religions as well as Biblical Judaism. Understand much of what comes out in the New Testament could and never would have been believed by a Jewish Messiah or a typical righteous Zaddik like the Jesus of the New Testament. Given this then I used to ask myself over and over why I should continue to believe what I was proving to myself is a replacement religion based upon the distortion of both Biblical Judaism as well as "the Christ" given us by Rome in the middle centuries.

You need to set down for this because this will take your breath away. There are really two New Testaments. The First New Testament was written and given the world by Marcion who is a Christian Gnostic and one of the leaders of the earliest Gnostic Christians. You might say it is a collection of the Gnostic Paul's writings that focused on the evolution of the incarnated and indwelling Krst/Christ within every child of God. Marcion gave the world this First New Testament. Rome, not wishing to follow the ancient Wisdom Religions and the ancient understanding of "the Krst/Christ" gave the world their retort to Marcion's First New Testament. I call it the Second New Testament and it is the one we have today. This Second New Testament, the reworking of Marcion's First New Testament, was given to us by Bishop Irenaeus. Amazingly, both Bishop Irenaeus and Bishop Papias have both professed that the Jesus of the New Testament lived to old age (even at late as 98-117 A.D.), flatly denying thus as "heresy" the Gospel stories as to his crucifixion at about thirty years of age (Wheless, Forgery In Christianity, p. 173). The implication of this is staggering to Christian dogma and the salvation message attached to the crucifixion of Jesus as the Christ. But there it lies in dust in books never read today. It is these mean, Irenaeus, Papias, and others who, in spite of their beliefs about this Jesus, would sanction and give the world that taught otherwise. In any event, the Apostles, according to the record of such men like Irenaeus, scattered to the ends of the earth, preaching, orally, before they wrote anything at all. It is all so simple until you begin to study this book seriously then the can of worms flies open and hits the fan the the nice and neat Bible stories explode before your eyes as something less than trustworthy. The bottom line after ten years of such study is that one who seeks God is much better served by beginning his search for God through Biblical Judaism than the Christian religion with their corrupted religious documents which by the light of serious study can be shown to be "Swiss cheese theology" and full of holes throughout.

Traditional Christianity and many of our Bibles attest that the New Testament was not written all at once, but the books that compose it appeared one after another in the space of fifty years, i.e., in the second half of the first century. That sounds so nice and neat and reassuring that we have the earliest truth about God and His "Krst/Christ" but when we see that those responsible for this New Testament, in their private papers, held opposite views regarding this New Testament and its true origins, then it appears the whole agenda of preparing this New Testament was to deceive the illiterate masses and subjugate them to a Roman salvation message linked with their redefinition of "the Christ" which was only available to mankind through the doors of the Roman Church. Oh, how convenient to control the world through ignorance and fear of damnation. Surely less legions and wars would be needed to conquer the minds of people and subjugate them to the whims of the Roman State.

So we grow up believing as we are told. We are told to believe, as Irenaeus maintains, that the Gospels have come down to us (referring to Irenaeus in 185 A.D.) which the apostles did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures. But other Church Fathers testify otherwise. That this last clause of Irenaeus is untrue will be fully and readily demonstrated throughout the websites of Bet Emet Ministries. This statement, too, contradicts Bishops Papias and Irenaeus, who are,

positively, the only two of the many second century Church Fathers who up to their times at all mention or reference any written Gospels or their supposed authors, as we have seen and shall more particularly notice. Amazingly, the earliest quote from any Gospel which is supposedly written "early" according to Irenaeus cannot be found in existence until after 185 A.D. Rather than early, it appears that they were written "late" at best and surely not by the supposed Apostles of a messianic movement in Judaism. I would often wonder as my studies advanced daily these many years ago what other things I had been taught to believe in my Christian tradition that were untrustworthy and not truthful. God knew, it was up to me to discern the truth from error in my relationship with God.

And Catholic Encyclopedia says, as is true, of the earliest existing manuscripts of any New Testament books: *"We have New Testament MSS. written not much more than 300 years after the composition of the books"*; and it admits (though with much diminution of truth, as we shall see: *"And in them we find numerous differences, though but few of them are important."* (Catholic Encyclopedia xiv, 526.) I would find that these "important" difference resided mainly regarding Messianic Prophecy which could be shown to be purposeful mistranslations, purposeful misquotations, verses taken out of context and pure invention of Hebrew Scriptures out of thin air in order to make it appear as if the New Testament Jesus was the "fulfiller" of Messianic Prophecy and the Jewish Messiah. Judaism has for two thousand years pointed out these Scriptural irregularities in the New Testament and staunchly denied that the New Testament Jesus is the Jewish Messiah. I would find out in my studies that it is "all about the texts" and "who has the best and most reliable texts". As a retired ordained Pastor it saddens me to say that as a Christian that I don't have these "best" and "most reliable" texts and Scriptures in my Bible. In fact, when these texts of Judaism and Christianity are compared, line upon line, precept upon precept, the Christian Bible is a forgery when compared to the Hebrew Scriptures. That means many dogmas and beliefs attached to the central character of the New Testament, Jesus, are less than truthful; in fact they are outright deceptions

In this Catholic Encyclopedia at another place, and speaking much more nearly the truth, contradicts itself, saying: *"The existence of numerous and, at times, considerable differences between the four canonical Gospels is a fact which has long been noticed and which all scholars readily admit. . . . Those evangelical records (SS. Matthew, Mark, Luke) whose mutual resemblances are obvious and striking, and . . . the narrative (that of St. John) whose relation with the other three is that of dissimilarity rather than that of likeness."* (Catholic Encyclopedia vi, 658.)

After ten years of daily textual study the so-called "canonical" books of the New Testament are a mess of contradictions and confusions of texts when compared to the Hebrew Scriptures from which they are taken, to the present estimate of 150,000 and more "variant readings," as is well known and admitted by honest scholars.

Thus Catholic Encyclopedia:

"It is easy to understand how numerous would be the readings of a text transcribed as often as the Bible, and, as only one reading can represent the original, it follows that all the others are necessarily faulty.

Answer for yourself: But where do we find the most accurate Scriptures that we can trust? Do we look to Biblical Judaism or to Christianity? Do we look to the Hebrew Tanakh or the Roman Bible? Without a doubt, having done these studies and proved to myself beyond any doubt which are truthful, one should look to the Hebrew Tanakh for all Messianic Prophecy as well as Divine Dogmas and not to Rome and its later sister, Protestantism, which is infected with the same corrupt texts in the same Bible.

The English critic John Mill estimated the variants of the New Testament at 30,000, and since the discovery of so many MSS. unknown to Mill, this number has greatly increased." (Catholic Encyclopedia iv, 498.)

Answer for yourself: Who, then, is "inspired" to distinguish true from false readings, and thus to know what God's Christ really said, or what some copyist's error or priest's forgery make them say or do, falsely? Well one thing is for certain it surely is not the average Christian who has never studied these issues or read any scholarly books upon the subject. But fortunately not all the followers of this Jesus and the New Testament Christ are ignorant of such problems with the New Testament.

Of the chaos and juggling of sacred texts in the Great Dioceses of Africa, the Catholic Encyclopedia again says: "There never existed in early Christian Africa an official Latin text known to all the Churches, or used by the faithful to the exclusion of all others. The African bishops willingly allowed corrections to be made in a copy of the Sacred Scriptures, or even a reference, when necessary, to the Greek text. With some exceptions, it was the Septuagint text that prevailed, for the Old Testament until the fourth century. In the case of the New, the MSS. were of the Western type. *On this basis there arose a variety of translations and interpretations. . . . Apart from the discrepancies to be found in two quotations from the same text in the works of two different authors, and sometimes of the same author, we now know that of several books of Scripture there were versions wholly independent of each other."* (Catholic Encyclopedia i, 193.)

Bishop Victor of Tunnunum, who died about 569 A. D. and whose work, says Catholic Encyclopedia, "is of great historical value," says that in the fifth century, *"In the consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written Idiotis Evangelistis, are corrected and amended."* (Victor of T., Chronica, p. 89-90; cited by Dr. Mills, Prolegom. to R. V., p. 98.)

Answer for yourself: What does all of this mean to me...the average Christian?

This would indicate some very substantial tinkering with Holy Writ; which process was a continuing one, for, says Catholic Encyclopedia, *"Under Sixtus V (1585-90) and Clement VIII (1592-1605) the Latin Vulgate after years of revision attained its present shape."* (Catholic Encyclopedia, xii, 769.) And the Vulgate, which was fiercely denounced as fearfully corrupt, was only given sanction of divinity by the Council of Trent in 1546, under the Curse of God against any who questioned it. Though this amendatory tinkering of their two Holinesses was *after* the Council of Trent had put the final Seal of the Holy Ghost on the Vulgate in 1546!

Let us not forget that as Protestants we have come from such people and their religious persuasions, and that being fact, are faced with the stark realization that we have inherited their religious documents and their falsifications as well.

Answer for yourself: What is the truth about the New Testament that has come down to us today from the Catholic Church...is it truly the Word of God or has it replaced the Word of God and I not know it? Has not only the texts been forged when compared to the Hebrew Scriptures, but has the ancient Divine Spiritual Wisdom been so mischaracterized that "the Krst/Christ" has been distorted almost beyond belief? Are these documents, corrupted as they are, given today a false and improper hermeneutic and manner of interpretation? Are these documents to be understood "literally" or "historically" or are they to be understood "allegorically", "metaphorically", and "metaphysically" instead as did the ancients who held sacred the same "Krst/Christ" story under different names for thousands and thousands of years before the rise of Rome and its radical reinterpretation of almost everything?

It is to these issues we turn in this series on What Has Your Pastor Failed To Teach You About The New Testament?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #1

For everyone reading this series of articles please understand that I grew up as a fundamentalist Christian. Not only that but I attended Southwestern Theological Seminary in Ft. Worth, Texas, and received a M.Div. degree. Upon completion of my degree I was quickly ordained and began in earnest my Pastoral Career. While in Seminary I encountered what seemed to me a hodgepodge of religious beliefs that seemed more disjointed than in unity. Things just did not add up and contradictions abounded. I constantly wondered how a perfect God allowed or fostered such confusion of religious beliefs; much of which seemed to consistently disagree and contradict what Israel had previously been taught by God and I could not seem to find peace about all this especially in light of the constant reiteration in the Jewish Scriptures that Israel was to be "the" light for all the world concerning the "truth" about YHVH. Prior to Seminary I read a book called Understanding the Difficult Words of Jesus and this book showed me that behind passages which I had heard preached my whole life were Hebraic meanings that I have never heard. Realizing that Jesus is a Jew I quickly saw that unless I understood the passages as Jesus the Jew understood them that I did not have the actual meaning of the passage that God intended I know and understand. I had to find out the Jewish meaning of my faith. All was well until I began to further my studies in related religious studies concerning the above issues. Over the next few years I had my legs cut out from under me as I studied and encountered spiritual truths and facts that often contradicted what I had been led to believe by both the New Testament as well as other religious authority figures. I was shocked to find that what I had been told since a child was not true in many instance; I quickly realized that much of what I had "accepted by faith" was without substance and that many things taught me by my Pastor as a child and even at conservative Baptist Seminary was in error. Understand I was fortunate enough to know some professors well enough in Seminary who confided in me that "all is not as it appears" but they had to hold the "party line" in order to insure that they continued their employment and received their pay checks. But even then they were preparing me for what I would discover on my own in my personal studies into the difficult areas of Christianity and the New Testament which they would not touch in class due to the explosive nature of the subject.

It is a tragic and sad fact that most church-going Christians open their New Testaments and read without ever once considering that they are absorbing the words of a translation from the pens of biased, often politically motivated monks and ministers as transmitted through countless centuries of numerous councils and corrupt church fathers. They are unaware that the New Testament they believe to be "inspired", "infallible", and "inerrant" and which they hold so near and dear contains hundreds of many shocking contradictions and errors when compared line upon line and precept upon precept with the Jewish Scriptures that Jesus used. Understand that a superficial reading of the text once a week will illuminate this sad fact to no one. Only when one undertakes a serious investigation and study of the New Testament will one be able to see the truth about the document he relies upon for his faith and practice in this life. When one sees this for himself one is overwhelmed with the deceptions uncovered. But few ever encounter such truths and facts concerning the New Testament which sheds the light of truth upon it's

many problems. When one undertakes such a comparative study where the Jewish texts are compared with the Christian texts one quickly will see that many dogmas and beliefs in one's Christian religious belief system are in error and often this results in a conduct or behavior is violates what God commanded in the Jewish Scriptures; such erroneous conduct based upon false beliefs is "sin" according to the Jewish Bible and these false beliefs and conducts pass unnoticed by the vast majority of Gentile Christianity....unnoticed that is until we die and meet God face to face and receive our Eternal Condemnation. God calls much of this "sin" and we are not aware because we never "question" what is written in our Christian translations of the Jewish texts as to if God really endorses such. Sadly we never knew there were problems; let me assure you that there are and many of them are critical problems in doctrines and dogmas that just might affect one's eternal salvation such as hidden idolatry that passes for orthodoxy in Gentile Christianity. I am here to tell you that I have questioned such "dogmas" and "doctrines" only because in my studies I ran upon conclusive contradictory evidence and factual data which brought much of the New Testament into question regarding it's validity for faith and practice. Understand both you and I originally took everything in the New Testament "by faith" as being true. It is way past time we investigate whether our faith be sound or if we have built our relationship with God on sinking sand. Again let us understand our faiths as New Testament Christians and followers of Jesus is built off the Christian document; the New Testament. **Let me quote a New Testament passage which speaks the truth on the matter:**

2 Cor 13:5 Examine yourselves, whether ye be in "the" faith; prove your own selves.

This requires we examine the Christian documents as to their truth as it is responsible for Christians beliefs, dogmas, and doctrines!

In this passage you are told to "examine" yourselves….from the Greek:

3985 peirazo (pi-rad'-zo); from 3984; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: assay, examine, go about, prove, try.

The root word is: 3984 peira (pi'-rah); from the base of 4008 (through the idea of piercing); a test, i.e. attempt, experience: assaying, trial.

Understand this is what this series of articles will accomplish. I will put the New Testament on trial as the evidence will be presented to determine if what you have accepted "by faith" is warranted or if you possibly need to reconsider what "you believe" to be true.

Also we are told to "prove" to yourself that you be in "the" faith of the early church…from the Greek;

1381 dokimazo-

- 1) to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not), as metals
- 2) to recognize as genuine after examination, to approve, to deem worthy

Understand that just because something is written in the New Testament does not mean it is true. This is a sad fact you will quickly come to realize. This is true even though the information is openly taught in major religious colleges in comparative religion classes and is readily available in most public libraries. But Christians believe that they have no need to look into such things since they are falsely reassured by their clergy that they have "the truth". I wish it were true, but my research over the years has proved such a statement totally false. In reality, it is the Jews who have the truth, have

always had the truth, and will be the nation to lead the world in repentance at the advent of Messiah. The church-going public labors under deception because any damaging information about the bible has been purposely and systematically hidden by a clergy that has no illusions as to how their flocks would react if they knew the truth about "God's infallible word. "

As a prime example of this deception fundamentalist Christian ministers are notorious for attacking secular and so-called liberal Christian scholarship, which openly and bluntly publishes the truth about the state of the New Testament. Let me give you an example of such attacks by fundamentalist Christians upon the truth. In A Creationist's Defense of the King James Bible, which was written by the noted fundamentalist Christian educator, Henry M. Morris, he states:

"In any case, one of the serious problems with almost all modern English translations is that they rely heavily on Hebrew and Greek manuscripts of the Bible developed by liberals, rationalists, and evolutionists, none of whom believed in the verbal inspiration of the Bible."

The question I guess I hear the most from my readers is this: "Are we to believe that God would entrust the preservation of His eternal Word to men such as these?" This is nothing more than an assumption; one which fails to take into consideration the free-will of men to defy God and His commandments. As you study with us you will see beyond a shadow of doubt that God does oversee His Word to preserve it; however, it is not the New Testament nor the Christian Old Testament which has been preserved but the Jewish Masoretic Text which is the backbone of the Jewish Bible today (JPS Translation and the Stone Edition Tanakh). For over thousands of years only minute differences appear in these Jewish texts where as the New Testament and the Christian's Old Testament has hundreds of thousands of conflicts and disagreements...many, many of which are in crucial and particular places that affect not only atonement, forgiveness, but Messianic beliefs as well. Simply said the Christian's Bible has been "fixed" long ago and few today know of this tragic adulteration of God's Holy Word! One thing is for certain: the Jewish Scholars and the Jewish people know of it and that is why the vast majority of them cannot accept many things taught about the Messiah in the Christian documents.

IS THERE A PERFECT BIBLE?

What you must understand after reading such a quote above is that Dr. Morris' idea of the perfect bible translation was the King James Version (El Cajon, Ca.: Institute For Creation Research, 1996, p. 5). I know, many of you are thinking "what is so wrong with that"? When you come to the knowledge of the hundreds of corruptions and outright purposeful mistranslations and misquotations in the King James Bible (both OT and NT) which does severe injustice to the Jewish Hebrew Scriptures, you will not longer ask such a question. **As you read this series of informative articles you will see that** one of the most severe violations of intellectual integrity by the founders of Christianity is shown by their gross distortions of the Old Testament for purposes of indoctrination. In their never-ending quest for religious legitimacy and status, the writers of the New Testament have not hesitated to twist, distort, pervert, and concoct Old Testament verses as expediency dictated. **Here the true colors of the creators of Christianity come through in all their radiant splendor. Examples of their dishonest display of propagandistic propensities are abundantly evident to anyone with a reasonably critical eye. You need to know that although it is not my purpose in this series of article to expose individual examples of such errors we at Bet Emet have demonstrated hundreds of such errors in these textual fabrications and purposeful mistranslations for theological advantage in two of our other websites in order for you to see these examples for yourself:**

http://returningtofaithofyeshua.freeservers.com &

http://paulproblem.faithweb.com

Upon your individual and persistent study you will come to see without a doubt an overall scheme of

dishonesty by the writers of the New Testament and the translators of the Jewish Old Testament Scriptures.

Such deceptions and distortions by the writers of the New Testament and the Essene translators of the Jewish Palestinian Masoretic text fall into three broad categories: misquotations, nonquotes, and misinterpretations. A misquotation is defined as deliberately misquoting an Old Testament passage; a nonquote consists of quoting a non-existent Old Testament passage, and a misinterpretation consists of correctly quoting an Old Testament passage while distorting the meaning intended. In these series of article I plan on dealing primarily with the New Testament and since doing so I plan on showing you that the crafters and writers of the New Testament are guilty on all the counts in hundred of places and only a reasonably critical eye and knowledge of true Jewish Masoretic text, called unfortunately today the "Old" Testament Scripture, is necessary to spot such perversions in the New Testament. If one is interested in individual examples of such New Testament distortions of the Old Testament and the Jewish Scriptures one needs only to examine not only this webpage but the documentation on this website as well as they contain evidence to prove our point.

But you must see it for yourself. This is the purpose of not only this series of articles but Bet Emet Ministries; to reveal the truth for New Testament believers by exposing the unsoundness of such a document in hopes one will repent of such false beliefs once he sees the truth for himself. Israel is the light of the world and God did not make a mistake in commissioning them to be so and it is high time we as Gentile believers learn our place in the economy of God. We must always remember that with every lie exposed and repented of one takes a closer step toward the God of Truth.

Answer for yourself: When one come to the truth behind the New Testament and sees for himself that God never said or gave mankind such dogmas and doctrines as contained in the New Testament, then why follow them?

Let us see what other fundamentalist Christians have to say on the matter. In an article entitled Modern Bible Versions Are Dangerous-Watch Out For Them!, the directors of the Fundamental Evangelistic Association of Los Osos, California has this to say about so-called liberal Christian scholarship:

***"We must also be aware that the Bible is under attack. Satan, who succeeded in selling the first 'reviled' edition of God's Word to Eve in the Garden of Eden, has surely been busy in this 20th century along the same lines.... It was not until the publication of the Revised Standard Version in 1946 and 1952 that many Fundamentalists became aware of how effectively a new Bible version or translation could be used as a tool of Satan"* (Modern Bible Versions Are Dangerous-Watch Out For Them! Fundamental Evangelistic Association, Los Osos, California, pp. 1,6).**

Having Pastored for years I noticed that many fundamentalist ministers spend almost as much time denouncing so-called liberal scholarship as they do in preaching from "God's infallible word." Their time would be better served looking into what the Liberal Christian scholars have to say. I did. I started out to prove them wrong for after all the New Testament "says this" and "says that". But when I undertook such a task in defense of the New Testament I was quickly presented with evidence and facts which exposed my New Testament as a fraud in many but not all places! Read the last sentence again. I said many but not "all" places. God desires we have faith in truth and not fables or anti-Semitic lies. Having seen the evidence then repentance in many of my religious beliefs was the only course for me to take. Such condemnation by fundamentalist Christians who have not evaluated the evidence for themselves is a tactic which is sadly quite successful in warning Christians away from any damaging information, which in turn ensures the continued financial profitability of the Christian religion. Understand the basis for much repudiation of "factual truths" by the fundamentalist branch of Christianity. If they were to stand before their flocks and tell them that they were wrong and that their New Testament is flawed in hundreds of places, then they would lose their following and their financial backing. They would have to get a real job and that is beneath most who have lived off the

ignorance of their flocks. Perhaps in fairness it should be said that the blame for such deception cannot be laid fully at the feet of the present-day clergy, because, as we shall now see, many of these men simply do not know these truths for themselves due to their lack of intense study and others are simply carrying on a long Christian tradition which they were never taught to question. Only by the grace of God did I run across materials in my years of study which challenged my Christian beliefs, and taking such challenges I responded to prove myself vindicated in my beliefs. I was overwhelmed at times at the evidence I uncovered which proved my "error laden" New Testament for what it really was.....a combination and mixture of anti-semitic religious lies carried over from pagan mystery religions and gnosticism along with small amounts of Jewish truth.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #2

In what I am about to say now I do not intend to offend anyone. Please understand that. But over the years of my Pastorate I was amazed at the lack of Biblical knowledge by those who called themselves Christians. It seemed to me that rarely I would meet a person who had a workable knowledge of the New Testament let alone the Old Testament which is another story entirely. But they are not totally to blame because the church has centered on preaching instead of teaching since the early fourth century. This is why Biblical ignorance is rampant in the Christian Church in America today. If one can quote 10 Scriptures then he considers himself knowledgeable about the Bible. Thus the flock is led around by blind Pastors who themselves are more interested in building bigger ministries than equipping their people to know the truths about their faith. Such truth is dangerous as it liberates mankind from the selfish ambitions of hirelings. If the Christian body of believers knew the truth about their faith then there would be a tumult in Christendom today which would rival the "big bang" of creation.

Answer for yourself: So what is the history of the document Christians call their New Testament?

Answer for yourself: Can the New Testament stand up to critical examination to prove its infallibility, inerrancy, and inspiration?

Answer for yourself: Have you as a New Testament believer ever seriously examined the New Testament to prove to yourself that it is inspired, infallible, and inerrant, and worthy of your commitment to follow its religious tenants?

Answer for yourself: And upon such examination of the New Testament if it be found to be a creation of anti-Semitic dogmas of Rome taken from centuries of syncretistic pagan religious mixture will you repent of such heathen beliefs and return to the faith of the real Yeshua which is not Gentile Christianity, but Biblical Judaism?

These are tough questions only you can answer. But if you ever hope to answer them then you must have the truth about the New Testament. Let us begin our serious inquiry into the infallibility of the New Testament by researching together the History of the New Testament.

THE HISTORY OF THE NEW TESTAMENT

After three centuries of obscurity and serious internal conflict, in the fourth century AD a second rate religious cult emerged virtually overnight as the supreme faith of the Roman Empire. This occurred when Emperor Constantine the Great was supposedly converted to Christianity and at once became the benefactor of the church. With this unexpected turn of events, and with the enthusiastic backing of the "first Christian emperor," the surprised Christian Church fathers wasted little time in cementing their new-found authority throughout the empire. Without hesitation they began to centralize all Christian activities through the office of the Bishop of Rome, while at the same time seeking to convert the emperor's subjects to the faith of Christ.

At first the conversion of the pagan masses was undertaken by some inventive methods. One was by Constantine himself offering a bribe (twenty gold coins and a new set of clothes to every new Christian convert), which, needless to say, was initially successful but didn't have a lasting effects (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 174). The better method proved to be the Christian Church's absorption of pagan doctrines, Gods, Goddess and customs into their ever-expanding catalogue of theology and tradition. Please understand it is these Godless customs and doctrines which are expounded from the pulpits of American Christianity today. Sadly, for the most part, these congregations are totally unaware of the origins of such Christian dogma as taught by their Pastors because they have never personally studied the origins of such dogmas both preached and contained in the New Testament.

Into the church of the fourth century came the old Persian Mithraic mass, unaltered in many instances to this day. The church absorbed the ancient Vestal Virgins of pagan Rome, who were then called by the new title of nuns. The ancient pagan office of the hierarchy of the mysteries (from which we get the religious term "hierarchy") was transformed into the papacy. The ancient holy day of the sun-God, Sunday, or *Dies Solis*, was the replacement for the Jewish Sabbath. The pre-Christian legends of a human virgin giving birth to a halo-bedecked baby savior God on December 25, whose life was immediately sought by an evil king while three wise men from the east visited him as he lay in a manger, was given over to Jesus. The pre-Christian legends of a crucified savior-God, who died upon a cross for the sins of humanity in the spring only to be resurrected three days later from his tomb, became the legend of Easter. The pre-Christian pagan symbols of bread and wine, eaten by the faithful to represent the body and blood of the sacrificial savior-God, entered the church as the Eucharist. Into the church also came hundreds of new Christian saints, transformed from the Gods and Goddess—and demons—of the old pagan faiths.

In addition to the better known Christianized pagan Gods, like St. Nicholas and St. Valentine, here is a small sampling of the numerous Gods and Goddesses absorbed by the early Christian Church:

- **ST. FEBRONIA, who was the original St. Valentine, was derived from the Goddess Juno Februata; her worship was shared with that of Cupid, the Roman God of erotic love, and included a festival of sexual orgies. The Goddess became the male St. Valentine and Cupid, whose symbols was a winged phallus (penis) was changed to a winged cherub; and the old day of February 14 was retained as the new St. Valentine's Day.**
- **ST. SOPHIA was the same as the Goddesses Ishtar and Isis; her Goddess daughters, Faith Hope and Charity became Christian Saints.**
- **ST. AGAPE was the first of the Goddess Aphrodite's sacred whores, as were St. Chione and St. Irene. ST. SEBASTIAN was the Christian version of the Gaulish savior-God Bacchus.**
- **ST. GEORGE was originally the pagan savior-God Green George, his day, now St. George's Day, was the day of pagan Rome's Feast of Pales, a fertility festival.**
- **ST. ALBAN was the famous English saint who was created from the title of a British Goddess named Albion. St. Alban was supposedly slain on Holmhurst Hill, where, coincidentally, there was a temple of the Goddess Albion.**
- **ST. DAVID, the patron saint of Wales, was originally the Welsh sea God DEWI, who was Christianized in the 11th century. The old God's symbol, the Red Serpent, became the Red Dragon of Wales.**
- **ST. AGATHA was a regional representation of Ishtar offering her breasts, which according to legend, were cut off; the severed breasts, being reinterpreted as bells by the church, is the reason that St. Agatha became the patron of bell founders.**
- **ST. DENIS was originally the God of Paris, being their version of the savior-God Dionysus.**
- **ST. CLARK was the Celtic Goddess Sinclair, changed into a Christian Saint.**
- **ST. GENEVIEVE was the Gallic version of Diana, the Goddess mentioned in the book of Acts.**

- **ST. MARGARET was the Christian version of Aphrodite Marina, or Margarita, Pearl of the Sea, a title later given over to the Virgin Mary.**
- **St. CRISPAN was the pagan tutelary God of shoemakers; the old God's day, October 25, was adapted as St. Crispin's Day.**
- **ST. JANUARIUS, who had the title of "peter," was the Christian version of the Roman God of Gates, who held the keys to the kingdom of heaven; when he was transformed into St. Peter his famous keys became the keys to the gate of the Christian heaven.**
- **ST. DEMETRA, and ST. DRMETRIUS are the female and male version of the Goddess Demeter.**
- **ST. URSULA was the Catholic version of the Saxon Goddess Ursel.**
- **ST. FAITH was created from the pagan daughters or virtues of the mother Goddess Sophia; her name in Latin. Bona Fides, means Good Faith, which is a term still in use.**
- **St. IGNATIUS, the pagan "God bearer," was a pre-Christian God who was brought into the Catholic Church.**
- **ST. BACCHUS bears a name that needs no explanation to anyone slightly versed in pagan mythology.**
- **ST. MITHRA, who was the God most responsible for the mysteries being introduced into Christianity.**
- **ST. SATUR and ST. SWITHIN who, as princes of shadows, are identified by all mythologist as Satan!**
- **ST. CATHERINE is admitted by Christian scholars as a preposterous creation, because she was nothing more than a continuance of the mother Goddess of the Fiery Wheel—or Sun—and her worship is still found in India, where she is known as Kathakali.**
- **ST. LUCY is the Christian version of Juno Lucina, Mother of Lights.**
- **ST. JOSAPHAT is the Christian version of the Buddha..**
- **ST. CERAUNOS was originally the thunder-serpent Keraunos.**
- **ST. COSMAS and ST. DAMANUS were the Christian versions of the pagan Gods Castor and Pollux.**
- **T. SEBASTIAN and ST. HUBERT, patrons of hunting, were once pagan lords.**
- **ST. MERCURY was a Roman God whose temple was Christianized in the sixth century along with himself.**
- **ST. ACHILLES was derived from the God Achilles with absolutely no attempt being made by the church to disguise his identity!**
- **ST. THECLA, the "Famous One," was the Ephesian mother Goddess Diana, whose pagan shrine continued as a Christian place of pilgrimage until the seventeenth century AD.**

Keep in mind, these are but a small sampling of the many Gods, Goddess, demons, devils and other spirits that were absorbed by the Christian Church in their efforts to convert the world!

NOW LETS THINK

On one hand you have the Jewish people with their religion and customs which is strange and alien from all other nations of the world. One only need to remember the book of Esther at the hatred for the Jews by the non-Jews of the world. And it is into this world that Paul and others are taking this "Jewish Gospel" along with the writings of the New Testament in hope of "conversion" of the masses to the faith of Christ.

Answer for yourself: If you understand the scenario I just pictured for you then does it not seem to you, at first glance, remarkable with what readiness the non-Jewish cultures of the world dropped their ancestral faiths an accepted Christianity through the persuasions of Christian missionaries?

Answer for yourself: What can explain the openness and readiness of these non-Jewish nations to receive this "Jewish Gospel" as taught by Paul and as recorded by the writers of the New Testament as the documents

circulated among the congregations?

THE TESTIMONY OF THE EARLY CHURCH FATHERS

The information is massive so I have just chosen a few examples to show why early Christian Doctrine along with their writings (the New Testament) was so readily accepted among the pagans to whom they evangelized. Remember that behind all of this is our question regarding the "truthfulness" of the New Testament as a Revelation from God and not one copied by men from prior pagan sources. Now on with the testimony of the Early Church Fathers:

1. The Holy Father Minucius Felix, in his Octavius, written as late as A.D. 211

In this writing Father Felix indignantly resents the supposition that the sign of the cross should be considered as exclusively a Christian symbol; and represents his advocate of the Christian arguments as retorting on an infidel opponent thus: ***"As for the adoration of crosses, which you object to against us, I must tell you that we neither adore crosses nor desire them. You it is, ye Pagans, who worship wooden Gods, who are the most likely people to adore wooden crosses, as being parts of the same substance with you deities. For what else are your ensigns, flags, and standards, but crosses? Your victorious trophies not only represent a simple cross, but a cross with a man upon it".***

2. Tertullian, a Christian Father of the second and third centuries, writing to the Pagans says:

"The origin of your Gods is derived from figures molded on a cross. All those rows of images on your standards are the appendages of crosses; those hanging on your standards and banners are robes of crosses" **(Egyptian Belief, p. 217).**

3. Justin Martyr, in his Dialogue with Trypho, says:

"That there exist not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things".

Also Justin remarks: ***"It having reached the Devil's ears that the prophets had foretold that Christ would come…he [the Devil] set the heathen poets to bring forward a great many who should be called sons of Jove [that is, the sons of God]; the Devil, laying his schemes in this to get men to imagine that the true history of Christ was of the same character as the prodigious fables and poetic stories".*** **(Justin, Apol. 2.). We must understand properly the above quote. In the attacks upon Christianity by heathenism Christians were blamed from "copying" the pagan' religious beliefs and the only answer that the leading apologist for this new "Gentile Christian faith" could come up is that "the Devil" did it!**

4. Eusebius, the ecclesiastical historian, says:

"that the names of Jesus and Christ were both known and honored among the ancients **(Eccl. Hist., Lib. 1. Chap. iv.)**

Also Eusebius states: ***"that which is called the Christian religion is neither new nor strange, but if it be lawful to testify the truth, well known to the ancients".*** **(Eccl. History, lib. 2, ch. v).**

5. Gregory of Nazianzus, writing to Saint Jerome, says:

"A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated". **(Heiron ad. Nep. Quoted in Volney's Ruins, p. 177, note. Boston: 1872).**

6. Isaac de Casaubon, the great ecclesiastical scholar, says:

"It mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end". **(Quoted in Taylor's Diegesis, p. 44).**

7. M. Turretin, the learned Christian advocate, says in describing Christianity in the fourth century, when the Canon of the New Testament was established says:

"That it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism". **(Taylor, Diegesis, p. 50).**

8. Saint Augustine says:

"That in our times is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian:; and this in our day is the Christian religion; not as having been wanting in former times, but as having in later times received this name". **(Opera Augustini, vol. i. p. 12, quoted in Taylor's Diegesis, p. 42).**

9. Paul

Paul pleads with his listeners that he was made a minister of the gospel, which had been preached to every creature under Heaven (Col. 1:23). You must think now! In saying this Paul was indicating that the doctrines he was bringing the Gentile world were already known by the peoples he targeted for "conversion". We find Saint Paul, the first Apostle of the Gentiles, avowing that he was made a minister of the Gospel which had already been preached to every creature under Heaven, and preaching a *God manifest in the flesh, who had been believed on in the world, long before the commencement of his ministry,* and who could not have been Jesus of Nazareth, who had certainly not been preached at that time, nor generally believed on in the world till ages after. Paul was preaching to the Gentiles a Jewish adaptation of their own prior pagan superstitions and religion. The reason for such compromise by Paul is not difficult to fathom once comes to the truth about Paul but let me warn you the "half" has not been told about the truth concerning this Paul. You need to know but it is not pretty when you find the facts about him both hidden in places in the NT as well as documents that exist outside the Bible that expose him for what he really was. We can read Luke's accounts of Paul but let us never forget that Luke was his friend and friends tend to bias their depiction of other friends. The truth about Paul can be found at this website: http://paulproblem.faithweb.com.

Answer for yourself: Did you notice the testimony of early Church fathers testify to the fact that the Christian religion is not new or a Divine Truth which dropped down from heaven, but the same religion of the ancients only retold with different names for their Gods and saints?

Answer for yourself: Then if the above claim and charge be true, then are we not to expect that in the writings of the New Testament to find such pre-existing doctrines carried over from pagan mystery religions?

Answer for yourself: After seeing the New Testament as a mixture of conflicting doctrines and dogmas, many of which come directly from pagan mystery religions, what is to by your response before God?

Answer for yourself: Once you see for yourself that these non-Jews who wrote and continually altered the New Testament did no more than lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles by offering them no more than what they already had only dressed up in new names (Jesus), can you now better see the ease of conversion of the polytheistic non-Jews, and what will be your approach to the New Testament which can no longer be shown to be the citadel of truth?

But a more complete study of the subject only reveals more concerning the unusual ease of this conversion much less surprising, by making it apparent that the Christian Church's Gentile missionaries:

1. **Added the leading dogmas of Biblical faith to their own existing pagan faiths rather than replacing all their pagan beliefs by Biblical Jewish beliefs**
2. **Caused in time the cessation of the masses to worship their pagan Gods but transferred such pagan concepts from such Gods to Yeshua, the Virgin, and saints**
3. **Invested Yeshua, the Virgin, and saints with the attributes of their pagan Gods and recorded such in the New Testament as if inspired by God**
4. **Retained most of their old religious dogmas and ceremonies and passed them off to the unsuspecting as if God inspired**

With the absorption of the old pagan faiths and the recording of them in the "infallible and inerrant document called the New Testament", mass conversions became a reality. Think about it for a minutes. The pagans to whom the Gentile Gospel would come would not have to give up anything at all in accepting this Pauline Yeshua. The same concepts and beliefs held by them about their pagan Gods and Goddesses were only transferred and made applicable to Yeshua, the Virgin, and saints as well. The conversion of the non-Jewish world in the earliest centuries was accomplished easily by only changing the names of their Gods; the concepts staid the same. And few know the truth about the alteration of the religion of Yeshua which went into all the world and accept today unquestioningly that what they have as taught by Christianity is what God intended they have. Nothing could be further from the truth and God is not amused as the apostasy of the people of God today. Not only that, but neither could He be pleased with the apathy and lethargy inherent in most believes who fail to study to discover these truths for themselves before they die.

Understand in closing, it was these early writers and redactors of the New Testament manuscripts who "wrote into the oral traditions of a Jewish Rabbi named Yeshua" pre-existing accounts of their pagan Gods and molded such stories in and around the life of Yeshua. Therefore, without a through background in comparative religion one is helpless in reading the New Testament because he lacks the knowledge and skill necessary to separate out truth from fiction.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #3

With the absorption of the old pagan faiths within the texture of Christianity in the latter first and early second century, it was then that a secure Christian hierarchy began an intensive campaign to outlaw rival pagan religions. However, in a move to placate the remaining pagans and win them over to Christianity, the hierarchy often rededicated pagan temples and shrines, which essentially allowed former pagans to continue their worship virtually uninterrupted. This is why one can still find pre-Christian pagan idols of a mother-goddess holding her infant savior-son still surviving in a number of Christian churches—the only exception being that they now have the Christian names of Mary and Jesus.

CHRISTIANITY'S OWN TESTIMONY CONVICTS THEMSELVES

The Christian Church cannot escape the origins of their services, as The Catholic Encyclopedia bluntly admits: ***"In this age of Pan-Babylonianism it is not at all surprising that the germinal ideas of the Christian Communion should be located in Babylon, where in the Adapa myth mention has been found of 'wafer of life' and 'food of life."'*** **(Volume X, p. 12.) The editors of this article go on to quote the famous religious historian Franz Cumont's Mysterien desMithra, in which he documents the origin of the Mass to the Roman sun-god Mithra. They also note that even the ancient Catholic historian Tertullian was so angry when he found the tremendous similarities of Catholicism to Mithraism that he** ***". . . ascribed this mimicking of Christian rites to the 'devil."'*** **(Ibid., p. 13.)**

Few know but Tertullian, an early Church Father, often questioned the legitimacy of his own faith. One should only ask himself: "What did Tertullian find that so upset him?" I want you to pay particular attention to his reply. ***"The origin of your gods is derived from figures molded on a cross. All those rows of images on your standards are the appendages of crosses; those hanging on your standards and banners are robes of crosses"*** **(Egyptian Belief, p. 217).**

The priests of Mithraism celebrated Mass by using holy water, bells, candles, and offered communion on Sunday, which all took place in one of their elaborate idol-bedecked cathedrals. (The Encyclopedia Britannica, 14th ed. 1938, Volume 15, p. 621.) Another example is found in ancient Tibet and Nepal, where the worship of their crucified savior-god was found to be very close to the Christian Jesus. ***"In Tibet was found the pope, or head of the religion, whom they called the 'Dalai Lama,' they use holy water, they celebrate a sacrifice with bread and wine; they give extreme unction, pray for the sick; they have monasteries, and convents for women; they chant in their service, have fasts; they worship one god in a trinity, believe in a hell, heaven, and a half-way place or purgatory; they make prayers and sacrifices for the dead, have confession, adore the cross; have...strings of beads to count their prayers..."*** **Doane, Bible Myths, p. 400.)**

Historian Arthur Wigall writes that, ***"When Christian saints triumphed, these paintings and figures became those of Madonna and child without any break in continuity: No archaeologist, in fact, can now tell whether some of these objects represent the one or the other"*** **(Wigall, The Paganism In Our Christianity, p. 129). E.J. Waggoner comments that when Christianity prevailed over paganism,** ***"It worshipped in the same temples; it performed, to a certain extent, the same rites; it actually abrogated the local worship of one of the multitudinous deities of paganism"*** **. Noted mythologist S.C. Wake writes:** ***"The 'Black Virgins' of the French cathedrals prove, when examined critically, to be basalt figures of the goddess Isis. The Virgin Mary succeeded to her form, titles, symbols, rites, and ceremonies . . . It is astonishing how much of the Egyptian and the second-hand Indian symbolism passed over into the usages of the following times. The high cap and hooked staff of the god became the bishop's miter and crosier"*** **(Westropp, Hodder M., Wake Staniland C. Ancient Symbol Worship, Influence of the Phallic Idea in the Religions of Antiquity, p. 97).**

"It is well known that when paganism was superseded by Christianity, the older religion was by no means obliterated", **writes George H McKnight in his book, St. Nicholas. He continues:** ***"In Greece the pagan temples often were converted into Christian churches. At Athens, the Parthenon, a temple of the Virgin Pallas, became a church of the Virgin Mary, the temple of Theseus [Zeus] became a church devoted to . . . St. George . . . In many of the churches of Rome may be seen beautiful classical columns taken from the earlier pagan structures." He notes that at Syracuse in Sicily, one can find that ". . . the older classical temple of Minerva has been transformed into a renaissance cathedral [the church was renamed, appropriately, Santa Maria Sopra Minerva, or Holy Mary over the shrine of Minerva]"*** **(Westropp, Hodder M., Wake Staniland C. Ancient Symbol Worship, Influence of the Phallic Idea in the Religions of Antiquity, p. 125).**

A pagan temple in Rome, sacred to the "Bona Dea" (the good goddess), was rededicated to the Virgin Mary. Another temple sacred to Apollo was demolished and rebuilt—using the materials from the older temple—in honor of St. Apollinaris. The temple of Mars is now the church of St. Martine, and the temple holy to Caelestis Dea, or the heavenly goddess, was converted into a Catholic church at Carthage. What is interesting in this instance is that the last pagan high priest of this temple, whose name was Aurelius, disappeared from history (in AD 390) at exactly the same time a new Christian Bishop of Carthage appears—whose name, coincidentally, was also Aurelius.

Answer for yourself: Did you catch that?

The church of St. Reparatae in Florence was originally dedicated to the great goddess Nutria. The church of St. Stephen in Bologna was built from the temple of Isis. In Rome, the temple dedicated to the god Romulus was made over to a St. Theodore. Quite revealing is that the old custom of women bringing their sick children to the temple to be healed by the pagan god Romulus continues to this day, the only difference being that the present-day faithful now evoke the name of St. Theodore (Doane, Bible Myths, pp. 396-397).

The Church of Santa Maria Maggiore in Rome was built over the sacred cave of the Magna Mater. The Church of St. Clemente in Rome has beneath its altar a vault where there is a beautifully carved shrine and altar to the sun-god Mithras. Atop the altar is the sun-god wearing his radiant crown. The temple of the Roman mother-goddess, complete with the god Mithra's phallus standing on top, once stood on the site of the present Vatican. Actually it is still there buried under the artificial hill that was constructed to form the court of St. Peter's." And the memory of the ancient mother goddess accounts for the name of St. Mary's Rotunda, which is so important to the Vatican complex.

In addition to the rededication of the great pagan temples, throughout Europe and the British isles local parish churches are usually built on the tops of hills where a former pagan holy site was once located. This is why many of the old phallic stones of the pre-Christian religion can still be found

standing in the church yards of the present Christian churches.

At any rate, such is the history of Christian tradition. But all these changes were simply a prelude to accomplishing the overall objective of enforcing Christianity on the whole of the Roman Empire. Understand such a plan was carried out by merging Jewish beliefs with prior pagan beliefs. Such a mixture assured acceptance by the non-Jews by bringing to them another god fashioned already in the image of those that they already revered.

Answer for yourself: To a polytheist what is another god? These amalgamation of beliefs were first fashioned in oral traditions and later recorded in a document called the New Testament. You have already read the testimony of early Church Fathers to the guilt of the Church in doing such. Now comes the next step in Rome's overall plan…the destruction of as much as possible existing documents which exposed their religious duplicity.

The next and most important step involved a centuries-long campaign of horrendous destruction of anything which revealed the plagiarism by the Catholic Christian Church which took the majority of its "dogmas and doctrines" from prior pagan mystery religions to which they and their "missionary targets" were already familiar. Only in this way would they be able later to hold sway over the masses and none would have "proof" any longer of the Church's copy-cat "theology". This would ensure that Rome could not only claim a "Divine Revelation" since all proof of their plagiarism of pagan mystery religions would be destroyed, but they could then continue without fear of exposure teaching pagan lies and myths as "Divine Truths" which were intended to secure the allegiance and finances of the masses who would depend on such religious establishments for their very "salvation" for soon the Catholic Church would teach that there "was no salvation outside the Catholic Church and its doctrines". Is was only a short step from teaching such pagan lies and myths to recording these pagan myths in a "Divine Document" latter called the New Testament. Without previous references to their dishonesty, the path was cleared for global conversion, for if you remember, they were taking the same stories and myths and only changing the name of the characters. And we read the New Testament most of our lives as if it were "inspired, infallible, and inerrant" never once knowing that most of the accounts in the New Testament had been told before for thousands of years by the people the God of the Old Testament would tell Israel to stay apart from and to whose religion they were not to adopt!

Answer for yourself: What impact would it have if it could be shown that the core teachings of Christianity, a religion espoused as given by God from Heaven, were nothing more than the retelling of pagan mythology as applied to a Jewish Rabbi named Yeshua.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #4

Read any good books lately? Well I can assure you that your Church does not want you to read certain books because if you do then you will become aware of the deceptions within the New Testament of which I continually speak.

As many men and governments before and after the time of the fourth century had learned, if a dictatorship is to control an entire people it is essential to first control education. In other words, to be successful a dictatorship needs to maintain a murderous grip over what their people hear, read and think. Just look at the Communist dictatorship of the former Soviet Union for your example in your own life time. But you don't need to look just at the Soviet Union; lets look closer to home beginning with the Christian Church of the earliest centuries who controlled knowledge. Following a proven method, the main objective of the Roman Empire's new Christian dictatorship beginning with Constantine became the destruction of books and a monopoly on education.

Calling it a "service to God," Christianity's venerable church fathers caused an unfathomable amount of historical materials to be forever lost to the world, such as the entire contents of the ancient Palatine Apollo Library which were burned on the orders of Pope Gregory the Great (AD 540-604). His decree stated that the library was to be burned *"lest its secular literature distract the faithful from the contemplation of heaven"* (Smith, Man and His Gods, pp. 228, 253). Knowing that the library contained thousands of scrolls from the pre-Christian mystery religions—whose doctrines and customs had been recently absorbed by the Christian Church—Pope Gregory might just have well said "lest its secular literature expose the origin of the Christian Church!" This was the real reason why anything remotely connected to the old pagan religions was savagely attacked by the church! The whole of Roman authority as well as Christian Imperial influence would be severely damaged if it was shown that the core teachings of Christianity, a religion espoused as given by God from Heaven, could be shown to be nothing more than the retelling of pagan mythology as applied to a Jewish Rabbi named Yeshua. Such damaging documents exposing Christian Roman religious lies passed off as Divine Truth as well as their document, the New Testament, had to be destroyed whenever found in order to preserve and protect the Church-State of the Roman Empire. Failure to censer the truth when found could only lead to the enlightenment of the people whereby Rome could no longer use fear and ignorance to control the masses through religion. Rome you must remember saw too it that there was "no salvation" outside the Bishop of the Roman Church; thus it was easy to see how Rome used ignorance of the truth and fear of the loss of one's salvation to control the masses to do the bidding of the Roman Church-State which could be seen in her political and financial desires to propagate herself. If the masses were to learn that salvation as taught by Rome was only pagan ideas recast through a Jewish Rabbi and that their salvation was in doubt, then rebellion to such a religious and political hierarchy would be the guaranteed outcome. All evidence revealing Rome's religious duplicity had to be destroyed whenever and wherever it was encountered.

ROME DESTROYS THE EVIDENCE TO THEIR RELIGIOUS LIES… AND IS THE MORTAL ENEMY TO KNOWLEDGE

Every book in the Gnostic Basilides, Porphyry's thirty-six volumes and an additional 27,000 papyrus rolls of the Gentile mystery religions were all burned by order of the church. Concerning the great ancient library of Alexandria, built by Ptolemy, Joseph Wheless writes: ***"This Library became the most extensive and celebrated of the ancient world, containing some 700,000 manuscript books at the time it was savagely destroyed, in 391 AD, by the benighted Christian zeal and fury of Bishop Theophilus of Alexandria and his crazy monks of Nitria, as related in Kingsley's Hypatia or any history of the times"*** **(Wheless, Forgery in Christianity, p. 58) These events are simply summed up by Edward Carpenter, who writes, that** ***"the Christians took special pains to destroy the pagan records and so obliterate the evidence of their own dishonesty"*** **(Graham, Deceptions and Myths of the Bible, p. 444).**

The official Christian zeal for the destruction of books continued unquenched over the coming centuries. For instance, when the Spanish invaders arrived in South America one of the first acts of the accompanying priests was to order the mass destruction of the ancient libraries of the Aztecs. This action became imperative when the priests discovered that the natives had a pagan religion that virtually mirrored their own. With native religious customs like a virgin-loom crucified savior god, a Eucharist, a clergy that essentially consisted of a pope, priests and virgin nuns, and adoring a golden cross as the symbol of their salvation on which their savior god was crucified, the Catholic priests had ample reason to be zealous in their actions.

The above example is startling when you think about it. These Catholic missionaries travel half-way around the world and these "ignorant" natives have the same religion that they had in Catholic Europe?

Answer for yourself: How is that possible?

Well the answer is not hard but it is involved and a complete understanding of how the residue of "sun worship" became worldwide will explain a lot; not the least of it the ministry and later success of Paul in the New Testament among the Gentiles. Again I warn you that this information is not pretty but very unsettling but necessary if the New Testament believer truly desires to know and return to "the faith" once given to the saints. a faith that taught the incarnation of God in every human being never limiting it to be one supposed "literal" and "historical" person by the name if Jesus as did Rome. What was metaphysical and mystical regarding the Soul of mankind as taught in the Divine Mysteries was later "literalized" and "historicized" and limited to a "Jesus" of Rome's creation wherby what was always understood mystically and meaphysically was "literalized" in a Jesus to whom access came now only through the doors of the Roman Church. What appears to be Paganism, when understood alleghorically as it always was, become the hightest of Spiritual Truths for man's Soul.. I have devoted one entire website to this problem of how the faith and religion of Yeshua, a Jew, was litearlized, historicized, paganized and passed off as a debased and imporoper modification of the ancient Divine Mysteries and you can see how it was done in detail and the doctrines taken from it as we later find "literalized" and "historicized" as found in the New Testament by visiting this website: http://paganizingfaithofyeshua.netfirms.com.

The ancient Indians of South America worshipped a trinity of gods, the chief god, or father, being Icona. His son, called Bacob, was born of a virgin mother, named Chibirias, who dwelled in heaven with the holy spirit. The son, Bacob, born of a virgin, came to earth as a human and was tied or nailed to a cross, where he both died for the sins of humanity and the fertility of the earth, after which he was raised back to life (Yucatec Trinity in South America quoted in The Mythology of All Races, Volume Xl, p. 143. See also, Hislop, The Two Babylons, pp. 18-19.). T.W. Doane writes: ***"Sometimes Quetzalcoatle or Bacob is represented as tied to***

the cross and at other times he is represented in attitude of a person crucified, with impressions of nail holes in his hands and feet..." **(op. cif, p. 200.) These native pagan crosses corresponded, as T.W. Doane writes,** *"in every particular with those delineated on Babylonian monuments;"* **but it was also distinguished by the Catholic designation,** *"the tree of subsistence", "the wood of health", "the emblem of life,"* **etc. (op. cit., p. 347.)**

In his renowned histories of South America, James Prescott relates how the Spanish missionaries, when they first arrived in Mexico, *". . . could not suppress their wonder as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples . . . [they] were not aware that the cross was the symbol of worship of the highest antiquity in Egypt and Syria; and that rite, resembling those of communion and baptism, were practiced by pagan nations on whom the light of Christianity had never shone."* **(Prescott, History of the Conquest of Mexico, Volume 111, pp. 368, 371.) In fact, the Christian priests found in Palenque, Mexico a heathen temple known as the "Temple of the Cross." This temple, almost 3,000 years old, preserved a cross that is identical to the modern form now being used in the Catholic Church. With such discoveries the priest at first thought that the land had been reached by other Christian missionaries, yet when they finally understood the antiquity of the native religion they were confused as to why legends and symbols so close to their own Catholicism should be found there (The Catholic Encyclopedia, Volume X, p. 252.). Traveling into what would one day become Vera Cruz, Mexico, they found a marble cross, identical to their own sacred symbol, topped with a crown of gold. The natives told the astonished priests that** *"one more glorious than the sun died upon the cross!"* **(Murray-Ayosley, Symbolism of the East and West, p 70.)**

Answer for yourself: Did you notice the above author described the crucifixion as the "sun" and not the "son" that dies upon the cross? ***This is just the beginning of how sun-worship is tied to the story of Jesus in the Gentile's New Testament!***

The path of the Sun through the Sky and Heavens was always understood to be a visible expression of the Cosmic Intelligent Invisible Creative Principle we call God who humbled Himself and "fell" into material manifestation and incarnation in the whole of material existence, mineral, vegetable, animal, and human. This incarnation of Divine Mind or "Krst/Christ" was personified by the ancients whereby they would relate such scientific and metaphysical realties to others, however, with the rise of Rome they "literalized" the whole of it and gave it a supposed historical existence, and brought forth this perversion of Divine Spiritual Truth limited to but one supposed person of their own making and we find this in the "Jesus Story". In so doing Rome robs the whole of humanity of their incarnational purpose to bring to birth this indwelling God within them and evolve themselves into the "fullness and stature of Christ."

These Catholic priests would soon find themselves even more confused, as Prescott notes: *"Their surprise was heightened, when they witnessed a religious rite which reminded them of Christian Communion." The communion in the form of the Aztec sun-god deity ". . . was made of the flour of maize, mixed with blood, and after consecration by the priest, was distributed among the people, who, as they ate it, "showed signs of humiliation and sorrow, declaring it was the flesh of the deity."* **(Prescott, History of the Conquest of Mexico, Volume 111, p.369.)**

SINCE THE CHURCH WON'T ADMIT THE TRUTH…THAT THEIR DOCTRINES ARE COPIES OF PAGANISM…WHAT DOES SHE DO?

Don DeSolis, a Catholic writer in the eighteenth century, tries to explains these obvious "Christian" counterparts within the pagan customs of South America: *". . . it seems that the Devil . . . was ambitious to imitate Baptism . . . and even the Sacraments of the Catholic Church, since he introduced among*

the Barbarians the Confession of Sins . . . and Communion which the priest administered on certain days. They had likewise Jubilees, processions, offerings of incense and other forms of divine worship; Nay, they even gave their Chief Priest the title of Pope in their language:" "Satan, . . . whether with a design to abuse and profane the Sacred Mysteries and Ceremonies by mingling them with his Abominations, is still aspiring to imitate the Most High. **" (De Solis, The History of the Conquest of Mexico, Volume 1, p. 355-6.)**

We can add to these examples that of the Christian Crusaders who destroyed every book and scroll they could find when they entered the so-called holy land. You may not be aware of this but this action was, in fact, one of the main objectives of the Crusades. But with all this destruction there was still another outstanding problem—the bible itself, especially the New Testament, the contents of which are most revealing to the critical eye.

Answer for yourself: The church could destroy all existing extra-Biblical pagan mystery religious documents which reveals the plagiarized New Testament, but what were they to do about the New Testament itself, since knowledgeable people who would possibly read it could recognize such copying of pagan myths as passed-off Roman "Divine truths"?

THE CREATION OF AN IGNORANT CHURCH TO PROTECT ROME'S SECRET

Remember that there is nothing new under the sun says Solomon. The problem of an informed church was so damaging and obvious that Pope Gregory, who had denounced *"all secular education as folly"* and who had burned a few hundred tons of pre-Christian scrolls to erase the past and protect Rome's plagiarism of pagan myths, finally commanded that the common people should not read the bible (Graham, Deceptions and Myths of the Bible, p. 444). This command meant that the ordinary Christian man and woman could only hear selected bits and pieces of the bible as interpreted by their priests in his Sunday sermon. The Catholic Christian Church was spared embarrassment and ensured their continued domination of the people who would never know different or the facts behind the New Testament. Finances would continue to be collected forever to ensure the longevity of the Church-State as long as the people never learned the truths behind the dogmas and doctrines Rome borrowed from their pagan past and included in their "infallible" New Testament. It also meant that the "protectors of the faith of Christ" could keep their holy book from close scrutiny and critical assessment. The paganism of the New Testament they hoped could never be found out by the masses. The Catholic Church had destroyed almost all existing pagan religious documents which mimicked the New Testament in religious concepts and ideas and now they had limited the people from ever reading it. They were safe they thought and their positions of influence safe-guarded. The people were to be kept in the "dark" concerning the truth and the Dark Ages were about to begin. Ignorance was bliss to the leaders of the Catholic Church.

Answer for yourself: Today one might wonder "why didn't the average Christian protest the pope's command"?

The answer lies in the absolute control the church wielded over both king and commoner, which perhaps is easily demonstrated in the title of the powerful and notorious pope, Innocent III (1198-1216). In 1198 he was crowned "FATHER OF PRINCES AND KINGS, RULER OF THE WORLD, VICAR OF CHRIST and GOD". DeRosa says that this pontiff "…never doubted this blasphemy was his due" (DeRosa, Vicars of Christ, p. 67). Innocent, whose name is a historical joke because he is credited as the father of the infamous "holy" Inquisition, added to his power by claiming that "All things on earth and in *heaven* and in *hell* are subject to the Vicar of Christ" (Halley, Halley's Bible Handbook, p. 776). Innocent's god-like attitude was bequeathed to his successors, an example being Pope Leo XIII (1878-1903) who openly declared that, "We hold upon this earth the place of God Almighty" (Leo XIII, The Great Encyclical Letters of Leo XIII, 3rd ed. P. 304, extracted from

The Reunion of Christendom, 20 June, 1894).

In the coming centuries Pope Gregory's orders against bible reading were backed by the threat of death: *"In 1234, the Synod of Taragona declared that anyone was a heretic, who, having in his possession a copy of the Scriptures in the vernacular [i.e., in their own language], refused to surrender it to be burned within eighty days"* (Barrett, While Peter Sleeps, p. 223). In other words, after 1234 A.D. anyone possessing a bible that he or she could read was guilty of heresy, and the fate of an unrepentant heretic, after the initial routine torture sessions, was being burned alive.

The prohibition against bible reading was further assured by the fact that the Christian Church had essentially eliminated education in the Holy Roman Empire. By the Middle Ages ninety-nine percent of all Europeans couldn't read or write—a number that usually included most ruling kings and princes. For those few who could read, the study of any subject that might call into question the "truth" of the bible was a perilous undertaking, the most dangerous being a study of the sciences.

Even though the ancient scientist Eratosthenes of Alexandria had measured the circumference of the earth in the third century BC, and his colleague Hipparchus invented longitude and latitude in the second century BC, and even though the ancient Phoenicians had sailed and explored most of the world a thousand years before the time of Jesus—establishing colonies as far away as South America—the Christian Church declared that the earth was flat. It was an "infallible" declaration went unopposed because the church controlled all avenues that might call into question their brand of scientific" reasoning—this and the fact that they had already burned every book of science in existence, including those of the ancient scientists Democritus and Leucippus, who taught the atomic theory of matter in the fifth century BC, and all of the books of the ancient mathematician and geographer Eratosthenes of Alexandria (Eartosthenes of Alexandria:, The Encyclopedia Britannica, 11th ed., Vol. 13, p. 526).

In contrast, and at the time most Christian kings and princes in Europe couldn't read or write, a Moorish king had a library of 600,000 books available to his subjects. The Moorish city of Cordova, Spain had eight hundred public schools, while only one percent of Europe was literate. Religious historian Lloyd Graham writes: "It was difficult to encounter even a Moorish peasant who could not read and write.... In Christian Europe scholars were burned at the stake; in Moorish Europe they were the highest paid men in the realm. One Moorish king gave his leading scholar forty thousand pieces of gold each year, while in Christendom, Roger Bacon, credited with inventing the camera, clock, telescope and lens, gunpowder and steam power, was imprisoned fourteen years as a sorcerer and heretic" (Graham, Deceptions and Myths of The Bible, pp. 457-458). True to their own stated objectives, once the Spanish had driven the Moors out of Europe a hateful Cardinal Ximenes "delivered to the flames in the square of Granada eighty thousand Arabic manuscripts" to be burned " (Graham, Deceptions and Myths of The Bible, pp. 444).

Indeed, the church's hatred of science was so intense that its hierarchy even went so far as to bring charges against Pope Sylvester II. Desiring something more than a religious education, and because there were no universities in Christian Europe that taught anything other than theology, Sylvester, when he was a cardinal, went to a Moorish university in Spain and received an education in medicine. It was putting this education to practical use that ran him afoul of the church hierarchy. After being accused of sorcery, historians note that it was only because of his high office that Pope Sylvester escaped prosecution and the horrors of the Inquisition.

Such an attitude towards the sciences meant that the Christian Church can be held directly responsible for catastrophes like the so-called Black Death, the bubonic plague of the Middle Ages that killed between one-third to one-half of Europe's population.

Now I want you to pay attention to the next quote from a rather well respected church father: Augustine. Remember when you read this quote that many of your Christian Doctrines today are directly attributable to this man. Now after reading the quote think to yourself if you should follow any reasoning coming from such a man and how much of your Christianity today is absolute

foolishness. During this deadly sickness of Europe, called the Black Death, the church still agreed with the "wisdom" of its venerated St. Augustine, who declared: *"All diseases of Christians are to be ascribed to demons; chiefly do they torment first-baptized Christians, yea, even the guileless newborn infant"* (Graham, Deceptions and Myths of The Bible, pp. 458).

At the same time the church was torturing and burning scientists as heretics, one of their most often recommended remedies for illness was driving out the offending demon by the use of "holy water" or by touching a "blessed" relic, which is to say by touching the bones of a saint, or vials of Jesus' blood, pieces of the "true Cross" or, in one instance, a piece of the wing of the archangel Gabriel, which, the church said, he left behind when he came to tell the virgin Mary that she was with child. All of these so-called cures were, of course, for sale from the Christian church.

Throughout Christendom local churches offered cures for just about any type of ailment, all effected by their own local relics. Any "holy" relic dipped into well water, could, as the church advertised far and wide, cure tumors, baldness, impotence, infertility, bad teeth, heart, liver and stomach ailments, broken bones, difficult pregnancies, sores, lepers . . . !

The selling or use of holy bones (or relics) became so profitable that a special papal corporation was founded in Rome to discover, sell, and transport, holy relics to all parts of Europe. The greed became so great that Joe Nickell, in his book, Inquest on The Shroud of Turin, writes: *"The living bodies of likely future saints were covetously watched by relic mongers; when Thomas Aquinas fell ill and died at a French monastery, his body was decapitated and his flesh boiled away by monks greedy for his bones. It is said that St. Romnald of Ravenna heard during a visit to France that he was in mortal peril because of the value of his bones and fled homeward . . ."* (p. 51.) *"Rome, says Gregorovius, was like a moldering cemetery in which hyenas howled and fought as they dug greedily alter corpses."* (Woodrow, Babylon Mystery Religion, p. 54.)

One of the most famous examples of relic profiteering is that of Saint Nicholas. He is supposedly buried in the city of Bari, Italy, where his remains were brought after being supposedly discovered by some merchants in Myra. According to the story when these merchants found St. Nicholas' body it was flowing in holy oil, and after his re-burial in Bari this "holy oil" miraculously continued to exude from his bones. Claiming that the oil had miraculous healing powers, the monks began one of the biggest money making schemes in the history of the Italian Church. Unless there were a failure in the local olive oil crop, this "holy" oil was sold by the Christian clergy of Bari, gallon after gallon, century after century to the ill and dying. (McKnight, St Nicholas, p. 147. See also, Walsh, The Story of Santa Klaus, pp 45-46).

Notably the superstition of relics as means of magical cures continues today by the wearing of holy medals or the use of icons. Every Catholic book store, or other related business, sells millions of medals and icons of the church's many different saints for protection against a host of threats. Noting that the ancient pagans wore the same kind of charms, or believed in the power of religious icons of their gods or saints, T.W. Doane makes the connections of the ancient custom to the present-day: *"The Christians also used amulets with the name or monogram of the god Serapis engraved thereon.... even the charm which is worn by the Christians at the present day, has none other than the monogram of [the god] Bacchus engraved thereon, i.e., I H S."* Bible Myths, *p.* 405.)

With such "divine" cures bringing a steady flow of money-paying faithful patients to the church, that same church certainly had no need for medical science, and least of all for the "heretics" that promoted scientific experiments. This attitude is why some of the most famous scientists in European history, Leonardo Da Vinci included, had to often work in secret and in fear for their lives!

As yet one more example of the church's relentless war on secular education, early in the seventeenth century one of history's greatest scientists was put on trial for his life charged in an ecclesiastical court with heresy.

Despite his reputation and his advanced age, before the mock trial he had been tortured relentlessly by the disciples of Jesus Christ. His heretical crime was to challenge the church's position that the earth was the center of the universe and that the universe revolved around the earth.

After he could no longer endure the torture, and remembering that his colleague Giordano Bruno had been burned at the stake for conducting the same research, this broken old man recanted. Being led before a group of pious Christian priests and clerics the great Galileo admitted the following: *"1, Galileo, being in my seventieth year, being a prisoner and on my knees, and before your Eminences, having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth."* And thus the church, that had already declared the earth to be flat because that is what the bible teaches, was secure in its belief that the earth did not move but stood stationary at the center of the universe. Galileo published his work, Dialogo in 1632. Essentially building upon the theory of Copernicus, he was able to demonstrate the fallacy of the church's teaching that the earth was the center of the universe and everything revolved around it.

Perhaps all this madness is best summed up by one historian who wrote that within the Christian Church of the Middle Ages a heretic was a man with an opinion! (Reinach, Orpheus, p. 318).

FINALLY THE LIGHT OF TRUTH AND KNOWLEDGE SURFACES

It would not be until 1865 that the major crack came in the strict domination of Christianity over education. Up until that time virtually all universities appointed religious authorities to supervise all fields of scientific inquiry. In 1865 Cornell University was founded and, under a great deal of protest, became the first major school in Christendom to appoint a non-cleric as its dean. However, when the academic world finally broke free of the murderous grip of fanatic Christian ignorance, intellectual freedom was far from being a reality.

Even after the clergy could no longer arrest, torture and burn people for thinking, questioning, or for reading a forbidden book, they still waged a relentless war on secular education by using their considerable influence with the uneducated masses forever in fear of eternal damnation. Notice again the same tactics used by the Church who controlled not only knowledge but salvation as well. In the majority of Christian churches members were and still are told either directly not read certain materials, or they are warned away through more subtle means, such as sermons ridiculing and discrediting a particular work or author. We at Bet Emet encounter such a blindness to the facts and fear of truth occasionally as our articles are sent to others but we cannot be deterred from the quest and calling we have received from God. God is sacred and not a book which can be shown to be lies; lies that have replaced God's Truth no less for millions who never do their own study to see if "they be in the faith"…"the faith once given to the saints".

Both the Catholic Church and her Protestant Sister still dictates to their members what they can and cannot read. In 1515 the church, alarmed by the number of "heretical" books being published, moved to put an end to this danger. Thus was born the *Imprimatur,* the official Vatican stamp of approval received by works that are in line with Catholic dogma. The office is still in operation and any good Catholic book will contain this stamp of approval on the title page. (Lea, A History of the Inquisition, Volume 111, p. 615.)

For any fundamentalist who finally works up the courage to get outside the carefully screened and recommended reading of their church the reasons for these warnings become painfully obvious. No where is this more true than in a critical study of the New Testament. Such a critical study of the New Testament will reveal to you gross distortions of the Old Testament for purposes of indoctrination by anti-Semitic Gentiles. The process really began with the corruption of the translation of the Jewish Scriptures by the Essenes of Egypt when they were also involved in sun-worship. In their never-ending quest for religious legitimacy and status, the writers of the New Testament have not hesitated to twist, distort, pervert, and concoct Old Testament verses as expediency dictated. Examples of

their dishonest display of propagandistic propensities are abundantly evident to anyone with a reasonably critical eye. Such deceptions and distortions by the writers of the New Testament fall into three broad categories: misquotations, nonquotes, and misinterpretations. A misquotation is defined as deliberately misquoting an Old Testament passage; a nonquote consists of quoting a non-existent Old Testament passage, and a misinterpretation consists of correctly quoting an Old Testament passage while distorting the meaning intended. The New Testament is guilty on all the counts in hundred of places and only a reasonably critical eye and knowledge of Old Testament Scripture as take from the Jewish Bible and not the altered Christian Old Testaments is necessary to spot such perversions in the New Testament.

We must always remember that with every lie exposed and repented of one takes a closer step toward the God of Truth.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #5

I have spent some time laying the foundation for this present study. I have labored to present to you the history of your faith as championed by the Catholic Church and as inherited by the Protestant Church. You need to understand that they literally controlled and yet control what you are to believe as your faith as a Christian. They do this through both preaching of false dogmas and doctrines as well as point you to a document which is full of error and lies taken from pagan mystery religions. The Catholic Church not only had possession of the New Testament manuscripts but controlled what you heard and what you were "to believe". By the time that the books of the New Testament would be printed in the language of the people for all to read and see for themselves, hundreds and hundreds of changes had already been made in the text by monks and adept "theologians" who made sure the manuscripts carried the "current teachings" of the Catholic Church. The New Testament was to be a reflection not of truth or the original faith of Yeshua but of Catholic theology as it evolved by emperor's decisions and majority votes; from one Church Council to the next. Over time by majority vote the New Testament took upon itself a life of its own which can be shown to be quite different from the doctrines believed by the Jerusalem Church.

Perhaps one of the most pointed questions I get in my e-mails over and over is this:

"Does it make sense that God would give man His revelation and then stand by helplessly as it became garbled and corrupted? Such an idea is preposterous."

I understand the desperation of such a question but the student does not grasp the incalculable damage done to the New Testament over the centuries by the Catholic Church. He lacks the facts in the matter at hand. Once you see this for yourself then such a question needs not to be asked because you have proof as your answer.

Ironically, I totally agree with that statement! If a Divine Being, who we are told created the whole universe, transmitted His divine will into the writing of a book, then it makes no sense that He'd allow that book to become corrupt. The Creator of the universe would be perfection manifest and beyond error, whereas man is notoriously corrupt in everything he puts his hand to! This is the rule by which one should judge any human-proclaimed holy writing, and one to keep in mind as we NOW consider the facts pertaining to and the origins of the New Testament.

WHERE ARE THE ORIGINAL MANUSCRIPTS?

To get an overall picture let's start by first noting that there is no such thing as an original manuscript of the New Testament. This means that there is no known prototype from which later copies of the New Testament were made. To the contrary, there are several so-called families of Greek texts, none of which agrees with the other, that stand behind the present day New Testament.

Answer for yourself: Did you notice I said no "two" (2) New Testament manuscripts agrees with each other?

Take time to let that statement sink in.

The more important of these families of Greek texts are the Alexandrian texts, the Western texts, the Caesarean texts and the Byzantine Texts. Metzger, A Textual Commentary On The Greek New Testament, pp. XVI, XVII states that the Alexandrian texts are represented by the codex Vaticanus and the codex Sinaiticus. The Western text were those used by the church fathers Irenaeus, Tertullian, Cyprian, Marcion and Tatian. The Caesarean text apparently originated in Egypt and is thought to have been brought to Caesarea where it was used by Eusebius and others.

The state of these texts can be seen in the admission of the turn-of-the-century editors of The Catholic Encyclopedia, who represented a church that even today fully believes and teaches the infallibility of the bible.

Now pay attention to the next quotation. Although admitting to thousands of conflicting scriptures in the New Testament text families, they nevertheless offer this weak excuse: "It is easy to understand how numerous would be the readings of a text transcribed as often as the Bible, and, as only one reading can represent the original, it follows that all the others are necessarily faulty. Mill estimated the variants of the New Testament at 30,000, and since the discovery of so many MSS. [i.e., manuscripts] unknown to Mill, this number has greatly increased" (Vol. IV, p. 498. The Catholic Encyclopedia, published in 1910). I need to stop here and ask you a very important question.

Answer for yourself: Did you notice that the Catholic Encyclopedia estimated 30,000 variants and contradictions in the New Testament manuscripts in 1910 and do you know that the true number is much higher because of the newer archeological discoveries in New Testament studies since 1910?

Answer for yourself: Are you aware before reading this article that the Greek "New Testament" manuscripts from which the New Testament in your Christian Bible is taken had "thousands and thousands" of conflicting scriptures?

Answer for yourself: Can you give an answer why when considering the Masoretic Text of the Old Testament as handed down by the Jewish Scribes is almost 99% accurate with just minimal discrepancies whereas the Greek Scriptures handed down from the non-Jewish Catholic Church has thousands and thousands of "conflicting scriptures"?

Answer for yourself: Remember the question posed earlier: *"Does it make sense that God would give man His revelation and then stand by helplessly as it became garbled and corrupted?* Now I ask you "What does it appear to you that God is preserving as His Word; the New Testament or the Old Testament?

Take time to let that statement sink in.

Concerning the New Testament Gospels the editors note: "The existence of numerous and, at times, considerable differences between the four canonical Gospels is a fact which has long been noticed and which all scholars readily admit" (Volume VI, p. 658.The Catholic Encyclopedia was published in 1910).

LETS GET MORE CURRENT IN OUR INFORMATION

Regarding the lack of uniformity of these various texts, a later work, Forlong's Encyclopedia of Religion, tells us: "There are some 1,760 MSS. to be compared; and the various readings are computed at 150,000.

Answer for yourself: Now did you notice that the number of variants and conflicts are now over 150,000?

Answer for yourself: In all honesty where is the work of the Holy Spirit in this?

The revisers confess to 100,000 in 1,500 MSS" (Vol. I, p. 316.) In other words here we are being told that there are l50,000 conflicting words or verses in the so-called original Greek New Testament manuscripts from which Christianity derives its holy book.

Take time to let that statement sink in.

Answer for yourself: Can you honestly say that the New Testament, according to the facts you have seen, is the work of the Holy Spirit especially in light of the facts regarding how meticulously and with such few discrepancies the Jewish Old Testament was preserved by the Jewish Scribes?

NOW FOR THE REAL BAD NEWS…CHRISTIAN SCHOLARS ADMIT THAT "SOMEWHERE" IN ALL THE CONFLICTING N.T. MANUSCRIPTS IS TRUTH…."SOMEWHERE"……BUT WHERE?

However since the above reference works were first published the discovery of ancient New Testament manuscripts have more than doubled in numbers. By 1989 the Munster Institute for New Testament Textual Research had catalogued 5,488 Greek New Testament manuscripts. Only 59 of these contain the entire New Testament, while roughly 1500 contain only the Gospels. The present count of New Testament MSS. include 96 papyri, 299 uncials, 2,812 minuscule and 2,281 lectionaries, or works containing selected passages for use in church services (The Oxford Companion to the Bible, p. 488). The relevant information that you need to know about these 5,488 manuscripts is that virtually all of them differ in some mayor or minor degrees one from the other!

Answer for yourself: Did you notice that now, out of 5,488 New Testament manuscripts that no 2 agree?

EVEN CHRISTIAN BIBLES WILL TODAY TELL YOU THE FACTS IF YOU LOOK

After noting that the Gospels of Matthew, Mark, Luke and John alone are preserved in some 3,500 different and often conflicting manuscripts, the editors of a contemporary work entitled, The Complete Gospels, bluntly admit that, "The Greek texts behind our English translation [of the New Testament] is a reconstruction produced by patient and exacting comparison of *thousands of differences* in wording among the numerous copies" (The Complete Gospels, p. 2).

By way of defending such damaging information, Christian apologist and fundamentalist Eric V. Snow first acknowledges that there are 200,000 estimated variations in the New Testament, but then excuses this fact with the following remark: "Scholars Geisler and Nix, building upon the work of F.J.A. Hort, said only about 1/8 [of the 200,000] have weight, with 1/60 [of the 200,000] being 'substantial variation.'"

Answer for yourself: Can you feel secure knowing that your religious belief system whereby you are trusting New Testament dogmas and doctrines for your salvation can be shown to have "substantial variations"?

Eric V. Snow adds to his so-called defense by also quoting the well-known NT scholars C.F. Sitterly and J.H. Greenlee as saying: *"Such a wealth of evidence makes it all the more certain that the original words of the NT have been preserved somewhere within the MSS."*

What Christian scholars like Eric's two experts are saying is that somewhere in all the jumble of the surviving disagreeing New Testament manuscripts

there must be some originality...but where!)

Answer for yourself: As a typical New Testament believer, have you when reading the New Testament, the ability to pick out from these "jumbled and disagreeing New Testament Scriptures" what is originally true from what is false since the Christian scholars attest that "truth" is jumbled somewhere within it?

Answer for yourself: Are you qualified to read the New Testament and have the ability to discern "truth" from "error" on every page?

Answer for yourself: Have you invested years of scholarly research in order to equip yourself with necessary skills that ensure you can pick out the lies from the truth when reading the New Testament?

I never was real good with math but let's get out our handy pocket calculators. Take the 200,000 NT variations admitted by Christian scholars and divide by 8; we have 25,000 NT variations which quoted scholars like Geisler and Nix said have weight. Now, let's divide 200,000 by 60. We come up with 3,333 New Testament variations which these two Christians scholars said were substantial! Taking the low number of 3,333 substantial variations, we still have a major headache for those who uphold the infallibility of the New Testament!"

Answer for yourself: Have you ever thought that you should ask your Pastor how many of these 3,333 substantial New Testament variations conflict in matters of salvation let alone in doctrines where your life-style is either pleasing or displeasing to God?

Speaking of Doctors Westcott and Hort, fundamentalist minister, educator and author Dr. D.A. Waite criticizes their work by charging that Hort deliberately understates the number of variances between his reconstructed Greek New Testament translation and the "original" Textus Receptus, or the "received" Greek text behind the King James Version of the New Testament. Waite notes that he counted some 5,604 places where Westcott and Hort "rejected the Textus Receptus", which includes 9,970 Greek words that were either added, subtracted or changed from what he terms the original Textus Receptus.

Answer for yourself: Did you hear that? At least 9,970 words were either added or subtracted or changed from the earlier translation of the Bible; the Textus Receptus?

Answer for yourself: Do you recall the following verses from the Old Testament?

Deut. 4:2

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Deut 12:32

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Answer for yourself: Did any of these 9,970 words which were either "added, subtracted, or changed" in the New Testament affect, influence, or change Biblical doctrines or dogmas from what the Old Testament once said?

You better listen to what I just asked. The horrible fact is that many do! Over the years my research, as well as the research conducted by many others have revealed the same results. The tragic fact is that the typical believer in the Church pew has not the slightest idea to the corruption which has occurred to the New Testament. The typical New Testament believer would literally die if he knew the horrible and severe

violations does to the Masoretic text by the writers of the New Testament and their subsequent translations which are filled with gross distortions of the Old Testament for purposes of indoctrination. In their never-ending quest for religious legitimacy and status, the writers of the New Testament have not hesitated to twist, distort, pervert, and concoct Old Testament verses as expediency dictated, and subsequent translations of the New Testament followed suit in the steps of their predecessors.

Waite calculated that these changes came to 45.9 pages of differences within the whole of the New Testament (The Four-Fold Superiority of the King James Version, Collingswood, New Jersey, 1992, pp. 5-6. This reference is taken from Waite's book Defending the King James Bible: The Four-Fold Superiority of the King James Version). The next time you go to church and read from the New Testament I want you to count 45 pages and hold them between your thumb and realize that this much "verbiage" in the New Testament is considered by scholars to be substantial variations !

Again, such statistics are not very reassuring to "infallible New Testament" advocates. However, as I will endeavor to show, the above figures are the least of the problems inherent with the New Testament.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #6

Over the past centuries countless Christian ministers and scholars, both Protestant and Catholic, have appealed to the "original Greek" of the New Testament while attempting to make some theological argument, which may have indeed formed the foundation of an important doctrine. The question I wish to put forward to you is this:

Answer for yourself: What comprises the original Greek New Testament?

Answer for yourself: Is it, as Christian scholars attest, to be found in the so-called Textus Receptus?

We shall now see.

THE PROTESTANTS HAVE TO COME UP WITH THEIR OWN BIBLE SINCE LEAVING THE CATHOLIC CHURCH AND THE VULGATE

When the protesting children of Roman Christianity left their mother church they also rejected its bible. That is, they rejected Jerome's Latin Vulgate, traditionally said to have been translated by Jerome from an early New Testament version called the Old Latin, which itself rested on the authority of the Alexandrian and Western Texts. Of necessity the newly designated Protestants had to find another source of authority for their new-found faith. For this need they turned to what essentially was the only alternative—the large collection of New Testament manuscripts known as the Byzantine Greek Texts, so-called because they surfaced inside the Eastern (Orthodox) Christian Church, which had formally split from the Western, or Roman Catholic Church in the eleventh century.

In many important instances the Byzantine Texts differed greatly from both the Alexandrian and Western Texts, and, as already noted, they also differed greatly in comparison with each other.

Answer for yourself: Do you remember that previously we stated that no "two" Greek New Testament manuscripts agreed with each other?

Answer for yourself: Did you notice that not only did the Byzantine Texts differ from the Alexandrian and Western Texts, but they also disagreed with "each other" as well in the same family of Texts?

This meant that in order to use the collective Byzantine Texts Protestant scholars had to reconstruct a new Greek bible.

THE ERASMUS GREEK NEW TESTAMENT…CALLED "THE LEAST

CAREFULLY PREPARED BOOK EVER PUBLISHED"…HOW HONEST WAS HE… AND HIS NEW TESTAMENT?

Such an attempt had already been made by the great Dutch Catholic scholar Desiderius Erasmus, who worked in Baste, Switzerland. But his Greek New Testament, printed in 1516, left a lot to be desired.

Among the many faults in Erasmus' reconstruction efforts was that he was able to locate only two rather inferior Byzantine manuscripts for the greater part of his work. (Metzger, op. *cit., p. xxi).* The editors of The Cambridge History of the Bible add this: "Further, while Erasmus suggested that he had consulted many manuscripts, in fact he used few in the preparation of the text he published, and most of these he found in Baste." Vol. 1, p. 60).

Answer for yourself: First of all did you notice that Erasmus, the first man to give the Protestants the Greek New Testament from the Byzantine Texts "lied" about his production?

Further, Erasmus used only the Complutensian Polyglot for his translation of the book of Revelation, which indeed in his copy was missing the last page, or six whole verses of the last chapter. As a substitute for the missing versus Erasmus simply used Jerome's Latin Vulgate for "what he supposed the Greek text should read" (The Oxford Companion to the Bible, *p. 490).* So after all part of the Catholic Bible crept into the Protestant Bible anyway!

On top of this, Erasmus is known to have tampered with the text of the Byzantine manuscripts he was using. For example they didn't contain the infamous, and completely spurious passage of I John 5:7, which falsely acknowledges the doctrine of the Trinity. Virtually all scholars acknowledge that this passage was the work of a monk copyist in the fourth century AD. It is known as the Johannine Comma, and, as the editors of Harper's Bible Commentary state, "This gloss [lie!], apparently motivated by early trinitarian debates, is not found in any Greek manuscript before the fifteenth century" (Harper's Bible Commentary, p. 1294.)

Answer for yourself: Is it a fair assumption to say that Erasmus' theology was instrumental in creation of his New Testament regardless of what the Greek manuscripts he used "contained within them" or "did not contain within them"?

Answer for yourself: Besides this "doctrinal creationism" do you know where other doctrinal "creationisms" lie within the New Testament which God never intended you believe or cherish?

Most modern Bible translations agree that I John 5:7 is a false insertion, and do not include it in their work. Even the extremely liberal Living Bible makes a note about this scripture! Most bible commentaries, such as Peake's Commentary on the Bible, are forced to admit that I John 5:7 doesn't belong in the Bible, noting that, "no respectable Greek manuscript contains it." (p. 1030.)

The verse is, in fact, not found in the earliest copies of the Vulgate itself; although it is included in the present Catholic bible. After rendering the spurious verse in the main text The New Testament, a Catholic translation from the Latin Vulgate, says in the footnote: "According to the evidence of many manuscripts, and the majority of commentators, these verses should read: "For there are three that bear witness: the Spirit, and the water, and the blood: and these three are one." The Holy See [the papacy] reserves to itself the right to pass finally on the origin of the present reading." (p. 638.)

Religious historian Salomon Reinach writes: "The Roman Church refused to bow to evidence. 'How,' she argued, 'if these verses were an interpolation, could the Holy Spirit who guides and directs the Church, have allowed her to regard this lofty affirmation of the Trinity as authentic, and permitted its insertion in the official edition of the sacred books?" (Orpheus, p. 260.)

Again the Church and the New Testament believer make a fatal assumption; namely, that the Holy Spirit is

directing the Christian Church in such plagiarism of pagan doctrines as truth!

When his fellow Catholics complained that he'd left this passage out, Erasmus supplied it in his next edition on the justification that a Byzantine MSS. in Dublin contained the verse. However, not having access to the Dublin MSS., Erasmus simply took the text from the Latin Vulgate and translated the Latin into Greek (The Cambridge History of the Bible, Vol. 1, p. 60).

These examples and many others tell us why Erasmus' Greek New Testament contains words that do not agree with any known Greek text. Moreover, Erasmus' translation of the last six verses of Revelation are still found in the so-called original Greek New Testament.

Relevant to this point is that Erasmus, in trying to be the first get a Protestant Greek translation of the Byzantine Texts into print, threw together in a few months what his competitors at Alcala de Henares University took years to assemble. The University's text came to be known as the Complutensian Polyglot, which, as previously noted, Erasmus used in his translation of the book of Revelation! One contemporary critic in England called Erasmus' work the "least carefully penned book ever published", which is echoed by the editors of The Cambridge History of the Bible, who conservatively say of Erasmus' work that it shows "plainly the signs of undue haste" (Vol. I, p. 59).

ERASMUS' GREEK NEW TESTAMENT (TEXTUS RECEPTUS) … THE FOUNDATION FOR ALL LATER GREEK NEW TESTAMENTS

However, the main problem with Erasmus' translation, or reconstruction, which became known as the Textus Receptus or the Received Text, is that it formed the foundation for later Greek New Testaments, and hence it is essentially the "original Greek" of the present day Protestant New Testament and the one proclaimed as God's infallible word by fundamentalist Christians.

And we must not forget that truthful Christian Biblical scholars call his work "the least carefully penned book ever published".

However, such claims can only be made by ignoring the embarrassing history behind the Textus Receptus. The Textus Receptus got its name by way of the Elzovir brothers, who printed bibles in Leiden and later in Amsterdam. In the preface to their second edition of the Greek New Testament of 1633 is found the following: "Therefore you dear reader now have the text received by all, in which we give nothing changed or corrupted." From this sentence the term Textus Receptus (The Received Text) was derived (Metzger, op. cit., pp. xxii, xxiii).

STEPHANUS….THE KJV…I GUESS HE MEANT WELL…BUT…

The next translator to try his hand at producing a Greek New Testament from the Byzantine Texts was a Parisian reconstructionist printer and part-time scholar named Robert Estienne (or Etienne), who is better known as Stephanus. Called the editio Regia, his Greek Bible was published in Geneva in 1551 and must have been more to the liking of the Protestant world because it essentially became "the original Greek" behind the best known of all Protestant New Testaments, which is to say the Authorized Version or the 1611 King James Bible. It was this same Stephanus, by the way, who first employed the use of chapter and verse divisions in the Christian bible. This is a major problem in itself for often the correct interpretation of passages is severely hampered by his chapter divisions. Isaiah chapter 52 and 53 are prime examples.

THE ERASMUS' TEXT REBORN…IN THE KJV 1611

Although the concept of chapter and verse divisions was in itself a much-needed improvement for bible study in some instances, Stephanus' efforts in this area have been greatly criticized because his divisions often broke sentences apart or inserted chapter breaks in places that broke the continuity of a story. The oddity in this situation is that numerous "the bible is the infallible word of God" advocates have argued over the years against anyone trying to correct certain problems caused by Stephanus' clumsy divisions by declaring that "one doesn't mess around with the infallible word of God!"

But the real problem with the Stephanus translation is that he relied heavily on the translation of Erasmus' Greek text. In fact Stephanus' translation is but a repeat of the fifth Erasmian text with variants. As Erasmus before him, Stephanus also used the Greek of the above mentioned Complutensian Polyglot. This translation was undertaken in 1502 under the direction of Cardinal Ximenes de Cisneros, Archbishop of Toledo, Spain, by license of Pope Leo X . Cardinal de Cisneros founded the University of Alcala de Henares at Complutum where the work on his Complutensian Polyglot began in 1502, with the New Testament finally being completed in 1514 and formally published in 1522 after the pope gave his permission. It was against this translation work that Erasmus was competing, as he wanted to be the first to get a translation of the Byzantine text into print to chiefly satisfy commercial demands. Polyglot bibles, by the way, are editions containing a biblical text in several languages, usually in parallel columns (The Oxford Companion to the Bible, *p.* 601).

In his work the good cardinal used both the great codices of the Catholic Church (i.e., the Alexandrian and Western Texts, which were loaned to him by the Vatican) and the Latin Vulgate itself to augment his limited collection of Byzantine codices, all of which tells us immediately both the underlying scholarship of Stephanus' text and that of the 1611 King James Bible (The Catholic Encyclopedia, Vol. V, pp. 289-290).

In other words the KJV Bible, the production of Stephanus, is a mixture of Catholic manuscripts and Byzantine Eastern texts. It is a mixture!

The editors of The Cambridge History of the Bible write, "For their Greek text the [KJV] translators worked from Stephanus and [Theodore] Beza, without any sure principles of textual criticism to guide them[and they did make extensive use of [the]*Geneva* and Rhemes [Bibles]" (Vol. 1, p 167. The KJV translators essentially used the 1588, 1589 and 1598 editions of Beza's work).

As to the so-called translation of Theodore Beza (whose name was given to the famous Codex Bezae), even though he published nine consecutive *corrected* editions of his Textus Receptus (from 1565 - 1604 with a tenth published after his death), his foundational "original" Greek was simply borrowed from Stephanus' translation, which, remember, was borrowed from the work of Erasmus: "He [Beza] made little significant change from the fourth edition of Estienne [i e., Stephanus] . . . which he had before him in preparing his own edition" (The Catholic Encyclopedia, Vol. V, pp. 289-290).

In other words the "inspired original Greek" behind our modern Protestant New Testament, the fundamentalist-proclaimed infallible word of God, is traceable only to the sixteenth century where we find that it was essentially a piece-meal composition as reconstructed by three different men:

- **A Catholic Cardinal**
- **A Catholic Scholar**
- **A Parisian Printer**

Answer for yourself: How does that make you feel knowing that as a Protestant your Bible and New Testament is the work of only 3 men, let alone Catholics?

Answer for yourself: Do you think that their theologies "crept" into the text in places where you believe to be "inspired"?

It you have paid attention so far you already have been given examples where it had!

Answer for yourself: And who knows how and by what means these three came to select from the differing texts the final verses for their "original Greek" New Testament?

IN A NUTSHELL

The New International Dictionary of the Christian Church, p 353. and The Encyclopedia Britannica, 14th ea., vol. 3, p. 518 attest:

The history of the KJV is summed up thus: "Sixty years after the first edition of the Bible was printed, a Dutch scholar Erasmus in 1516 printed a Greek language version of the New Testament. He used only three or four available twelfth century copy manuscripts [he actually used two!] and a later copy of Jerome's Latin translation which he translated back into Greek; this translation had now gone through countless copies and had been converted from Greek to Latin and back to Greek. This mishmash brought about a self originating, concocted Greek text producing a unique reading never to be found in any other known Greek manuscript. Unfortunately this artificial perverted text became the basis for the received text, the Textus Receptus, which was later used as the base text of the King James Bible. In 1611, King James of England had the Textus Receptus adopted into the King James Bible, including all the error in the Erasmus Text. This became the basis for most Protestant translations in Europe until the end of the nineteenth century (Armageddon 2033: Facts on Bible Time Prophecies, Leafy Grove Keston, Kent, England: The Bible Research and Investigation Company, 1996, chapter 4, "The Clean Up of Scripture").

At any rate, the work of these three men stand behind what is regarded by fundamentalist Christians as the most sacred of all bible translations, which is to say the King James Version (KJV) of the Holy Bible. This is a joke!

Answer for yourself: How comfortable are you resting your eternal security upon the work of 3 men, 3 Catholics, let alone considering the hundreds of thousands of conflicting scriptures contained in such a document called the New Testament?

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #7

Answer for yourself: How much do you know about the King James Version of the Bible?

Ever since as authorization by King James I back in the seventeenth century, the King James Version translation has been "the bible" of the majority of English-speaking Protestants. Indeed when Protestants get into the argument of biblical infallibility it is virtually always the KJV that they hold up as the model of perfection. Even when other translations are used the majority of fundamentalist ministers strongly recommend that they be "checked for accuracy" against the KJV. This is why of all the countless translations since 1611 the KJV is by far the world's best seller. But having already seen the real foundation behind the "original Greek" of the KJV, let's now look a little closer at the history of the translation itself.

When present-day Christian fundamentalist declare that the KJV is the "inerrant" or "infallible" word of God, they probably don't know that the KJV translation has undergone many changes—word deletions, additions and changes—in the last 350 years; they probably don't know that the present KJV lacks fourteen entire books (the so-called Apocrypha) which were in the original translation of 1611 but were dropped in the 1769 revision. They probably have never been enlightened to the tact that the KJV or the Authorized Version was never authorized by anyone other than England's King James I. Their ministers have conveniently forgotten to tell them that the original KJV had a calendar of annual holy days which all believers were expected to follow and that these days included such notable Roman Catholic examples as the Purification of the Virgin Mary, The Annunciation of Our Lady and Innocent's Day. In fact, fundamentalists ministers like to declare that the KJV was so popular with the common people that all other translations fell into disuse, which, they claim, indicates that it had God's blessing. But the truth is that when the KJV was printed all other translations ceased to be published. Its triumph over previous translations is due to that fact and that fact alone. "It [the KJV] replaced the Bishop's Bible in public use because after 1611 no other folio Bible was printed" (The Cambridge History of the Bible, Vol. l, p.168).

Concerning the accuracy of the translation work of the 1611 KJV, history doesn't paint a flattering picture. In 1881, upon the release of the Revised Version (a reworked edition of the 1769 KJV, which was a revision of the original 1611), the revisers had this to say about the so-called Authorized Version of 1611:

"The texts relied on are founded, for the most part, on MSS. [manuscripts] of late date, few in number, and used with little critical skill . . . "

As an example of that last point we may note that during the translation of the KJV disputed points about a given text were settled by a vote of the translators, which, in the case of a deadlock, meant that "God's infallible word" often depended on the deciding vote of the chairman of the translating

committee—and his vote depended entirely upon his own religious views

(Forlong's Encyclopedia of Religions, vol. 1, p.300)

.

Furthermore to this confusion we can add the political and religious views of his majesty King James I.

THE INFLUENCE OF KING JAMES ON HIS BIBLE

As already noted the man behind the KJV was England's King James I. James' influence on the translation bearing his name has been negatively commented on by numerous scholars, which is a point that is all but unknown to most Protestants. In fact, the king hand-picked the scholars for the work, carefully selecting only those who were both politically and doctrinally in accord with his views . On 22 July 1604 King James "appointed certain learned men, to the number of four and fifty, for translation of the Bible" (The Cambridge History of the Bible, Vol. l, p 164).

Before they set to work the king also issued his hand-picked so-called translation committee fifteen rules which they had to follow in their work. One rule was that the very popular Bishops' Bible, which then was in use throughout the Anglican Church, "had to be followed and as little altered as the Truth of the original will permit. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.... These translations to be used when they agree better with the text than the Bishops' Bible; viz., Tyndale's, Matthew's, Coverdale's, Whitchurch's [the Great Bible], [and the] Geneva . . . " (The Encyclopedia Britannica, 14th ea., vol.3, pp. 533-534).

Scholars complain that fifteen such rules certainly tied the hands of the translators. But more than this, the last rule adds additional complications to the claim of an infallible word of God.

Because the Bishops' Bible played such an important part in the translation of the KJV, it is essential to this study to look into its history. In 1526 William Tyndale, working from the Greek of Erasmus' printed text, produced his New Testament, which, it should be noted, was not authorized by the Christian Church (Metzger, op. Cit., pp. xxi, xxii). After he was burned at the stake for this heresy, John Rogers, a friend of Tyndale's, printed the so-called Thomas Matthews Bible in 1537 by simply using William Tyndale's New Testament and Pentateuch. Thomas Matthews is thought to have been an alias for John Rogers (The Encyclopedia Britannica, 14th ed. Vol. 3, p. 532). In 1539 a lawyer named Richard Taverner published (many historians call it "pirated") a revision of the Matthew Bible, which was followed in 1539 by yet another revision by Miles Coverdale. Unlike the previous editions or translations, Coverdale's work had the official sanction of King Henry VIII's ministers. When finished, this new translation became known as the Great Bible because of its large format (The Oxford Companion to the Bible, p. 759). However, Coverdale not only based his revision on the Matthew Bible he also consulted the Latin Vulgate and Erasmus' edition of the Greek text—the latter of which, as the reader probably noticed, was the Greek behind the Matthew Bible to begin with (The Encyclopedia Britannica, 14th ed. Vol. 3, p. 532).

During the reign of Queen Mary I, who tried to revert England back to Catholicism after the death of her father and brother, King Henry VIII and King Edward VI, the printing of all English language bibles in the kingdom was stopped. Those who wanted to produce bibles in English had to go over to the European Continent. It was during this time that the Geneva Bible was produced (so-called because it was printed in Geneva, Switzerland). The New Testament was translated by William Whittingham, pastor of the English Church in Geneva, whose "original Greek" authority for the work can be traced directly to the translation of Erasmus—an important point considering the Geneva Bible also played a part in the translation work of the KJV.

In short order the Geneva Bible became the bible of the English speaking world and was widely used in both

England and Scotland, especially during the reign of Queen Elizabeth I. However, as the editors of The Oxford Companion to the Bible point out, "Its extremely Protestant notes were offensive to the [English] bishops, and in 1568 a tension of the Great Bible was published, which became known as the Bishops' Bible, owing to the great number of bishops on the committee" (The Encyclopedia Britannica, 14th ed. Vol. 3, p. 759).

In other words, the scholarship behind the Bishops' Bible was the Great Bible, which, as noted above, was rooted in Erasmus' Greek New Testament, and which also formed another building block of the KJV. We can add to this point that the KJV translators understood that they had a need to translate certain passages to uphold King James' *"Divine Right of Kings"* doctrine, which was the cornerstone of his reign—and one, by the way, that ultimately caused the English Civil War and the death of his son, King Charles I.

ALTERATION OF HEBREW AND GREEK WORDS ON PURPOSE

If the overall history behind the KJV weren't already bad enough, many scholars also point out that in certain places the KJV translators changed the meaning of the original Hebrew and Greek words to better fit the doctrines of their own Anglican faith. That this complaint is valid is easily noticeable in the role call of King James' hand-picked translation committee. They include Dr. John Bois, Dean of Canterbury, Lancelot Andrews, Dean of Westminster and Bishop of Winchester, Dr. William Bedwell, an Anglican theologian, Miles Smith, Bishop of Gloucester and Dr. George, Abbott and Archbishop of Canterbury (The Cambridge History of the Bible, Vol. I, p. 164). Couple all of this with the fact that the KJV translators were working from a very faulty and piece-meal Greek reconstruction that had flowed from the pens and whims of essentially three men in the previous century, and we have the truth, or perhaps it is better said, we see the farce behind the so-called infallible King James Bible.

This history tells us why Hugh Broughton, the foremost Hebrew scholar of England at that time the KJV was published, rejected the suggestion that he endorse the work by saying that he would rather "be rent to pieces by wild horses than have had any part in the urging of such a wretched version of the Bible on the poor people. "

As an example of the truth behind Broughton's opinion, just two short years after the release of 1611 KJV a revision was released that differed from the 1611 original in over four hundred places. In 1769 Dr. Benjamin Blayney of Oxford produced another edition of the KJV which he also called The Authorized Version, although scholars point out that it was never formally authorized by either king or Parliament (The Oxford Companion of the Bible, p. 760). It was this new edition that dropped the fourteen books of the Apocrypha from the "infallible word of God" while at the same time introducing countless other changes to the text. However, changes to the text, whether authorized or not, was only part of the problem.

In 1851 the American Bible Society compared six different publisher's editions of the King James Bible then in circulation and discovered over 24,000 variations in the text—which was understandable since the printers had to typeset the bibles by hand. Even so, one minister rightly asked how could there be an inerrant King James Bible when even the different editions had ten's of thousands of variant readings? Such a sad state didn't go unnoticed and in 1870 the Church of England formally authorized a revision of the KJV. Fifty scholars, most of whom were Anglicans, went to work. In the New Testament alone some thirty thousand changes were made, with some five thousand based on what they called "a better Greek text." That last notation means that since the time of Erasmus, Cardinal Ximenes de Cisneros and Stephanus' piece-meal compositions, men had been steadily working to produce a better "original" Greek New Testament, which the new translators were now going to employ in their new translation. All of this brings us to the present day "original" Greek New Testament.

ORIGINAL GREEK…WHERE IS IT AT?

The present day Greek New Testament is essentially the work of two scholars, Dr. Brooke F. Westcott and Dr. Fenton J.A. Hort, who, in 1881, produced an "original" Greek New Testament entitled, The New Testament: A

Translation from the Original Greek. What we need to note here, however, is that Doctors Westcott and Hort primarily used Stephanus' Textus Receptus augmented by another translation by Professor Konstantin von Tischendorf for their work. As neither Stephanus nor his predecessors ever saw, let alone used an "original" Greek New Testament manuscript for their work, one wonders how Doctors Westcott and Hort came up with the second part of their title, "A Translation from the Original Greek"?

This point aside, not long after Westcott and Hort's work the Christian world was presented with yet another "original" Greek New Testament by the efforts of Dr. Eberhard Nestle (Novam Testamentum graece) printed in Stuttgart in 1898. Important to this study is the tact that Nestle primarily used the text of Westcott and Hort, who used Stephanus' work, who, remember, used the translation of Erasmus' piece-meal reconstruction. However, even this effort was just a stepping stone in the history of the "original" Greek New Testament. Nestle's "original" Greek New Testament was eventually corrected and augmented by Doctors Erwin Nestle and Kurt Aland, whose work is known as the Nestle/Aland Greek Text.

Earlier in these articles I quoted fundamentalist minister Dr. D.A. Waite's complaint that F.J.A. Hort and B.F. Westcott had either added, subtracted or changed almost l0,000 words in their Greek New Testament in comparison to the Textus Receptus of Erasmus and Stephanus. Dr. Waite noted that this amounted to 45.9 pages of changes. In his book, Defending the King James Bible, Waite offers this further complaint about the current Nestle/Aland Greek New Testament, which, as noted, is essentially based on the work of Westcott and Hort, who based their translation on the work of the Received Text of Staphanus and Erasmus: "The fact that there have been TWENTY-SIX EDITIONS IN EIGHTY-ONE YEARS (a new edition every 3.1 years) would give you the DISTINCT impression that these men, and their followers, who put confidence in their editions, have NO ASSURANCE WHATEVER of what ARE NOT the very and the exact GREEK WORDS OF GOD in the New Testament!"

Answer for yourself: Did you hear that and does that sink in?

Answer for yourself: If the New Testament is to be believed to be "The Word Of God" then knowing these facts does it not stand to reason that God has done a terrible job of preserving it?

Despite the fact that Dr. Waite misses the point that if the New Testament is indeed the word of God, then God has done a miserable job preserving it, his complaint about the present day Greek text, which stands behind all modern translations, speaks volumes about the history of New Testament corruption and needs no further comment other than to criticize his unmitigated defense of *the Textus Receptus,* which stands behind his beloved KJV.

In his attack on men like Westcott, Hort, Nestle and Aland, whom he calls "theological heretics", Waite conveniently forgets to mention why it was that they decided it necessary to produce a new Greek bible in the first placed. He forgets to mention the sloppy methods by which the "original" Textus Receptus was produced, nor does he bother to relate the history of the biased, opinionated men or their methods which ultimately produced the KJV. Undoubtedly Dr. Waite forgets all this because the men who produced the KJV were, as good Protestants, quite close to his own Baptist theology!

With blunt admissions like these, which are a slap in the face of the "infallibility of the New Testament" doctrine, we can see why it is that men like Dr. Waite try to warn fellow fundamentalists away from reading the works of so-called secular scholarship which expose such facts to the "believing flock".

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

972-4964238



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #8

Faced with the irrefutable truth that the history of the Protestant New Testament is one of mass of confusion, a die-hard fundamentalist, trying desperately to cling to his faith, might naturally be tempted to look at the forerunner of their New Testament, i.e., the Latin Vulgate, as a possible candidate for the "infallible" word of God. Even though such a claim is made by the Roman Catholic Church the truth is that their own history relates a different story.

Christian legend says that in the time of St. Jerome the bible then in use, which is now known as the Old Latin, was deemed to be in a mess. So hopeless was the situation that the pope himself prevailed upon the great St. Jerome to correct the situation by using the "original Greek" New Testament to produce a new translation (The New Catholic Encyclopedia, vol. 2, p. 441). This Jerome supposedly did. The editors of The Cambridge History of the Bible make the point essential to this study: "A natural question is: Can the 'old' Greek manuscript that Jerome used in the preparation of the Vulgate gospels be identified? The short answer is, No" (The New Catholic Encyclopedia, vol. 2, p. 529). However, as they point out, scholars are able to partially identify some of Jerome's work as being based on both the Alexandrian and Western families of text—which doesn't tell us a whole lot (The New Catholic Encyclopedia, vol. 2, p. 529). For instance it doesn't tell us anything about the "original" manuscripts or their origin, nor does it tell us how much of these Jerome used or indeed how many changes he made. To accept the Latin Vulgate as the "infallible word of God" one essentially has to place their faith in Jerome and equally in the numerous revisers that followed him. They also have to unquestionably accept the manuscripts behind the Vulgate.

Considering that all we really know of the Vulgate is that it is based on the Old Latin, then we need to examine this source closer, which is virtually impossible because it has an obscure origin. The only definite fact about the Old Latin is that the surviving fragments exhibit many variations, which means that they are far from being a candidate for the "infallible" word of God." On top of this almost all scholars seriously doubt that Jerome ever translated the entire New Testament, which tells us that the Vulgate, like the Protestant versions, is essentially nothing more than a composite work (The Cambridge History of the Bible, vol. I, pp. 373-374). Jerome is essentially credited with translating the four-gospels. Short and to the point, these are the facts that are conveniently forgotten while Roman Catholics denounce the heresy of Protestant bible translations!

Answer for yourself: But what about the other sources for Jerome's work? What about the Alexandrian and Western texts, which scholars have identified as partial sources for the Vulgate, and which, by the way, are also employed by scholars for modern Protestant translations?

THE GREAT CODICES

A “codice” is a manuscript volume containing the Scriptures. To further complicate matters for fundamentalist Christians the last few centuries have brought the discoveries of several so-called great Uncials, so designated

because they were written in Greek capital letters. The Unicals are the oldest known extant manuscripts of the Christian New Testament and are as follows: The Codex Alexandrinus from the fifth century AD, the Codex Sinaiticus from the fourth or early fifth centuries; The Codex Vaticanus, the oldest, from the fourth century; the Codex Ephroemi, from the fifth century and the Codex Bezae from the sixth century.

One would think that the discovery of these MSS. would be a welcomed event in Christendom, hailed as a great advancement in the study of Christian scripture. It was not!

Answer for yourself: Why not for Heaven's sake?

This is because the great Uncials not only disagree with the present Christian bible, they show unmistakable signs of having been heavily edited.

Imagine, the oldest known MSS. of the New Testament show disturbing evidence of having been "worked over" by Catholic monks!

And, if these facts weren't bad enough, some of the great Uncials include the ancient and so-called spurious books of the bible. For example the Codex Sinaiticus includes the Epistle of Barnabas and The Shepherd of Hermas—a fact that focuses one's attention on the infamous Christian councils and their disgraceful process of "canonizing" the New Testament, a subject that I will deal with shortly.

To completely understand why these oldest of all manuscripts are so controversial within fundamental Christianity we only need cite several examples.

In 1938 scholar T.C. Skeat examined the fourth century Codex Sinaiticus under ultra-violet light. Under the visible text he found the following verse, which had been erased: *"Consider the lilies of the field: they neither card nor spin. "* Biblical historian Robin Lane Fox writes, "the King James translators have beguiled us with a wrong version; there was growing, no toiling, in what the author wrote. Strictly, there were no 'lilies', because they are a very free translation of the Greek; however, the botanists' favorite candidate for the flower in question (a Stembergia) would spoil the flow of the saying" (Fox, The Unauthorized Version, pp. 140-141, referring to Matthew 6:28).

Another example is the story of Jesus' encounter with the woman taken in adultery. Manfred Barthel writes, "Two passages in this Gospel [John] are not included in the most reliable ancient manuscripts, and stylistic analysis confirms that they were added by another writer" (What the Bible Really Says, p. 232). Robin Lane Fox adds, "'He that is without sin among you, let him first cast a stone at her"; "Neither do I condemn thee: go, and sin no more". The episode is missing from the surviving fourth-century codices which underpin the rest of the New Testament text; it is not known in an early papyrus or any quotation by an early Christian author, although the subject was relevant to so much which they discussed. Its style is universally held to differ from the rest of the fourth Gospel, and in its present place it interrupts the flow of the text" (The Unauthorized Version, p. 143).

Most Christians are unaware that there are two versions of the Acts of the Apostles. One is almost a tenth longer than the other. Again, Robin Lane Fox makes the relevant observation: "The shorter, usual text is based on one of the main Greek lines, the Alexandrian, whereas the longer alternative is best represented in a book-text, Codex Bezae, of the fifth to sixth century date which contains the Gospels and Acts in Greek and Latin. Its extra wordings and variant readings are sometimes reflected in early Christian quotations or in early papyrus fragments of Acts' text" (The Unauthorized Version, p. 141).

In just these few examples out of hundreds we can see why so many present-day ministers have denounced the great codices as corrupt—they present an embarrassing predicament. Essentially, what we see in the most ancient extant Greek manuscripts is the evolution, if you'll pardon the expression, of the New Testament Gospel stories especially when compared to the present-day finished product. That this is exactly what these MSS. prove has caused no small embarrassment for countless theologians who, on more than one occasion, have said

that it was unfortunate that these early MSS. survived to the present because by their contents they serve no useful purpose for the unity of the Christian faith.

Such embarrassment stands behind the following comment from Christian fundamentalist, Dr. D.A. Waite, in his book Defending the King James Bible. After relating the story about how Professor Konstantin von Tischendorf discovered the Codex Sinaiticus in a trash basket at St. Catherine's Monastery in the Sinai, and buying it for several hundred dollars, Waite quotes a Dr. James Qurollo: "I don't know which of them had the truer evaluation of its worth—Tischendorf, who wanted to buy it, or the monks, who were getting ready to burn it!" Waite adds to this comment, *"He had to pay for the trash. It really was that, because of all the heretic' changes"* (Waite, Defending The King James Bible, p. 60).

Heresy, as Dr. Waite charges, is not the only transparent argument used against the great codices. Here is an even more radical excuse, which is offered by a Christian fundamentalist church: *"The oldest extant copies [of the New Testament] are the most corrupt! . . .* The oldest fragments of the New Testament are of the 'Western Text,' used by the early Catholic Church fathers in the first three centuries. This type of text is full of spurious additions, notable corruption's, deletions and contradictions. These 'oldest' fragments vary so from each other that there would be no way of knowing what constitutes the New testament! This 'Western Text' admittedly originated in Rome!"

Dr. D.A. Waite echoes this opinion: "Both Dr. Frederick Scrivener and Dean John William Burgon agreed that *the greatest pollution of the stream of pure manuscripts was accomplished in the first 100 years after the New Testament was written!* So some believe that the oldest are not necessarily the best! This is especially true since the heretics had their knives out "correcting" the Greek N.T. almost as soon as it was written" (The Four-Fold Superiority of the King James Version, p. 8). Waite follows this thought in his book, Defending the King James Bible, when he writes of the oldest codices: ". . . [they] had very little, if any, use by their owners. I believe this was true because the owners recognized them to be perverted texts, having been defaced and polluted by heretics and others . . . they are neither the best nor the purest. They were corrupted by heretics" (p. 59). With these biased, ignorant words ringing in our ears, let's touch on a very significant point.

Christian fundamentalists laud the discovery of the Dead Sea Scrolls, in particular the Book of Isaiah, as incontrovertible evidence that the Old Testament is the "infallible word of God." That is to say, because the Isaiah scroll essentially agrees with the now accepted book of Isaiah, or the Masoretic text of the Christian bible, it is proof; say the fundamentalists, of Isaiah's authenticity and God's hand in its preservation. This is a fine sounding argument if it weren't for one problem: Among those same Dead Sea Scrolls is a copy of the book of Jeremiah that is more in line with the Septuagint, which is the translation behind the Old Testament of the great Uncials. This fact has caused considerable controversy within many fundamentalist Christian circles, and it may well be one of the reasons that it took some fifty years before Christian scholars were finally forced lo make the Dead Sea Scrolls public.

But let us notice something: the same men who hold up the ancient example of the Dead Sea Scroll book of Isaiah as proving the authenticity of the bible, will not apply the same test to the oldest Greek MSS. of the New Testament. That is because when applied to the New Testament this comparison proves the opposite of what they are claiming, which is the doctrine of an infallible Christian bible. Hence they complain that the oldest are the most corrupt! This claim, by the way, is an unscientific principle, especially in the field of history where the closer one comes to the original source the nearer they are to the truth. At Qumran was discovered older Hebrew texts that differed considerably in unique places from the Greek Septuagint and which also predated it by some 1000 years. This is of importance because they also basically agreed with the oldest existing (up to then) Hebrew texts of 900-1000 A.D. These older Hebrew texts had differed also considerably with the Greek LXX and were basically discounted by Christianity as the more authentic because of their age as well as their "theological diversity" when compared with the LXX. But with the discovery of the Dead Sea Scrolls the Jewish Palestinian Masoretic text was

exonerated and now the question as to "theological diversity" falls squarely upon the Greek Septuagint which now appears to have altered in no small way the "theology" concerning atonement and the Jewish Messiah. Basically Christianity has been turned upside down with the discovery of the Dead Sea Scrolls.

Perhaps the irony of the whole situation is that if the great Uncials had been in complete agreement with the present-day Christian bible, their discovery would have been hailed as one of the greatest events in Christian history! Indeed, most Christian fundamentalists blatantly display their hypocrisy in this regard by their consistent use of the earliest known fragments of the New Testament as proof of the New Testament's authenticity. In other words because of their age (the earliest dating from the second century AD) these fragments are lauded as proof that the New Testament was written by the men to whom later church lathers assigned authorship. However, what is conveniently forgotten is that these early fragments, like the great Uncials, are from the so-called Alexandrian and Western texts, meaning that they often disagree with the present-day Byzantine Text-based New Testament.

Even more to the point is that when compared one to another, these fragments are full of contradictions. First of all there are only some eighty eight pieces that date before AD 300, with only a few dating before AD 180. As to their conflicting readings we only need cite the example of two early papyri from the Gospel of John. They overlap across seventy verses and, as Robin Lane Fox notes, "even if the plain errors of their copyists are excluded, they differ at no less than seventy small places (Fox, The Unauthorized Version, p. 139).

However, none of the above information seems to deter the intellectually dishonest. Even with the history of the New Testament squarely in front of them they still make statements like this: "None of the modern [NT] scholars have thought to look at the bulk of later New Testament Manuscripts —95% of known Greek Biblical MSS. [i.e., the Byzantine Texts]—which the Greek people and its church have always used! These later MSS., copied century after century from earlier ones as they wore out, are the fundamental basis of the King James Version (KJV)."

As we have seen from the information already presented the author of this statement is being completely dishonest. Scholars have indeed "thought to look at the bulk of later New Testament Manuscripts", which is why there is such great confusion among the many different New Testament translations. Further, the manuscripts that the "Greek people and its church have always used" date back only to the seventh century AD, with complete texts preserved about 200 years later than this time. The author compounds this misinformation with the following: "The nearly 4,000 MSS. of this Byzantine or Official Text agree so perfectly with each other that the only work of the critic is to weed out individual scribal mistakes in the copying of each Ms. The text is not in question!' The author of the above never bothered to give any sources for his statements, which was wise considering the evidence would expose his dishonesty. Yet, I for one, as a former dedicated "the bible is the infallible word of God" advocate, would never have questioned such statements in the past. I would have read this statement in total agreement! Why? Because my fundamentalist background and natural life-long bias in favor of Christianity would lead me to accept without question such an argument—just like a born-Buddhist would accept the fundamentals of his faith without question. The fact is that like 99.99% of all Christians, I had never bothered to research the history of the New Testament. I was born into a Christian fundamentalist family, had grown up believing in New Testament infallibility, and that was good enough for me. My past attitude can be summed up in the little fundamentalist ditty so often quoted: *"the bible says it, I believe it, and that settles it!"*

What I sadly found out upon serious investigation is that nothing could be further from the truth, and because of believing such lies of biased non-Jews I lived the vast majority of my life opposing the God I loved both in doctrine and conduct because I had believed "in the New Testament" and patterned my life and thoughts after it. Thank God in Heaven that my eyes were opened to the beautiful truth of Biblical Judaism; the faith of Yeshua.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #9

Most scholars agree that the language of Jesus and his disciples was Aramaic, which means that they never would have written a New Testament in Greek. Further these same scholars note that the sayings of Jesus, as found in the four Gospels, bear traces of having been originally translated from Aramaic into Greek The Jerome Biblical Commentary tells us: ". . . the words of Jesus, as recorded in the Gospels, definitely show Ara[maic] influence.... Since Aramaisms are strongest and most frequent in the words of Jesus, an Aram[aic] saying-source, either written or oral, underlies the Synoptic Gospel tradition"' (Vol. II, pp. 11-12)

THE ALEXANDRIAN INFLUENCE UPON YOUR NEW TESTAMENT

First of all you need to know that the hot-bed of religious scholarship in the first century was Alexandria, Egypt. It was the melting pot for all world religions and provides fertile soil for all religions to mix and exchange views. So we find in Alexandria a little of everything as far as religions myths and stories.

Next you need to know that there is a distinction between the Gospels stories of Jesus' life and the actual quoted sayings of Jesus. This needs to be kept in mind. In other words, while most scholars agree that the most primitive "New Testament" consisted only of the sayings of Jesus, which were likely composed in, or translated from Aramaic, they note that the actual stories surrounding Jesus' life and death, as found in Gospels, were most assuredly composed in Greek. This betrays the Alexandrian influence upon the accounts recorded within the New Testament which are taken from pagan mystery religions and written into the life of Jesus. Such is the Alexandrian influence.

What I say now is at the crux of the problems revealed so far. Scholars, being virtually unanimous that the New Testament was composed in Greek, while at the same time incorporating the Aramaic sayings of Jesus, offer compelling evidence for the accusations that it was later Greek-speaking church fathers who composed the New Testament as we know it. Until the Christian church realizes this truth there may be no hope for her education into the corruptness of the New Testament. The true Apostles did not write the Gospels and many of the supposed letters of Paul were never penned by him. Biblical criticism whereby internal evidences are scrutinized reveals such details.

Evidence for the demonstration that it was the Greek-speaking church fathers who composed the New Testament and not the Jewish followers of Yeshua is seen easily in 3 facts:

- **Within the New Testament and written into the life of a Jewish Rabbi is something totally foreign to him as well as the Old Testament and his faith; namely the integrated pagan legends of a virgin-born, crucified sun-god in the Gospel stories which were drawn from the existing mystery religions of such Greeks.**
- **The accusation is also backed by the admission that the quotations or allusions to the Old Testament found in the New Testament depend upon the Greek Septuagint and not the**

Masoretic Text which the Jews rejected because of its corruptions at the hands of its Greek translators. The Septuagint was the Old Testament version used by the early church fathers, but would have been deemed unworthy of use by a first century Orthodox Jew like Jesus.

- The existence of the earliest Gospel ever found, the Gnostic Gospel According To Thomas.

As if that was not enough, the scholarly contention that the original New Testament contained only the sayings of Jesus was given a tremendous boost by the discovery in Egypt in 1947 of the Nag Hammadi manuscripts, specifically a gospel account now known as The Gospel According To Thomas. The entire manuscript was written in Coptic and dates to ca. AD 350, while some portions, in Greek, date to ca. AD 140. Actually, the entire MSS. is but a translation of a second century original composed in Greek. This gospel, in certain respects, is actually the oldest known complete MSS. of the NT in existence. But, significantly, it is a Gnostic Christian production containing only the sayings of Jesus and therefore rejected by orthodox Christians. More than likely the main reason why The Gospel According To Thomas is rejected by Christianity is that if they admit that these sayings of Jesus were indeed all there was to the original gospels, then there is a very big problem with the modern four Gospels, because there is much more than the sayings in the accounts of Matthew, Mark, Luke, and John! Added to that one's knowledge of Aryan-Sun Myths and their crucified saviors and sun-gods, along with the stories comprising their lives which date up to thousands of years before Jesus, then it is hard for an objective reader of the New Testament to find a story about the life of Jesus in the New Testament which has not be told previously multiple times over about these pagan gods (http://paganizingfaithofyeshua.netfirms.com)

Answer for yourself: Are you a thinking believer?

Answer for yourself: Are you an objective believer who wants the facts and the truth at all costs?

CAN YOU HANDLE THE TRUTH?

To the thinking believer there is only one conclusion to which one can arrive: The New Testament is a woven tale by non-Jews who patterned this "Jesus" which was preached to them after their own pagan gods and only changed the names of them thereby conforming "this Jesus" in the image of their pagan gods and their pagan religions. The results of such efforts is the New Testament which is a collection of articles which betray such plagiarism. But one must have the knowledge before hand if one is to see and recognize such alarming perversions as applied to the Historical Jesus.

The editors of The Complete Gospels explain that, "The frequent word-for-word agreements between Matthew and Luke are impossible to account for if both were independently translating from Aramaic (p. 250).

These facts along with corrupt church history and the confused state of both the Protestant and Catholic so-called original Greek New Testaments, have caused a few scholars to claim that the whole of the New Testament was originally written in Aramaic. Although on the surface this argument seems logical history itself doesn't support the claim.

THE PESHITTA TEXT….THE ARAMIC BIBLE

There is a New Testament translation that has been promoted by many as the only reliable text because it is allegedly a translation from the original Aramaic writings of Jesus' apostles. The translation, known as the Peshitta, which means the "simple version," purports to have been copied, century after century from the original Aramaic manuscripts—which notably are conveniently missing. The Peshitta is reproduced in English in the Lamsa translation. There are a number of flaws in this claim. First of all, history tells us that the earliest version of what came to be called the Peshitta, known as the Old Syriac, contained only the four Gospels and not the entire New Testament. Although those who promote the Peshitta somehow date this work to ca AD 160, the second problem is that the only "original" of the work survives in quotations found in later writings.

The fact is that the earliest surviving manuscripts of the Peshitta date only from the fourth and fifth centuries. They are The Sinai Palimpsest (Sinaiticus) and Cureton's MSS., which is called the Curetonranus. But scholars point out that these MSS. are really of little value because they were made from an early Greek text with many "Western features," which is to say the Western texts used by the early Roman Christian Church. To throw a further "wrench into the works" the editors of The Oxford Companion to the Bible tell us that the Greek text in question was itself revised "on the basis of an early form of the Koine, or Byzantine Greek NT Text; this revision, eventually called the Peshitta, emerged in ca 400 AD to become the standard New Testament of the Syriac Churches" (The Oxford Companion to the Bible, p. 754)

In other words the "original" texts of the Peshitta did not originate from the first century Aramaic-speaking apostles, but came from both early Western and Byzantine Greek texts, which we have been discussing throughout this study.

To completely understand the composition of the Peshitta let's look a little closer at its pre-history, meaning the works that formed its foundation. They include a so-called harmony of the Gospels called the Diatessaron. According to the church father Eusebius the compiler of the Diatessaron was a man named Tatian who was a native of Mesopotamia and a disciple of Justin Martyr, meaning that he received his Christian education and training via the Church of Rome. In other words it is a Catholic production. This is made even more clear since Tatian is said to have originally composed the Diatessaron in Latin (The New International Dictionary of the Christian Church, p. 296). Biblical historians also tell us that this Tatian changed the text of the Gospels during his translation work to support his extreme hostility to sex. Despite this open tampering, Tatian's work was widely accepted in the Eastern Christian Churches where it made a serious impact on Christian scholarship (Fox, The Unauthorized Version, pp. 139-140). It was in the Eastern Churches, remember, that the Byzantine texts originated.

All of this takes us to the Greek MSS. behind the Peshitta. Regarding these, we read the following in The Encyclopedia Britannica: "The MSS. differ considerably in reading, and each has certainly been influenced by the Diatessaron [of Tatian…Catholic theologically influenced], so that in Syriac-speaking lands about AD 400 the Gospel was extant as a Harmony and as 'separated Gospels,'. . . the single copies having many discordant readings, just as had been the case in Latin before Jerome. To remedy this, Rabbula, bishop of Edessa from 411 to 435, prepared a revised edition of the 'Separated Gospels,' freely correcting the text from Greek mss. such as were then current at Antioch: this edition he established by authority and suppressed the Diatessaron with such success that no Syriac copy of the Diatessaron survives, and of the unrevised version only Syr. S and C. Rabbula's revision is now used by both the great divisions of the Syriac-speaking Church: to distinguish it from the elaborate later revision of the (Jacobite) Old and New Testament it is usually called Peshitta, i.e. the simple version." The editor's conclusion is that, "The Peshitta has only the value of a post-Nicene revision (14th ed., vol. 3, p. 517).

The long and the short of it is that the so-called Peshitta is nothing more than its rival translations—a book produced by questionable men inside a notoriously corrupt church, all of which does little for the "infallibility of the bible" argument!

Let us continue our study in the last article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOUR CHURCH AND PASTOR NEVER TOLD YOU ABOUT THE NEW TESTAMENT #10

So far the case for a divinely-inspired original Greek New Testament has been lacking. Let's see if this can't be helped along by closing our study with the examination of another related event, which is the canonization of the New Testament.

"Canon" is a word describing the much-fought-over, officially accepted books of the Christian Churches which comprise their holy bible. "Canonization" is the term used to describe the process by which these books became canon. To the untrained ear it all sounds very scholarly and religious.But to those familiar with ancient church history what canonization really means is that the pious liars, cheats, perverts and murderers who comprised the hierarchy of the early Christian Church were the ones who decided irrevocably what books of the New Testament were sacred and what books were to be discarded.

In other word if you carry a New Testament you have the summary of Catholic Theology at its highest and you might as well go to mass.

If this critical assessment seems a bit harsh it is probably because the average Christian has little if any knowledge of the early history of their church or their Bible. Take for example this blunt admission from the Roman Catholic Church about the character of the church fathers of the fourth century: "The primitive disciplined charity of the early Christians had been diluted by self-willed scholars, ambitious politicians, and easy-going laxists" (Knights of Columbus, The Catholic Pilgrimage, p. 4).

What is important in this study is that it was in the fourth century AD that the final New Testament canon was decided for the entire Christian Church! (The Encyclopedia Britannica 14th edition, vol. 3, p. 514). Not a very reassuring thought when one considers, as historian Michael Grant notes, it was a time in which men "crept into the church to secure its benefits", (Grant, Constantine the Great, p. 161) and doubly ominous when we consider that it was during this time that the present-day, much-worked-over, surviving New Testament MSS. were produced.

Perhaps even more revealing is that the church fathers of the fourth century were not only politically and morally corrupt, in many cases they were not even interested in Christianity. That the bishop of Troy was known to pray to the sun-god at the same time he was holding Episcopal office, is only one example of the kind of church fathers one deals with in early church history (Grant, Constantine the Great, p. 136). Another good example is found in the famous fourth century Council of Nicaea and the man responsible for its organization.

A CRITICAL LOOK AT CONSTANTINE...SHOULD WE FOLLOW HIS COUNCIL AND THEIR THEOLOGY?

As noted at the beginning of this study the man who promoted Christianity into a world-class religion was the so-called first Christian emperor, Constantine the Great. However, for the sake of considering New Testament

origins, let's note a few examples of his Christianity. For instance, long after his alleged conversion Constantine continued his devotion to pagan gods. In one case he removed the great Palladium (the large stone phallus or penis of the sun-god) from Rome to Constantinople, his capital city, and set it up as a symbol of his own masculinity. On top of this image he placed a statue of himself in the guise of the sun-god Apollo, to which his faithful subjects were commanded to bow and worship (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 764).

The editors of The Encyclopedia Britannica say of Constantine that, "He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday [i.e., the day sacred to the sun-god] under the name Dies Solis (The Encyclopedia Britannica, 9th edition, Volume VI, p. 301). Apolllo and Mithra were one and the same god from two different places, i.e., Greece and Persia, both being mingled in later Roman worship. For those who don't know it, it was at this time that Sunday officially replaced the seventh-day Sabbath within the Christian Church.

As a further example of his lack Christian ethic, historians note that Constantine was guilty of murdering his own son and wife, among countless others. A notorious example of this can be seen in the following. Long after his "Christian" conversion Constantine fell ill and ordered that a large number of children be killed so he could bathe in their blood, and thus effect a magical cure. He was only dissuaded when a group of Christian parents pleaded for mercy (Grant, Constantine the Great, p. 175). Most revealing is that Constantine was not even baptized into the church until he lay on his death bed. On 22 May 337 water was poured on his forehead and the "first Christian emperor" was pronounced saved in the name of the Father, the Son and the Holy Spirit (The Encyclopedia Britannica, 9th edition, Volume VI, p. 301).

However, Constantine's lack of Christianity mattered little to the church notables who gathered for the emperor's great council on May 20, AD 325, at Nicaea. This is because Constantine had long since bought their loyalty, giving away such wealth that the Christian clergy was among the greatest land owners in the empire, often living on palatial estates reviling even the wealthiest subjects. "whose at court dined with Constantine—like Apostles surrounding Christ in paradise," wrote Constantine's official biographer, the church father Eusebius. Historian Michael Grant adds, "…churches became endowed with great wealth, Christian art and architecture increasingly showed the grandeur of imperial ceremonial" (Grant, Constantine the Great, p. 160). But wealth wasn't the only bribery used by Constantine to gain loyalty.

As an added assurance that his will became law in the church, Constantine also relied on the fear that he had instilled in virtually everyone in the empire. Whether this fear came from the thought of loosing their wealth or from falling prey to the routine executions ordered by the emperor doesn't matter. What does matter is that within the church Constantine's control was so complete that it was referred to as *Caesaropapism* (Grant, Constantine the Great, p. 159-161). Also important to this study is that it was this man who called the famous Council of Nicaea, whose purpose was to decide some fundamental church doctrines.

Take time to let what you now know of Constantine sink in and then ask yourself if the doctrines decided basically by this man for all of Christianity today should be "believed"?

Moreover, it was Constantine who set the agenda and it was he who issued the final statements of decision. And just in case there should be any open dissension, Constantine also let it be publicly known that he would personally deal with those who did not conform to his wishes. Indeed after the Council of Nicaea, when Constantine's decisions had been forced upon the church, Eusebius wrote to the emperor: "We committed an impious act, O prince, by subscribing to a blasphemy from fear of you" (Smith, Constantine the Great, p. 202).

Answer for yourself: How does that make you feel when Constantine's right-hand man tells him after the Council of Nicaea that "they" had "committed an impious act"…likening it to "blasphemy" because "they feared Constantine"?

Answer for yourself: Are you aware that Nicaea rejected the faith of Yeshua as it had spread into all the world up to that time and gave you instead Constantine's paganism with Jesus' name attached?

Answer for yourself: Can you now understand why Bet Emet Ministries is a voice crying in a desert of Biblical ignorance in America today?

THE LEGACY OF CONSTANTINE LIVES ON IN OTHER COUNCILS

Such bullying tactics set the stage for later councils, notably the Council of Ephesus held in AD 449, which erupted into bloodshed. When one group of delegates could not get their way, they went after the other side with clubs, until after the battle, they had enforced their decrees on the Christian Church. As one historian wrote: "Fanatical bands of monks terrorized the assembly of Church notables (Nigg, The Heretics, P. 121). To be fair, these actions were not unheard of. Indeed, bloodshed had long been an established way of doing business within the Christian Church, going back as far as Pope Damascus, who murdered 137 priests and other followers of his rival to gain the papacy. The situation surrounding the Councils of Nicaea and Ephesus was by no means unique (DeRose, The Vicars of Christ, p. 38).

Another prime example of the character of the early church fathers is found in the famous Bishop Eusebius, who attended the Council of Nicaea and who is rightly considered as one of Christianity's greatest liars. It is commonly admitted that he forged a writing known as the Lepers, which were supposedly an exchange between Abgar and Jesus. He falsely declared that he had found the originals and gives a translation of them in his Ecclesiastical History (Wheless, Forgery in Christianity, p. 155). That such an episode was by no means unique to Eusebius comments volumes on the integrity of the early church fathers and the canonization of the New Testament!

It should also give us pause for serious concern when we consider that not only did the earliest complete MSS. of the New Testament surface during this time, as well as the absorption of numerous pagan doctrines, customs and deities into the Christian faith, but it was from this time and among these particular church fathers that the twenty-seven books of the New Testament were selected and officially canonized as holy scripture.

How that came about is briefly, and with a certain amount of gloss, summed up in the following account from a correspondence course lesson offered by a fundamentalist Christian college: "Prior to the fourth century there was no [official] catalogue of the New Testament canonical books. However, even during the time of the apostles, quotations of some of these books were made by writers of the Christian faith.... Clement, Paul's fellow laborer, referred to 1 Corinthians as 'Paul's epistle.' . . . Tertullian (AD 160-220) regarded the four Gospels and most of the books of the New Testament to be genuine.

Eusebius of Caesarea [circa AD 260-340 and the same man mentioned above in the forgery scandal] declared in his Ecclesiastical History (AD 315) that it was, ".... universally admitted that the four Gospels, Acts, the Epistles of Paul, the first Epistles of John, Peter, and Revelation are genuine.... Jerome's residence in Palestine and great knowledge of the sites of bible history qualifies him to make statements as to the authenticity of the books of the New Testament Scriptures. He [the church lather Jerome] assigned authorship of the books to the person whose name the book carried. He assigned the Acts of the Apostles to Luke, and the Epistles of the Hebrews to Paul, noting that there was some doubt as to authorship of this epistle which today is considered anonymous" (Zion Faith College, lesson no. 1, pp. 3-4).

Answer for yourself: Did you notice for yourself that even Christian Colleges sometimes teach the truth when they tell you that the Apostles did not write the Gospels?

As to these reliability of men like Eusebius, Clement, Tertullian and Jerome on the matter of New Testament authorship, we can ignore the questions about their character and merely note that in this instance they are only repeating tradition, which we now knew wasn't reliable because modern critical analysis

confirms that manly hands played a part in the composition of each New Testament book.

Regarding the canon itself history tells us that the first known canon was put together by the so-called great heretic, Marcion, in circa AD 150. What is of significance here is that, as Salomon Reinach, notes, "Down to this time all quotations from 'Scriptures' in the works of the Apostolic Fathers, refer exclusively to the Old Testament" (Reinach, Salomon, Orpheus. (New York: Horace Liverlight Inc., 1930), p. 229. In other words, until AD 150 and the time of Marcion the church fathers either didn't know of any "New Testament" manuscripts, or if they did, they seriously doubted their authenticity.

Answer for yourself: So what does that say about the Gospels being written by the Apostles? It tells us the Gospels were the creation of non-Apostles much later after the deaths of the Apostles.

At any rate it was Marcion who collected various books of what would one day be the New Testament—another significant point because Marcion, being notoriously anti-Jewish, deliberately excluded the Old Testament from his teachings. Indeed he even went so far as to purge the writings of Paul and what we now call the Gospel of Luke of what he considered Jewish traits' (Legge, Forerunners and Rivals of Christianity, book II, p. 207). But despite his obvious lack of Christian character, we find this positive statement about Marcion in The New International Dictionary of the Christian Church: "The significance of Marcion lies in the fact that he compelled representatives of orthodox Christianity to deal seriously with the problems of evil, to think deeply about the biblical teaching concerning creation and redemption, to reexamine the Pauline writings, and to decide upon the question of the canon" (Legge, Forerunners and Rivals of Christianity, book II, p. 207).

Relevant to both the question of the canon and Marcion's role in the matter, let's quote biblical historian Robin Lane Fox here about Marcion's tampering with the NT books: "In the 140's an important Christian, Marcion, troubled many of his fellow Christians by producing a 'Gospel' which abbreviated Luke's so as to suit his theology . . . He edited ten letters of Paul, changing and omitting bits which he did not like and also omitted the Epistles to Timothy and Titus. This enterprise played havoc with the written text." Fox astutely comments: "If Christian texts were being changed and edited to this degree, even a gap of a century between the original and its first survival on a papyrus is a long and potentially dangerous time. We simply do not know what may have happened to the author's words at important places. " (Legge, Forerunners and Rivals of Christianity, book II, p. 139-140).

In all fairness it should be mentioned that Marcion wasn't the only early Christian notable who tampered with the New Testament. In an open attempt to write the doctrine of the Trinity into the pages of the New Testament Apollinaris the Elder, and his son Apollinaris the Younger, rewrote the New Testament using Platonic theology" (Encyclopedia Britannica, 11th edition, Volume 2. P. 183). Athanasius is thought by historians to have been Apollinarian, so called from Apollinarius "the younger," who rewrote the New Testament with his father in the platonic dialogues, in an effort to combat those in the Christian Church who taught against the Trinity (The Encyclopedia Britannica, 14th ed., Volume 2, pp. 109, 600). Now pay attention to what I say next and imagine the implications. The significant point here is that a disciple of the two Apollinaris' was a man named Athanasius who was the first to mention all twenty-seven books of the present New Testament in the famous Thirty-ninth Paschal Letter of Athanasius (The Oxford Companion to the Bible, p. 103).

The Encyclopedia Britannica tells us the following:

***"The triumph of the Athanasian Canon, indeed, went along with the triumph of Nicene Christianity. And while the movement received its impulse from Athanasius, the power by which it was carried through and established was largely that of his powerful ally the Church of Rome* (11th ed., Vol. 3, pp. 876-877). As In the Western Church the canon of Athanasius was likely approved at the synod of Rome in AD 382, being definitely confirmed in 405 by papal declaration. In other words the present**

New Testament canon was produced inside the Roman Catholic Church and approved by a Roman Catholic pope, which is only natural as Roman Catholicism and early Christianity was one and the same thing! (The Oxford Companion to the Bible, pp. 103-104).

Here is a partial list of the different books that were floating around the Christian world and seriously considered by the early church councils for inclusion in the canon: A gospel written by Jesus' own hand; letters and other correspondences written by Jesus; letters written by the virgin Mary; Pilate's official report to the emperor of the trial and crucifixion of Jesus, with Pilate's confession of faith; the reply to this from Tiberius; the trial of Pilate; official documents of the Roman Senate about Jesus, Gospels, epistles, acts, by every single one of the twelve apostles; and official documents of church law and government, written in Greek by the apostles. the number comes to about 50 or more "holy" books (Wheless, Forgery in Christianity, p. 101; also The Catholic Encyclopedia, Volume VI, p. 656).

As to the Gospels themselves, out of which only tour were finally selected and canonized, at one time there were some 200 different ones circulating in the Christian Church. As late as 450, Bishop Theodore of Cyrrhus said there were at least 200 different Gospels revered by the churches of his own diocese, until he destroyed all but the canonical four" (Walker, The Woman's Encyclopedia, p. 467). Here are some of the known (or at least the surviving) Gospels, which, keep in mind, were at different times and in different places accepted as the "infallible word" of God by the faithful of Christ: The Gospels of Mark, Matthew, Luke, John, the Gospel of Signs, the Gospel of Thomas, Greek Fragments of Thomas, Secret Book of James, Dialogue of the Savior, Gospel of Mary, Infancy Gospel of I homes, Infancy Gospel of James, Gospel of Peter, Secret Gospel of Mark, Egerton Gospel, Gospel Oxyrhynchus, Gospel of the Hebrews, Gospel of the Ebionites and the Gospel of the Nazoreans.

Essentially, Christian history proves one thing: it is only by faith in the early church fathers that present day Christians can accept the canonized New Testament as the word of God.

Although the average Christian can easily repeat some well-rehearsed Jesus legend, or quote one or two favorite passages, they will look at you with a blank stare if you should mention any of the facts related in this study. That is because, to say this one more time, most Protestant and Catholic ministers have deliberately kept their congregations in ignorance of the true history of their church. My only hope is that you, the reader, will take what is written here and go to the nearest library to seek out the books of scholars, both Christian and secular, and use your logic and common sense to make a final determination.

Answer for yourself: Given the history of the New Testament as I have labored to show you, my closing question to you, the reader, is "which part of your New Testament is infallible, inerrant, and inspired and worthy to be followed by you for your faith and practice as you attempt to please God with your life?

Answer for yourself: Which parts of the New Testament are blatant attempts to lead the reader from what Jesus both believed and practiced and what Rome wanted instead?

Answer for yourself: What part of your faith, as inherited from New Testament beliefs, is before God truthful and which is not; and do you know how to spot the lies from the truths when you read the New Testament?

Answer for yourself: Do you want to learn how? Well, Bet Emet is for you then because we will share with you, as we have done here in this series of articles, the hard facts and truth withheld from you whereby you can make an intelligent decision about your faith before God. It is our hope and prayer that armed with these facts you life can be lived more pleasing to God and when you pass into the next world you won't have to stand ashamed before the Creator of the Universe because you have been led by your Church and your Pastor to "believe in the wrong Gospel". Shalom

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CORRUPTION OF THE JEWISH SCRIPTURES BY THE ESSENES....THE PROBLEM SURROUNDING THE CHRISTIAN OLD TESTAMENT (THE SEPTUAGINT)

I guess we need to begin in the beginning.

Answer for yourself: What is the "Septuagint?"

From the dramatic find in the caves of Qumran, The Dead Sea Scrolls presented the world with the most precious and ancient "version" of the Bible that Jesus used....the Jewish Masoretic text. Up to the time of the discovery of the Dead Sea Scrolls the oldest known copies of the Jewish Masoretic text were copies no earlier than 900-1000 A.D. Unknown to most Christians is the fact that these "Jewish Scriptures" are considerably different in key "theological passages" from the earlier Greek translation of them dating from 200 B.C.E. which is today called the "Septuagint." Many of these differences are in areas of "Messianic prophecy." Because of this difference in texts, especially in places that are considered "messianic" and dealing with a "deliverer" it was "assumed" by Christendom over the last thousand years that the Jewish texts of 900-1000 A.D. had expunged, altered, or had removed by the Jews passages which were, in their minds, concerning Jesus as the Messiah. Because these two "bibles" were so different Christendom today has accepted the "oldest texts of the Septuagint" as more correct because in Biblical studies there is an unwritten rule: "oldest manuscripts are the best and most likely correct." Not possessing any earlier copies of the Jewish Bible it was again "assumed," because of the great differences between these Bibles in "Messianic contexts," that the Jews had "written Jesus out of their Scriptures." But that all changed with the discovery of the Dead Sea Scrolls. The discoveries at Qumran revealed not only the Greek texts of the Bible called the Septuagint but revealed substantial earlier copies of the Jewish Scriptures over 1000 years earlier than had been known to have existed. What we find startling is that these "older" copies of the Jewish Masoretic text agree almost identically with those later copies of 900-1000 A.D. This has startling repercussions concerning the debate between the Jews and the Christians as to "whose Bible is correct and which has been 'theologically' altered."

A persons' religious belief system should be based off the texts of the Bible. The problem we have now is that in key passages throughout the Jewish Bible we have the Jewish Masoretic text preserved by the Jews over thousands of years which reads considerably different than the revered Septuagint of Christianity. A Christian must be fully aware that basically the Old Testaments in our Christian Bibles come from this Septuagint and the Greek translations and not the Jewish Masoretic Hebrew texts long revered by the Rabbis and the Jewish people. Thus the problem confronting Christendom is that of Jewish texts which read completely different in the Jewish Bible when compared with the same texts in the supposedly Greek translation of them and the Christian's Old Testament. As if that is not bad enough we have the problem that every

quote in the New Testament comes from this Greek text and not the Jewish Masoretic Hebrew text. The implication is serious; if it can be shown that the Greek translation is purposefully in error in key theological passages then such "quotes" from it in the New Testament as applied to Jesus will lead to error and incorrect beliefs attached to the man from Galilee. That means that a Christian's religious belief system concerning Jesus could be and is in error in many places. The result of which is idolatry in many instances.

The problem becomes critical when studying Messianic Prophecy because simply these passages have been altered when translated from the Jewish Scriptures into the Greek. The question remains...why and by whom? We will get to that answer in other articles but like I said up till 1948 and the discovery of the Dead Sea Scrolls Christendom had assumed over the centuries that it was the Jews who had altered their texts in reaction to and in response to Jesus and his Messianic status as claimed by Christianity. Now such an assumption is in doubt; and quite the opposite, with the existence of the Jewish texts at Qumran that verify the veracity and accuracy of the Jewish Masoretic texts of 900-1000 A.D., which up until the discovery of the Dead Sea Scrolls, had been discounted. That can no longer be. It seems most likely now that is was the Greek texts that had been altered and not the Jewish texts. What this means for the Christian is that when these Jewish Scriptures were altered in 200 B.C.E. or earlier by the Essenes of Alexandria, Egypt, they were not altering them to make them refer to a Jesus which would not be born for another 250 years or so; rather, their concepts of astral Godmen redeemers were written into the Greek translation to replace the Jewish Messiah. Later with the coming of Jesus these solar and sun-worship corruptions in the Greek texts were applied to Jesus and today Christianity's concepts and beliefs about Jesus have more in common with sun-worship than with Judaism and it's Jewish human Messiah.

Answer for yourself: What does this mean to the typical Christian?

Simply this. Many of your beliefs that you have come to accept about Jesus from the Christian Greek texts as found in your Old Testaments and New Testaments are wrong since these texts are exposed in the light of today as being altered from the earlier existing Hebrew Masoretic texts. This means that many "religious beliefs" held by Christians concerning Jesus are not only wrong but have led millions into idolatry or worse and they are not aware since they have never known or seen the Jewish Masoretic texts or a Jewish Bible which read differently from their Christian Old Testament. Today the evidence has surfaced and the "rocks have cried out the truth" about who has the true Word of God.

In the articles that follow I will attempt to lay out for you pertinent information necessary to understand this serious problem that confronts Christianity today. One you have read and studied the information presented then you are better equipped to make an intelligent decision regarding this matter.

In your study you will need to procure a few items to verify what I have said is true. You will need to purchase a Jewish Bible; I recommend the Stone's Edition Tanakh or the JPS Tanakh (www.artscroll.com). The Stone's Edition Tanakh is my favorite however. A Septuagint can be purchased as well if you so desire but you will be able to use a typical KJV Old Testament if you wish because the Old Testament in the KJV Bible is faithful to the Greek translation.

"Isa 28:10 "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:"

Each Messianic passage must be examined and compared with the Jewish Masoretic Hebrew text, the Greek text in the Septuagint, the corresponding translation in the Christian's Old Testament, and the corresponding reference or quote in the New Testament. **Only in so doing will you be able to see if the Jewish Scriptures that Jesus read have been altered as they "came down to you" through Gentile Christendom. I strongly suggest you follow the articles of Bet Emet Ministries as an outline for your own study. Only when you see these "changes in the texts" for yourself will the magnitude of the problem become apparent. Only then**

can you be convinced that what I say is true and that as believers in Jesus and followers of Jesus that we have been deceived by the antisemitism of the early Gentile Church that has caused us to depart from "the faith once given to the Saints." There has been a very good reason why the Jewish people have not accepted the Christian's testimony concerning Jesus for these two thousand years. It is time for the Christian to come to the truth concerning the religious texts which undergird his religious beliefs system. Many things a Christian believes about Jesus is true; many are not. Let us learn the difference and make adjustments and repentance in our beliefs concerning Jesus when shown our errors.

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)

God is not pleased than men have changed and altered His Word. The same could be said for Jesus as well. It is time for the Christian to come to the truth concerning Jesus and the true teachings of the Jewish Bible concerning "the" Messiah. The implications of what I am trying to convey will affect the whole gamut of a Christian's religious beliefs system involving such things as issues of Jesus and the Godhead, Messianic expectations and prophecy, the incarnation, atonement, etc. This is a study that a "believer" in Jesus must undertake if his relationship and love for God is paramount in his life.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK...THE TRUTH ABOUT THE BACKGROUND OF THE NEW TESTAMENT

In order to come to an accurate understanding of the value and authority of the New Testament for the Christian believer today many things need to be understood; most of which few Christians have ever concerned themselves with. Your research must begin at the origin of the New Testament and that, believe it or not, begins long before it was written.

WHICH OLD TESTAMENT ARE WE TO HONOR AND USE?

Within the New Testament are hundreds of quotes taken from the Old Testament. The problem is which Old Testament are we to believe because there is in reality are two every different translations of the Jewish Scriptures. The Jews today have one and the Christians have one. They are not the same! The Jewish Old Testament is called the Palestinian Jewish Scriptures or the Masoretic text. Christianity has their Old Testament as taken from the Greek translation, or should I say "a purposeful mistranslation" of the Hebrew Scriptures. The Essene translators of the Jewish Scriptures in Alexandria, Egypt, in 200 B.C.E., altered them terribly and wrote their sect's astral beliefs within it in the form of prophecies giving authority to their sect's beliefs. These Egyptian Essenes departed from Judaism and in doing so produced a "Divine" book that gave saction to their sect's religious beliefs over others. That is right, there are two very different Old Testaments today and the vast majority of Christians have never heard about this. Most of you never knew that. There was a time I did not as well. What I will show you in the beginning of our study is the truth and facts concerning the translation of the Jewish Scriptures into Greek and how mystical and allegorical Spiritual concepts were purposefully "literalized" and later mingled within in the Greek translations of the Jewish holy texts by the Alexandrian translators and later these concepts concerning "literalized" pagan sun-godmen were applied to a later Jesus by these Essene apocalyptic messianic believers of the first century. We end up with the conservative Pharisees looking for a human Davidic messiah to fulfill the Jewish Scriptures; opposite this we had the Pythagorean-Buddhist Essenes who believed in a cosmic godman as their "anointed redeemer." These concepts were later mixed together and applied to Jesus by the "Romanized" Paul and others and today we read them again mingled together in the New Testament never knowing that they were originally two conflicting and contradicting concepts; one Biblical and one Extra-Biblical. Dear ones, there is a big difference between legend and fact. The selection of which Old Testament you read and believe is of monumental importance for the Christian faith. One leads the reader down the path of righteousness and the other the path of idolatry.

The vast majority of Christian believers never even considered that their Old Testaments in their Christian Bible could possibly contain falsifications and purposeful mistranslations of the Jewish Masoretic text made over 2200 years ago which were made to further the theological agenda of the Hellenized-Jews of Alexandria, Egypt. If you were like me once you took it for granted when you bought your first Bible that you had the

"Word of God." Well, yes and no. It never entered your mind that you might be reading religious passages that were never read by Jesus when reading the Jewish Scriptures that he believed in. Jesus did not use the Septuagint or the Greek translation. The Jews of the first century would not use this corrupt translation because they knew what you and I don't; namely, that it is forged in hundreds of places. No longer was this translation of the Jewish Scriptures "God's Word" but paganism dressed up to look "Jewish." You simply took it for granted that you were buying the same Bible that Jesus used when you went to buy your first Christian Bible. If you bought a Christian Bible instead of a Jewish Tanakh nothing could have been further from the truth for you. Jesus would not use the Old Testament that is used by Christians today because the quotes in the Christian's Old Testament and as used in the New Testament about the "messiah" are adulterated and corrupted in most places when compared to the Hebrew Jewish Masoretic text. You have to see them for youself to believe it; don't believe me, but let me show them to you and then you, having seen the evidence for yourself, can make up your own mind. So by default the New Testament, in quoting much of the Old Testament prophecies as taken from the Greek mistranslations, are simply incorrect as presented in the New Testament and as applied to Jesus and worse yet, misrepresent the historical Jesus and cause those who "accept them" and "believe them" to become idolators or worse. The tragic consequences of such adulteration of the Jewish Bible by these Essenes of Egypt and later by the Roman Church as well is that you, the typical Christian, will not know of such severe error in your religious belief system until you die and then it will be too late to explain your Idolatry to YHVH!

What we will examine first is the corruption of the Jewish Hebrew Scriptures when they were translated by the Greek-Jews of Alexandria, Egypt, over 200 years before the birth of Jesus. The importance for you to understand in this study is that the New Testament contains hundreds of quotes from this Greek Old Testament, and if it can be proven that this Greek translation of the Jewish Scriptures contain purposeful mistranslations, misquotations, and scriptures continually taken out of context from the original documents used in the translation in order to promote the religious beliefs of the translators in Alexandria, Egypt, then that means that "these quotes" as as taken from this forged Old Testament translation as found in the New Testament distorts the truth about Jesus and recasts him in the image of pagan godmen. This is a very serious charge and one not made lightly. The reason I and others can bring such a charge against the New Testament is that we have done the research over years that others have not and proved beyond any shadow of doubt these tragic facts. That is why I had to leave the pastorate after several years of such study; I was wrong and preaching lies. The Jews were right and have always been right because they only have God's Word; their Jewish Scriptures are the ONLY Holy Word of God we have! The time to learn and repent is now in hope before we die we can return to the faith once given to the saints; the true faith of Jesus (Yeshua). Such would be a honor to both Jesus and the God you love. Let us begin by letting us prove this to yourself beyond any doubt. It will require some reading but the trip is worth the price.

SEPTUAGINT STUDIES

The Jewish Scriptures were translated from the Hebrew into the Greek language in Alexandria, Egypt. We must begin our study here as we attempt to familiarize ourselves with the religious climate of the day and the influences at work which played a huge part on the translations and corruption of the Jewish Scriptures. It will be this fraudulent Greek translation of the Old Testament which will sever as the Bible for the Western World let alone the substrate for the quotations in the New Testament. If it can be shown, and it can, that this was a faulty translation to say the least, then the impact upon the New Testament is devastating. It is to this subject every Christian must turn and acquaint himself with the facts before he meets God face to face and be told the terrible truth of his idolatry and falsified documents we trusted his whole life. It is time that everyone who considers himself a "New Testament" believer learn the truth about the document he currently trusts over the Torah for his eternal life. Let us not forget that is was the Torah the very Scriptures that a Jew like Jesus who is depicted to us in the New Testament would have used and trusted as the way to God's heart.

Bennoah1@tx.rr.com



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ALEXANDRIAN INFLUENCE UPON EARLY CHRISTIANITY

In Alexandria, in Egypt, there was an immense library, founded by the Ptolemies. This library was situated in the Alexandrian Museum; the apartments which were allotted for it were beautifully sculptured, and crowded with the choicest statues and pictures; the building was built of marble. This library eventually comprised four hundred thousand volumes. In the course of time, probably on account of inadequate accommodation for so many books, an additional library was established, and placed in the temple of Serapis. The number of volumes in this library, which was called the daughter of that in the museum, was eventually three hundred thousand. There were, therefore, seven hundred thousand volumes in these royal collections.

In the establishment of the museum, Ptolemy Soter, and his son Philadelphus, had three objects in view:

1. **The perpetuation of such knowledge as was then in the world;**
2. **Its increase;**
3. **Its diffusion.**

1. For the perpetuation of knowledge. Orders were given to the chief librarian to buy, at the king's expense, whatever books he could. A body of transcribers was maintained in the museum, whose duty it was to make correct copies of such works as their owners were not disposed to sell. Any *books brought by foreigners into Egypt* were taken at once to the museum, and when correct copies had been made, the transcript was given to the owner, and the original placed in the library. Often a very large pecuniary indemnity was paid.

2. For the increase of knowledge. One of the chief objects of the museum was that of serving as the home of a body of men who devoted themselves to study, and were lodged and maintained at the king's expense. In the original organization of the museum the residents were divided into four faculties-Literature, Mathematics, Astronomy, and Medicine. An officer of very great distinction presided over the establishment, and had general charge of its interests. Demetius Phalareus, perhaps the most learned man of his age, who had been Governor of Athens for many years, was the first so appointed. Under him was the librarian, an office sometimes held by men whose names have descended to our times, as Eratosthenes and Apollonius Rhodius. In connection with the museum was a botanical and a zoological garden. These gardens, as their names imply, were for the purpose of facilitating the study of plants and animals. There was also an astronomical observatory, containing armillary spheres, globes, solstitial and equatorial armils, astrolabes, parallactic rules, and other apparatus then in use, the graduation on the divided instruments being into degrees and sixths.

3. For the diffusion of knowledge. In the museum was given, by lectures, conversation, or other appropriate methods, instruction in all the various departments of human knowledge.

There flocked to this great intellectual centre, students from all countries. It is said that at one time not fewer than fourteen thousand were in attendance. Subsequently even the Christian church received from it some of the most eminent of its Fathers, as Clemens Alexandrinus, Origen, Athanasius, etc.

The library in the museum was burned during the siege of Alexandria by Julius Caesar. To make amends, for this great loss, the library collected by Eumenes, King of Pergamus, was presented by Mark Antony to Queen Cleopatra. Originally it was founded as a rival to that of the Ptolemies. It was added to the collection in the Serapion, or the temple of Serapis.

It was not destined, however, to remain there many centuries, as this very valuable library was willfully destroyed by the Christian Theophilus, and on the spot where this beautiful temple of Serapis stood, in fact, on its very foundation, was erected a church in honor of the "noble army of martyrs," who had never existed.

This we learn from the historian Gibbon, who says that. after this library was destroyed, the appearance of the empty shelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice.

The destruction of this library was almost the death-blow to free-thought - wherever Christianity ruled - for more than a thousand years.

The death-blow was soon to be struck, however, which was done by Saint Cyril, who succeeded Theophilus as Bishop of Alexandria.

***Hypatia*, the daughter of Theon, the mathematician, endeavored to continue the old-time instructions. Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which man in all ages has asked, but which have never yet been answered What am I ? Where am I? What can I know ?**

Hypatia and Cyril; philosophy and bigotry; they cannot exist together. As Hypatia repaired to her academy, she was assaulted by (Saint) Cyril's mob - a mob *of* many monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril was never called to account.

It seemed to be admitted that the end sanctified the means. So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote.

The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as ecclestical authority ordered him ; A.D. 414.

In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.

After this followed the long and dreary dark ages, but the sun of science, that bright and glorious luminary, was destined to rise again.

THE LINK TO THE MESSIAH OF CHRISTIANITY

The history of this great Alexandrian library is one of the keys which unlock the door, and exposes to our view the manner in which the Hindoo incarnate god Chrishna, and the meek and benevolent Buddha, came to be worshiped under the name of Christ Jesus. For instance, we have just seen:

1. **That, "orders were given to the chief librarian to buy at the king's expense *whatever books he could."***
2. **That, "one of the chief objects of the museum was that of serving as the home of a *body* of men who**

devoted themselves to study."

3. **That, "any books brought by foreigners into Egypt were taken at once to the museum and correct copies made."**
4. **That, "there flocked to this great intellectual center students from all countries."**
5. **That, "the Christian church received from it some of the most eminent of its Fathers."**

And also: (and this is where it gets really important for a Christian):

6. That, the chief doctrines of the Gnostic Christians "had been held for centuries before their time in many of the cities in Asia Minor. There, it is probable, they first came into existence as Mystae upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies."

7. That, "the College of Essenes at Ephesus, the Orphics of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and *that* originally Asiatic."

8. That, "their introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion."

9. That, "Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former) before the beginning of the third century B. C., and is proved to demonstration by a passage in the edicts of Asoka."[BEFORE THE THIRD CENTURY B.C.E.!]

10. That, "it is very likely that the commentaries (Scriptures) which were among them (the Essenes) were the Gospels."

11. That, "the principal doctrines and rites of the *Essenes* can be connected with the East, with Parsism, and especially with Buddhism."

12. That, "among the doctrines which the Essenes and Buddhists had in common was that of theAngel-Messiah."

13. That, " they (the Essenes) had a flourishing university or corporate body, established at Alexandria, in Egypt, long before the period assigned for the birth of Christ."

14. That, "the very ancient and Eastern doctrine of the Angel-Messiah bad been applied to Gautama Buddha, and so it was applied to Jesus Christ by the Essenes of Egypt and Palestine, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity."

THE CORRUPTION OF THE JEWISH BIBLE WHEN TRANSLATED INTO GREEK

What you need to know is that these Essenic-Phytagorean-Buddhists of Alexandria, Egypt, 200 B.C.E. translated the Jewish Bible into Greek. It is called the Septuagint. What you don't know is that many of these ancient religious tenants possessed by these Buddhist Essenes would be written into the Greek translation of the Bible. The existing Jewish Scriptures (the Tanakh) would be mistranslated on purpose in hundreds of places whereby the existing "theologies" of the Greek-Jewish Phythagorean-Buddhists would be intermingled among the existing Jewish texts in order to promote their "beliefs." The theology of this Egyptian sect replaced the writings of Moses and the Prophets in many places and few know it today.

This was the modus operandi used to corrupt the Jewish Scriptures. Of major interest in New Testament study is the alterations of many passages whereby the Essenic Cosmic Angel-Messiah was to replace the Davidic Messiah of the Jewish Scriptures. The Essenes believed in a Cosmic Angel-Messiah godman

which finds its ultimate origin in sun-myths from the most ancient of days. This Angel-Messiah was made to be the fulfillment of Messianic prophecy originally intended to apply to the Davidic Messiah only!

The doctrine of the "Anointed Angel-Messiah" as taken from the evolution of sun-myths consisted of:

- **The Sun-godman from heaven (Angel-Messiah incarnation as personified from Sun worship).**
- **This Sun-godman was also the Creator.**
- **The doctrine of the atoning sacrificial death of this Sun godman...called the Essenes' Angel Mssiah [these concepts coming from Iranian, Pythagorean, Buddhist backgrounds and influences upon the Essenes]**
- **The resurrection of this Angel-Messiah following 3 days [taken from the winter soltice]**

These doctrines which most think Paul first taught can, with more or less certainty, be connected with the Essenes; even the Essenes in Egypt. It becomes almost a certainty that Eusebius was right in surmising that Essenic writings have been used by Paul and the evangelists. So Paul's "gospel" was not unique by any means but had been taught in all the world for thousand of years among the nation who worshipped the sun. All this information is laid out for your inspectionat: http://paganizingfaithofyeshua.netfirms.com.

This Angelic-Messiah had evolved from the Phythagorean synthesis of Indian and Buddhist beliefs which they themselves had assimilated from Egypt. Thus we find the blending of a sun-godman and an earthly Davidic Messiah-king. This will not be a problem until the death of Jesus and the application of these cosmic sun-god myths to him following the Essenes converting to the Jesus Movement following his crucifixion.

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

Simply said these Essenes priests became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. It should be remembered that these Essenes were once considered priest of Zadok: The word "Zadok" in Hebrew means:

6659Tsadowq- Zadok = "righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king. In the time of Jesus the Zadoks no longer had connections to the Temple.

When these remnant Essenic priests converted they brought their cosmic redeemer theology with them and applied this to a crucified Jesus in the same motif as their beliefs in their sun-myths. Now we have the Pharisees expecting a Davidic Messiah and these Essenes expecting a godman crucified. The New Testament contains both "theologies" jumbled together thanks to the writers of the New Testament. To understand how these Essenes understood that the Angel-Messiah was to be crucified one needs to understand how they believed in a crucified sun-godman redeemer. I suggest you go to our website and read up on it: http://paganizingfaithofyeshua.netfirms.com.

That, "we hear very little of them (the Essenes) after A.D. 40; and there can hardly be any doubt that the Essenes as a body must have embraced Christianity" Christian Ginsburg,The Essenes, 1864.

Thus you can easily see how these Essene Buddhist of the first century A.D. brought their religious ideas and beliefs concerning the Angel-Messiah with them. Later those influenced by this theological thought center of Alexandria, with its great library and its university, will write from this perspective and viewpoint, and we, two thousand years later when reading such materials, will not have the facts to understand why people wrote that Jesus was a god, etc. The early Greek Church Fathers, many of which grew up in Alexandria and were schooled there, could not help be influenced by such religious ideas. That is why many of their writings contain such ideas not found in the Jewish Bible and its teachings on Messiah.

THE SOLUTION TO THE PROBLEM

The sacred books of Hindus and Buddhists were among the Essenes, and in the library at Alexandria. The Essenes, who were afterwards called Christians, applied the legend of the Angel-Messiah-" the very ancient Eastern doctrine," which I have both read and researched out beyond satisfaction, but also have such information delineated at our own personal website: http://paganizingfaithofyeshua.netfirms.com. We have shown throughout this site how the Gentile nations personified their sun-myths into a "pattern" redeemer. The nations, having seen the same things in the heavens, have quite similarity in their myths. Over time, however, would come additions to the legend from other sources. That is why the myths are similar, yet divergent.

Portions of the legends related of the Persian, Greek and Roman Saviours and Redeemers of mankind, were, from time to time, added to the already legendary history of the Christian Saviour. This is especially prominent by the Essenes whose writings already had deviated from the Jewish Bible and contained similar sun-god myths within their "holy scriptures."

Thus history was repeating itself. Thus the virgin-born God and Saviour, worshiped by all nations of the earth, though called by different names, was but one and the same.

Albert Reville' says:

"Alexandria, the home of Philonism, and Neo-Platonism, was naturally the center whence spread the dogma of the deity of Jesus Christ." In that city, through the third century, flourished a school of transcendental theology, afterwards looked upon with suspicion by the conservators of ecclesiastical doctrine, but not the less the real cradle of orthodoxy. It was still the Platonic tendency which influenced the speculations of Clement, Origen and Dionysius, and the theory of the Logos was at the foundation of their theology."

Among the numerous gospels in circulation among the Christians of the first three centuries, there was one entitled The Gospel of the Egyptians.

"Epiphanius (A. D. 385), speaking of it, says :

"Many things are proposed (in this Gospel of the Egyptians) in a bidden, *mysterious* manner, as by our Saviour, as though he had said to his disciples, that the Father was the same person, the Son the same person, and the Holy Ghost the same person."

That this was one of the "scriptures" of the Essenes, becomes very evident when we find it admitted by the most learned of Christian theologians that it was in existence *"before either of the canonical Gospels,"* and that it contained the doctrine of the *Trinity*, a doctrine not established in the Christian church until A. D. 327, but which was taught by this Buddhist sect in Alexandria, in Egypt, which has been well called, " Egypt, the land of Trinities."

The learned Dr. Grabe thought it was composed by some Christians in Egypt, and that it was published before either of the canonical Gospels. Dr. Mill also believed that it was composed before either of the canonical Gospels, and, what is more important than all, that the authors of it were Essenes.

These" Scriptures" of the Essenes were undoubtedly amalgamated with the "Gospels" of the Christians, the result being the canonical Gospels as we now have them. The "Gospel of the Hebrews," and such like, on the one band, and the "Gospel of the Egyptians," or Essenes, and such like, on the other. The "Gospel of the Hebrews" spoke of Jesus of Nazareth as the son of Joseph and Mary, *according to the flesh*, and that it taught nothing about his miracles, his resurrection from the dead, and other such prodigies, is admitted on all hands. That the "Scriptures " of the Essenes contained the whole legend of the Angel-Messiah, which was afterwards added to the history of Jesus, making him a CHRIST,*or an Anointed Angel*, is a probability almost to a certainty.

This information should now help you to better understand how all the traditions and legends, originally Indian, escaping from the great focus through Egypt, were able to reach Judea, Greece and Rome. Besides that you now should be able to see how Alexandria, the center for Essenic study, aided by the great library and university, was the mecca for the synthesis of religious ideas from Iran, Egypt, the Orient, Persia, Israel, etc. Out of this theological mix will come a great synthesis of the Phythagoreans to which the Essenes would not be immune. We have the blending of a little bit of everything as it is later applied to Jesus. The early Greek philosophers were not immune from such influences; thus we find as early as 110 A.D. Church Fathers from Alexandria teaching concerning the Angel Messiah of the Essenes; however one thing is different, they give him a name; Jesus.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT SCHOLARS HAVE SAID ABOUT THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES (OLD TESTAMENT)

Let me set the stage for what you will see in these articles. There are two completely different "Messiah" in the New Testament; one real and one false. One was the culmination of Eastern and Oriental sun-myths and the other from the Davidic lineage of Israel. They two very different concepts concerning the redeemer to come are blurred in the New Testament. One approaches the New Testament and reads it as if both these concepts were included in Jesus of Nazareth. The later "Gospels" would be written under a Pauline and an Essenic influence; and influence that promoted an Angel-Messiah instead of a Davidic human Messiah. Such a doctrine of the Messiah would be the last straw to break the camel's back and separate the Jewish church from the Gentile church along with the repudiation of the Torah by the evolving Gentile Christian community. The Jews in Palestine in the days of Jesus had their Palestinian Jewish Scriptures (the Palestinian Masoretic text) preserved and it read completely different from the corrupted Greek translation (Septuagint) and these Jews looked yet for the Davidic Messiah and not a cosmic sun-godman as taught in the doctrines of the Angel-Messiah which were added throughout the Greek translation of the Jewish Scriptures by these Greek-Jews of Alexandria, Egypt. One only needs to read the Gospel of John and compare it with the Jesus of the Synoptic Gospels to see we are talking about two very different persons!

In other words reading the Gospel attributed to John we read of a godman, but when reading the Synoptic Gospels attributed to Matthew, Mark, and Luke, we find a human anointed leader only. But such a dual-Messiahship is not true to the Jewish Scriptures not the beliefs of the Jews who were not looking for a cosmic redeemer but the Messiah of Israel.

The translators of the Jewish Scriptures, the Greek-Jewish Pythagorean-Buddhist sects of Alexandria, Egypt, 200 years before Jesus, wrote "into" their Greek translations of the Jewish Scriptures the religious beliefs of their sect intermingled among the pages of their Old Testament translation. THIS IS A FACT THAT CAN BE SEEN TODAY! Today we read the Christian Old Testaments, which came from this Greek source, never knowing that such forgery has been done. We fall into the trap of reading such "added sun-myths" and concepts concerning Jesus as quoted in the New Testament, as taken from this corrupted Old Testament, as if they are truths concerning the Jesus of history. Nothing could be further from the truth.

THE SCHOLARS SPEAK CONCERNING THE ALEXANDRIAN LINK AND THE CORRUPTION OF THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK

EUSEBIUS

These Essenes had a flourishing university, or corporate body, established upon these principles, at Alexandria

in Egypt, long before the period assigned for the birth of Christ Jesus. The Essenes abounded in Egypt, especially about Alexandria (Eusebius, Eccl. Hist., lib. 2, ch. xvii). They esteemed this "corporate body" to such a degree that went so far as to mistranslation on purpose much of the Tanakh to promote their theological ganeda (Christian Ginsburg, The Essenes , Their History And Doctrines, 1863, p. 32).

C.D.F. MOULE

C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation."

LUCETTA MOWRY

Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand that many Greek Fathers of the church, men like Clement of Alexandria, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

There are literally hundreds of embellishments, but let me give you one such example as I have dealt with hundreds of examples of the corruption of the Jewish Scriptures when then were translated on another website that you might wish to examine to see the evidence for yourself: http://faithofyeshua.faithweb.com.

CHRISTIAN GINSBURG

Now for example... Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, when these Greek-Jews of Alexandria were employed to translate the Prophet and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. One example should suffice to begin your curiosity into the matter. Thus, for instance, when David said "Sacrifice and burn offering thou didst not desire, mine ears has thou opened" (Psalm 40:6) was changed by the Essenes translators of Alexandria to: "Sacrifice and burnt offering thou didst not desire, but a body hast thou prepared me." The Essenes, by changing this verse and taking away and adding to the Word of God introduced three of their tenets:

1. They made the Prophets speak absolutely as if God had entirely rejected sacrifices because they themselves would offer none

2. By dropping my the words, "mine ears has thou opened," they showed disapproval of slavery:

Exod 21:6 6 Then his master shall bring him (his slave) unto the judges; he shall also bring him to the door, or

unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (KJV)

3. By substituting "a body has thou prepared me," the were promoting their college of devout Essenes in Alexandria who met together as a body, and whom they believed God had appointed instead of the corrupt Priesthood. This body of Essenes was to be the now corporate "body" of Israel; the New Israel. Along with this the Torah and the Tanakh had been replaced with the religious and Apocalyptic writings of the community.

From this Essene corporate body of the "New Israel" they sent out missionaries promoting their theologies, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul. Now you can understand that when Paul went on his journeys preaching "Christ crucified" that this was not a new message to his recipients. Jesus was just another name in a long line of crucified sun-god saviors that had come before. Chrishna crucified was now Christ crucified: http://paganizingfaithofyeshua.netfirms.com. There had been a long line of "personified sun-godmen" who were crucified; first in the heavens due to the blending of astrology and religion, and later personified in human terms reflecting the "heroes" of various Indo-Germanic nations since the beginning of time.

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV) Notice please Paul used the "past tense" indicating that "his gospel" had already gone into all the world. A little study in comparative religion verifies the truth to his statement.

Answer for yourself: Have you ever wondered what was "the gospel" preached all over the world before Paul took the Christian message? These nations had already received the cosmic sun-myths from these Buddhist-Essene missionaries which covered according to their own testimony the whole of the known world. So Christ crucified was not a new message, but the personification of sun-myths long held by primitive mankind. Paul was only reiterating what they already knew and this explains the rapid spread of the Christian message...he had to give them nothing new...only a new name for their crucified godman. This also explains why the Jews continually followed Paul on his travels troubling him in their efforts to "undo" his preaching as the men from Jerusalem knew the distortions Paul was preaching about the Jesus that had personally known! Sadly, the New Testament blasts these men as "Judaizers." Redactionist history at its best!

THE CATHOLIC ENCYCLOPEDIA

Thus the pseudo-Aristeas, as cited by Josephus; thought, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-two, was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. Indeed, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (Catholic Encyclopedia. iv, 625.)

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated form of the Septuagint "was the vehicle which conveyed these additional Scriptures [i.e. the apocryphal Tobias, etc.] into the Catholic Church." (Catholic Encyclopedia, iii, 271.)

The role of the Holy Ghost in certifying the ill-translated and tempered Septuagint for the foundations of Christian Faith, was very disastrous, as CE. Points out:

"The Church had adopted the Septuagint as its own; this differed from the Hebrew not only by the addition of

several books and passages but also by innumerable variations of text, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable temerity, as Origen called it, of correctors who used not a little freedom in making 'corrections,' additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis." (CE. vii, 316.)

"Copies of the Septuagint," says CE., "were multiplied, and, as might be expected, many changes, deliberate as well as involuntary, crept in." (CE. xiii, 723.)

ARTHUR G. PATZIA

Arthur Patzia is associate professor of New Testament and director of Fuller Theological Seminary in Norther California. On the translation of the Jewish Scriptures into the Greek he says this in his book The Making Of The New Testament: "The formation of the LXX was a gradual process spanning several centuries. Scholars have rightly judged that the Letter of Aristeas (B.C.E. 275-295) is a legendary or romantic piece of Jewish propaganda about the origin of the LXX.....But the translation of certain parts of the Old Testament into Greek was not always done consistently and carefully. Some books differ considerable from our present Hebrew Bible.....there are many Old Testament passages in the New Testament which agree with the LXX but differ considerably from the Hebrew Old Testament.....the LXX became identified as the Old Testament of the Christian Church....this led to a Jewish rejection of the LXX in its current form and the production of several other Greek versions that attempted to translate the Hebrew text more accurately...by becoming the Bible of the early church fathers, the LXX influenced church dogma....even the threefold division of Law, Prophets, and Writings was replaced with the Greek fourfold division of Law, History, Poetry, and Prophets" (p. 25-26).

FRANK MOORE CROSS

Frank Moore Cross, in Qumran And The History Of The Biblical Text, says in speaking of the translation of the Jewish Scriptures into the Greek: "these errors and textual diversities between the versions affect the intrinsic message only in relatively few instances. Nevertheless this may occur. Some examples of variants significant from a theological or ideo-historical angle may in fact be found....the Septuagint, commonly designated LXX, was in the Pentateuch less open to the uncontrolled impact of translators' idiosyncrasies. It contains indeed fewer deviations from the Hebrew text here than in the renderings of the other books...the ensuing embarrassing textual diversity of the versions of the sacred books soon called for the application of the methods of textual analysis and textual criticism to remedy this deficiency.....the Masoretic manuscripts showed no deviation of any consequence....all (Hebrew manuscripts of the Old Testament known today) exhibited a tradition which was identical to the smallest minutiae....taken as a whole the Greek tradition represented a textual family which differed from the Masoretic text."

MILLAR BURROWS

In Burrows' The Dead Sea Scrolls he says in regard to the Jewish Masoretic text of which we no earlier manuscript evidence than the ninth century until the discovery of the Dead Sea Scrolls in 1948 say regarding this: "The age of the manuscript, of course, does not establish its importance. An old manuscript is not necessarily a good manuscript. A copy made in the ninth or tenth century A.D. may be more accurately reproduce the original text than one made in the first or second century B.C." [this in response to many Christian commentators which have supposed the Greek translation of the Jewish Scriptures to be superior to the Jewish Masoretic text because we had "older manuscripts;" thus believing that "oldest" is most accurate]. As you can see this is not always correct!

"Many of the differences between the St. Mark's Isaiah scroll [discovered at Qumran] and the Masoretic text can be explained as mistakes in copying. Apart from these, there is remarkable agreement, on the whole, with the text found in the medieval manuscripts. Such agreement in a manuscript so much older gives reassuring testimony to the general accuracy of the traditional text...what it shows is that anymajor changes that

occurred in the translation of the text had already been made before the beginning of the Christian era. In other words, a virtual standardization of the text had come about more or less automatically two or three centuries before the Masoretes made it official. As Hempel puts it, the decisive history of the text of the Old Testament had already been completed by the time of Jesus, not only in the books of the law, of which no jot or title should be altered, but also in the books of the prophets" (pp. 303-304).

Let me explain what you just read. The Christian Old Testament, corrupted since the Greek translation from which it was later re-translated, contains many passages interpreted as "messianic" and the church interprets these as if Jesus is the fulfillment. In reality, these are not true "messianic passages" as spoken by the prophets but adulterations meant to promote the sun-godmen theology of the translators in Alexandria. As Christians, we read them as if they are "messianic" and apply them to Jesus as if they were originally written concerning him. Needless to say, the Jewish Hebrew Scriptures do not read like this Greek "messianized" translation and many passages which read as if they were "messianic" in the Christian Old Testament were never given by the prophets as recorded in the Christian Bibles. The Christian response, when shown that their Old Testament is completely different in this regard when compared with the Jewish Scriptures, respond that the "Jews changed their Bible in response to the Christian message and tried to write-out Jesus from the Old Testament and "de-messiahize the prophets." This is simply false. As you read from scholar after scholar the Masoretic text, although until recently no copies could be discovered as early as the Greek translations, did not undergo change in reaction to the Christian church and its theology; rather the Masoretic text has been an accurate translation esteemed by the Jews since well before the days of Jesus and the passages that the Christian Church reads as if "messianic" are in reality purposeful corruptions of the Jewish text by the translators of the Jewish Scriptures in Alexandria.In other words, many of the beliefs held and applied to Jesus from this corrupted Old Testament in the Christian Bible are completely false and pagan in origin; and if that was not bad enough, such beliefs renders one an idolator!

Further Burrows states: "Considering how widely the earliest manuscripts of the New Testament vary, how radically, the ancient Greek versions differ from the traditional Hebrew text, and what a long time interval between the Dead Sea Scrolls and the oldest of the medieval manuscripts, one might have expected a much larger number of variant readings and a much wider degree of divergence. It is a matter for wonder that through something like a thousand years the text (of the Jewish Masoretic text) underwent so little alterations" (p. 304).

Now listen to what he says that I have already alluded to above: "We must still ask, however, whether the official scribes altered the text to eliminate what they considered objectionable implications, or whether the alteration was made by the covenanters [Essenes[to introduce their own beliefs into the text [beliefs about the Angel-Messiah in contrast to the Davidic Messiah]. That the latter procedure would not have been out of the question is shown by what was done by what was done with the text of Habakkuk..." (p. 313).

Again, "We cannot pause here to discuss each of those variants, but anyone who carefully examines the passages in question will find that the supposed Messianic implications are decidedly questionable" (p. 313)

Again, in contrasting the LXX and the Masoretic text he says: "By and large it confirms the antiquity and authenticity of the Masoretic text. Where it departs from the traditional text, the latter (the Masoretic text) is usually preferable" (p. 314).

ST. AUGUSTINE

Augustine, in his City of God 15:14 speaking of these Greek translations of the Jewish Scriptures states: "Apart from the errors of copyists, there are discrepancies which may conform to and even emphasize the truth. In such cases, we may well believe that the translators were inspired by divine Spirit to depart deliberately from the original, for along with their duties as scholars they had rights as prophets. [WHAT?] This explains why as Apostles rightly lend their authority not only to the Hebrew text but also the Septuagint, as when they quote Scripture texts from the latter."

Answer for yourself: Did you hear what he just said...that the Holy Spirit inspired these translators to depart deliberately from the original Words of God? What did YHVH warn us about adding to or taking away from His Word? Then how can we rightfully understand that God lied as Augustine just said?

THE PESHITTA HOLY BIBLE...GEORGE LAMSA'S TRANSLATION

The versions translated from Semetic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes.....The Septuagint was made in the 3rd century B.C., for the Alexandrian Jews. This version was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish authorities condemned the work and declared a period of mourning because of the defects in the version. Evidently Jesus and his disciples used a text which came from an older Hebrew original. This is apparent because Jesus' quotations from the Old Testament agree with the Peshitta text but do not agree with the Greek text (Peshitta, pp. vi-ix).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A HISTORICAL ACCOUNT OF THE TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK...AS TAKEN FROM THE INTRODUCTION OF THE SEPTUAGINT (LXX)

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the Septuagint, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period that it has been a work of patient critical research in later times to bring into plain light the facts which may be regarded as well authenticated.

We need not wonder that but little is known with accuracy on this subject; for, with regard to the ancient versions of the Scriptures in general, we possess no information whatever as to the time or place of their execution, or by whom they were made: we simply find such versions in use at particular times, and thus we gather the fact that they must have been previously executed. If, then, our knowledge of the origin of the Septuagint be meager, it is at least more extensive than that which we possess of other translations.

After the conquests of Alexander had brought Egypt under Macedonian rule, the newly-founded city of Alexandria became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Amongst other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Jews would easily become known to the Greek population.

The earliest writer who gives an account of the Septuagint version is Aristobulus, a Jew who lived at the commencement of the second century B.C. He says that the version of the Law into Greek was

completed under the reign of Ptolemy Philadelphus, and that Demetrius Phalereus had been employed about it. Now, Demetrius died about the beginning of the reign of Ptolemy Philadelphus, and hence it has been reasonably inferred that Aristobulus is a witness that the work of translation had been commenced under Ptolemy Soter.

Different opinions have been formed as to what is intended by Aristobulus when he speaks of the Law: some consider that he refers merely to the Pentateuch, while others extend the signification to the Old Testament Scriptures in general: the former opinion appears to be favored by the strict meaning of the terms used, the latter by the mode in which the Jews often applied the name of Law to the whole of their sacred writings.

The fact may, however, be regarded as certain, that prior to the year 285 B.C. the Septuagint version had been

commenced, and that in the reign of Ptolemy Philadelphus, either the books in general or at least an important part of them had been completed.

The embellishments and fictitious additions which this account soon received might be scarcely worthy of notice in this place, were it not that they are intimately connected with the authority which this version was once supposed to possess, and with the name by which it is commonly known.

A writer, who calls himself Aristeas, says that when Ptolemy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and seventy-two interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permission to take copies of the version.

As stated earlier legends abound concerning the translation of the Jewish Scriptures into the Greek. Other additions were subsequently made to this story: some said that each translator was shut into a separate cell and that all by divine inspiration made their versions word for word alike, others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this version in the minds of those who believed these stories was almost unbounded.

The basis of truth which appears to be under this story seems to be, that it was an Egyptian king who caused the translation to be made, and that it was from the Royal Library at Alexandria that the Hellenistic Jews received the copies which they used.

In examining the version itself, it bears manifest proof that it was not executed by Jews of Palestine, but by those of Egypt:—there are words and expressions which plainly denote its Alexandrian origin: this alone would be a sufficient demonstration that the narrative of Aristeas is a mere fiction. It may also be doubted whether in the year 285 B.C. there were Jews in Palestine who had sufficient intercourse with the Greeks to have executed a translation into that language, for it must be borne in mind how recently they had become the subjects of Greek monarchs, and how differently they were situated from the Alexandrians as to the influx of Greek settlers.

Some in rejecting the fabulous embellishments have also discarded all connected with them: they have then sought to devise new hypotheses as to the origin of the version. Some have thus supposed that the translation was made by Alexandrian Jews for their own use, in order to meet a necessity which they hail felt to have a version of the Scriptures in the tongue which had become vernacular to them.

There would be, however, many difficulties in the way of this hypothesis. We would hardly suppose that in a space of thirty-five years the Alexandrian Jews had found such a translation needful or desirable: we must also bear in mind that we find at this period no trace of any versions having been made by Jews into the languages of other countries in which they had continued for periods much longer than that of their settlement at Alexandria.

The most reasonable conclusion is, that the version was executed for the Egyptian king; and that the Hellenistic Jews afterwards used it as they became less and less familiar with the language of the original (Hebrew).

If the expression of Aristobulus does not designate the whole of the books of the Old Testament as translated in the time of Ptolemy Philadelphus, the question arises, when were the other books besides the Pentateuch

turned into Greek? To this no definite answer could be given: we may however be certain that various interpreters were occupied in translating various parts, and in all probability the interval between the commencement and the conclusion of the work was not great.

The variety of the translators is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch is considered to be the part the best executed, while the book of Isaiah appears to be the very worst.

In estimating the general character of the version, it must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined.

[Let me interject that you think about what you just read and then try to reason with yourself that such a translation could even possibly be considered inspired, infallible, and inerrant. This alone testifies to the numerous contradictions when compared to the Jewish Masoretic Text]

It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of' some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using words and phrases in new and appropriated senses.

These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling coordinate authority with the Hebrew text itself.

[There you have the redactor of the LXX testifying to the inferior authority of the LXX when compared with the Jewish Scriptures]

One of the earliest of those writers who mention the Greek translation of the Scriptures, speaks also of the version as not fully adequate. The Prologue of Jesus the son of Sirach (written as many suppose B.C. 130) to his Greek version of his grandfather's work, states: "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even the Law and the prophecies and the rest of the books differ not a little as to the things said in them." The writer of this Prologue had come into Egypt from the Holy Land: he had undertaken the translation of his grandfather's work into Greek, but in explanation of the difficulty which he had to encounter in this work, he refers to the defects found even in the version of the Law, the prophets, and the other books, of which he had previously spoken. Doubtless coming into Egypt he wads more conscious of the defects of the Septuagint version than could have been the case with Egyptian Jews, who had used the translation commonly and habitually for a century and a quarter,

At Alexandria the Hellenistic Jews used the version, and gradually attached to it the greatest possible authority: from Alexandria it spread amongst the Jews of the dispersion, so that at the time of our Lord's birth it was the common form in which the Old Testament Scriptures had become diffused.

In examining the Pentateuch of the Septuagint in connection with the Hebrew text, and with the copies

preserved by the Samaritans in their crooked letters, it is remarkable that in very many passages the readings of the Septuagint accord with the Samaritan copies where they differ from the Jewish. We cannot here notice the various theories which have been advanced to account for this accordance of the Septuagint with the Samaritan copies of the Hebrew; indeed it is not very satisfactory to enter into the details of the subject, because no theory hitherto brought forward explains all the facts, or meets all the difficulties. To one point however, we will advert, because it has not been sufficiently taken into account,—in the places in which the Samaritan and Jewish copies of the Hebrew text differ, in important and material points, the Septuagint accords much more with the Jewish than with the Samaritan copies, and in a good many points it introduces variations unknown to either.

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Hellenistic writers of the New Testament should have used it more often than not in making citations from the Old Testament. They used it as an honestly-made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage, but they used what was already familiar to the ears of converted Hellenists {thus the parallels to their existing heathen legends worked in among the texts), when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

In consequence of the fact that the New Testament writers used on many occasions the Septuagint version, some have deduced a new argument for its authority,—a theory which we might have thought to be sufficiently disproved by the defects of the version, which evince that it is merely a human work. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of authority, for in not a few places they do not follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint.

The use, however, which the writers of the New Testament have made of the Septuagint version must always invest it with a peculiar interest; we thus see what honor God may be pleased to put on an honestly-made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text exactly on every occasion.

Another important point on which the Septuagint stands in close connection with the New Testament is the general phraseology of the version,—a phraseology in which the traces of Hebrew elements are most marked, but with regard to which we should mistake greatly if we supposed that it originated with the New Testament writers. Thus we may see that the study of the Septuagint is almost needful to any biblical scholar who wishes to estimate adequately the phraseology of the New Testament.

Besides the direct citations in the New Testament in which the Septuagint is manifestly used, there are not a few passages in which it is clear that the train of expression has been formed on words and phrases of the Septuagint: thus an intimate acquaintance with this version becomes in a manner necessary on the part of an expositor who wishes to enter accurately into the scope of many parts of the New Testament.

Thus, whatever may be our estimate of the defects found in the Septuagint—its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators—there its no reason whatever for our neglecting the version, or not being fully alive to its real value and importance. But one, when he studies this out, must be alert that within it exists major departures from the sense of the Hebrew that is manifested in doctrinal errors from the pens of its translators!

After the diffusion of Christianity, copies of the Septuagint became widely dispersed amongst the new communities that were formed; so that before many years had elapsed this version must have been as much in the hands of Gentiles as of Jews.

The veneration with which the Jews had treated this version (as is shown in the case of Philo and Josephus), gave place to a very contrary feeling when they found how it could be used against them in argument due to its inadequate translations and its doctrinal changes: hence they decried the version, and sought to deprive it of all authority. As the Gentile Christians were generally unacquainted with Hebrew, they were able to meet the Jews on the ground which they now took; and as the Gentile Christians at this time believed the most extraordinary legends of the origin of the version, so that they fully embraced the opinions of its authority and inspiration, they necessarily regarded the denial on the part of the Jews of its accuracy, as little less than blasphemy, and as a proof of their blindness. But being incapable of reading and translating the Hebrew thereby seeing the discrepancies, it was they who were blinded to the alterations, substitutions, and doctrinal inadequacies of the Septuagint!

In the course of the second century, three other complete versions of the Old Testament into Greek were executed: these are of importance in this place, because of the manner in which they were afterwards connected with the Septuagint.

The first off the Greek versions of the Old Testament executed in the second century was that of Aquila. tie is described as a Jew or Jewish proselyte of Pontus, and the date commonly attributed to his version its about the year A.D. 126. His translation is said to have been executed for the express purpose of opposing the authority of the Septuagint: his version was in consequence upheld by the Jews. His labor was evidently directed in opposing the passages which the Christians were accustomed to cite from the Septuagint as applicable to the Lord Jesus. The general characteristic of this version is bold literality of rendering: such an endeavor is made to render each Hebrew word and particle into Greek, that all grammar its often set at defiance, and not infrequently the sense is altogether sacrificed. From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism.

Another Greek translator at a subsequent period in the second century was Syrnmachus. He is described as an Ebionite, a kind of semi-Christian. His version seems to have been executed in good and pure Greek perhaps he was the more particular in his attention to this in consequence of the mere barbarism of Aquila.

A third translator in the same century was Theodotion, an Ebionite like Symrnachus, to whom he was probably anterior. His version is in many parts based on the Septuagint. He is less servile in his adherence to the words of the Hebrew than Aquila, although he is void of the freedom of Symmachus. His knowledge of Hebrew was certainly but limited, and without the Septuagint it is hardly probable that he could have undertaken this version.

Thus, before the end of the second century there were, besides the Septuagint, three versions of the Old Testament in Greek, known to both Jews and Christians. All this could not fail in making the Old Testament Scriptures better known and more widely read.

Although many Christians believed in the inspiration and authority of the Septuagint, yet this could not have been universally the case; otherwise the disuse of the real Septuagint version of the book of Daniel, and the adoption of that of Theodotion in its stead, could never have taken place. This must have arisen from an apprehension of the poverty and inaccuracy of the Septuagint in this book, so that another version similar in its general style was gladly adopted.

We have now to speak of the labors of Origen in connection with the text of the Septuagint This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of copyists, or from errors of the original translators themselves.

The object which he proposed to himself was not to restore the Septuagint to its original condition, nor yet to correct mere errors of translation simply as such, but to cause that the Church should possess a text of the Septuagint in which all additions to the Hebrew should be marked with an obelus, and in which all that the

Septuagint omitted should be added from one of the other versions marked with an asterisk. He also indicated readings in the Septuagint which were so incorrect that the passage ought to be changed for the corresponding one in another version.

With the object of thus amending the Septuagint, he formed his great works, the Hexapla and Tetrapla; these were (as the names imply) works in which the page was divided respectively into six columns and into four columns.

The Hexapla contained, 1st, the Hebrew text; 2nd, the Hebrew text expressed in Greek characters; 3rd, the version of Aquila; 4th, that of Symmachus; 5th, the Septuagint; 6th, Theodotion. The Tetrapla contained merely the four last columns.

Besides these four versions of the entire Old Testament, Origen employed three anonymous Greek versions of particular books; these are commonly called the fifth, sixth, and seventh versions. Hence in the parts in which two of these versions are added, the work was designated I Octapla, and where all the three appeared, it was called Enneapla.

References were then made from the column of the Septuagint to the other versions, so as to complete and correct it: for this purpose Theodotion was principally used. This recension by Origen has generally been called the Hexaplar text. The Hexapla itself is said never to have been copied: what remains of the versions which it contained (mere fragments) were edited by Montfaucon in 1714, and in an abridged edition by Bahrdt in 1769-70.

The Hexaplar text of the Septuagint was copied about half a century after Origen's death by Pamphilus and Eusebius; it thus obtained a circulation; but the errors of copyists soon confounded the marks of addition and omission which Origen placed, and hence the text of the Septuagint became almost hopelessly mixed up with that of other versions.

The Hexaplar text is best known from a Syriac version which was made from it; of this many books have been published from a MS at Milan; other books are now in the British Museum amongst the rest of the Syriac treasures obtained from the Nitrian monasteries. This Syro-Hexaplar translation preserves the marks of the Greek text, and the references to the other translations. It may yet be made of great use in separating the readings which were introduced by Origen from those of an older date.

There were two other early attempts to revise the Septuagint besides that of Origen. In the beginning of the fourth century, Lucian, a presbyter of Antioch, and Hesychius, an Egyptian bishop, undertook similar labors of the same kind. These two recensions (which they were in the proper sense of the term) were much used in the Eastern Churches.

From the fourth century and onward, we know of no definite attempt to revise the text of the Septuagint, or to correct the discrepancies of various copies. It is probable, however, that just as the text of the Greek New Testament became in a great measure fixed into the same form as we find it in the modern tropics, something of the same kind must have been the case with the Septuagint. As to the Greek New Testament, this seems to have occurred about the eleventh century, when the mass of copies were written within the limits of the patriarchate of Constantinople. It is probable that certain copies approved at the metropolis, both politically and religiously, of those who used the Greek tongue, were tacitly taken as a kind of standard.

We find amongst the members of the Eastern (churches who use the Greek language), that the Septuagint has been and is still so thoroughly received as authentic Scripture, that any effort to introduce amongst them versions which accurately represent the Hebrew (as has been attempted in modern times) has been wholly fruitless.

Thus the Septuagint demands our attention, were it only from the fact that the whole circle of religious ideas and thoughts amongst Christians in the East has always been molded according to this version, Without an acquaintance with the Septuagint, numerous allusions in the writings of the Fathers become wholly

unintelligible, and even important doctrinal discussions and difficulties (such even as some connected with the Arian controversy) become wholly unintelligible,

As the Septuagint was held in such honor in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason;—the general ignorance of the original Hebrew amongst the early Christians prevented their forming their translations from the fountain itself. The special exception to this remark is the Syriac version of the Old Testament formed at once from the Hebrew.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT IS THE MASORETIC TEXT AND IS IT IN THE CHRISTIAN'S BIBLE?

YES AND NO! This needs explanation.

The term “Masoretic Text” is the name for the Hebrew text handed down from the Jews since the Babylonian captivity. The word “Masoretic” comes from “masor,” a Hebrew word meaning “traditional.” It means to hand down from "person to person". The Masoretes, groups of scribes and Bible scholars working between the 7th and 11th centuries, based primarily in Israel in the cities of Tiberias and Jerusalem, as well as in Babylonia, handed down these Spiritual text from generation to generation. They both guarded them from corruption and preserved the divine essence of them. There were families of Hebrew scholars in Babylon, in Palestine, and in Tiberius which devoted their whole lives to these sacred endeavors. According to most students of these matters, these Masoretes safeguarded the consonantal text of the Jewish Scriptures.

The Masoretes flourished from about 500 to 1000 A.D. They were supposed to have standardized the Hebrew O.T. in about 600-700 A.D. by putting in the vowel pointings to aid in the pronunciation of the consonantal text. Their text is called the Masoretic Text or M.T. if you want to abbreviate it. Many Christian writers and scholars assume that these Jewish Scriptures, as preserved by these Masoretes, are the "same" Jewish Scriptures that are contained in their Christian Bibles today. Over my first seven years of scholarly research following graduation from Seminary in 1988 I saw personally hundreds of deviations from the Hebrew Masoretic text and Bible when compared with the latter editions of the Christian Bible. To assume that your Christian Bible reads like the Hebrew Scriptures and that the New Testament has accurate quotes from the Hebrew Masoretic Text in "key" places like Messianic Prophecy, is an assumption that cannot be sustained when individual comparison of these more ancient Hebrew passages are compared with later Christian collections of them in our Christian Bible. Nothing could be further from the truth that saying that our Christian Bible is based off the Masoretic Text!

To properly understand the importance of the Masoretic Text in relationship to the Christian Bible of today some history is necessary. In C.E. 70 Jerusalem, after the Jewish revolt, was destroyed by the Romans. The religion of the Jews lost their most important icon, the Temple itself. It was destroyed, never to be rebuilt. To save their religion, the Rabbi Yochanan ben Zakkai from the Hillel school in the Pharisaic party, obtained permission from the Romans to rebuild the Sanhedrin on a spiritual basis in Jamnia. There a “synod” or meeting in C.E. 95 was held in which the extent of the Hebrew canon was debated. The books of the apocrypha and the books of Proverbs, Ecclesiastes and the Song of Songs had their canonicity debated. Some of the books in the apocrypha were rejected because they were extent only in the Greek language. However, other books, such as I Maccabees existed in Hebrew as well as Greek. The reason for its rejection was more on pragmatic than religious grounds. I Maccabees described the revolt led by the Maccabean family against the Syrian king, Antiochus Ephiphanes (d.163 B.C.) who attacked Jerusalem and pillaged the Temple in 167 B.C. The rabbis in Jamnia were in no mood to promote a book about revolt so soon after their own failed revolt against the Romans. Thus, I Maccabees was excluded from the canon. The Song of Solomon, an overtly sexual book, was accepted solely on the tradition that it was written by King Solomon. Jewish and Christians theologians have,

ever since then been forced to interpret the book allegorically to give the book some semblance of religiousness. The debate played a major role in deciding the twenty four books of the Hebrew Canon which coincided with the thirty nine books of the Christian Old Testament (Allegro, The Dead Sea Scrolls: p59-60, Anderson, A Critical Introduction to the Old Testament:p192, Bruce, The Books and the Parchments: p97, Livingstone, Dictionary of the Christian Church: p327). Around the end of the first century AD, there were doubtless many slightly different renditions of the Hebrew scriptures around. It was also around this time that a certain textual tradition was selected as the norm or authoritative text for all time. Thus this standard text was not based on any scientific or critical study on the many extant manuscripts of the scriptures and it is this text that eventually became known as the Masoretic (Hebrew: masorah = "tradition") text. What is important to note is the scholarly consensus that although the earliest extent manuscript of the Masoretic text today is very late (C.E. 916), all the evidence we have, based on fragments that predates this oldest manuscript, point to the fact that the text remain practically unaltered since the time of the synod at Jamnia (Allegro, The Dead Sea Scrolls: p59-60). What is even more important to note is the fact that this Masoretic text differs from the Septuagint in the actual textual content in many "key" theological places.

When one undertakes a serious study of the Greek LXX, the Greek translation of the Hebrew Scriptures, he finds that its origin does not actually go back to 285–247 B.C.E., but is the work of an early Church Father, Origen which is later pushed back into past history to increase its authority as a Sacred Book; a book that was actually written "late" to contradict the Hebrew Masoretic Text to which a false dating is attributed to artificially create Scriptural authority prior to the Masoretic Text. The whole idea of an "early date" for the LXX is based upon a legend which today, when scrutinized under the light of modern scholarship, is shown to be a ruse at best.

DOES THE CHRISTIAN BIBLE CONTAIN THE JEWISH MASORETIC TEXT.....OR HAS IT BEEN ALTERED?

It would be a wonderful thing if in the Christian Bible we had a faithful replication of the Jewish Palestinian Masoretic text but we do not. Therefore the need for ministries like Bet Emet to bring this sad fact to your attention in hopes that your recognition of such a problem will lead to your own investigation into the matter to not only confirm what we have said, but also lead you in repentance of many false religious beliefs you hold as a traditional "Christian."

In looking over the introductory notes of several of the Bibles I posses I was struck by the statements by several Bible committees guarantying that within their "translations" we have the Jewish Scriptures. One hardly ever approaches one's Christian Bible thinking it could be wrong and thus we, by default, are led astray.

If you open the beginnings of your Christian Bibles you often find in the preface to the Old Testament a commentary detailing how your Christian Old Testament was put together. Granted this is just a collection of summary statements but you can get the drift. Let me give you an example.

The Oxford Study Edition of The New English Bible with Apocrypha states on page 14: "the earliest known Hebrew manuscripts containing any parts of the Old Testament are among the Scrolls (commonly called the Dead Sea Scrolls) found in the caves of Qumran near the north-western end of the Dead Sea; they may be dated in the last two centuries B.C., though some may be a little earlier and others somewhat later."

So far so good. But watch what they say later:

"The text which they present is to a large extent identical with that in our Hebrew Bibles."

THAT STATEMENT IS SIMPLY JUST NOT TRUE AND I CAN PROVE IT TO YOU IF YOU WILL LISTEN!

WHAT YOU DON'T KNOW CAN HURT YOU

Most of you would read such a comment "large extent identical with that in our Hebrew Bibles" and be reassured that your Christian Old Testament is a faithful representation of the Old Testament in the Jewish Hebrew Bible.

Answer for yourself: What about those portions that do not fall within the above "To a large extent"? Do these portions make a major theological difference? Are these differences the reason why the Jews do not accept the Christian's Old Testament and much that is taught about Jesus by the Christian church and their texts?

Answer for yourself: What if I could show you that the above statement as representative of most Christian Old Testaments was a lie? Are you aware that the quotes from this suspect Old Testament in the Christian Bible are found at the very heart of the "Jesus Story"? If they are not accurate to the Hebrew, then what does this do to our "Jesus Story", or even more, to the truth about this New Testament "Jesus"?

Over my dedicated twenty plus years as a serious Bible researcher I have heard it all. The only way to know the truth for yourself is to find it yourself. I set out to do that and I have. And it is this truth I share with you. So many today have "holes" in their beliefs; holes when filled would alter their perspectives. But most study to a superficial level it seems and end up accepting and promoting the "party line" or "denominational position" for acceptability within the fraternity, or being preconditioned to a particular "belief" then when challenged they dismiss their opponents challenges.

What you just read above "that the Christian Old Testament in your Bibles is to a large extent identical' with the Hebrew Bible" is a lie spread by those of a particular religious position that produced that particular Bible. I have invested great time and finances to find out what the facts are concerning the changes and differences in the Jewish Hebrew Bible that are "NOT to a large extent" the same as the Christian Old Testament.

I have been humbled to say the least by my research and these comparisons and this led directly to my resignation as a Christian Pastor. As my studies progressed during the eight years of my pastorate I came to a place finally where I could no longer continue the charade. I had to resign. Simply said, based on what I discovered the facts were as plain as the nose on my face; I had not been preaching the truth as taught by the Bible that a Jew like this Jesus would have used and read in the first century. Given the harsh reality of this truth I had to leave the pastorate and tell others the hidden "truth" about the Bibles we inherited from Constantine.

SO WHAT IS WRONG WITH THE CHRISTIAN OLD TESTAMENT IN MOST CHRISTIAN BIBLES?

There are basically two major problems with the Christian Old Testament: Doctrine and Prophecy.

The Christian Old Testament is not a faithful representation of the Jewish Hebrew Scriptures in multiple places. Simply said, many DOCTRINES as recorded and taught about Jesus in the New Testament come directly from what is recorded in the Christian's Old Testament. If these doctrines find their origin in a falsified and corrupted Christian Old Testament which the Christian Bibles uses, then understand such doctrines in the New Testament are false as well! That means the quotes in the New Testament are wrong if the sources for them can be shown to be wrong when compared to the Hebrew Scriptures that read differently! But few Christians ever think such a thought and fewer still ever investigate the verses they read in their Old Testaments and New Testaments to verify that they are "the same" or "identical" with the Hebrew Scriptures from which they are taken! A simple comparison between the Christian's Old Testament, along with the Septuagint (the corrupted Greek translation of these Jewish Scriptures) from which most of them were taken, when compared to the Hebrew Scriptures in the Jewish Tankah, will both shock and convince even a blind man, that the texts in our Christian version of the Hebrew Scriptures are falsified in many, many "key"

theological and messianic passages. This affects "DOCTRINE" and "PROPHECY". Given this fact, a fact that most Jewish people and Rabbis know, account for the reason that they cannot accept the traditional dogmas concerning the New Testament Jesus. You, a Christian, are unaware that these corruptions of the Hebrew Scriptures exist in your Christian Bible. You only need a little "truth" to break out of this deception and begin your own personal investigation into these matter; an investigation that will reveal the truth about the Christian Bible to you and the truth that I speak in this article.

What I am saying is that supposedly “fulfilled prophecies” from the Old Testament in our Christian Bibles, seen as quotes in the New Testament as applied to the central figure, this Jesus, are in reality quotes of forgeries and purposeful misquotations of the former Hebrew Scriptures. Sad to say but the Christian's Old Testament come from earlier Hebrew Scriptural texts which were purposefully altered and falsified when translated into the Greek translation of them 200 years or more before the time period for this Jesus. This forgery of the Hebrew Scriptures was only to continue with the pens of Rome. Therefore, once you see these for yourself, then you will know beyond any doubt that the New Testament's reference to these supposed "fulfillments of supposed Hebrew Messianic prophecy are less than trustworthy. In fact they are false and deception. Upon examination with the real Hebrew Masoretic text, these supposed "fulfilled" Messianic prophecies, for the most part, are shown to but gross falsifications and purposeful mistranslations and misquotations as well as even pure "inventions" that distort the Divine Truth of the true Hebrew Scriptures in many instances. There is a big difference when reading the Old Testament and believing what you are reading came from God and reading a falsified version of it in the Christian Bible that came from men with a theological agenda; an agenda that caused them to "add to" and "take away" from the Word of God (the Hebrew Scriptures). Many of these "doctrines" and "prophecies" were literally “created” by the Pythagorean-Greek-Hellenized Jews of Alexandria (Essenes) when they translated the Jewish Scriptures into Greek, thus turning the human "anointed one" expected from the loins of King David, into a "cosmic Superman". Others follow suit later like Origen of the Roman Church which pick up where these Essenes left off and the falsification and forgery of the Hebrew Scriptures continue. All of this I hope you understand ends up in our New Testaments and center on the Jesus as "the Krst/Christ" in the New Testament. In so doing the human seed of King David is given a virgin miraculous birth and a supernatural life which, among mention, he now walks on water like Poisidon and turns water in wine like Bacchus, cast the pigs of the cliff like Horus and raises Lazarus to life exactly like Horus brought his Father back to life when he resurrected his Father back to life as "L-Asur-Us" (the Egyptian original Lazarus story seen when the god Osiris was resurrected from the dead). Here is the rub. It is not the stories that are false, but the interpretation of them. At the heart of these Scriptures that have come down to us in our Christian Bible lies not the ancient allegorical, mystical, and metaphysical interpretation of them as it did when given by the ancient Spiritual Masters. Instead, we inherited them in such a way that they were taught and rewritten to be "literal" and "historical" when in fact they never were to be understood in such a manner as stated by the ancients and amazingly the earliest of Christians. What was "metaphysical" Divine Truths regarding the Soul as found in the Hebrew Scriptures were through centuries of distortion so distorted that those who now heard them and read them were led incorrectly to approach them as if "historical" and "literal" events when in fact nothing could be further from the truth. They were pseudo-history at best and until we recover the true unaltered Masoretic texts along with Rabbinical exegesis on its 4 levels of interpretation, the mystical interpretation being the truest, then we have not a chance to rightly divide the Word of God.

THE TERRIBLE IRONY OF THIS

Answer for yourself: Have you ever confused "Messianic prophecy" with "Sun-worship" and the prophecy concerning the coming of sun-god redeemers?

Before you say "no" you need to listen to this. These Pythagorean-Greek Jews of Alexandria (the Essenes) had long since separated from conservative Judaism. Study will reveal this to you. Just because Jews lived in Alexandria does not mean they were not Hellenized and had been influenced by the religious climate that existed in Alexandria, Egypt.

These Greek-Jews (Essenes) of Alexandria were the earliest translators of the Jewish Scriptures and

were partly responsible for the Greek translation of the Old Testament which would later find its way into the Christian Bible. In other words, many religious teachings of these Pythagorean-Buddhist Essenes, as taken from Pythagorean and Buddhist religious beliefs, as well as Iranian sun-worship, were "added" into their Greek translation of the Jewish Scriptures in order to enhance the religious authority of their sect. In so doing the Metaphysical understanding of cosmology was altered to understood no longer "mystically" and "metaphorically" but now a "literal" and "historical" import was given to the text and all to easily accepted by the unlearned and illiterate of that day and age. This is a fact! They Essenes made it appear as if God had sanctioned them as "His people" instead of Israel! Besides that they altered what the Tanakh said concerning the "anointed one to come" andpatterned the Messiah after the literalization of the metaphysical sun-gods. This again is a major, major study in contrasting the life and events of these nation's allegorical sungods with the later "literal" and "historical" life of this supposed first century Jesus of Nazareth. The stories are so similar that it is staggering. What one must learn before such a study is the fact that the ancients NEVER believed that these sungod stories were "literally" true but yet they expressed "Divine Truths" that were literally true regarding the Soul of mankind and the true Divine Essence that tabernacled within every child of God. This is the "secret" that we have missed in Christianity; that the sungods and goddesses, stories that parallel the "Jesus Story" from beginning to end, are a Divine Pattern that holds the secret to man's True Self as an evolving expression of Divinity which has become "incarnated" into "matter" in this present existence. Totally lost in such a limited "literal" and "historical" approach to the "Jesus Story" is the Metaphysical truth of Mankind's True Self and incarnational goal.

Pythagorean-Buddhist Greek-Jews, Essenes, looked toward a cosmic sun-god incarnated man. This man will be "crucified" and killed in the heavens in its "fall" into "matter" and "material existence". The "falling from Heaven" was not into sin, but into "material existence" and ultimately flesh. These concepts were later personified down through time as if this incarnational "godman" was real. The stories and legends grew and over time the idea of God coming to descend in a "allegorical death" into " matter" was termed the "crucificion of God" by the ancients (http://paganizingfaithofyeshua.netfirms.com). The irony is that this large group of Essene believers, in the turbulent Messianic confusion of the first century, looked to the "crucified savior" as the one they had been waiting for, but admittedly missed recognizing and identifying him as such while he was believed to have lived among them unnoticed in the first century. Israel was seen to have evidently not "merited" their Messiah; they had evidently missed the prophetic coming of their "savior", Messiah, Christ. The prophecy of Daniel and the 70 weeks had said that the Messiah must come before 70 C.E. and Messianic fever was at a high pitch. So, if you followed, these beliefs as held by these Pythagorean-Buddhist Essenes, which originated from allegorical sun-worship, the same mixture of Essene and ancient cosmology were mixed with Messianic Propehcy regarding a human descendent from the loins of King David and out comes a "Superman" in the later Greek translations of the Hebrew Scriptures. As God had given His life to mankind in "falling to His death" in "matter" so likewise was it termed that God's Son did the same. This same idea of the crucifixion of God for mankind was, after the destruction of the Temple when no Messiah ever arrived, now applied again to God's Son who, according to prophecy, must has walked among them unnoticed never being revealed as Israel's King. To this absence was the explanation that God's Son likewise gave his life for mankind. Thus the creation of the crucifixion of Jesus long after the face and later written from oral traditions into later texts and Gospels by the hands of Rome who were aware of the same tradition. This this later Jesus became the "fulfillment" of both cosmology and Messianic prophecy by the Essenes and identified with the nation's other crucified theological heroes.

So what was never Messianic prophecy in the Greek translation and later alteration of the Jewish Scriptures, now becomes "Messianic prophecy" to these Essenes in the first century. Religious concepts held by these Essenes which they applied to their incarnated and "literalized" sun-god redeemer Angel-Messiah were now applied later to the Jesus of Rome's invention. What for thousands of years had been always understood as "allegorical" and "metaphysical" not becomes, for the first time at the hands of the Essenes, "literal" and "historical". Rome will later take up where these Essenes left off. These Essenes literally convert as a large group to the messianic movement in the first century and almost totally vanish after the destruction of the Temple in 70 C.E. They become, as many scholars maintain, absorbed into the first Christians. Note, this is not the Gnostics, but the later "literalized" version of Christianity. Now within the synagogues in the latter part of

the first century and later we have two Messianic beliefs jockeying for mastery: one Davidic, and one Cosmic; one from the Tanakh and one from a synthesis of Pythagorean-Indian-Buddhist belief which trace their origin to astrology and sun-worship and which were recorded in a literalized and falsified translation of the Jewish Scriptures by prior Essenes in Alexandria in order to bolster the authority of their sect by promoting the sect and their religious views as if given by God in the Bible. No wonder the Jews down through history, as well as today, don't accept much what is taught by the Christian church about Jesus and the Messiah; their true Hebrew Scriptures, and not the other versions of the marginal sects of Judaism like the Essenes, never had such things in it!

The problem for the Christian is that the Tanakh never said such things about the Davidic Messiah. Many of these concepts as held by these Essenes which were applied by them from the corrupted Greek Old Testament to Jesus, their acclaimed Angel-Messiah, never could be found in the Jewish Tanakh. Their beliefs about Messiah were not to be found in the Tanakh, but only in their own writings to which they exalted above the writings of Moses and the prophets.

The same passages that these Essenes yielded to in the Greek Old Testament for their beliefs concerning their godman, when examined in the Jewish Scriptures and rightly understood and interpreted by conservative Rabbis, never were intended to be of a Messianic nature in the first place.

Answer for yourself: Do you want to believe the truth about Jesus and the Messiah, or will fantasy and pagan beliefs, long ago added to the Word of God and undetected by most today, suffice for your religious beliefs as far as your concerned?

Tragically, we read these "added" religious doctrines in our Christian Old Testament, and read the "quotes in the New Testament as taken from the same source" as if given by God. We read them as if this were the truth about the Messiah and Jesus. We never had a reason to doubt our Christian Old Testament or its quotes in the New Testament. Just a cursory reading of these documents will not reveal what I have said in this article to hardly anyone. Only serious study and comparative study of the documents will do this. We choose to believe like "good and faithful" Christians and like sheep we were led astray and never knew it. And we never knew, that is up till now! God knows we have believed a lie even if we don't, and I thank Him that is love is not contingent on us being "right." But if we can learn the truth and alter our worship whereby we remove ourselves, based on what we learn, from idolatry, then our love for God should demand we study to find the truth and not die as idolators.

The Christian Old Testaments might read as if came from God, because most of it did, and the New Testament's quotes of these falsified passages might seem reassuring, but if you took the time to compare these problem passages with the Jewish Bibles today you would see for yourself the prophets never said such things as recorded in many places in the Christian Old Testaments. Besides that, the quotes in the New Testament, when taken from these problem passages, are completely wrong and misleading as well.

There exists today the Jewish Hebrew Scriptures and the Christian Old Testament and they are not the same in very important places affecting both doctrines and prophecies. As a Christian you will never know that until someone first tells you and then you go look for yourself to see if this be true. When I was confronted with such information I, as a Pastor, had to know. What if I had been wrong? What if I had the wrong book? What if 2000 years ago things were changed and I don't know it and believe what I have been told and taught by others who don't know as well?

As stated above, but its importance requires its restatement. Many quotes from this altered Christian Old Testament were again included in the New Testament and you read them as if they are again true and given by God. All you are reading are the accepted traditions of those who came before you who either never knew how to read Hebrew, knew of this deception or willfully added to it.

The New English Bible goes on to say:

"In the second century A.D. or even earlier the Rabbis, the Jewish religious leaders, compiled a text from such manuscripts as had survived the destruction of Jerusalem in A.D. 70, and on this basis was established the traditional or Masoretic text, so called from the Hebrew word "massorah" or "tradition". The earliest surviving manuscripts of this text date from the ninth to eleventh centuries A.D.; and it is this text, as printed in R. Kittel's Biblia Hebraica (3rd edition, 1937), which has been used for the present translation".

Let me tell you what you just read....Another lie!

The text in the Oxford's New English Bible, like all Christian Old Testaments, is NOT the text that is used, or has been used, by the Jewish Rabbis and people since long before Jesus! That's right. The text you are reading is the one handed down by the Alexandrian translators which forged many of their sects Pythagorean-Buddhist and Essene doctrines into their translations. You are reading the evolution of their Greek translation and not the Hebrew Masoretic text in all instances. In the majority of the passages we find agreement between the Greek and the Hebrew, and any differences are minor to say the least. Yet, it not these passages that trouble us, but the one which make for theological and doctrinal diversity.

This is the purpose of the Web Site and the many articles listed; to reveal this problem to all those who show interest. On this site I have provided for you what I believe to be overwhelming evidence to not only the falsification and purposeful mistranslation of the Jewish Scriptures, but hundreds of examples of these divergent doctrines and religious beliefs which influenced many in the early years of the early church. Some never deterred from the faith of Jesus; but many did. Many were influenced by this Greek adulteration of the Jewish Bible, and forthcoming were doctrines taken from this Greek text along with variant readings which ended up in your Christian Bibles. We go to church and "hear" these falsehoods taught and "amended" but never take the time to compare. I have don't that for you. The evidence is not pretty, but repentance is. With every lie exposed, with every false doctrine crushed, and with every step toward truth and obedience, then God is closer.

Not only did you not know of these things before now, but those who published this Oxford Bible did not know as well; at least hopefully for it would be a terrible thing to think that such deception was done on purpose. To list all the Christian Bibles which have fallen to this same deceptions would take forever.

THE CHRONOLOGY OF THE CHRISTIAN'S OLD TESTAMENT TEXT

"What about the Hebrew text used by the KJV translators? Here is some background on it. The Daniel Bomberg edition, 1516-17, was called the "First Rabbinic Bible." That's a joke. This text, in many places, was derived from the Septuagint instead of the Palestinian Masoretic text, which I will show you in the following pages on this web site, is but an altered and poorly constructed falsification of the Jewish Scriptures in many places. Again, I must be fair. Much confirms the Jewish Masoretic text, but there are instances where it does not and these are theological and doctrinal problems for the Christian if he only knew.

Then in 1524-25, Bomberg published a second edition edited by Abraham Ben Chayyim (or Ben Hayyim) iben Adonijah. This is called the Ben Chayyim edition of the Hebrew text. Daniel Bomberg's edition, on which the KJV is based, was the Ben Chayyim Masoretic Text. This was called the Second Great Rabbinic Bible. This became the standard Masoretic text for the next 400 years. All along you need to understand this is a fraudulent text and now the people, uneducated, never knew. Sounds a lot like today. They accepted what they had been handed just like you and me. Bomberg never knew himself for the adulteration of the Jewish Scriptures into Greek was clouded in embellished legends (the letter of Aristeas) which had grown around the importance and divine creation of the Greek translation which scholars today recognize as lies told to increase the importance and acceptance of this falsified text by the Gentiles as against the Jewish Bible. You need to realize when one begins with a misrepresented text, and when quotes are taken from these falsified, perverted, twisted, and adulterated passages, then the quotes are just a wrong as its parent document!

"The Ben Chayyim Masoretic Text was used even in the first two editions of Biblia Hebraica by Rudolf Kittel. The dates on those first two editions were 1906 and 1912. He used the same Hebrew text as the KJV translators (it is already corrupted). Now the KJV has this same falsified and corrupted Old Testament as the Septuagint and few know today; except the Rabbis who both know and read Hebrew.

Answer for yourself: Have you ever wondered why the Rabbis don't use the Christian Bible's Old Testament? Could it be that they know it is theologically mutant in many places? Why not use it if it is accurate?

SO WHY HAS CHRISTIANS REJECTED THE JEWISH BIBLE JESUS USED? IS "OLDEST" REALLY THE "BEST"?

Today, the reason that most of the Hebrew departments, in colleges, universities, and seminaries who teach Hebrew, use Septuagint and Christian Old Testaments instead of the Palestinian Masoretic text is the same reason they use the critical Greek text in the N.T. They believe the "oldest" texts, either in Hebrew or in Greek, must always be the best.Not necessarily. Since no copies of the Masoretic text could be found till the 9th century A.D. these “differences” of what I spoke were assumed to be nothing more than a Jewish reaction to Christianity. Christian writers and scholars of their day assumed that the variant readings were because the Jewish Rabbis removed the “prophecies” in reaction to Christianity and Jesus. Without sufficient knowledge and on the surface this makes all the sense. We have two Old Testaments. One is made to be a constant prophecy about the Messiah or Jesus. The other is not. The Greek manuscripts of the Jewish Hebrew Scriptures were older than any existing Jewish Masoretic texts by a thousand years, and following the rule "oldest is best" preference was given by most to the Greek translation over the Hebrew Masoretic text. Not all agreed however. I find it rather startling that Clement of Rome, the first Bishop of Rome, referenced in all his writings the Jewish Masoretic Palestinian text and never quoted from the Greek. Check me out and see if I am right. The first Church father beyond Paul did not use the Greek Scriptures and he was the Bishop of Rome.

Answer for yourself: What did he know that we don't? Could he possibly have known that the Greek translation had been perverted and misrepresented the Messiah so badly that he could not use it?

So, logically following the “oldest is best” rule the Christians paid little attention the the Jewish Bible and their Jewish texts which were definitely “not Christianized (in the form of promotion of the Essene Angel-Messiah).” What you need to understand is that even though these Greek translations might be the oldest, they were doctored by Essene heretics and therefore are not the "best" regardless that they are the oldest. Oldest never means most accurate or truthful.

Answer for yourself: But how can we know for sure? How can we know the Rabbis' Old Testaments today are true and the Christian Old Testament falsified? Until the last 50 years it has been one camp vs the other camp; opinion vs opinion. Nothing was settled.

THE ROCKS CRY OUT

Then God did something wonderful.

With the discovery of the Dead Sea Scrolls came evidence to the existence of this Jewish Masoretic text just as old or older then the Septuagint (Greek translations of the Old Testament). The identical similarity of a texts separated by over a thousand years was infinitesimal. The accuracy was astonishing and almost beyond belief. No longer could Christians say the Jews changed their Old Testaments after Jesus as a sour-grapes reaction to Christianity! Since the discovery of the manuscripts at Qumran we now have copies of the same texts reading identical which are separated by more than one thousand years. This exactness in the comparison of the 900 A.D. texts with the 200 B.C.E. texts has convinced textual scholars, both Jews and Christians, that such uniformness can be applied safely to all of the Masoretic texts. It must not be forgotten that we now have in our

possession Masoretic texts as old or order than the Septuagint which contradict and correct the deviant readings which were added to the Greek mistranslation of the Hebrew texts by the Alexandrian Greek-Jews and Essenes. We now know the Septuagint is the errant text and one needs to begin to examine the origin of this translation in order to come to an understanding who it was that was behind the translation, and the existing religious beliefs of the sect that translated it, and their reasons for doing so.

The discovery at Qumran revealed that the Masoretic text we have today as preserved and used by Rabbis all over the world, is the same Masoretic text unaltered for the most part that existed long before the time of Jesus. It is this Masoretic text which should have been used in all readings of the Christian's Old Testament and it was not! And again let us not forget that this Jewish Masoretic text, as found at Qumran, differs considerably with the Greek translations found there also. If this more accurate Masoretic text had been used for the Christian's Old Testament instead of the corrupted Essene one, then the lies told about Jesus in the New Testament would not have existed, or at least been promulgated as if were Divine fiat.

What should concern you now is whether you want to read the real Word of God before you die or not. What should concern you is that you have a choice before you: you can obtain an "accurate" translation of the Jewish Scriptures in English by accepting the Jewish Tanakh, or you can continue to read your contemporary Christian Old Testament and its fables concerning a godman Angel-Messiah. A "translation" is what you were expecting when you bought your Christian Bible; you got a purposeful mistranslation in many places, and not possessing the knowledge, you are forced to read it not discerning the meat from the bones.

Answer for yourself: Don't you want a faithful translation? If it could be proven to you that the Greek translation was falsified over two thousand years ago would you not want to know? It it could be shown that those who did this translation were not the Rabbis as attested by legend as you have been told... would you want to know? Do you want to get behind the legends and get the facts and the truth?

DID JESUS LEAVE US ANY CLUES?

Not only was the Jewish Scripture preserved by the Jews in Palestine, but it was authorized by Jesus. Understand that in Jesus' day the Greek translation of the Jewish Scriptures existed and had for almost two hundred years. It can be shown that Jesus authorized the traditional Masoretic Hebrew O.T. text and not the Greek translation of these Jewish Scriptures:

Matt 4:4

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt 5:17-18

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (referencing the Hebrew text and not the Greek).

Luke 24:44

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Jesus never refuted any text, any word, or any letter in the Hebrew O.T. He didn't say, "Now Moses was misquoted here, it should have been this..." Jesus neve said: "We need to get the Greek translation because the Messianic prophecies in the Hebrew have been altered and I have been taken out of them." He never said: "The

doctrines as taught in the Hebrew texts have passed away and the newer ones in the Greek is what God really intended to say." THINK!

He offered no textual criticism whatever. Had there been any changes, I'm sure he would have at least mentioned it somewhere in his teaching and preaching or at least corrected it if it had been in error. If he had then we would have some record of it, but in all that is recorded of his life and his sayings there is not one instance of him ever correcting "the text" or telling us that the existing Greek translation is the true Word of God and should be heeded over the Palestinian Masoretic text. Jesus was quick to correct sin and error in behavior of the people, and the source for his authority and truth which was the standard for all mankind's conduct was the Hebrew texts. It would seem that if such beliefs and dogmas in the Hebrew Masoretic text had been wrong and different ones and changes in the Greek translation had been right, then Jesus would have been a hypocrite to teach from and correct others from a Hebrew Masoretic text which was not authoritative or Divine. Jesus, if from God, would have been obligated to teach from the new improved Greek Bible. He did not!

Jesus never alluded to the Greek Bible once, but always referred to the Jewish Masoretic text as it existed in his day! Understand the Greek texts and translation of the Jewish Scriptures existed in his day and this Greek Bible had 4 divisions and not 3 like the Jewish Bible. Again, he tells us in Luke 24:44 that it is the: 1) Law of Moses, 2) prophets, and 3) psalms where all is to be fulfilled. (3 divisions and not 4). Jesus alludes directly to the Jewish Bible and not the Greek Bible.

Answer for yourself: Don't you think Jesus knew of the alterations and corruptions of the Greek translation and could this be the reason both he and the Jewish religious leaders in Palestine refused to use it?

Jesus' stamp of approval is on the Masoretic Hebrew text, and yours needs to be as well.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE RABBIS TRANSLATE ONLY THE FIRST 5 BOOKS OF THE OLD TESTAMENT & HAD NO OTHER PART IN THE LXX?

As legends would have it the Jews are credited with translating the Jewish Scriptures in the Greek; thus giving the world the Greek Old Testament. In reality, this is just not so. Only when one come to the correct understanding of history and the origin of the LXX can one explain why this Greek OT deviates in hundreds of places from the Masoretic Hebrew Text. Often men will say that the LXX is a faithful translation of the Jewish Masoretic Text, but personal research into the true history will reveal to the serious student the fallacy of such false traditions. This explains the hundreds of purposeful misquotations and mistranslations that litter the pages of the LXX. The problem is no one knows, unless he compares line upon line and precept upon precept with the Jewish Tanakh. Such research will reveal to you how, among other things how "young woman" becomes "virgin" in Isaiah. I have done such homework. Have you? So let us study Josephus and see what he has to say on the matter of the translation of the Jewish Scriptures into the Greek.

THE ANTIQUITIES OF THE JEWS…PREFACE

1. **THOSE who undertake to write histories, do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning to show their skill in composition, and that they may therein acquire a reputation for speaking finely: others of them there are, who write histories in order to gratify those that happen to be concerned in them, and on that account have spared no pains, but rather gone beyond their own abilities in the performance: but others there are, who, of necessity and by force, are driven to write history, because they are concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity; nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves with which they have been concerned. Now of these several reasons for writing history, I must profess the two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and what conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.**
2. **Now I have undertaken the present work, as thinking it will appear to all the Greeks (2) worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And indeed I did formerly intend, when I wrote of the war, (3) to explain who the Jews originally were, - what fortunes they had been subject to, - and by what legislature they had been instructed in piety, and the exercise of other virtues, - what wars also they had made in remote ages, till they were unwillingly engaged in this last with the Romans: but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us**

unaccustomed language. However, some persons there were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, (4) a man who is a lover of all kind of learning, but is principally delighted with the knowledge of history, and this on account of his having been himself concerned in great affairs, and many turns of fortune, and having shown a wonderful rigor of an excellent nature, and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable, to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have a greater influence upon me, than the delight of taking pains in such studies as were very useful: I thereupon stirred up myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others which I greatly reflected on; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

3. I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained, into the Greek tongue. Now Eleazar the high priest, one not inferior to any other of that dignity among us, did not envy the forenamed king the participation of that advantage, which otherwise he would for certain have denied him, but that he knew the custom of our nation was, to hinder nothing of what we esteemed ourselves from being communicated to others. Accordingly, I thought it became me both to imitate the generosity of our high priest, and to suppose there might even now be many lovers of learning like the king; for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters, gave him only the books of the law, while there were a vast number of other matters in our sacred books. They, indeed, contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history, may principally learn from it, that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws: and that so far as men any way apostatize from the accurate observation of them, what was practical before becomes impracticable (5) and whatsoever they set about as a good thing, is converted into an incurable calamity. And now I exhort all those that peruse these books, to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not ever ascribed to him such operations as become his power, and hath not preserved his writings from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this without adding any thing to what is therein contained, or taking away any thing therefrom.

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the

most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it (6) after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.

SO WHY SHOULD THIS MATTER TO THE CHRISTIAN?

First of all you should desire as truthful translation of the Jewish Scriptures Yeshua used as possible. For over 200 years the Greek translation had been in existence and falsely translated by the Greek-Jews of Alexandria for theological purposes who patterned YHVH's Messianic predictions after their pagan gods. Such is the fruit of Hellenization on the Jews. In many places the Word of YHVH has been altered to make the Messiah conform to the pattern of mystery religions. As it that was not enough, when one's religious belief system includes a belief about Yeshua, then understand prophecies altered in the LXX would mistakenly be applied to him which have little relevance to his historical existence. False beliefs are attached to Yeshua let alone the Jewish Messiah. Many of these beliefs, all stemming from a fraudulent translation, are in the Words of the Jewish Scriptures considered sin by YHVH. And if that is not enough, this falsified Greek translation, in which the Jewish Rabbis only translated the first 5 books, has become the substrate for all Greek New Testaments which follow. If the Greek NT is based off a fraudulent translation of the Palestinian Masoretic text in hundreds of places because of the theological agendas of these Greek-Jewsish Pythagorean-Buddhists of Alexandria, Egypt, in the first two centuries B.C.E. as well as the futher corruptions by the monks during the Church age, then understand the Christian Bibles we have are false as well in these places. The quest for you is to divide the truth from the chaff. Such is an absolute impossibility without years of intense study in manuscript evidences. I have devoted much of my life to such a purpose and share these findings with you in hopes you, the reader, will understand that such alterations pass off today as truth and the sad fact of the reality of the matter is that God never gave it and Yeshua never believed it. Thus when alluding to the Scriptures in his day, Yeshua on two occasions mentions that the Palestinian text, and not the LXX, refers to him. Without a doubt Yeshua knew of the problems with the Greek translation in his day. So did the Rabbis.

Answer for yourself: Do You? And does it matter to you? The bottom line in all of this dear one, is that unless you have the Palestinian text, you have never read the unadulterated Word of God yet in you life. You have accepted in total faith a religious propagandist document full of hundreds of mistranslations, misquotations, and verses lifted out of context which has almost destroyed the true revelation of the Messiah given to Israel. If this touches your heart let us hear from you as we can help you better worship the Father in Spirit and in Truth and not through corrupted pagan texts mixed with some truth as found in your Christian Bibles. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

did the rabbis translate only the first five books of the new testament?



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE "SEPTUAGINT" TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK

Answer for yourself: How do you give authority to a new book that is in competition with a prior "best seller?"

Well that is simply, you build up big legends about this "new book" and spread them to the populace. In time your "new book," if merchandised correctly, will outsell your competition. This was done with the Greek translation of the Jewish Scriptures.

THE LETTER OF ARISTEAS

Forged tales were fabricated to account for the translation into Greek of the Jewish Scriptures, in what is known as the Septuagint Version. After the conquests by Alexander the Great and his establishment of the city of Alexandria in Egypt, immense numbers of Jews were settled in the new city, which quickly became the commercial and intellectual center of the ancient world, with Greek the universal language. The holy Hebrew language had become a dead language to the Jews of the "Dispersion"; their synagogue services could not be conducted in the mother tongue. The Alexandrian Jews, the vast majority who had been influenced by Hellenism and the Greek religious culture, were accordingly under necessity to render the "Law" into Greek for their public use; and this was gradually done by such of them as thought themselves able to do such work. These Greek-Jewish Essenes of Alexandria would take it upon themselves to translation the Jewish Scriptures into Greek as well as add many of their sect's doctrines and dogmas among its pages. But this common-place mode of rendering the sacred Hebrew into a Gentile speech did not satisfy the pious wonder-craving Jewish mind. Accordingly, somewhere about 200 B.C., an anonymous Jew invented a more satisfactory tale, which has had incalculable influence on the Christian faith and dogmas. This pious Israelite had the customary recourse to religions forgery; he forged a letter in the name of one Aristeas, an official of Ptolemy II, Philadelphus, the Greek king of Egypt, 285-247 B.C., purporting to be addressed to his brother, Philocrates, and giving a marvelous history of the Translation.

Here, in substance, is what we read of the first origin of the Version, limited therein to the "law" of Moses, as first related by Josephus. What we need to do is stop and think right now: at this time at the translation of the Jewish Scriptures into Greek the Jews recognized as their "Bible' ONLY the first five books of Moses. This is important because the legend will make it sound as if the Rabbis translated the whole of the Law, the Prophets, and the Writings. Their failure to do so explains the hundreds of corruptions and adulterations made to the text as it was translated into Greek by these Greek-Jews of Alexandria later. Ptolemy had recently established a library at Alexandria, which he purposed should contain a copy of every obtainable literary work extant. This Library became the most extensive and celebrated of the ancient world, containing some 700,000 manuscript books at the time it was savagely destroyed, in 391 A.D., by the benighted Christian zeal and fury of Bishop Theophilus of Alexandria and his crazy monks of Nitria, as related in Kingsley's Hypatia or any history of the times. CE. xiv, 625.) At the suggestion of Demetrius, his Librarian, fables the pseudo-Aristeas through Josephus, that he should enrich the Library with a copy of the sacred law (notice again it was the first 5 books of the Law only) of the Jews Ptolemy wrote to

Eleazar the chief priest at Jerusalem, sending the letter and magnificent presents "to God" by the hand of a delegation including Aristeas, requesting a copy of the Law and a number of learned Jews competent to translate it into Greek. The embassy was successful; a richly ornamented copy of the holy law, written in letters of gold, was sent to the King, together with seventy-two Doctors of Israel, deputed to deliver the Book and to carry out the wishes of the King. They were received with great honor, says pseudo-Aristeas, and duly feted for several days; they were then conducted across the long causeway to the Island of Pharos to the place which was prepared for them, "which was a house that was built near the shore, and was a quiet place, and fit for their discoursing together about their work, ... Accordingly they made an accurate interpretation, with great zeal and great pains," working until the ninth hour each day, and visiting Ptolemy every morning. "Now when the Law was transcribed [first 5 books only], and the labor of interpretation was over, which came to its conclusion in seventy-two days," the work was read over to the assembled Jews, who rejoiced that "the interpretation was happily finished"; they were enjoined to report any errors or emissions which they might discover, to the "Seventy," who would make the necessary corrections in their work. (Josephus, Antiq. Jews, Bk. XII, chap. 2; CE. xiii, 722.) Thus the translation was only of "The Law," the Five Books of Moses; and it was open team-work, all the Seventy-two working together, comparing and discussing as they proceeded, and expressly enjoining the Jews to note and report for correction all errors of omission or commission which they might discover.

NECESSARY CORRECTIONS? WHAT'S UP?

Thus the pseudo-Aristeas, as cited by Josephus; thought, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-(two), was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. Indeed, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (Catholic Encyclopedia. iv, 625.) We shall notice the fearful error of Isaiah's "virgin-birth" text; for other well-known instances, it makes out Creation 1195 years earlier than the Hebrew and Vulgate, 4004 B.C., and the venerable Methuselah is made to survive the Flood by fourteen years.

Despite, however, its patently legendary character, the pseudo-Aristeas' account, the forged letter and the story, were eagerly accepted as genuine and authentic by Fathers, These Greek early Church Fathers, *believing the legend,* fell prey to the errors in the Greek text. Coupled with that and their inability to read Hebrew whereby such "purposeful mistranslations" could be easily spotted, they like most of us, fell prey to relying on a text full of error of which they never knew since adopting and believing in simple faith that this Greek translation was accurate and was the "Bible from God!" Popes and ecclesiastic writers until the sixteenth century, when their spurious character was revealed by the nascent modern criticism. "The authenticity of the letter, called in question first by Louis Vives (1492-1540), professor at Louvain, is now universally denied." (CE. xiii, 722.)

FURTHER EMBELLISHING OF THE LXX LEGEND...THE CREATIVITY OF THE CHURCH FATHERS

The Fathers, however, could not rest content with this unvarnished original fabrication in the name of Aristeas, of an ordinary human and errant translation of the "Law"; they avidly set about embellishing it in the accepted clerical style, adding fanciful and lying details to emphasize the miraculous and inspired origin of the Version. These actions guaranteed the success of the LXX over the Palestinian Masoretic text. What I find amazing is that Clement of Rome, the Bishop of Rome, the first major Christian writer after Paul, used only the Jewish Palestinian text for "all" his quotations of Scripture in his writings. It is not as if he did not know Greek, for being the Bishop of Rome dictated such, but yet, he quoted only from the Jewish Scriptures and not the Greek translation.

Answer for yourself: Did he know something we don't, are as yet just coming to the knowledge of?

As this notable instance of belief in legends serves admirably to illustrate the childish and uncritical credulity of the Fathers, their reckless disregard of truth, their chronic zest for any untruth or fable quotable to pander to the glory of God and enhance the pious superstition of the Faithful, let us here watch the growth of this simple human yarn of the Jewish Aristeas-forger into the wonderful and ever more embellished miracle as it passes from Father to Father, -- exactly as the Gospel-fables grew from "Mark" to "John." According to Fathers Tertullian, St. Augustine, St. Jerome, et als., the 72 were inspired by God each severally for the entire work; in translating they did not consult with one another; they had been shut up incomunicados in separate cells on Pharos, either singly or in pairs, and their several translations, when finished and compared, were found to agree entirely both as to sense and the expressions employed, with the original Hebrew text and with each other (St. Clement of Alexandria, St. Irenaeus, Justin Martyr). Finally, the 72 translated not only the Law, but the entire Old Testament, -- several of whose Books were not yet at the time written. Again this betrays the lack of truth and honesty as found in the early Church Fathers and yet we are to believe them and untold is the influence they had upon what we call Christianity today!

WHY CAN'T JUSTIN MARTYR GET THE FACTS RIGHT THE SECOND TIME?

Father Justin Martyr adds near-eye-witness verification to the false and already embroidered history, saying that the "Seventy" were, by order of the King, (Ptolemy)" shut up in as many separate cells, and were obliged by him, each to translate the whole Bible apart, and without any communication with each other, yet all their several translations were found to agree verbatim from the beginning to the end, and were by that means demonstrated to be of divine inspiration"; and he adds, for confirmation of faith! -- like Paul, protesting he is not lying in anticipation of the accusation: "These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little [cells] at the Pharos still preserved." (Ad Graec. ch. xiii; ANF. i, 278-9.)

But in repeating the tale to the Roman Emperor, Father Justin makes the unhappy blunder of saying, that Ptolemy "sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets [pseudo-Aristeas said the "Law"] be sent to him; and the king did indeed send them" (I Apol. ch. xxxi; ANF. i, 173).

Answer for yourself: Did you catch his lie?

Herod lived some 300 years after Ptolemy died. This forged fable is time and again repeated as sober truth.

Bishop Saint Irenaeus emphasizes the miraculous nature of the translation of all the Books, saying that when the 72 identical translations were compared, "God was indeed glorified, and the Scriptures were acknowledged an truly divine; ... even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this. ... He inspired Esdras the priest (after the return from captivity) to recast all the words of the former prophets, and to reestablish with the people of God the Mosaic legislation." (Adv. Haer. III, xxi, 2; ANF. i, 451-2.) By now you should be seeing little miraculous was connected with them.

THE TRANSLATION OF THE REST OF THE JEWISH SCRIPTURES

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated

form of the Septuagint "was the vehicle which conveyed these additional Scriptures [i.e. the apocryphal Tobias, etc.] into the Catholic Church." (Catholic Ency. iii, 271.)

The role of the Holy Ghost in certifying the ill-translated and tempered Septuagint for the foundations of Christian Faith, was very disastrous, as CE. Points out:

"The Church had adopted the Septuagint as its own; this differed from the Hebrew not only by the addition of several books and passages but also by innumerable variations of text, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable temerity, as Origen called it, of correctors who used not a little freedom in making 'corrections,' additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis." (CE. vii, 316.)

So YHVH only knows what he actually said and did in the 4004 years up to the time of the birth of Jesus.

BUT THE WORST IS YET TO COME...IF THAT IS POSSIBLE

Matters grew worse as time progressed: the ex-Pagan Greek Fathers who founded Christianity, propagated the new Faith for several centuries only from the tortuous texts of this falsified Septuagint, which was the only Old Testament "Scriptures" known to and used by them as the source of the "prophecies fulfilled by Jesus Christ" and the holy mysteries of the Jewish-Christian Faith. "Copies of the Septuagint," says CE., "were multiplied, and, as might be expected, many changes, deliberate as well as involuntary, crept in." (CE. xiii, 723.) Indeed, the itch for Scripture-scribbling was so rife among such ex-Pagan Christians as could write and get hold of a copy, that St. Augustine complains: "It is possible to enumerate those who have translated the Scriptures from Hebrew into Greek, but not those who have translated them into Latin. In sooth, in the curly days of the faith whoso possessed a Greek manuscript and thought he had some knowledge of both tongues was daring enough to undertake a translation." (De Doct. Christ. II, xi; CE. ix, 20.) So the Faith was founded on befuddlement of the Blessed Word of God as any nondescript scribbler palmed it off to be.

The Holy Church never possessed or used a single book of "Scripture" or other document of importance, to the glory of God and the glorification of the Church, which was not a rank original forgery and bristled besides with "many deliberate changes" or forged interpolations.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEBREW MANUSCRIPTS OF THE BIBLE & THE TESTIMONY OF THE CATHOLIC ENCYLOPEDIA

THE PRE-MASSORETIC TEXT

The earliest Hebrew manuscript is the Nash papyrus. There are four fragments, which, when pieced together, give twenty-four lines of a pre-Massoretic text of the Ten Commandments and the shema (Ex., xx, 2-17; Deut., v, 6-19; vi, 4-5). The writing is without vowels and seems paleographically to be not later than the second century. This is the oldest extant Bible manuscript (see Cook, "A Pre-Massoretic Biblical Papyrus" in "Proceed. of the Soc. of Bib. Arch.", Jan., 1903). It agrees at times with the Septuagint against the Massorah. Another pre- Massoretic text is the Samaritan Pentateuch. The Samaritan recension is probably pre-exilic; it has come down to us free from Massoretic influences, is written without vowels and in Samaritan characters. The earliest Samaritan manuscript extant is that of Nablûs, which was formerly rated very much earlier than all Massoretic manuscripts, but is now assigned to the twelfth or thirteenth century A.D. Here mention should be made of the non-Massoretic Hebrew manuscripts of the Book of Ecclesiasticus (q.v.). These fragments, obtained from a Cairo genizah (a box for worn-out or cast-off manuscripts), belong to the tenth or eleventh century of our ear. They provide us with more than a half of Ecclesiasticus and duplicate certain portions of the book. Many scholars deem that the Cairo fragments prove Hebrew to have been the original language of Ecclesiasticus (see "Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew", Oxford and Cambridge, 1901).

THE MASSORETIC TEXT

All other Hebrew manuscripts of the Bible are Massoretic, and belong to the tenth century or later. Probably the earliest Massoretic manuscripts are: "Prophetarium Posteriorum Codex Bablyonicus Petropolitanus", dated A.D. 916; the St. Petersburg Bible, written by Samuel ben Jacob and dated A.D. 1009; and "Codex Oriental. 4445" in the British Museum, which Ginsburg (Introduction, p. 469) assigns to A.D. 820-50. The text critics differ very widely in the dates they assign to certain Hebrew manuscripts. De Rossi is included to think that at most nine or ten Massoretic manuscripts are earlier than the twelfth century (Variæ Lectiones, I, p. xv).

The critical study of this rich assortment of about 3400 Massoretic rolls and codices is not so promising of important results as it would at first thought seem to be. The manuscripts are all of quite recent date, if compared with Greek, Latin, and Syriac codices. They are all singularly alike. Some few variants are found in copies made for private use; copies made for public service in the synagogues are so uniform as to deter the critic from comparing them. All Massoretic manuscripts bring us back to one editor -- that of a textual tradition which probably began in the second century and became more and more minute until every jot and tittle of the text was almost absolutely fixed and sacred. R. Akiba seems to have been the head of this Jewish school of the second century. Unprecedented means were taken to keep the text fixed.

The scholars counted the words and consonants of each book, the middle word and middle consonants, the peculiarities of script, etc. Even when such peculiarities were clearly due to error or to accident, they were perpetuated and interpreted by a mystical meaning. Broken and inverted letters, consonants that were too small or too large, dots which were out of place -- all these oddities were handed down as God-intended. This lack of variants in Massoretic manuscripts leaves us hopeless of reaching back to the original Hebrew text save through the versions. Kittel in his splendid Hebrew text gives such variants as the versions suggest.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRUTH ABOUT WHAT WAS FOUND AT QUMRAN

There sure is a lot of talk about the Dead Sea Scrolls and what was discovered at Qumran. Sadly few know of what they are speaking of as rumor has again replaced solid facts and easily discernible evidence. The debate today, among those pseudo-scholars who have read at least one book on the subject, rages between which texts of the Bible found at Qumran are "authoritative." Many, too many, reply upon the Greek translation of the Jewish Bible for their Old Testaments today, and that for several reasons. First of all, this Greek translation was the translation used by the Greek-speaking church and later it would be the ultimate source and standard for all English translations since the beginning. Coupled with this was the discovery of portions of the Greek translations of the Jewish Scriptures at Qumran. With the failure of the church to read and understand Hebrew the Jewish Hebrews texts, along with the loss of the Hebrew language among the Hellenized Jews of the Second Temple period, even in the days of Jesus, Aramaic had replaced the use of Hebrew among all but the intellectuals and spiritual leadership. Needless to say the ability to read Hebrew fell into disuse long, long ago, and few early Church Fathers could handle the language. Therefore, for them their Bible had to be Greek.

This Greek Septuagint translation of the Torah was done between 285 and 244 B.C.E., as my quote from the Judaica below attests to. Further more, the other books of the Tanach were translated during the following 2 centuries, i.e. between 244 and 44 B.C.E.

"Septuagint, the oldest Greek translation of the Bible...the legend contained in the apocryphal letter of Aristeas, according to which 72 elders of Israel, six from each tribe, translated the LAW [Torah] into Greek in Alexandria, during the reign of Ptolemy II Philadelphus (285-244 B.C.E.)...The designation Septuagint was EXTENDED to the rest of the Bible and non-canonical books that were translated to Greek during the following two centuries" (Encylopaedia Judaica, Volume 14, p1178).

As stated above Biblical manuscripts were recovered in the Qumran excavations; some were Greek, some Aramaic, and some Hebrew. What escapes almost all today, even some scholars it seems, is that the Essenic community possessed conflicting "Bibles." In other words, the Greek read often exactly opposite to what the Hebrew would read.

Answer for yourself: How can this be and yet be the Word of God?

Without serious investigation on your part you most likely never knew this fact in the first place. Besides that, most today, if they know anything at all, have failed to be told about these alarming inconsistencies in the Biblical texts recovered there. There seems to be a general acceptance that the Greek manuscripts found there only solidify the authority already accepted for the Septuagint (the Greek translation of the Jewish Scriptures).

Let me say that the facts state otherwise along with some scholars who will attest to such. Let us examine just what was found there and see if the manuscripts discovered there confirm the authority of the Greek Bible over the Hebrew Old Testament.

THE FACTS DON'T LIE.....SO WHAT ARE THEY?

The Biblical manuscripts found in the Qumran, are distributed as follows: 60% Proto-Masoretic texts, 20% Qumran style manuscripts, 10% Nonaligned texts, 5% Proto-Samaritan texts, and 5% Septuagintal type texts.

Answer for yourself: Did you notice only 5 % of all the manuscripts found there were Greek? That means the vast majority of the texts were in Hebrew or Aramaic. So much for the fact that the Essenes accepted the authority of the Greek Old Testament and its variant readings over the Palestinian Massoretic text.

Further more, the Qumran style manuscripts have their bases in the proto-Masoretic texts. The Masoretic type texts were dominant in the time of the Hasmonean period (about 160 B.C.E.). (p172 of Reclaiming the Dead Sea Scrolls by Shiffman)

Furthermore, most of the text that vary from the Masoretic (4 LXX manuscript fragments, for example, dating to the 1st and second century B.C.E.), come from cave 4. This is the cave where the texts were not preserved carefully in jars. It is conjectured, that cave 4 was a geniza for the depositing of texts that were damaged or had textual errors.

Some say, 'Cave 4 is close to to Qumran, and had shelves, so it must have been where they kept the books they were currently using.' I disagree. The geniza of Cairo shows that flawed texts, text no longer usuable or never usable, that contained the Name of God were stored nearby. Many synagogues today have genizas in the synagogue itself. It would have been more likely for the people of Qumran to have stored the books they used daily or weekly directly in their settlement, in a building where it could be easily used. These cave 4 scrolls, were, in my opinion, part of a genizia of texts that were in error or unacceptable in other ways, yet could not be merely thrown out, as they contained the Name of God or were part of faulty Scriptural texts.

Additionally, another quote from the Encyclopaeadia Judaica supports this. "In talmudic and midrashic literature, however, it is [geniza] used as a nomen actionis (Shab. 16:1; Lev. R. 21:12; Meg. 26b), as a place for the putting away of all kinds of sacred articles, such as sacred books no longer usable, as well as the books of Sadducees and heretics, and other writings of which the sages disapproved but which were not required to be burned" ("Genizah", Encyclopaeadia Judaica)

Cave 7 contained a collection of only Greek texts, including 2 LXX fragments on paprus. (Shiffman, p 212).

Clearly, by the time of the Hasmoneans (who were before Jesus in history) at least, the Masoretic texts were the majority texts. Jesus himself followed the same division of the Tanach into Torah, Prophets, and Psalms (ie writings), as it says in Luke 24:44. Jesus never made mention of the "four divisions" of the Greek Bible which was existing in his day.

The texts are sacred to us, so the task of copying them is considered of utmost importance. A number of safe guards are taken to preserve the accuracy by the scribe himself. The congregation who gets the scroll is another check in the accuracy of the scroll. They always have someone checking the Hebrew as the scroll is read, comparing it to a scroll that is known to be Kosher (i.e., without errors). Based on the Biblical scrolls found in Qumran, the Jewish scribes have done a remarkably accurate job of passing the text down for the last 2200 years.

In the approximately 2000 years since the writing of the Dead Sea Scroll Isaiahs, it is interesting to note that the only difference between those and the Masoretic text are minor spelling errors in the DSS Isaiah versions. Scholars interpret this and understand that such "accuracy" for such older manuscripts (the DSS Isaiah almost 1000 years older than any known existing Hebrew manuscript before the find at Qumran) lends credibility and assurance that the older existing Massoretic texts which were previously only known from the 9th century A.D., were just as equally meticulously preserved as well from their earlier sources. So this meticulousness in care and copying of the Hebrew manuscripts has been attested to and proven by archeological finds. Such precision and care can be expected to be applied to all the translations by the Jewish scribes. And when Qumran reveals

Massoretic and pre-Massoretic texts existing contemporary to the Septuagint, then there is no longer any need for doubt reading its accuracy. The problem comes when one realizes that and can no longer blame the divergent readings of the Massoretic texts as Jewish reactionism to Christianity in the Middle Ages. This simply will not hold water any longer. One must now deal with these divergent readings found at Qumran and as attested in the Jewish Tanakh as they oppose many readings in the Greek Septuagint and the later Christian translations.

It is also important to note that in communities as far apart as Syria or Yemin and England, isolated from each other, the Torah is the same. This is amazing given the distance between them before the age of mass communication and given the isolation of the 2 communities from each other. They were not comparing notes, but copying the Torah from previous ones in their possession. This attests to the accurate transmission of the Torah and Tanach following the scribal methods.

In contrast, early in Church history, a Church Father set out to make a standard version of the LXX, due to the fact that there were so many versions out there.

Origen became alarmed at the state of the Greek text of the Bible: the latter not only differed considerably from the Hebrew text of the Jews, which he believed to be the original one, but it appeared in a wide range of forms in the manuscripts current among the Christians. His purpose in producing his enormous work known as the Hexapla ("the sixfold," completed in 245 C.E.) was to reconstitute and standardize the "genuine" text of the Septuagint, essential both to sound exegesis and effective apologetics.

The Hexapla did not become preeminent throughout the Christian world, since, at the end of the fourth century, Jerome referred to the existence of two other recensions, one Egyptian by Hesychius, and the other made in Asia Minor by Lucian. The existence of these three versions might in itself afford a sufficient explanation of the many discrepancies displayed by the Septuagint manuscripts (Encyclopaedia Judaica, "Bible: Translations").

Considering the painstaking accuracy with which the Tanach is copied, I would rather rely on the oldest Hebrew manuscripts we have today and their translation rather than the Greek mistranslation, no matter how good it might be or others attest to it. You see, the language of the translation limits its accuracy. Greek is very different from Hebrew, and the translation was designed to meet the needs of a Greek-speaking audience. The language you use colors the meaning, and the LXX is thus colored by the Greek language let alone purposefully mistranslated in many, many places. Something that might be of interest to you. Origen, one of the Church father's, believed that the Hebrew text of the Jews was the original text. (Encylopaedia Judaica, "Bible", p853). Many modern translations, such as the NRSV, make use of the Hebrew Masoretic text.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEBREW MASORETIC TEXT....OR THE GREEK SEPTUAGINT...WHICH IS FROM GOD?

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3:1-2)

According to the Bible, the Hebrews were given charge of keeping and copying God's word. The word "oracle" means revelation, prophecy, canon, or edict. It was unto the Jew, that the Old Testament revelation and canon were committed. This is why twice in the Old Testament they were instructed not to add to or take from the word of God:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." (Deut. 4:2).

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6).

MAKING SURE THE COMMANDMENTS WERE OBEYED WHEN COPYING THE MANUSCRIPTS

The faithful Hebrew scribe took this task very seriously. Precise steps were taken by the scribes in preparing both the parchment upon which they wrote, and in preparing themselves in order to copy God's Holy word. According to the Hebrew Talmud, the rules of the scribe consisted of the following:

- **1). The skins of the parchments had to be prepared in a special way and dedicated to God so that they would be clean in order to have God's words written on them.**
- **2). The ink which was used was black and made in accordance to a special recipe used only for writing scripture.**
- **3). The words written could not be duplicated by memory but must be reproduced from an authentic copy which the scribe had before him. And, the scribe had to say each word aloud when he wrote them.**
- **4). Each time the scribe came across the Hebrew word for God, he had to wipe his pen clean. And when he came across the name of God, Jehovah (YHWH), he had to wash his whole body before he could write it.**
- **5). If a sheet of parchment had one mistake on it, the sheet was condemned. If there were three mistakes found on any page, the whole manuscript was condemned. Each scroll had to be checked within thirty days of its writing, or it was considered unholy.**
- **6). Every word and every letter was counted. If a letter or word were omitted, the manuscript was condemned.**
- **7). There were explicit rules for how many letters and words allowed on any given parchment. A column must have at least 48 lines and no more than 60. Letters and words had to be spaced at a certain distance and no word could touch another.**

CONFIRMING TESTIMONY TO THE METICULOUSNESS IN THE COPYING OF THE JEWISH BIBLE

Commenting on these rules, Dr. H.S. Miller writes, "Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews (Rom. 3:2), and they gave us strong encouragement to believe that we have the real Old Testament, the same on which our Lord had and which was originally given by inspiration of God" (General Biblical Introduction, p. 185).

In his book, The Text of the Old Testament, Dr. Ernst Wurthwein writes, "This was the purpose of the scribes' meticulous work. They counted the verses, words, and letters of the Law and other parts of the Scriptures as a procedural aid in preparing manuscripts and in checking their accuracy." (Eerdmans Publishing, 1979, p. 19).

The Jewish historian Josephus (37-95 AD) comments on the preciseness of the Jewish scribes and their faithfulness in copying the Old Testament scriptures. "...for during so many ages as have already passed, no one has been so bold as either to add anything to them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." (Flavius Josephus, Against Apion 1:8). Some have taken Josephus' statement to mean the contents of the Old Testament. Other have understood it to mean the canon of the Old Testament. Either way, his statement affirms the sacredness the Hebrews have for Holy Scripture.

WHAT THE DEAD SEA SCROLLS TAUGHT US...THAT WE HAD WRONG

For years it had been thought that the Bible which Christ used was the Greek Septuagint (also known as the LXX). The common thought was that the Jews at the time of Christ had all but lost their use of Hebrew. Since the international language of that day was Greek, the hypothesis was that Christ did not use the Hebrew scriptures, but read from the Greek LXX. However, with the discovery of the Dead Sea Scrolls it has been established that the Jews did not lose there use of Hebrew. In fact, most of their writings (both sacred and otherwise) were written in Hebrew.

Alan Millard has written the following about the Dead Sea Scrolls (DSS) and their relation to ancient languages. "Aramaic, Greek, Latin... was Hebrew spoken too? For years scholars believed not, or that it was restricted to religious circles, synagogue readings and prayers, and the Temple. Counting in favor of a wider knowledge is the presence of Hebrew inscriptions on the other side of Hasmonean coins. That might mean no more than Latin legends on coins of recent times--a grand style which the educated could understand. However, recent discoveries have thrown new light on the question. Books in a style of Hebrew imitating the Old Testament yet distinct from it, and some in Hebrew more like that of the Mishnah make up a larger section of the Dead Sea Scrolls" (Discoveries From the Time of Jesus, Lion Pub., Oxford; p. 35. Professor Millard has served with the British Museum in the Department of Western Asiatic Antiquities and is Rankin Reader in Hebrew and Ancient Semitic languages at the University of Liverpool).

WHICH OLD TESTAMENT DID JESUS READ...THE JEWISH ONE OR THE ONE WE HAVE TODAY AS CHRISTIANS WHICH CAME FROM THE GREEK?

This discovery confirms what we find in the Gospels concerning the Hebrew Old Testament used by Jesus. In Matthew, Jesus proclaims; "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18). It is interesting that he used the words "jot" and "tittle." In the Wycliffe Bible Commentary, Dr. Homer Kent of Grace Theological Seminary writes, "Jot. Smallest letter of the Hebrew alphabet (yodh). Tittle. Tiny projection on certain Hebrew letters." (p.937). The

smallest part of the letters Jesus used to describe the fact that the law would not pass until all was fulfilled, were Hebrew. This would be odd if Jesus were reading from a Greek Old Testament.

Further, Jesus says in Luke 11:51; "From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.". This statement attests that Jesus used the Hebrew canon of scripture and not the Greek translation which was available in his day. The order of books found in our Old Testament run from Genesis to Malachi. The Greek LXX has the same order but adds additional books (the Apocrypha). The Hebrew canon, while containing the same books as our Old Testament, places the order of the books differently. The Hebrew Bible runs from Genesis to 2 Chronicles with the minor prophets in the middle and not the end as in our Old Testament. We know that Abel was killed by his brother according to Genesis 4:8. Zacharias was killed in 2 Chronicles 24:20-22. Thus showing the first and last to die according to the Jewish Bible. Dr. Merrill Tenney agrees by simply stating, "Able was the first martyr of the OT history. Zacharias was the last, according to the order of books in the Hebrew Bible, which, unlike the English Bible, ends with Chronicles." (Ibid. p.1049). With these things in mind, we can safely say the Bible of Jesus was a Hebrew Bible.

THE MASORETIC TEXT:

The Masoretic Text is the traditional Hebrew Old Testament text of both Judaism and Protestantism (The Catholic Church, historically, used the Latin translation of Jerome based on the Greek LXX). Masoretic comes from the word "Masora" which usually refers to the notes printed beside the Hebrew text by Jewish scribes and scholars.

Until recently, the oldest manuscripts of the Hebrew Old Testament dated from the ninth century and onward. These Hebrew manuscripts of the middle ages are in general agreement with each other. The Biblia Hebraica by Kittel is the basic Hebrew Old Testament used by scholars and translators and is based on the Masoretic Text from this time period. However, with the discovery of the Dead Sea Scrolls Hebrew Scriptures and manuscripts which date from around 168 BC to about 68 AD were discovered which predate the previously known most ancinet extant Hebrew Scriptures known to mankind. Here we now have Hebrew manuscripts which outdate the previous middle age Hebrew manuscripts by about 1,000 years. What is interesting to the student of textual criticism and the believer in Biblical preservation, is the fact that a large number of the DSS agree with the Masoretic Text and against the Septuagint reading! Although there are some manuscripts within the findings of the DSS which agree with the LXX and also reflect a differing Hebrew Text with a number of variants, the fact remains that we now have manuscripts dating from the time of Jesus or before which agree with the Masoretic Text. This give additional credence to the preciseness and integrity of the Hebrew scribes in their accuracy of reproducing the manuscripts throughout the ages. And, most importantly, it shows the preservation of the Old Testament Text in Hebrew is preserved by God in the Jewish faith.

Dr. Emanuel Tov of the Hebrew University in Jerusalem and one of the editors of the DSS writes: "Of similar importance are the new data about the context of the biblical scrolls, since different texts are recognizable [this is explained when one understands the evolution of the Essene sect and their evolving religious beliefs from fundamental Judaism in 170 B.C. E. to Pythagorean-Buddhist apocalypticism in pre 70 A.D.]. Some texts reflect precisely the consonantal framework of the medieval MT (Masoretic Text). Others reflect the basic framework of the MT, although their spelling is different. Still others differ in many details from the MT, while agreeing with the Septuagint or Samaritan Pentateuch. Some texts do not agree with any previously known text at all, and should be considered independent textual traditions. Thus, the textual picture presented by the Qumran scrolls represents a textual variety that was probably typical for the period." (The Oxford Companion to the Bible edited by Bruce Metzger and Michael Coogan, 1993; p.160)

Norman Geisler and William Nix attest to most of the DSS reflecting the Masoretic Text. In their book,

A General Introduction to the Bible, they write, "The (Dead Sea) scrolls give an overwhelming confirmation of the fidelity of the Masoretic text." (p. 261). They go on to cite Millar Burrows' work, "The Dead Sea Scrolls," "It is a matter of wonder, " states Burrows, "that through something like a thousand years the text underwent so little alteration. As I said in my first article on the scroll, 'Herein lies its chief importance, supporting the fidelity of the Masoretic tradition.'" (Ibid.). Ernst Wurthwein cites R. de Vaux as saying, "The script is more developed, the Biblical text is definitely that of the Masora, and it must be concluded from this that the documents from Qumran (i.e. DSS) are older, earlier than the second century [B.C.E.]" (Wurthwein, p. 31). Concerning the scrolls of Isaiah found in Cave 1 at Qumran, Wurthwein writes, "The scrolls (1QIsa. a.) has a popular type text which supports (the Masoretic Text) essentially, but which also offers a great number of variants. . .A second Isaiah manuscripts (1QIsa. b.) is fragmentary, but stands much closer to the Masoretic text." (Ibid. p. 32).

Additional manuscripts have also been found which support the Masoretic Text. Again Wurthwein informs us of the following: "Also important are the remains of fourteen scrolls with Biblical texts from the period before AD 73, discovered while excavating the rock fortress of Masada in the Judean desert in 1963-1965. These agree extensively with the traditional Biblical texts--only in the text of Ezekiel are there a few insignificant variants." (Ibid. p. 31). To these we can also add the Geniza Fragments which date from the fifth century AD. These manuscripts were discovered in 1890 at Cairo, Egypt. They were located in a type of storage room for worn or faulty manuscripts, which was called the Geniza. The fragments number around 200,000 and reflect Biblical texts in Hebrew, Aramaic, and Arabic. The Biblical texts discovered support the Masoretic Text.

In one sense, the Masoretic Text may be thought of as the Textus Receptus of the Old Testament. In fact, some scholars have referred to it as such. Like the Textus Receptus of the New Testament, the Masoretic Text is based on the majority of manuscripts and reflects the traditional text used. Although there are differences found in some Masoretic Texts, these differences are minor and usually deal with, orthography, vowel points, accents, and divisions of the text. In 1524/25, Daniel Bomberg published an edition of the Masoretic Text based on the tradition of Jacob ben Chayyim. Jacob ben Chayyim was a Jewish refugee who later became a Christian. It was his text which was used by the translators of the King James Bible for their work in the Old Testament, and it was the basis of Kittel's first two editions of his Hebrew text. Wurthwein notes that the text of ben Chayyim, "enjoyed an almost canonical authority up to our own time." (Ibid. p. 37).

For about six generations the Masoretic Text was reproduced by the ben Asher family. Moses ben Asher produced a text in 895 AD known as Codex Cairensis containing the writing of the Prophets. Codex Leningradensis dates to 1008 AD and was based on the work of Aaron ben Moses ben Asher, the son of Moses ben Asher. This Codex is the oldest manuscript containing the complete Bible. Some of the differences found within this family of manuscripts are the basis of Kittel's third edition of his Biblia Hebraica and has been used by scholars in producing modern translations of the Bible, such as the New International Version (1978), the New King James Version (1982), and the New Revised Standard Version (1989).

For the most part, scholarship agrees that the Masoretic Text became the standard authorized Hebrew text around 100 AD in connection with the completion of the New Testament.

Thus we see that the Masoretic Text existed prior to the writings of the New Testament, was used as the official Hebrew Old Testament at the time of the establishing of the Biblical canon, and has been used since as the official representation of the Hebrew originals

THE GREEK SEPTUAGINT:

The most noted Old Testament translated into Greek is the Septuagint (also known as the LXX). The conventional thought is that the LXX was translated from the Hebrew text by Hellenistic Jews during the period from 275 to 100 BC at Alexandria, Egypt. This has been proven legend today! And, as pointed out by scholars such as Ralph W. Klein, the LXX used a differing Hebrew text and not that of the Masoretic

Text type, as reflected in some of the finding among the DSS. The LXX was used by Jerome in producing his Old Testament of the Latin Vulgate used by the Roman Catholic Church, and the LXX remains the official Old Testament of the Greek Orthodox Church. This accounts for the additional books found in the Catholic and Orthodox Churches known as the Apocrypha, because they are contained in the text of the LXX.

The association of the Latin numbers LXX (meaning 70) with the Septuagint comes from the legend concerning the origin of this Greek translation. According to the Letter of Aristeas seventy Jewish scholars were chosen to translate the Law of Moses into Greek so that it could be added to the great library of Ptolemy Philadelphus in Alexandria, Egypt. The letter states that the High Priest in Jerusalem sent 72 scholars to the Egyptian king. The High Priest writes, "In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety." (Letter of Aristeas 2:34-35). Thus six scholars from the twelve tribes number seventy-two (it is to be assumed that the 70 is merely a rounding off of the 72).

One wide-spread myth concerning the LXX is an old story which states that the translators worked on their translation alone and compared their work each morning, only to find that each had translated the passage exactly the same. This, of course, has no historical foundation and some have falsely applied this story to the translators of the King James Bible. However, stories such as this one caused some to claim inspiration for the LXX.

Dr. Karlfried Froehlich notes this and writes, "Inspiration was also claimed for the Greek translation of the 'Seventy', which was endorsed by Alexandrian Jewish authorities. In Christian eyes, the legend of the Septuagint's miraculous origin, first told in the Letter of Aristeas, then elaborated by Philo, and further embellished by Christian authors such as Justin Martyr, Irenaeus of Lyons, Tertullian, and Augustine, even rendered the Septuagint superior to the Hebrew original." (The Oxford Companion to the Bible, p. 310).

Answer for yourself: Since when does "legend" render a fraud as superior a document which, upon comparison with the source document (the Jewish Palestinian text) be shown to contain hundreds of purposeful mistranslations for theological purposes?

Even if the story given in the Letter of Aristeas were true, the Greek translation deals only with the first five books of the Old Testament. Most scholars note that there are differences in style and quality of translation within the LXX and assign a much greater time frame than the seventy-two days allotted in the Letter of Aristeas. In his book, Textual Criticism of the Old Testament: The Septuagint after Qumran, Ralph Klein notes, "the Letter of Aristeas is riddled with many historical improbabilities and errors. . .And yet, however legendary and improbable the details, many still believe that some accurate historical facts about the LXX can be distilled from Aristeas: (1) the translation began in the third century BC; (2) Egypt was the place of origin; and (3) the Pentateuch was done first." (p. 2).

Dr. F. F. Bruce correctly points out that, strictly speaking, the LXX deals only with the Law and not the whole Old Testament. Bruce writes, "The Jews might have gone on at a later time to authorize a standard text of the rest of the Septuagint, but . . . lost interest in the Septuagint altogether. With but few exceptions, every manuscript of the Septuagint which has come down to our day was copied and preserved in Christian, not Jewish, circles." (The Books and the Parchments, p.150). This is important to note because the manuscripts which consist of our LXX today date to the third century AD. Although there are fragments which pre-date Christianity and some of the Hebrew DSS agree with the LXX, the majority of manuscripts we have of the LXX date well into the Christian era. And, not all of these agree.

The most noted copy of the LXX is that found in the Hexapla by Origen. Origen produced an Old Testament with six translations paralleled together, called the Hexapla which means sixfold. The fifth column was the LXX. (The columns of the Hexapla were as follows: 1. The Hebrew text. 2. The Hebrew transliterated into Greek. 3.

The Greek translation of Aquila. 4. The Greek translation of Symmachus. 5. The LXX. 6. The Greek translation of Theodotion.) However, we do not have Origen's Hexapla (with the exception of a few limited fragments). Sir Frederic Kenyon wrote, "A considerable number of MSS. exist which give information as to Origen's Hexaplaric text and particular passages in the other columns, but these do not go far towards enabling us to recover the LXX text as it existed before Origen; and this remains the greatest problem which confronts the textual student of the Septuagint. Until we can do that, we are not in a position fully to utilize the evidence of the Greek for the recovery of the pre-Masoretic Hebrew." (The Text of the Greek Bible, p.35). In other words, we cannot fully reconstruct Origen's fifth column, let alone a pre-Origenian Septuagint.

Origen's LXX was revised and edited by two of his disciples, Pamphilus and Eusebius. There were additional Greek translations of the Old Testament during this time which were also contained in the Hexapla, such as the work by Aquila and Theodotion. Some scholars believe that the translation produced by Theodotion replaced the LXX in the book of Daniel so that the readings there are really that of Theodotion and not of the LXX. However, others have claimed that this is not the case. Therefore, concerning Origen's Hexapla and the LXX the best scholars can say is that cited by Ernst Wurthwein, "Although no authentic manuscript of the Hexaplaric Septuagint has survived, there are manuscripts which represent the text of Origen more or less closely." (The Text of the Old Testament, p.57). Two such manuscripts which represent the text of Origen are Codex Vaticanus and Codex Sinaiticus.

THE LXX AND THE KJV TRANSLATORS

It is interesting to note in our study of manuscript evidence and the King James Bible, how the translators of the KJV viewed the LXX. This Greek work did not go unnoticed by these men as can be seen in the original preface to the KJV written by Dr. Miles Smith. The following are a few paragraphs from the KJV preface for the student to consider. Afterwards, comments will be made.

1) "Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. (Epiphan. de mensur. et ponderibus.) These with the Seventy made up the Hexapla and were worthily and to great purpose compiled together by Origen."

2) "Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit (Isa 31:3); so it is evident, (and Saint Jerome affirmed as much) (S. Jerome. de optimo genere interpret.) that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament."

3) "Now to the latter we answer; that we do not deny, nay we affirm and avow, that the translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like graadventure so fitly for phrase, nor so expressly for sense, everywhere. . The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would able, it did express. . .The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, . . .To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew;

of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already."

In the first paragraph we find that the KJV translators attest to Origen's Hexapla and early Greek translations of the Old Testament which post-date the birth of Christianity. These translations, along with the LXX, paralleled in the Hexapla.

The second paragraph shows that the KJV translators saw some of the limitations of the LXX. They recognized that the LXX was produced by Interpreters and not by inspired Prophets. Although the LXX translates many things well, it also failed many times and departed from the original Hebrew (i.e. Masoretic Text). Sometimes the LXX adds to the Hebrew, and at other times it omits. Which, according the KJV translators, made the New Testament writers to, "leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance." This simply means that when a New Testament writer cites the LXX, they freely corrected the LXX when it differed from the Hebrew, or as they were moved by inspiration.

The third paragraph is lengthy to show the context. The KJV translators promoted the use of translations. Not as we have come to understand it with a variety of versions differing from one another, but the importance of having the word of God translated into the language of those who cannot read Hebrew or Greek. Their argument was against the Catholic Church which at that time made it a practice of burning Bibles which were in any language other than Latin. The Catholic Church considered such translations as corrupt and worthy of burning. The KJV translators are arguing that the history of the Church demonstrates that even when a translation is poorly done, God can still use it and it should not be burned, as the Catholic Church had a practice of doing. They illustrate their point with the Greek translations of Aquila and Theodotion, which were translated by non-believers and yet their work was not burned by believers. They claim the same with the LXX.

THE LXX AND THE NEW TESTAMENT.....LET'S COMPARE AGAINST THE JEWISH PALESTINIAN MASORETIC TEXT...AND YOU SEE FOR YOURSELF

There are several places where the New Testament quotations of the Old Testament are said to be citations of the LXX. What you need to be concerned about is if this quotation from the LXX as found in your New Testament is faithfully represented as it is worded in the Jewish Scriptures. What you will see if you take the following test is that the New Testament writers are guilty of mishandling and abuse of Jewish Scripture in order to create a new religion and replace the faith of Jesus with one created about him. Without a good background in the Jewish Old Testament one reads the New Testament and notices that it is full of Old Testament quotes all the while believing that these Old Testament quotes refers in some way to Yeshua. But these as well as many other quotes in the New Testament supposedly referring to Yeshua have been lifted out of their original context and used in ways contrary to their original meanings. We end up thinking that the Old Testament was prophesying the coming of Yeshua, when in reality, the passages quoted by the New Testament writers had nothing to do with him at all.

Answer for yourself: How are you to know if what I said is true?

Now you can approach this two different ways. You can look up the New Testament quote and reference it to the more than likely mistranslated and misquoted passage in your Christian Old Testament (as taken from the LXX) and you won't detect any difference. Or you can go out an buy a Stone Edition Tanakh which is as faithful a Jewish translation of the Old Testament as you could get today. Then open all three books at once to the passage in question and compare them according to the following parameters:

Take your New Testament quote then run its source in your Christian OT and then in the Jewish Tanakh. Next compare these three passages according to the following parameters.

Let me give you again the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended.

- **1. Were the Jewish texts and phrases are lifted out of their places and contexts in the Hebrew Scriptures and given meanings which, at best, are forced and alien to what the original writer intended his audience to understand?**
- **2. Preceding many of the prophetic verses in the New Testament is the emendation: "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament. If you determined that the above #1 criteria was violated then understand what you are reading in the New Testament is anything but a "fulfillment."**
- **3. Understand the techniques employed to establish false proof-texts: the citation of verses out of context, purposeful mistranslation, and purposeful misquotation to serve a theological agenda of the translators.**
- **4. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.**
- **5. Sometimes sayings of different writers, living in different places, and in different centuries are run together.**
- **6. Often two or more of these methods are used in a single quotation.**

The following is a list provided by the American Bible Society (ABS) of LXX readings in the NT. The OT passage is given first, followed by the NT citation of it in parentheses. This list may not be complete but presented for your own homework.

Genesis 5:24 (Heb. 11:5) Genesis 46:27 (Acts. 7:14) Genesis 47:31 (Heb. 11:21) Exodus 9:16 (Rom. 9:17) Deuteronomy 17:7 (1 Cor. 5:13) Deuteronomy 18:15 (Acts 3:22) Deuteronomy 27:26 (Gal. 3:10) Deuteronomy 29:18 (Heb. 12:15) Deuteronomy 32:17 (1 Cor. 10:20) Deuteronomy 32:43 (Heb. 1:6) Psalm 2:1-2 (Acts 4:25-26) Psalm 2:9 (Rev. 2:27) Psalm 4:4 (Eph. 4:26) Psalm 5:9 (Rom. 3:13) Psalm 8:2 (Matt. 21:16) Psalm 8:5 (Heb. 2:7) Psalm 10:7 (Rom. 3:14) Psalm 14:3 or 53:3 (Rom. 3:12) Psalm 16:8-11 (Acts 2:25-28) Psalm 19:4 (Rom. 10:18) Psalm 34:12 (1 Pet. 3:10) Psalm 40:6 (Heb. 10:5) Psalm 51:4 (Rom. 3:4) Psalm 69:22-23 (Rom. 11:9-10) Psalm 95:7-8 (Heb. 3:15; 4:7) Psalm 102:25-27 (Heb. 1:10-12) Psalm 104:4 (Heb. 1:7) Psalm 116:10 (2 Cor. 4:13) Psalm 118:6 (Heb. 13:6) Proverbs 3:4 (2 Cor. 8:21) Proverbs 3:34 (James 4:6; 1 Pet. 5:5) Proverbs 3:11-12 (Heb. 12:5-6) Proverbs 4:26 (Heb. 12:13) Proverbs 11:31 (1 Pet. 4:18) Proverbs 25: 21-22 (Rom. 12:20) Isaiah 1:9 (Rom. 9:29) Isaiah 6:9-10 (Matt. 13:14-15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26-27) Isaiah 7:14 (Matt. 1:23) Isaiah 10:22-23 (Rom. 9:27-28) Isaiah 11:10 (Rom. 15:12) Isaiah 26:11 (Heb. 10:27) Isaiah 28:16 (Rom. 9:33; 10:11; 1 Pet. 2:6) Isaiah 29:13 (Matt. 15:8-9; Mark 7:6-7) Isaiah 29:14 (1 Cor. 1:19) Isaiah 40:3-5 (Matt. 3:3; Mark 1:3; Luke 3:4-6) Isaiah 40:6-7 (James 1:10-11; 1 Pet. 1:24) Isaiah 40:13 (Rom. 11:34; 1 Cor. 2:16) Isaiah 42:4 (Matt. 12:21) Isaiah 43:20 (1 Pet. 2:9) Isaiah 45:23 (Rom. 14:11; Phil. 2:11) Isaiah 52:5 (Rom. 2:24) Isaiah 52:15 (Rom. 15:21) Isaiah 53:1 (John 12:38, 40; Rom. 10:16) Isaiah 59:20-21 (Rom. 11:26-27) Isaiah 61:1 (Luke 4:18) Isaiah 65:1-2 (Rom. 10:20-21) Jeremiah 31:32 (Heb. 8:9) Ezekiel 28:13 (Rev. 2:7) Hosea 13:14 (1 Cor. 15:55) Joel 2:30-31 (Acts 2:19-20) Amos 5:25-27 (Acts 13:34) Amos 9:11-12 (Acts 15:16-18) Habakkuk 1:5 (Acts 13:41) Habakkuk 2:4 (Heb. 10:38) Haggai 2:5 (Heb. 12:26)

As one can see, the list is rather lengthy (and I might add incomplete). It would be rather tedious to compare all the verses in this list. But that is exactly what you have to do if you are to see for yourself where the New Testamant rendering of a passage, as taken from your Christian Old Testament, as taken from the Greek translation is completely and diametrically opposed to the rendering as originally taken from the Jewish

Masoretic text.

I would also recommend a final test to prove to you what I said is true. Buy another book: Anti-semitism in the New Testament by Lillian Freudmann. Read this book page by page with all three of the above Bibles open (the Jewish OT, the Christian OT, and the NT). Read page by page and compare every passage with these three sources all the while remembering that we non-Jews who are "believers" deserved a translation and not a free creationism! Read this book and then try to tell yourself that the NT is not forged because your Old Testament was forged to begin with!

I wish to be fair to the case in point. There are many times when the Greek of the LXX and the NT match word perfectly. To explain this the ABS states, "The writers of the New Testament generally quoted or paraphrased the ancient Greek translation of the Old Testament, commonly known as the Septuagint Version," (New Testament Passages Quoted or Paraphrased from the Septuagint, found in the TEV, Thomas Nelson Pub. 1976 ed. p. 367). The problem here is that once we open the possibility that many of the citations are not quotations but "paraphrases" of the LXX, we cannot be certain that it was in fact the LXX that was paraphrased.

Since there are differences between the NT citations and both the LXX and the Masoretic Text, the question arises as to what translation the writers of the NT used. At times it seems as if they are using the traditional Hebrew text, at other times it seems as if they are taking great liberties with the Hebrew text. Sometimes their quote matches the LXX, and at other times their citation differs from the LXX.

Answer for yourself: As Bible believing Christians, how do we resolve this dilemma?

Here is the Christian scholar's answer. I find it totally insufficient. Simply said, my research has shown that the Jewish texts were altered by the Greek-Jewish Pythagorean-Buddhists of Alexandria to promote their unique sect's religious beliefs. Make no mistake about it, the above link is a long study but the facts that you seek about the earliest corruption of the sacred Hebrew Scriptures at the hands of the Alexandrian Essenes are there for all to see. These alterations of the most ancient Hebrew Scriptures and messianic prophecies were only magnified as later recorded when found quoted in the New Testament when written by the hands of the Roman Church. The majority of Christian writers, when advised of this respond usually with this reply:

"Finally, we must remember that the writers of the NT had a unique position which we are not allotted today. They wrote under inspiration. They had the right to change the text, for it was in reality God who was doing the changing in that it is His word. This was recognized by the translators of the KJV. They understood that the Biblical writers would sometimes use a certain text and alter it, "as the spirit gave them utterance". Thus the writers of the NT had a unique liberty, and an awesome responsibly."

Answer for yourself: Can you believe this? These earliest Church Fathers said they had a right to change the Word of God? Amazing!!!

They just told you God cannot say the same thing twice nor make up his mind!

CLEMENT AND THE LXX:

In accordance with this same historical time frame, Sir Frederic Kenyon has pointed out that, "(The LXX) was not . . . accepted by the stricter Jews, who in controversy repudiated arguments based on Septuagint texts." (The Text of the Greek Bible, p.29). This is also true of Josephus who rejected the LXX because of its additions to the Hebrew canon of scripture.

Likewise, scholarship recognizes that the enhancement of the LXX in history came not from the Jewish scribes, but from sources within Christendom from around the third century.

In other words many alterations and interpolations to the Jewish Masoretic Text were made by Christians to make "prophecies" out of non-prophecies, to create Messianic passages which were never meant by the original writers to be Messianic, and literally "Jesusize" passages that never referred to him in the first place. In doing this they "added to" and "took away from the Word of God!"

Then these same forged passages were quoted in the New Testament writings and applied to "the Christ/Messiah" when they were originally added to the Jewish Scriptures by the Pythagorean-Greek-Jews of Alexandria to refer to their sun-god myths and sun-god redeemers.

Then we lost the ancient Divine truth about the "Krst/Christ"!

The next step was to change the interpretation of these Hebrew Scriptures along with their "alteration" in "key" theological places. As if you hadn't noticed, today everything in the Bible is taught as if "literal" and "historical"; even these alterations and forgeries of texts that go unnoticed by most of Christianity today. Sacred Scripture is the Word of God addressed to us in written form, and like every document it is open to different interpretations. However, some interpretations of the Bible-whose text is particularly rich-go deeper than others, and not all the interpretations are equally valid. To interpret any written text properly one has to bear in mind a whole series of factors such as the nature of the document; the kind of person the author is and the ways in which he expresses himself; the context in which he is writing; alterations and forgeries of earlier existing Scriptures when later incorporated in subsequent translations like the Christian Old and New Testaments, and the setting in which the text is going to be read; etc. In the case of the Bible, we are obviously dealing with religious writing whose ultimate author, as Jews (in respect of the Old Testament) and Christians believe, is God himself: God it was who inspired the writers of the various books. But that was way back then and much has occurred to alter these "holy men of old" and their original inspiration that led to these written texts when first put to papyrus and paper. Therefore, correct interpretation of Sacred Scripture must necessarily be guided by the fact that one is dealing with texts inspired by God, texts in which God is using human language to address man. This fact, the divine inspiration of Scripture, has decisive importance when it comes to interpreting the text. Firstly, being the Word of God, Scripture contains a richness of meaning which the human reader can never totally plumb without being equipped with a level of knowledge of the texts of which he reads and the alterations of them that lie in "key" theological divisions separating Judaism and later Roman Christianity. Scripture can be said therefore to have a number of meanings or senses: as the rabbis say, it has seventy faces. Secondly, one must start off from the fact that since God, in Sacred Scripture, is speaking through men--the hagiographers or sacred writers who wrote the text--the first thing to look for is what the writer intended to convey by the words he set down. For the Christian today he starts his Biblical experience being told that the writers of Sacred Scripture intended that they be understood only in a "literal" or historic sense; when study has shown me that there was always too levels of basic understanding of all Sacred Scripture: the "Lesser Mysteries" and the "Greater Mysteries". Within these two board categories we find the various 4 levels of rabbinical exegesis. What is important is that once we get beyond the "common stories" there lies a much richer and deeper understanding of the Scriptures that can ever be understood from a supposed "literal" and "historical" meaning of the text. In fact, this Sod or Mystical, Allegorical, and Metaphysical understanding of the texts is the intended goal of all Scripture. But we start out with the "simple Simon" approach and think mistakenly that we have it all when it fact we are in Scriptural Kindergarten and all of life and incarnation is to provide the opportunity for mankind to learn the truth of his True Divine Self and they is impossible without

graduating into higher study of these Sacred Texts. What sadly has complicated this task so much are the falsification and deceptive alterations of them down through history. So our job is complicated today like never before. Not only do we need to find the correct hermeneutic and interpretation of what we read we have to discern what is and what is not the Word of God in the Bible we have inherited. We must go back to the true Masoretic texts FIRST if we ever hope to come to the truth regarding God and the purpose of our incarnation in this present existence.

As to its value in the study of textual criticism, Dr. Ernst Wurthwein writes, "No other version has received as much attention for textual criticism as (the LXX). Not only was it valued highly in antiquity, but in the nineteenth century many scholars practically preferred it over the Masoretic text. They believed that because of its pre-Christian origins it could assist in the recovery of an earlier, pre-Masoretic text that would be closer to the original than (the Masoretic Text). But today we recognize that (the LXX) neither was nor was intended to be a precise scholarly translation." (The Text of the Old Testament, pp 63-64). Later, Wurthwein quotes Dr. G. Bertram as writing, "The Septuagint belongs to the history of Old Testament interpretation rather than to the history of the Old Testament text. It can be used as a textual witness only after its own understanding of the Old Testament text has been made clear." (Ibid. pp. 67-68).

That is what Bet Emet is trying to tell you. The Greek translation of the Jewish Scriptures had it's own agenda...and it was not the proliferation of truth!

Therefore we can see that the LXX does not shed light on the text of the original Hebrew, but only on how some deviated from and re-interpreted the Hebrew text to further their sects authority and religious ideology.

Further, we also can see that the Biblical guardians of the Old Testament, the Jews, were not in favor of the readings found in the LXX, nor in the additions it made to the Hebrew canon of scripture. Nor are they today!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TRUTH IS THE HIGHEST RELIGION EVER GIVEN MANKIND

Having laid the foundation for this series of studies we are ready to embark upon the search for an in-depth understanding of the "Pattern in the Mount" of which we read in the Hebrew Scriptures and see referenced in the Book of Hebrews. Many years ago, during the early years of my Pastorate I discovered by accident this "hidden Pattern" underlying the Hebrew and Greek words that lay silent behind the English words of our Bibles. Over the first two years of my eight year Pastorate I would look up in the original languages of my KJV Study Bible, both in the original Hebrew and the Greek Lexicons, the "nouns" and "verbs" of almost every passage in the Bible since being convinced beyond any doubt and having previously learned that if we don't have the "original meaning" of the words of our Bibles then most likely we don't have the truest meaning and understanding of what these texts have to say to mankind. It is not an understatement to say that "much is lost in the translation". Too much as you will come to see. I came to see that this was so true and the impact of what I was discovering mounted day by day. Over time I could clearly see that there was a "Pattern" developing behind such study and inquiry on my part and most alarming was the fact that this "Pattern" was not my religious experience; both religiously and ethically as a Christian let alone a Pastor. This "Pattern" will involve not only the ways in which both "non-Jews" and later "Jews" would "worship of God" whereby they both followed the Biblical Feast and Festivals which are connected to the Equinoxes and Solstices but other such insights from illumination of this "Pattern" discerned from such personal studies would often be a direct contradiction to my Christian experience and my Christians religious belief system.

I would come to see through continued study that this "Pattern" of Divine Revelation could be found in many parts of the Bible as well as in many religions outside of my Bible; many that predated the time of the Bible and well as after. At the core of this "Pattern" was an understanding of God and His worship that revolved around the Equinoxes and Solstices and applied to both "Jew" and "non-Jews". We call these by the more common name the "Biblical Festivals". Understand that this "Pattern" of worship and understanding of God and man's responsibilities toward God predated Judaism and could be found as far back as Ancient Egypt. This is the "Pattern" in the "Mount" of what we read. What I found is that religious beliefs that were derived from this "Pattern" maintained an existing integrity and similar understanding down through history, from nation to nation, century through century, since having had their origin with Ancient Egypt. But what I found most disconcerting and problematic for me is the often confirmed fact that around the 2nd through the 5th century these same "religious beliefs" and "dogmas", as inherited from Ancient Egypt and handed down through nation after nation, even Israel, could be shown to have undergone a radical "reinterpretation" whereby the earliest understanding of them by mankind, from nation to nation, was changed and this "altered religious belief" has existed in this "reinterpreted" form in Christianity every since.

In the following articles I will show the reader how many traditional religious beliefs dating as far back as Ancient Egypt would be handed down among the nations including Israel which sadly would later succumb to a tragic "reinterpretation" by an emerging Gentile Roman Orthodox Christianity. I came to see over time in my studies following Seminary very clearly that I, as a Christian, was following a religion that had severed itself long ago from a Divine Past which had at one time followed the most ancient understandings of the Divine given to mankind in the beginning of time. Not only that what I was seeing made sense to me in the reality in which I

lived and its practicality was beyond question. My studies would advance to where I would seek out this "Pattern" in all of its manifestations and such a quest would eventually take me to the depths of the Ancient Egyptian Religion where I would find this "Pattern" and its most detailed exposition and expression. This "Pattern in the Mount" would be manifested not only in religious dogmas and "theologies" but in Ancient Egypt's magnificent architecture and hieroglyphics that yet takes our breath away when viewing its scope and grandeur. At the very core of this "Pattern in the Mount", laying in the ashes of Rome's repeated attempts to vanquish such knowledge from the world and Judaism, would be the highest revelation of the Divine Soul ever given mankind.

In all the years of my religious studies I suppose the most important word that I have ever encountered in my Bible studies is this word "Pattern". The only problem for me is that in Christianity I was familiar with these ancient "concepts" but my "Christian interpretation" of them were often diametrically opposed to what I discovered they at first had meant to the ancients who were given these Divine concepts. Amazingly, these Divine Concepts would remain basically unchanged from nation to nation, from religion to religion, and would maintain a solidarity between them until the rise of Constantine. This should be problematic to you if you are in that small number today of "thinking believers".

Answer for yourself: Why had these ancient religious dogmas and doctrines that found their earliest expression in Ancient Egypt and even later in Judaism been "reinterpreted" and "altered"? For what purpose? Had the Divine we call God changed His mind? Had human nature changed and now needed a "Plan B"? Who has the truth now about God and His message for all of mankind? Do we look to Rome or to Judaism or even earlier to Egypt for the proper interpretation of such religious dogmas of being "born again", "immortality of the Soul", "the Sabbath day", "Baptism", "Eucharist", "Last Judgment", "Heaven", "the Christ", "the Messiah", "Resurrection of the Dead", "Eternal Life", etc? All of these "religious dogmas" had their beginning with ancinet Egypt and the Hebrews who spent time there carried these "beliefs" with them and even through they would give to them a unique cultural distinctive, since being Hebrew-Egyptians, they basically remained the same regarding the evolution of the Soul of mankind.

All I knew is that there was a "Pattern" behind the words of my Bible and the more that I studied I began to see that many of my traditional Christian dogmas and "religious beliefs" were contradictory and opposed to what this "Pattern" had meant in the earlier Hebrew revelation let alone even further back in history in ancient Egypt. In time I would come to see the parallels between this Hebrew revelation and a much earlier one in Ancient Egypt. So much of Biblical Judaism and the earlier ancient Egyptian Religion and understanding of God and this Cosmos are as if they are identical. It made sense to me since Israel and the Hebrews were taught many of these Divine "beliefs" by Moses, himself a Pharaoh of the 18th Dynasty of Egypt, and the later leaders of this emerging Jewish nation. All the while I remained troubled at why my Gentile Christian experience and Christian faith was a denial of both of these earlier "Pattern" of Divine Thought of Egypt and Israel that seemed to be wed together in a Divine harmony and symphony of thought.

We need to come to an understanding of this "Pattern" and apply what we learn to our lives. Only with this understanding can we accurately evaluate our "experience" in the Christian Church of Constantine and if we be on the "right path" for our Soul.

Let us examine the word "Pattern" for the depth of its meaning and begin to see how it is used by our Creator.

- **A model or original used as an archetype.**
- **A person or thing considered worthy of imitation.**
- **An ideal**
 - **A conception of something in its absolute perfection.**
 - **One that is regarded as a standard or model of perfection or excellence.**
- **An artistic or decorative design**
- **A composite of traits or features characteristic of an individual or a group: one's pattern of behavior.**

Let us take note of these above meanings for the word "Pattern" and associate it with the word as used in the Hebrew Scriptures:

Exod 25:9 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (KJV)

Exod 25:9 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (KJV)

Exod 25:40 40 And look that thou make them after their pattern, which was shewed thee in the mount. (KJV)

Now for a New Testament reference to these Hebrew Scriptures:

Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)

Answer for yourself: What should this say to us?

There appears to be a "Pattern" in Heaven that is to be reproduced on Earth. But notice it is not just to be reproduced on Earth in "things" but in mankind as well as we see in the above definition an its meaning that extends to:

- **A person or thing considered worthy of imitation.**
- **An Ideal that refers to absolute perfection**
- **A standard of perfection or excellence that can refer to traits or features or characteristics of an individual or a group**
- **a patterned behavior**

This "Pattern" extends to mankind's "behaviors" as created beings made in the image of God; a behavior that is modeled on the workings of God's Universe. "Religion" has been the major determinant of human behavior since the dawn of consciousness. Religious ethics is that aspect of religion concerned with proper patterns of action in the situation and circumstances of the human cycle and social relations. Ethics provides the link between beliefs and right action (behavior). Central to this idea of "religious ethics" is this "Pattern" hidden in our Bibles.Literally it is "Heaven's way of speaking to Earth and mankind". Ancient mankind saw in the Laws of the workings of God's Cosmos the revelation of God to mankind of how man was to live in harmony within God's Cosmos and others made in this same image of God. These Laws were understood to bring harmony not only in the Heavens above but if applied by mankind in his existence the same "harmony" could be achieved between humanity. Now we better understand:

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

Hidden in this verse is this whole idea of the "Pattern" in Heaven that is to be reproduced not only on Earth but in mankind as well. Earth and mankind is to be a living image of Heaven on Earth. Egypt called this concept "So Above, So Below". We will this the extent of this idea the more our studies advance.

A key word for us to understand is this concept of such an "idea" is the word "archetype" and it lies at the very center of this "Pattern in Heaven" that is to be reproduced in the Earth and in mankind as well. Take timet to please read this article to understand how the "Mind of God" communicates with the mind of mankind. Having done this then let us move on in this study.

God opened the mind of Moses to understand this meaningful "Pattern" or this "structural design", which

design must eventually match the outline of the archetypal "thought form" (called "the Word") projected by the Cosmic Mind of God for this area of creation of God's Cosmos; by that I mean Earth and humanity. This "Divine Thought" is the "Logos" of which we read in the New Testament, the "word made flesh", as understood when God's Consciousness comes to tabernacle in you and me as "the Christ within". This concept was never to be limited to but one person as Rome has done thereby robbing mankind of his true "identity" and goal of spiritual evolution as Souls living in an Earthly existence; a training ground for our Soul.

Harmony with this immanent pattern of "Cosmic Though" or "Mind" is the insistent demand made by God of mankind, of you and me, as well as the only true measuring stick for "ultimate truth" for mankind.

We need to understand that this " lower mind" which you and I possess is but a fragment of the Divine Cosmic Intellect (God) and is by nature of its very origin and character able to recognize this "harmony of ideas" with the overshadowing form of this Divine truth (this Divine Pattern) that exists in God's Heaven. In other words we have an "internal witness" if we only listen to it. It is important to note that some knowledge of the features of this living mosaic and "Pattern" is essential for man to possess or have access to in order that he not have to depend upon his animal nature (carnal nature) to to determine whether an action on his part, or a personal experience or a philosophy is good or detrimental for himself as well as others. There has to be an "Absolute" that defines what is right and wrong for mankind for we are consistently warned not to lean upon our own understanding. God put this "Absolute" within us as His "Krst/Karest/Christ" which is growing to maturity within us as Paul says:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

It is the role of the indwelling Krst-Christ to us in our Spiritual Evolution according to this existing "Pattern in the Mount".

Deut 12:8 8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. (KJV)

Prov 3:5-7 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths. 7 Be not wise in thine own eyes: fear the LORD, and depart from evil. (KJV)

All actions of humanity as well as his thoughts that lead to behavior are finally appraised by man's consciousness, according as to whether they harmonize or disagree with the "cosmic thought structure" that is working to its own manifestation in the process of human evolution and development. This means that God is working Himself in mankind to be "conscious" of His own Creation and thereby experience it through humanity. God wants to experience His own creation and is doing so through mankind. Man's involvement in this is to allow God to experience His own unconscious through man allowing His individual unconscious images expression. This process is called the creation of consciousness within humanity and the purpose of God dwelling as His "Christ" within us. Thus the admonition:

Phil 2:5-7 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Thus the need for a vehicle for God to experience the glory of His creation through mankind. As we grow spiritually we are to be conformed into the "Mind of God" and our lives are to reflect this Heavenly "Pattern" of Divine Order and Harmony. Egypt got it right and so does Judaism which realized the importance of God's Laws as if they are "training wheels" on a bicycle to keep mankind upright in his life and help man live a life and ordered existence whereby we can become expressions of the divinity which lives within us.

This means that in man his thoughts, in his mind and consciousness, as models of a higher Divine "Pattern",

either are in harmony with this Eternal Design and "Pattern for all Creation" or they are not. Deep within us all is a sense that registers in the outer mind of man either the symphony of agreement with this "Divine Pattern" or either its disagreement. The acuteness of this awareness in man's mind can be viciously blunted, so that its registering sense is sadly corrupted. Thus the war between the Spirit and the Flesh and its impact upon the awaking of man's Soul to the Spiritual Dynamics of his existence and the intended primordial pattern laid down for human evolution.

I discovered in my studies over the years that early ancient theology, as far back as Ancient Egypt, presented the general outline of this great cosmic plan of creation better than any nation that followed them in the history of the world and did so in the reflected light of which mortal minds could understand and come to terms with as the "Pattern" for all life on earth. One of the deep principles of this "Soul Science" or Ancient Spiritual Wisdom was that "right knowledge" must come to save the individual from pitiable suffering arising from ignorance. If it is a fundamental truth that ignorance of God and His way for mankind is the cause of sorrow, then knowledge is its cure. And all the great religions of antiquity make this assertion. Says Hermes: *"The vice of a soul is ignorance; the virtue of a soul is knowledge."* The Book of Proverbs in the Bible enjoins at length the prime necessity of getting wisdom, understanding, knowledge. Its preciousness is set above *"all the things that thou canst desire."* Knowledge is glorified as an ornament of grace and a crown of life unto its possessor. In Proverbs "right knowledge" is not placed second to Love or Christly Charity. By an invincible argumentation Plato and Socrates work out in dialogue after dialogue the proposition that one cannot be good until one knows what the good thing is, and even what it is good for. The greatest manifestation of love from God to mankind is not in His salvation but the revelation to man of God Himself and what is and is not acceptable with God. God have His "Mind" to mankind whereby we might know the truth and the way we are to walk out our "salvation with fear and trembling" as the passage says. Thus the need for Divine Revelation like we find in the 42 Negative Confession of Ancient Egypt and the Torah of Judaism (the Laws of Moses, entailing the Covenant of Noah for the "non-Jews" as well as the Covenant of Moses for the "Jews") that lays this out for mankind whereby they "are without excuse".

Rom 1:20 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (KJV)

The Ancient Egyptians along with the Hebrew reasoned that there must be an "Absolute Truth" and that truth is exampled in the Laws of God that operate both in Heaven "Above" and in Nature "Below". This is God's School for the right development of the Souls of mankind; the working of God's Cosmos is the "blackboard" of instruction for the Souls of mankind. This will become very clear as out studies advance to the uranograph later (the Star Charts).

I would find in my studies that fully enlightened sages of the ancient past gave to infant humanity mighty formulations of cosmic truth and brought the knowledge of this "Divine Pattern" down from Heaven "above" and made it available to mankind "below". They placed this torch in the hands of the early races for the advantage of all succeeding humanity. Precautions of the most extraordinary nature were taken to safeguard the deposit. But historical groups at various times in the history of this planet, for various motives, expended great amounts of effort and energy to destroy such a "Divine Revelation". Roughly from the third century of Christianity until almost the present day, the open declaration of this spiritually high teaching invited the bitterest persecution from Christianity. Such Spiritual Ancient Wisdom and Esoteric philosophy was forced to hide underground and make its way through the centuries by underground channels and covert devices. Fearing persecution or death they often hid under the disguise of Christianity. The Corruption and



persecution by emerging Roman Orthodoxy threatened the utter extinction of such previous Spiritual light and yet does so today. Ignorance of the "keys" for the proper interpretation of this Ancient Wisdom, which ironically lays beneath Christianity's own misinterpretation of their own Scriptures, is the culprit today that allows Christianity to remain as the "blind leading the blind". Religious and political agendas have come and gone and often go hand in hand, but at the root of both is the human desire to not submit the "animal nature" in us all to the rule of God' and His Spirit. Law and order, as exampled by God's Heaven, does not always suit the desire of nations and evil leaders. Fueled by such desires that only led to a deepening Spiritual ignorance this Ancient Spiritual Knowledge slowly was buried from the minds of men. Nations will rise and fall and along with them more and more of this Ancient Soul Science that found its origins in Ancient Egypt will fade from the minds of men. But in one of the resurgent waves of revival, this ancient light is breaking through the entrenchment of theological ignorance once again. Wisdom is having its rebirth and Christianity is under the microscope of modern scholarship like never before and it is because of this resurgence of knowledge, as Proverbs tell us is man's greatest gift, the truth of what happened to Christianity by the Roman Empire some 1,800 years ago is being seen like never before. We are seeing without a doubt that 2.5 billion people in the world have a completely erroneous interpretation of these Christian texts they cherish and depend upon for the salvation of their Souls and most will live and die and never know the truth as so many have before them. But that does not to be your experience.

The central core of this ancient Spiritual Knowledge was that man is himself, in his real being, a spark from this Divine Cosmic Energy-Mind that we, for lack of a better word, call God; a divine fire that is but a tiny Emanation from this Central Cosmic Intelligent Architectural Energy we call God. Man, as a part of this Living Intelligent Energy or God came into existence through a long channel of Emanations and now this "Living Energy" is buried in levels of existences and planes of matter, both invisible and visible, throughout the Cosmos. Of importance is the fact that this "Living Energy" has come to tabernacle in the flesh of human bodies that allows for the existence of a consciousness and awareness of God of His own creation through mankind. The depth of this Ancient Spiritual Wisdom cannot be elucidated in-depth at this time but we will see it more and more in our studies as more "keys" for its proper interpretation are presented to the reader in future articles.

This Ancient Spiritual Wisdom taught that at the summit, or in the interior heart, of man's nature was the divine and immortal Spirit; on the lower level there was the body, with its twofold equipment for sensation and emotion. Bridging the gap between the immortal Spirit and the body is the principle of conscious mind. It could span the gap between "quickening spirit" and inert matter; because it stood between them and possessed affinities with both of them, which they lacked with each other. It could touch the Soul/Spirit on the

ethereal plane above and flesh on the material plane beneath and pass the lofty "thoughts and will of the Creator" above across the vast gulf to the beneficiary below. You could say that this spark of Cosmic Mind-Consciousness is the bridge between Spirit and Matter (body). Modern Christian religious conception faces the absurd situation of visualizing man as obviously physical and animal by virtue of his body, and as obviously intellectual and spiritual through his soul, but with the ancient hierarchical grades of divine intermediacy completely removed between these two levels of mankind's existence. Early Christian revolt against such Esotericism and Spiritual Knowledge denied these "levels of Emanation" between the Divine Mind and matter as in doing so completely rejected the status-quo of religious thought since the beginning of recorded time. In so doing they denied not only the Ancient Egyptian Religion of Judaism and a pre-Persian Judaism which would be so like-minded but Science as well. Today Science and Physics is validating the Kabbalah which religious tenants lie at the very core of this Ancient Egyptian Religion and revealing the errors of this tragic Spiritual digression of early anti-Jewish Gentile Christianity. This loss of Spiritual Emanation between the Absolute and mankind is one of the most tragic loses of Divine Truth ever experienced by human kind. The gap left vacant had unavoidably to be filled in by a new "created" theology was accomplished through gross misinterpretation of what came before and finds expression today with the single figure of Rome's imagination in the form of the supposed historical Jesus as "the" mediator between man and his God. This "ladder" in Heaven was personified not in "steps and levels" as was done by the earlier Spiritual Masters but now all rolled into one supposed "literal-historical" person; a person which critical study and modern scholarship cannot attest in all the unforged extra-Biblical materials available to us today. A historical personage, a supposed "literal-historical" personage arrived at by a completely different interpretation and hermeneutic of ancient Divine Spiritual Wisdom as used by mankind since the beginning of time, was called in to implement a function that was originally assigned to one of the principles of man's own constitution. This was one of those consequences which the little blunder of mistaking religious myth and allegory for history entailed for succeeding ages including ours.

Such a carrier and preserver of Spiritual Values was this Divine Spark, this "spark" of Divine Mind that lay hidden beneath the facade of a physical body as the latent energy within a rock which, when released, reveals itself to be light and energy at its very core. We find the same "Pattern" in our human bodies as they operate literally on electricity in our nervous system; itself a small representation of this Divine Spark, described by Heraclitus as "a portion of cosmic Fire, imprisoned in a body of earth and water." The Ancients teach that this "Divine Spark" found itself on earth to trace its line of progress and Spiritual Evolution through the ranges of the elements and the kingdoms provided on this Planet (mineral, plant, animal, human), harvesting its varied learned experiences at the end of each cycle of its existences. In other words God was experiencing His Creation it all of its facets though these various levels, manifestations and Emanations. It was described by Greek philosophy as "more ancient than the body," because it had run the cycle of incarnations in many bodies, donning and shedding them as garments of contact with lower worlds, so that it might treasure up the experiences of "Life" in every form of it. The mutual relation of this Soul to its garment, the body, in each of its incarnate periods, is the center of the ancient Spiritual philosophy, and the core of all Biblical meanings. As the Egyptian Book of the Dead most majestically phrases it, the Soul, projecting itself into one physical embodiment after another, *"steppeth onward through eternity."*

The one grand premise for our Bible and behind stories that we mistakenly interpret as "assumed historical narratives" instead of Divine Allegories which are actually taken from ancient Spiritual Wisdom is that man is a "god" (small "g") functioning in the body of a human animal, and that this situation is typical of all other existent life, and a key to the comprehension of all Spiritual Writings as they exist from nation to nation. The restoration of the "keys" to rightfully interpret our Bibles and see these above truths as Divine potentials and realities hidden within all mankind instead of relegated to one "supposed literal-historical" person who lived in Palestine over 2000 years ago will enforce a drastic alteration in one's current Christian theological dogmas and religious belief system. Such restoration of these "interpretative keys" for our Bibles and our "Jesus Story" as but one of many "sungod" stories told through the eyes of the Jewish nation and a departing sect within it some 2000 years ago will demand a discarding of the conventional form of the God idea and a return to that of learned antiquity. Such restoration of these "interpretive keys" of our own Christian Bible will cause Christianity to cast off is erroneous exoteric "literalism" and reassert its own primal majestic message that once

was espoused by the real "Chrestians" and "Christian Gnostics" and would have remained the "only" interpretation of Divine Spiritual Realities had not the rise of the Mighty Roman Empire extinguished such Spiritual Light between the 2nd and 5th centuries.

Answer for yourself: And what was this Spiritual Light again? Simply that the Universal Mind, this Living Intelligent Energy we call God had sent a small "part of Himself" into matter; more importantly eventually rising through the mineral, plant and animal kingdoms to tabernacles in the flesh of mankind as a "Living Consciousness. This Living Intelligence as God has come to live within humanity as the indwelling "Krst/Christ" and man's sole purpose is to grow in the knowledge of his identity as a true "son" of God and in so doing give God expression in His creation. It was in so doing by discovering the "god" within him and nurturing it that "Christ" was to be formed in him thereby preparing him for the next stage of his Soul's evolutional existence following the death of the body. Human life was the training ground for his Soul and "the Christ" within him whereby the animal nature in humanity was to be transformed into the Divine nature of God. Such was the sole purpose of mankind's existence.

This understanding lies at the very hope and salvation of a Bible which is critically exposed today by modern scholarship to be a falsehood with its current "literal-historical" hermeneutic and interpretative method fixed by blind leaders of Christianity which falsely teach today that they possess an "inerrant and infallible" text which is to be first interpreted "literally". Nothing could be further from the truth! This "Christ Story" or "Jesus Story" is not a "historical-literal" story of another; it is "your" story, "my" story, and the template and "Pattern" for the Spiritual evolution of the whole of mankind. This explains why this same "story" has basically been told since the beginning of time. What we mistakenly think is a "literal-historical" narrative about some Jewish Rabbi is the personified story of the Descent of the Soul into matter (flesh of mankind) and through Spiritual allegory and metaphor the Souls of mankind were acquainted with the "blue print" for their intended Spiritual evolution on this plane of existence. Serious study into certain areas of this Ancient Divine Wisdom in search of this Divine Spiritual Truth that lies hidden behind our literalized "Jesus Story" is profitable for truth but costly as traditional Christians possessing this traditional "salvation" message which is attached to a "literal-historical" Jesus quickly are confronted with huge amounts of contradictory and irrefutable evidences and facts that brings their simple "Jesus Story" into suspect. This makes such truth-seekers "fearful" to proceed as their "cherished" dogmas connected to their Christian-reinforced "salvation" creed crumble increasingly page by page in such studies. But truth is all that matters and "Truth is the highest religion" ever given mankind.

Study is your friend. No student acquainted with the history of early Christianity can for a moment maintain, in the face mountains of contradictory evidences, that "medieval" or "modern" presentations of Christian theology are identical with those held at the start of the Gnostic Christian movement. Such personal study will reveal to the reader that one of the most influential and admittedly the most learned of the Church Fathers, whose scholarship had been powerfully instrumental in formulating the early creedology, was excommunicated as a heretic within three hundred years after his death by a Church that had so quickly lost the light of its original inspiration. "Origen, the pupil of St. Clement of Alexandria, and the best informed and most learned of the Church Fathers, who held the doctrine of rebirth and karma to be Christian, and against whom, 299 years after he was dead, excommunication was decreed by the exoteric Church on account of his beliefs, has said: *'But that there should be certain doctrines not made known to the multitude, which are revealed after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophical systems in which certain truths are exoteric and others esoteric'* (quoted in the Tibetan Book of The Dead, by. W.Y. Evans-Wentz, in a note to p . 234, from Origins's Contra Celsum, Book I, Ch. VIII). Both Origen's statement and his posthumous discrediting at the hands of the Church Council make it clear that early Christianity had been radically transformed within a few hundred years after its inception. And every individual or sect in the centuries following the third that endeavored to revive the pristine purity of the original formulations of this Ancient Egyptian and Jewish Spiritual Wisdom was sharply hounded and persecuted and even murdered without the slightest regard by their Christian tormentors. Rather than the Romanized Pauline theology which comprises so much of today's New

Testament, we find in the Gnostic Paulinism, which represents perhaps the clearest stream of high spiritual teaching in the New Testament as it now stands, was hard put to escape being torn out of the context of Scripture or defeated in ecclesiastical controversy. If they could not destroy all of this Ancient Spiritual Wisdom then the recourse was for Rome to "reinterpret" it. That is why the Pauline literature in the New Testament seems so contradictory in "key" places; this betrays either a schizophrenic mind or monkish tampering of the texts. The "latter" is the truth. This issue must be faced by Christians to whom "truth " matters in light of modern scholarship which shows such forgery of our current Scriptures to be rampant in Roman Christianity. This restoration of earlier Divine Truth along with its proper "interpretation" must be accomplished to rescue the Bible from ridicule by modern scholarship and other religions which point out such plagiarism and "reinterpretation" by early Christianity. This is, as I see it, the only hope for Christianity in this age of information and its hopeful restoration as the "path" for nations and the true hope of humanity and for 2.5 billion people today.

The crux of the entire problem, again if you have not noticed, is the conception of deity in a form continuingly available for man in the heart of his own nature and not one separated apart from the whole of humanity in one isolated individual as Rome fashioned. This conception of divinity hiding in mankind awaiting its "resurrection" is the core of all religious hypothesis, and loss of it has been the cause of doubt, confusion and despair for humanity living in the shadow of Roman Christianity for over 1,800 years. Light and truth long lost are once more at hand from the efforts of critical scholars and archeologists to enlighten minds now groping in spiritual darkness with Bibles to which they hold few if any clues to its intended interpretation. We trust our Pastors and their sermonizing never knowing that the vast majority of them do not possess these "keys" to interpret their Bibles correctly from which they preach. False notions of deity, which has been limited by Rome to but one person, have nearly cost mankind the loss of its birthright of intended Spiritual Knowledge and its goal of Spiritual evolution as a divine being!

The boast of Christianity and Judaism is that they alone have presented to mankind its purest concept of deity in the form of the One God--Monotheism. The claim is by no means true as fact and many levels of "truth" and "untruth" are to be found in these claim. Christianity may more correctly be said to have been the first to present the One God without the ancient train of the subordinate gods or "Neteru" as Emanations and archetypes from this one God in His created Cosmos. Judaism on the other hand must look to its Kabbalah to find this earlier Ancient Spiritual Concept of God and His Emanations into this physical existence we know as the only life of our Soul which we can remember. They both boast of having abolished the magnified evils of polytheism. But to the ancient sages the task of handling the Supreme God without His pantheon of lesser divinities (we call these "Neteru" of Egypt in Christianity "angels") was much the same as trying to deal physiologically with a man without consideration of his arms, feet, head and several organs. The gods of primeval religion of which we read and to which we are indoctrinated to cry "paganism" at their first mention were the active manifest powers, faculties, organs of God himself. To the Ancients Mother Nature was God's body, elemental forces the agents of His operative economy, Universal Mind His thinking faculty and ultimate offering His spiritual heart. The ancient systems of wisdom thought it not blasphemy to delineate the organic structure of deity through allegory, symbolism, and images to explain to human grasp and finite mental limitations the cause and nature of the world in which he find himself. Reverence of each level of God and His Emanations was not withheld from even the lowest level and the varied operations of the Godhead and its created manifestations toward consciousness. But over time some strange revulsion against the function and nature of all physical matter later caused theologians to deem it a blasphemy to give God a body, parts and divisions, or to even describe the indescribable in such a fashion. Such theological reasoning came later to conclude that God could be saved from defilement by keeping Him as an empty abstraction. Unknowable and Absolute, it was thought that God was to be kept ineffable. He was not to be dragged down by the minds of mankind into the limits of but a mortal's description. But as my studies advanced I saw quite clearly that the astute Egyptians and later the Greeks kept the one without foregoing the other. They reverenced the One God as beyond the reach of human thought, yet portrayed His Emanations in the field of a hierarchy of manifestation. And they both, in doing so, ranked themselves as His sons and daughters. They deemed it not dishonoring to this Supreme Deity to recognize His being in all things. They saw Him in Nature, and not as abstracted from nature. They saw Him in the Heavens

above and not abstracted from His Cosmos for He is the entirety of this whole Universe and anything that may lay beyond. And they studied nature as the living garment and projection of God's immanence. It was God venue for "speaking to them" from both "Above and Below". Egypt got it so right; it is saddening to see how much of God we don't have or understand today because of Rome. Therefore, though the monotheistic concept has a place in man's thought, it is nevertheless to be appraised in its final utility to religion as practically valueless unless we see this "monotheism" as a "unity of Emanations". Thus the "plural" names for God in our own Hebrew Bible; God is "one" but a "unity of many". The "Let us" passages in Genesis cries out to us awaken from a deceiving theology that limits God to a singularity of "one". Holding out a supreme Ineffability to its followers, Rome will withhold from its religious followers at the same time the knowledge of that deity that is lodged immediately within their own selfhood as "the Christ within" as but one of many of the Emanations from the Father.Giving them a God who is utterly inaccessible, it blocked their approach to the "god" who lives within their own bodies as His temple.

This is of surpassing importance for our study because at the heart of it is a revolution in mankind's thinking and esteem of his very existence. The grasp of this Divine Truth along with its many "keys" so necessary to the correct interpretation of this Ancient Spiritual Wisdom that is in our Bibles is devastating to prevalent Christian orthodoxies and their erroneous interpretations of our "Jesus Story".

Answer for yourself: So, once again, why is this knowledge so important for us today?

We can hardly love or worship what we cannot know. At best without knowledge man is relegated to wander amidst wonderment and speculation. Ancient religion was suspected of having left the monotheistic God out of its picture. It did not. They only described Him as the "Many in the One". Communion has never been established between man and an Absolute God in the cosmic heavens, the En Sof of Judaism and Amen of Egyptian Religion. He is unknowable and unaccessible. But the Ancient Spiritual World provided a contact with a god dwelling immediately within the human breast and a god who stood as close to man as his next breath; in fact lived within him. The seers of old held it a sacrilege for mortals to worship any power outside themselves because God was nearest "within mankind". This is not to be viewed as an affront to deity. It was just the recognition of deity at the point where it was accessible. to mankind. The real heresy and apostasy, the gross heathenism, is to miss deity where it is to be had in the blind effort to seek it where it is not available.

Deity for man is at home, within him and not afield in distant skies. The Hubble telescope has seen the end of the expanding Universe and not yet seen God. The kingdom of heaven and the hope of glory and God's home are within us.

Luke 17:21 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (KJV)

The Kingdom of Heaven and the hope of glory for mankind lurk within the unfathomable depths of man's consciousness. Divinity lies buried under the heavier motions of the sensual nature and the incessant scampering of the superficial mind. This Kingdom of Heaven is the still small voice, drowned out mostly by the raucous clamor of fleshly, material and mental interests. It is a pure and simple, mild Presence, awaiting the day when the outer man (called the "old man" in Scripture", the flesh) will give more heed to its quiet speech. The Supreme God is not available; the EnSof is unknowable, but within the quietude of his own being every man may find a fragment, an Emanated "spark" of Cosmic Fire of that same God, made personal in his own individuality. This is the meat of the lost wisdom of antiquity, that man is a "god" awaiting manifestation and his own glorification. Other than potentially, God in His wholeness is not present with man; but He has not left man without that measure of His grace that man can use. He has projected into our nature a portion, a beam, of His own divine Living Energy and life. He has apportioned amongst all His creatures that measure of His ineffable power which each is capable of receiving. This ray of consciousness is what separates mankind from the animal kingdom. Within this animal we call



mankind dwells a "god", a spark of Cosmic Universal Mind, the Soul. That is why the Egyptian Messiah, Horus, the prototype for all later "sungods" and "Christs", and yes our "Jesus", was shown to have two natures; one an animal and one a "god". Look at the picture on the left. The hawk's head was used to symbolize that in mankind dwells the ability for man to see into the Heavens and the potential that awaits his Spiritual evolution; while at the same time man is yet an animal capable of the cruelest potential. There is a tension between the two for dominance. Thus Egypt described this as the battle between Set and Horus; the flesh and the Spirit/Soul. Yet potentially God has lodged the whole of Himself in every man, for the nucleus of His divinity that He has implanted in every creature is a seed of the whole of his being. In man the divine seed is the Krst/Karest/Christos, the son of the Almighty Father. It is not meant to be negative, but the glorious affirmation of all attainment, to assert that this germ of divinity within the heart of mankind is all of God that man can possibly absorb in the present cycle of his spiritual existence in this plane of being. The cosmic God is hardly an object of worship by humanity; but that segmented portion of infinite Being that is tabernacled within the flesh of mortals--this is the actual divinity assigned to receive the attention and homage of mankind, and sacrificially to be eaten; the Christ within.

Thus the admonitions of the Gnostic Paul which Rome so desperately tried to destroy in their worship of the god of forces and military might:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Col 1:24-27 church: 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

The indwelling god is Himself being brought to birth within the womb of humanity. The "incarnation" of the gods in nation after nation and which we read about in our "Jesus Story" is your story, my story, a Divine Allegory and Personification of God coming to live in you and me as "the Christ"...our Soul. The reality of it is that each individual is gestating a divinity within the depths of his own nature. Christianity has fervently exhorted us to look into the celestial sky to find the unapproachable God. All the while the infant deity slumbers unheeded within the hearts of mankind awaiting the time where he can *"be formed in me and you"*. Make no mistake about it; we are co-laborers with God in this grand enterprise. Christianity has largely nullified the force of St. Paul's almost frantic cry to us:

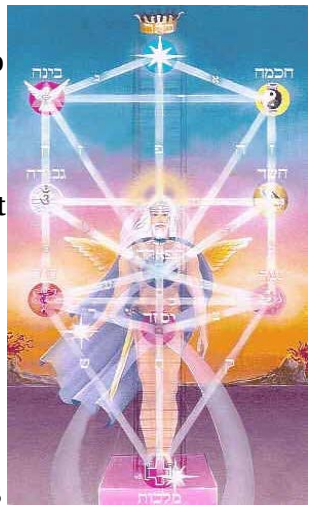
2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

Sadly many of us don't know this and had Rome been more successful in covering up this righteous demand that outlaws lawlessness of military might and wanton disregard for the Spiritual Nature in mankind this Divine Knowledge would have passed completely away. But Rome could not kill everyone and burn everything as hard at they tried. Today the "rocks are crying out" and the truth rising again into the light of day and our Religious Texts and their erroneous interpretations are being exposed to scrutiny by modern scholarship and archeology to which the only agenda they possess is "truth" and not the building of a bigger ministry or taking up a larger offering. We wait foolishly for one to come from Heaven and make things right among mankind when this is the task of the indwelling Christ in each of us. As long as this indwelling divinity is starved for recognition of his existence yet alone His divine purpose then mankind has little hope as the fruits of our existence on this planet attest. We need only to look around and examine the fruits of 2.5 billion people who are robbed of their divine goal of bringing "manifestations of Christ" in the world. As long as Christianity teaches a "get out of jail free" theology then again there is little hope for mankind Spiritual evolution and the spiritual slumber of Christianity

is to continue.

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

The seers of old distinguished between the Unknowable God of the thought and the actual Presence of this Divine Spark in the human constitution by denominating the former "God" and the latter "the god." Intermediate deities were called variously "the Gods" and "the gods." Again I stress the importance of understanding correctly the concept of the "Neteru". Contrary to what we are told today, the object of most constant attention in Ancient Spiritual Wisdom and Philosophy was "the god," the personal indwelling lower Emanation of the Absolute Deity living within the individual. On the plane of all practical living value, it was useless to look to higher evolutionary forms of Deific expression unless and until that was brought from infancy to maturity within the life of a child of God, since its qualities had to be assimilated into human nature before anything higher could be received or achieved in mankind's spiritual evolution. It can be stated as a matter beyond and doubt that the vital concern of ancient religion was with the god lodged within the human psyche. If man missed contact with deity there, he missed it utterly. The image of the Tree of Life, the Kabbalah, on the right shows this Spiritual Evolution of divinity that finds is home in mankind. Again, Ancient Egypt and Judaism got it right; sadly a tragic misinterpretation or outright denial of this hoary Spiritual Wisdom by an anti-Judaism Rome has robbed us of our rightful Soulish heritage as Christians.



Christianity euhemerized the pagan conception of the earliest development of deity in us in their creation of a "historical Jesus". They attributed the origin of the gods to the deification of a supposed historical hero concurrent with the times and chose the expected Jewish Messiah as their cradle for their theological agenda. Instead of holding mankind responsible for their own personal righteous Soulish and Spiritual Evolution Rome buried it under the disguise of one who "pardons everything", no repentance needed. This gave license to the Mighty Roman Empire to answer for nothing and the history of the Dark Ages attests to such long-hidden shameful secrets of organized patriarchal religion that goes by the name Christianity. Over a period of almost two millennia, the Christian Church oppressed and brutalized millions of individuals in an attempt to control and contain their brand of "orthodox" spirituality. One only needs look at Constantine and his death-bed "baptism" that supposedly absolved him of monestrous acts continually throughout his life as a supposed "Christian". This "get out of jail free card" with "Jesus" picture on it does not work and sadly too many have lived and died unprepared to meet their maker because of such false assurances. And all the while the Christ comes not from Heaven as we are told to believe and as forged and twisted prophecies are made to state by the pens of Rome that we need "only believe" and the darkness continues. In case you haven't noticed this Jesus 2nd Coming is long over-due according to Christianity's own interpretations of its own Scriptures. We can forge Daniel 9 in our Christian Bibles and lengthen the time for the coming of this Savior but even that today stands open to ridicule since even this elongated date has come and gone. Something is wrong. It is time we come to see and realize that there is no Christ coming down from Heaven as we have been led to believe; for the Krst/Christ has already come in us. It is our whole interpretation of the "Jesus Story" that is wrong!

The personalized Christ, when limited to but one person as Rome has done, cuts the commonalty of mankind off from its divinity. An "only-begotten son of God," made to carry all the values and meanings in his one human person, robs mankind at large of its Spiritual birthright. The mistranslation of the Greek "monogenes" as *"only-begotten"* was an error with the most terrific consequences for Christendom. "Monogenes" or "only-begotten" properly means "born of the one parent alone" (the Father, Spirit), in contradistinction to the idea of being born of the union of Father and Mother, or spirit and matter. It was a reference in the ancient understanding of the Emanation and genealogy of the gods to the descent of the Logos (the cosmic counterpart of the Christos in man) from the spiritual side of God's nature alone, as distinct from its propagation from the union of spirit with matter. If Jesus was the sole epiphany of deity on earth, then the promises of mankind's universal sonship are made vain. We are assured again and again that we are all

sons of God and sons of the Highest. Christianity not only thrust upon this sole man Jesus the divinity that was apportioned amongst us all, but also, in its confusion and ignorance, forced upon his mortal person the function, power and office of the Cosmic Logos, which in the carefully graded system of the Spiritual hierarchies (the Kabbalah for instance) could not conceivably have been embodied in the constitution of a mere man on earth.

Answer for yourself: How could the mighty power that organized and ensouled galaxies of solar systems be confined within the tiny limits of a physical brain and nervous system? Unknown to most Christians is that fact that some of the earliest great Christian Fathers, Clement of Alexandria and Origen (and others) expressly repudiated the possibility of the Logos taking flesh in one person of merely human stature. Such a limitation blasphemed Deity.

What has not been recognized is all of this is the fact that the solitary exaltation of just one man by Rome, our Jesus, has inevitably demeaned humanity. His lonely exaltation has disinherited mankind entirely from our rightful Spiritual goal and intended position by God. And the general revolt of the intellectualism of this age against the resultant debasement of human nature to the level of the worm of the dust through Augustinian and Calvinistic theologies should bravely attest the falsity of such an orthodox characterization of this solitary Jesus.

I am blessed to have read the best books in the history of mankind on these topics over the years and my articles bring this information to the attention of truth-seekers. The mythical as opposed to the historical interpretation of the Gospels has been presented with some clarity by such men as: Dupuis, Drews, Robertson, Renan, Strauss, Massey, Higgins, Mead and others. The historical view of Jesus' life is stubbornly maintained by Christianity in spite of the destruction evidence advanced by Comparative Religion and Mythology which proves otherwise and which points out beyond any doubt the fact that the events of the Gospel narrative are matched with unbelievable identical parallelism to the antecedent careers of such world saviors as Dionysus, Osiris, Sabazius, Tammuz, Adonis, Atys, Orpheus, Mithras, Zoroaster, Krishna, Bala-Rama, Vyasa, Buddha, Hercules, Sargon, Serapis, Horus, Marduk, Izdubar, Witoba, Apollonius of Tyana, Yehoshua ben Pandira, and even Plato and Pythagoras. One's study into Comparative Religion and Comparative Spiritual Mythology will reveal to the reader that the material used in the ceremonial dramas performed by the hierophants and initiates in the early Mystery Religions for 1200 years B.C.E. constitute by and large the same series of events narrated as the supposed "historical-literal" personal biography of the Christian Jesus. If you are a "thinking believer" this is problematic as you might expect for a religion that professes itself as the "only" way of salvation for mankind. Simply said, Orthodox Christianity has incorporated into its "theology" this same Ancient Spiritual Wisdom but tragically has given it an erroneous "re-interpretation" in its presentation of it as a "literal-historical" narratives of a sole individual which they connected to the "hoped-for Jewish Messiah". Judaism, if you are not aware, attests that this hoped for deliverer, this anointed human being and not a super-god-man, never came. It is worth impressing on all minds of "thinking believers" that the legend of the historicity of the Gospels is only to be held by ignoring the solid weight of significant testimony otherwise. I have spent upwards of almost 20 years in serious study of such evidences. The bottom line is that this one Roman Book along with its "literalistic" interpretation given it by Rome can be discredited by hundreds of other books available today. Instead of permitting its adherents to move in the freedom of a spiritual interpretation of "the Christ", the ecclesiastical power of both Roman Catholicism and Protestantism is holding them rigidly to a doctrinal meaning that is badly corrupted by literalism. Understand this! In exalting a supposed "literalistic-historical" Jesus in unique magnificence, it lets the slumbering divinity in every man's heart lie unstirred. Unmoved by such admonitions in its own Scriptures Christian Orthodoxy is content to allow the slumbering divinity within mankind to remain asleep.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Contrary to what we have been taught by a "darkened" mindset in Christianity, along with their erroneous interpretation of the Ancient Spiritual Wisdom and the indwelling Christ over these last 1,800 years, the deity that needs exaltation is that which is struggling within the breasts of the sons of earth to appear! Theological dogmatism fails utterly to see tragic consequences from this misinterpretation of this Ancient Spiritual Wisdom. Jesus' enthronement as a "literal-historical" entity to which Rome described sole divinity and its method of hermeneutic and interpretation of these Sacred Texts is tantamount to the Spiritual disinheritance of every

child on God on this planet. Taught to look outside of ourselves for the source of power and grace, we ignore the real presence of God within us, the indwelling God as the Christ, that pleads for closer recognition and communion. The historical Jesus, fostered by an erroneous interpretation of not only the Ancient Spiritual Wisdom and the later forged texts in our Christian Bibles, blocks the way to the spiritual Christ and his "resurrection" in the hearts of mankind.

Knowing the tragic history of my Christian birth faith I often dream of how the totality of Christian history could have been so markedly different and the Spiritual evolution of mankind so further advanced had not the supposed historical Jesus been interpolated into the Ancient Spiritual drama of the Descent of the Soul and the Cosmic Mind of God into the flesh of mankind. By this tragic reinterpretation of Ancient Divine Wisdom mankind was falsely led whereby his Spiritual vision was turned outward to the worship of a soon "returning Christ" who would supposedly remedy all of mankind's failures, sins and wrongdoings and bring with him "Heaven on Earth" when it fact this is Soul's goal and the goal of the Christly incarnation in each of us since the beginning of time. The sanctified devotion of hundreds of millions of Souls in Christendom since the beginning of the 2nd century and Rome's radical reinterpretation of this Ancient Spiritual Wisdom, instead of being focused upon personal effort to awaken from spiritual slumber (called "death" by the Ancient Wisdom) the Christly spirit within the collective body of humanity, has been scattered in almost total fruitlessness upon the figure of an historicized and carnalized misinterpreted religious Divine myth. This is tragic beyond comprehension and the scope of this does not register with most until their studies advance to the point whereby they restore for themselves the necessary "keys" for the proper interpretation of this Ancient Divine Wisdom. Then they are breathless and stand in stark amazement at what they now see. I warn the reader to don't make the mistake of equating military and technological advance with Spiritual achievement. The present demoralized Spiritual State of America today whereby we cannot build prisons fast enough for our Christianized population that has been thoroughly saturated with Christian "literalistic" doctrinism and a false "historical Jesus" confirms the tragic truth of misinterpretation of our Bibles and its "literalized" message as a guide for mankind's Spiritual path. And the earlier Christian history lends further corroboration in its sorry record of disputations, heretical persecution, crusades against their own Christian sects which erupted into violent warfare between the Church and others who possesses this precious Spiritual Wisdom and died to the tune of 18 million as hands of this false "literalistic" interpretation of our Bibles. Upon the establishment of official ties between the state and Christianity, the state and the Church turned their considerable negative attention to those deemedheretics, although who was and was not a heretic could alter with the winds of political change. And all this was perpetrated in the name of the supposed "literal-historical" person named Jesus who is our example of "love".

It is my hope that the readers of this article sees the scope of this truth I have tried to share; to grasp the futility of gazing gazing into the physical heavens to find God, where no telescope had ever located Him, and searching to see the Christos return, when He never left. Let us realize that God's dwelling can be only in the heart and conscience of man who has been created in the Image of God and in whom the Christ longs to manifest His existence and influence to take our Souls to the next level of our Spiritual journey.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRUTH ABOUT EARLY CHRISTIANITY AND THE ROMAN COVER-UP

Only a few Christians every learn that on the site where the Vatican now stands there once stood a Pagan temple. In fact many early churches were built upon the ruins of Pagan temples. Here on what is known as the Vatican Pagan priests one stood and observed sacred ceremonies, which early Christians found so disturbing that they tried to erase all evidence of them ever having been practiced.

Answer for yourself: What was the problem that precipitated Christianity trying to destroy all the evidence of these "Pagan" rites? Why did Rome not only destroy such knowledge but many of the world's libraries as well? One might assume that we are speaking of gruesome sacrifices of infants or virgins or some type of obscene orgies but that is not the case when one begins a person study into this matter. This is of course what we have been led to believe but that is not the truth of the matter.

Answer for yourself: So what was it?

Where in the Vatican where today the gathered faithful Roman Catholics revere their Lord Jesus Christ, the ancients worshiped another godman who, like Jesus, had been miraculously born on December 25 before three shepherds. In this ancient sanctuary Pagan congregations once glorified a Pagan redeemer who, like Jesus, was said to have ascended to heaven and to have promised to come again at the end of time to judge the quick and the dead. On the same spot where the Pope celebrates the Catholic mass, Pagan priests also celebrated a symbolic meal of bread and wine in memory of their savior who, just like Jesus, had declared:

He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation **(Mithraic inscription quoted in J. Godwin, Mystery Religions In The Ancient World, 1981, p. 28).**

Now the above quote should take your breath away especially in light that before now you believed that Christ Jesus brings a unique revelation at the Passover and announces before his disciples and apostles the same adage. As my studies advanced over the years I was shocked to find innumerable parallels between Christ Jesus of the New Testament and the Pagan Mysteries and Pagan godmen and goddesses. As I began to uncover such extraordinary similarities between the story of Jesus and Pagan myth I was stunned and devastated; especially since being an ordained Pastor and Seminary graduate devoted to teaching God's truth. I quickly realized that I might not have "God's Truth" as expressed in my New Testament or at least not understood what is being said as I needed. You should agree that we both have been brought up in a culture which portrays Paganism and Christianity as entirely antagonistic religious perspectives.

Answer for yourself: But are they? Could our current Roman Christianity only be a "literal" presentation of the SAME beliefs held by the ancients and earliest Jewish and Gentile Gnostic Christians which they understood only as "allegories" of Divine Truths?

Answer for yourself: Could I be mistaken about most of what I have been taught since childhood because my

inherited religious documents from Rome have been approached with "literal" spectacles instead of "allegorical" spectacles?

Answer for yourself: Besides that could my Christian Bible be a forgery in many places and I not know it?

Answer for yourself: How could such astonishing similarities, likenesses, analogies, and resemblances between ancient Gods and Goddesses and the Jesus story in the Roman New Testament that I was uncovering in my scholarly study be explained?

Needless to say the more I read and studied the more I was consumed and inspired to uncover the reasons for such parallels and had to search even harder and even further to find the answers. In the beginning I was confronted with a theological puzzle which I felt I had but a few pieces but several years later as the pieces and "nuggets" came together I began to see a very clear picture of why such parallels between the Pagan mysteries and the Christ Jesus of the New Testament exist. The more read and looked and collected book after book the more resemblances I found. Soon very few if any accounts of the New Testament Christ Jesus were " unique". Over the years of my study as facts and evidence mounted from such study I felt compelled to completely review my understanding of the relationship between Paganism and Christianity. The unbelievable occurred to me, a Seminary graduate and ordained Pastor due to the collection of revealing facts and evidence amassed from my studies over many years. What I had previously regarded as unquestionable had to be rethought in light of the findings my studies and I had to imagine possibilities that at first seemed impossible. At first I was frightened by what I reasoned but the facts and discoveries I had made in my studied reassured me that God never desired that we place our faith in "lies" and "untruths." God desires we place our faith in what is TRUE. That axon always reassured me as the studies advanced to even deeper levels and as more puzzle pieces came together. Soon the conclusions were inescapable and for me became the simplest and most obvious way of accounting for the evidence that I had amassed.

In America under the influence of Roman Catholicism and Protestantism we have become ingrained to believe that the story of Christ Jesus in the New Testament is to be taken "literally" and is the "gospel truth." But the more I had studied during the years of my Pastorate I had become absolutely convinced that the story of Jesus is not the biography of a historical Messiah, but a myth based on perennial Pagan stories. Now having the facts behind this story I no longer wondered why the Jesus did not believe in my Christian Jesus.

Christianity was not a new and unique revelation but actually a Jewish adaptation of the ancient Pagan Mystery religion. It may sound unbelievable to the reader but that is only because you have not done the necessary scholarly studies to reveal the facts and evidence that exists that proves the above statement. The above statement is firmly based and provable beyond any doubt by any serious seeker of the truth concerning the New Testament Christ Jesus and is based upon rock solid historical and archeological evidences as well as available historical sources and the latest scholarly research. As a Pastor who would be forced to resign based upon my studies my heart was troubled about the untold number of typical Christians who would never know that anything is wrong about their "Jesus" and who, unlike me, did not possess the abilities to due such scholarly study. After many days of soul searching I decided to make this information accessible to the general reader. Many of the articles included in this website have extensive references and many sources are listed for those who wish to analyze the data presented more thoroughly.

HOW DID WE LOSE THIS TRUTH?

Although still radical and challenging today, many of the ideas expressed on this website are actually far from new. As long ago as the Renaissance, mystics and scholars saw the origins of Christianity in the ancient Egyptian religion. Visionary scholars at the turn of the nineteenth century also made comparable conjectures to what my studies were showing me. Regardless of who you are if you do the necessary studies you will find the same things that scholars before you as well as presently uncover. In recent decades, modern academics have repeatedly pointed toward the possibilities that I will share on this website. Yet few have dared

to boldly state the obvious conclusions that I drew from my studies. Social ostracism awaited those who did and even some Pastors such as Robert Taylor in the 1840's were put in prison for sharing such truths.

For 2,000 years the West has been dominated by Roman Catholicism and the idea that Christianity is sacred and unique while Paganism is primitive and the work of the Devil. To even consider that they could be parts of the same tradition has been simply unthinkable. Therefore, although the true origins of Christianity have been obvious all along as attested to by one's cursory examination of existing historical studies, few have been able to see them, because to do so requires not only access but a radical break with the conditioning of our culture. If one has the ability to due such studies then I can assure them that there are in store for a complete reappraisal of the origins of Christianity.

THE PAGAN MYSTERIES...WHAT ARE THEY?

Paganism is a "dead" religion. Let me say it another way. Paganism is an "exterminated" religion. It may be a little premature but I am referring basically to Gnosticism in all it variant forms. It did not simply fade away into oblivion. It was actively suppressed and annihilated, its temples and shrines desecrated and demolished, and its great sacred books thrown onto bonfires. No living lineage has been left to explain its ancient beliefs. So, the Pagan worldview has to be reconstructed from the archaeological evidence and texts that have survived, like some giant metaphysical jigsaw puzzle.

Pagan was originally a derogatory term meaning country-dweller, used by Christians to imply that the spirituality of the ancients was some primitive rural superstition. But this is not true. Paganism was the spirituality which inspired the unequaled magnificence of the Giza pyramids, the exquisite architecture of the Parthenon, the legendary sculptures of Phideas, the powerful plays of Euripides and Sophocles, and the sublime philosophy of Socrates and Plato.

Pagan civilization built vast libraries to house hundreds of thousands of works of literary and scientific genius. Its natural philosophers speculated that human beings had evolved from animals. Its astronomers knew the Earth was a sphere, which, along with the planets, revolves around the sun. They had even estimated its circumference to within one degree of accuracy. The ancient Pagan world sustained a population not matched again in Europe until the eighteenth century. In Greece, Pagan culture gave birth to the concepts of democracy, rational philosophy, public libraries, theater, and the Olympic Games, creating a blueprint for our modern world (T. Freke and Peter Gandy, The Jesus Mysteries, 1999, p. 16-18).

Answer for yourself: Having looked at some of the scientific and social accomplishments of Paganism, what was the spirituality that inspired these momentous cultural achievements?

Most people associate Paganism with either rustic witchcraft or the myths of the gods of Olympus as recorded by Hesiod and Homer. Pagan spirituality did indeed embrace both. The country people practiced their traditional shamanic nature worship to maintain the fertility of the land and the city authorities propped up formal state religions, such as the worship of the Olympian gods, to maintain the power of the status quo.

It was, however, a third, more mystical, expression of the Pagan spirit that inspired the great minds of the ancient world. The thinkers, artists, and innovators of antiquity were initiates of various religions known as Mysteries. These remarkable men and women held the Mysteries to be the heart and soul of their culture. The Greek historian Zosimos writes that without the Mysteries "life for the Greeks would be unlivable" for "the sacred Mysteries hold the whole human race together." The eminent Roman statesman Cicero enthuses:

***These Mysteries have brought us from rustic savagery to a cultivated and refined civilization. The rites of the Mysteries are called "initiations" and in truth we have learned from them the first principles of life. We have gained the understanding not only to live happily but also to die with better hope* (J.**

Campbell, Occidental Mythology, 1964, p. 268). , quoting Cicero, *On the Laws,* 2.36).

Unlike the traditional rituals of the official state religions, which were designed to aid social cohesion, the Mysteries were an individualistic form of spirituality, which offered mystical visions and personal enlightenment. W. Burkert, Greek Religion: Arcahic and Classical: 1985, p. 291, states: "Dionysus is the god of the exceptional. As the individual gains in independence, the Dionysus cult becomes a vehicle for the separation of private groups from the polis. Alongside public Dionysiac festivals there emerge Dionysus mysteries." W.K.C. Guthrie, Orpheus and the Greek Religion, 1952, p. 50 states: "It is this emergence of mystery religions into the stream of history that is meant by those who refer to the great religious revival of the sixth century. Henceforth... the choice of belief being a matter of individual temperament." R. T. Wallis, Neoplatonism and Gnosticism, 1992, p. 28, states Jaeger's view that "From the fourth century BC on, the form of Greek religion that appealed to most people of higher education was not the religion of the Olympic gods but that of *the mysteries, which gave the individual a more personal relationship with the Godhead."* The Mystery religions were ideally suited to the conditions following Alexander's conquest, when previously discrete cultures were thrown together. The science of comparative religion was born and old national and racial deities reinvented. The new Mediterranean *koine* presented to the individual new challenges and new opportunities. The individualistic salvation cults of the Mysteries flourished in this environment.

Initiates underwent a secret process of initiation, which profoundly trans formed their state of consciousness. The great Pagan philosophers were the enlightened masters of the Mysteries. Although they are often portrayed today as dry academic intellectuals, they were actually enigmatic gurus:

- **Pythagoras**
- **Plato**
- **Empedocles**
- **Socrates**
- **Heraclitus**
- **Anaxagoras**
- **Diogenes**
- **The inspired playwright Euripides**

All of these idiosyncratic sages were steeped in the mysticism of the Mysteries, which they expressed in their philosophy. Olympiodorus, a follower of Plato, tells us that his master paraphrased the Mysteries everywhere.

At the heart of Pagan philosophy is an understanding that all things are One. The Mysteries aimed at awakening within the initiate a sublime experience of this Oneness.

Sallustius declares: *"Every initiation aims at uniting us with the World and with the Deity"* (S. Angus, Mystery Religions, 1925, p. 70, quoting from *Concerning the Gods and The Universe*, p. 4).

Plotinus describes the initiate transcending his limited sense of himself as a separate ego and experiencing mystical union with God:

***As if borne away, or possessed by a god, he attains to solitude in untroubled stillness, nowhere deflected in his being and unbusied with self, utterly at rest and become very rest. He does not converse with a statue or image but with Godhead itself. And this is no object of vision, but another mode of seeing, a detachment from self, a simplification and surrender of self, a yearning for contact, and a stillness and meditation directed towards transformation. Whoever sees himself in this way has attained likeness to God; let him abandon himself and find the end of his journeying* (quoted in J. Gregory, The Neoplatonists, 1987, p. 188)**

Hopefully these few examples will help us rethink the spirituality provided by the Pagan Mysteries to their

initiates.

Roman influenced Christianity has made sure that Christians are indoctrinated with an inaccurate and outdated view of Paganism. We had been taught to imagine a primitive superstition, which indulged in idol worship and bloody sacrifice, and dry philosophy. They were painted to us as if ignorant and devotees of false gods who had lost their way in false worship. Some of us are even familiar with various Greek myths, which showed the partisan and capricious nature of the Olympian gods and goddesses. All in all, Paganism seemed primitive and fundamentally alien. But after learning the "key" to understanding the Pagan Mysteries this all changed for me. The key is simple and involved how we are to approach and interpret what we read: an "ALLEGORICAL" or a "LITERAL" interpretation of the Pagan Mysteries.

After many years of study, however, my understanding of both Paganism and the Christ Jesus of the New Testament has been transformed and the puzzle has come together. It was so simple but without the "keys" then one wanders as he studies Pagan Religions seeking for the understanding of the parallels with the Christ Jesus of the New Testament. At times I felt as if I was in a maze of unrelated thought; only glimpsing a "connection" here and there; never achieving my desired end. It appears as a maze of collected traditions until one receives "Gnosis" and the "key" to understanding the message of the Ancients.

Pagan spirituality was actually the sophisticated product of a highly developed culture. The state religions, such as the Greek worship of the Olympian gods, were little more than outer pomp and ceremony. The real spirituality of the people expressed itself through the vibrant and mystical "Mystery religions". At first underground and heretical movements, these Mysteries spread and flourished throughout the ancient Mediterranean, inspiring the greatest minds of the Pagan world, who regarded them as the very source of civilization.

"OUTER" AND "INNER" MYSTERIES AS RELATED TO THE DYING AND RESURRECTING GODMAN

Each Mystery tradition had exoteric Outer Mysteries, consisting of myths, which were common knowledge, and rituals, which were open to anyone who wanted to participate. This was intended for the common man. This was the "literal" understanding of the Pagan mysteries which was not true to reality but was a disguise of the inner truth. There were also esoteric Inner Mysteries, which were not open to just anyone. These inner mysteries were "allegories" that contained a sacred secret known only to those who had undergone a powerful process of initiation. Initiates of the Inner Mysteries had the mystical meaning of the rituals and myths of the Outer Mysteries revealed to them, a process that brought about personal transformation and spiritual enlightenment.

The philosophers of the ancient world were the spiritual masters of the Inner Mysteries. They were mystics and miracle-workers, more comparable to Hindu gurus than dusty academics. The great Greek philosopher Pythagoras, for example, is remembered today for his mathematical theorem, but few people picture him as he actually was a flamboyant sage, who was believed to be able to miraculously still the winds and raise the dead.

At the heart of the Mysteries were myths concerning a dying and resurrecting godman, who was known by many different names:

- **In Egypt he was Osiris,**
- **In Greece Dionysus,**
- **In Asia Minor Attis,**
- **In Syria Adonis,**
- **In Italy Bacchus,**

- **In Persia Mithras.**

Answer for yourself: Was this "dying and resurrecting godman" to be understood "literally" or "allegorically" by those who were initiates in the Pagan Mysteries?

Fundamentally all these godmen are the same mythical being. As was the practice from as early as the third century BCE, the term *Osiris-Dionysus* came to be used to denote this godman's universal and composite nature.

From the fifth century BCE philosophers such as Xenophanes and Empedodes had ridiculed taking the stories of the gods and goddesses literally. They viewed them as allegories of human spiritual experience. The myths of Osiris-Dionysus should not be understood as just intriguing tales, therefore, but as a symbolic language, which encodes the mystical teachings of the Inner Mysteries. Because of this, although the details were developed and adapted over time by different cultures, the myth of Osiris-Dionysus has remained essentially the same.

The various myths of the different godmen of the Mysteries share what the great mythologist Joseph Campbell called "the same anatomy". Just as every human is physically unique yet it is possible to talk of the general anatomy of the human body, so with these different myths it is possible to see both their uniqueness and fundamental sameness. On the face of it they look very different, yet they are essentially the same story. Similarly, the tales told about the godmen of the Pagan Mysteries are essentially the same, although they take different forms.

The dramatization of the myth of Dionysus at Eleusis is really the origin of tragedy and theater. The initiates into the Pagan Mysteries were not a passive audience. They initiates into the Pagan Mysteries were participants who shared in the passion of the godman whose death and rebirth was SYMBOLIC OF THEIR OWN DEATH AND SPIRITUAL REBIRTH as they died to the "old man of flesh" and realized that within them dwells "the Christ of God" called by them many different names. They awoke to the realization of the mystical knowledge imparted to them that they were each manifestations of God within flesh. The awakening to the Divine Presence that resided within them was likened to the death and rebirth of the Godman Dionysus (a man created in the image of God but who had forgotten it). So we see the death and resurrection of the Godman was "allegorical" and was never to be understood "literally."

The Mysteries did not offer religious dogmas to simply be believed, but a myth to be entered into. Initiation was not about learning something, but about experiencing an altered state of awareness of one's self.

Answer for yourself: Why did the myth enacted by the Pagan Mysteries have such a profound effect?

The answer is that within the myth of the dying and resurrecting godman were encoded secret teachings!

THE PAGAN MYSTERIES AND ENCODED SECRET TEACHINGS..."ALLEGORICAL" OR "LITERAL"?

In antiquity the word *mythos* did not mean something "untrue," as it does for us today. Superficially a myth was an entertaining story, but to the initiated it was a sacred code that contained profound spiritual teachings. D. Fidler, Jesus Christ, Sun of God, 1993, p. 6 states: "The teachings of the mystery religions were characteristically embodied in allegory, myth, and symbolic imagery, both as "teaching stories" and as basic paradigms of human experience. Certain philosophical schools, especially the Stoics and Platonists, drew upon traditional myths to illustrate insights, which transcend merely logical description. Moreover, they held that the interpretation of the traditional myths, like the pursuit of philosophy itself, constituted, at its core, a process of

initiation." Plato comments, "It looks as if those also who established rites of initiation for us were no fools, but that there is a hidden meaning in their teachings" (Plato, *Phaedo*, 69c). 38 He explains that it is "those who have given their lives to true philosophy" who will grasp the "hidden meaning" encoded in the Mystery myths, and so become completely identified with the godman in an experience of mystical enlightenment (Ibid., 69d: "As those who understand the mysteries say, "There are many who bear the wand, but few who become Bacchoi." Becoming one with the godman was the goal of the Mysteries.

Answer for yourself: Is this like what Paul taught about being "in Christ"? Yes; completely!

The ancient philosophers were not so foolish as to believe that the Mystery myths were literally true, but wise enough to recognize that they were an easy introduction to the profound mystical philosophy at the heart of the Mysteries.

It was the role of the priests and philosophers of the Mysteries to decode the hidden depths of spiritual meaning contained within the Mystery myths. Heliodorus, a priest of the Mysteries, explains:

***Philosophers and theologians do not disclose the meanings embedded in these stories to laymen but simply give them preliminary instruction in the form of a myth. But those who have reached the higher grades of the Mysteries they initiate into clear knowledge in the privacy of the holy shrine, in the light cast by the blazing torch of truth* (Heliodorus, *An Ethiopian Story*, 9.9, quoted in Fidler, op. cit., 322, note 46).**

The Mysteries were divided into various levels of initiation, which led an initiate step by step through ever deepening levels of understanding. The number of levels of initiation varied in different Mystery traditions, but essentially the initiate was led from the Outer Mysteries, in which the myths were understood superficially as religious stories, to the Inner Mysteries, in which the myths were revealed as spiritual allegories. First the initiate was ritually purified. Then they were taught the secret teachings on a one-to-one basis (P. Kingsley, Ancient Philosophy, Mystery, and Magic, 1995, p. 367). A beginner was called a *mystae*, which means "eyes closed" and is the root of our words "mystery" and "mysticism." The *mystae* were those who had not yet understood the secret Inner Mysteries. The higher level of initiates were called *epoptae*, meaning "to have seen." The *epoptae* were those who had understood the Inner Mysteries (C. Kerenyi, Dionysus, 1976, Preface, xxiv). Despite this abundance of physical evidence for the popularity of the Dionysus cult, Kerenyi reiterates Nietzsche's lament that "Even today virtually everything in the field of the Dionysian still remains to be discovered." The highest stage was when the initiate understood the true meaning of the teachings and finally experienced what Theon of Smyrna calls "friendship and interior communion with God."

Answer for yourself: Is there any connection between these Higher Pagan Mysteries and Christ Jesus of the New Testament?

OSIRIS-DIONYSUS & CHRIST JESUS & CONNECTION TO GNOSTIC CHRISTIANITY

Osiris-Dionysus had such universal appeal because he was seen as an Every-man figure who symbolically represented each initiate. Through understanding the allegorical myth of the Mystery godman, initiates could become aware that, like Osiris-Dionysus, they were also "God made flesh." They too were immortal Spirit trapped within a physical body. This is their "Gnosis".

- **Through sharing in the death of Osiris-Dionysus initiates symbolically "died" to their lower earthly nature (their flesh).**
- **Through sharing in his resurrection they were spiritually reborn and experienced their eternal and divine essence. They came to realize that they were spiritual creatures and that the God of the Universe lived within them. This was their symbolic resurrection to their new awareness of their very self..."Christ in you".**

This was the profound mystical teaching that the myth of Osiris-Dionysus encoded for those initiated into the Inner Mysteries, the truth of which initiates directly experienced for themselves. So through the medium of myth these great dynamic truths were imparted to lay people. You can equate this with the later Judeo-Christian concept of "being born again."

Writing of the Egyptian Mystery godman Osiris, Sir Wallis Budge, who was keeper of antiquities in the British Museum, explains:

***The Egyptians of every period in which they are known to us believed that Osiris was of divine origin, that he suffered death and mutilation at the hands of the power of evil, that after great struggle with these powers he rose again, that he became henceforth the king of the underworld and judge of the dead, and that because he had conquered death the righteous might also conquer death* (E.A.Wallis Budge, Egyptian Religion, 1899, p.59).**

He represented to men the idea of a man who was both God and man, and he typified to the Egyptians in all ages the being who by reason of his sufferings and death as a man could sympathize with them in their own sickness and death. The idea of his human personality also satisfied their cravings and yearnings for communion with a being who, though he was partly divine, yet had much in common with themselves. Originally they looked upon Osiris as a man who lived on the earth as they lived, who ate and drank, who suffered a cruel death, who by help of certain gods triumphed over death, and attained unto everlasting life. But what Osiris did they could also do (Ibid.).

These are the key motifs that characterize the myths of all the Mystery god-men. What Budge writes of Osiris could equally be said of Dionysus, Attis, Adonis, Mithras, and the rest. It also describes the Jewish dying and resurrecting godman Jesus Christ. Like Osiris-Dionysus, he is also God Incarnate and God of the Resurrection. He also promises his followers spiritual rebirth through sharing in his divine Passion.

This might seem foreign and unrelated but it is not. The more that I read and studied the origins of the New Testament the more I was led into the study of Gnosticism since it was Gnostics which gave us the First New Testament (Marcion) the more I came to understand and see the parallels between the various versions of the myth of Osiris-Dionysus. Soon I was knee-deep in the study of Comparative Religions as I was seeing these same religions doctrines and motifs all throughout recorded history. The Osiris-Dionysus myth as been replayed over and over. Armed with this knowledge the the more it became obvious that the story of Jesus had all the characteristics of this perennial tale of Osiris-Dionysus and its variations. Event by event, I found that I was able to build Jesus' supposed biography from mythic motifs previously relating to Osiris Dionysus:

- **Osiris-Dionysus is God made flesh, the savior and "Son of God"**
- **His father is God and his mother is a mortal virgin.**
- **He is born in a cave or humble cowshed on December 25 before three shepherds.**
- **He offers his followers the chance to be born again through the rites of baptism.**
- **He miraculously turns water into wine at a marriage ceremony.**
- **He rides triumphantly into town on a donkey while people wave palm leaves to honor him.**
- **He dies at Eastertime as a sacrifice for the sins of the world.**
- **After his death he descends to hell, then on the third day he rises from the dead and ascends to heaven in glory.**
- **His followers await his return as the judge during the Last Days.**
- **His death and resurrection are celebrated by a ritual meal of bread and wine, which symbolize his body and blood.**

Answer for yourself: Are these the only parallels between the Christ Jesus of the New Testament and the Pagan Godman? No by any means. There are hundreds. Are they to be understood "literally" or "allegorically"?

In the beginning of these studies not only was I depressed by what I was finding but one might say devastated spiritually. I had spent my whole life worshiping the Christian God who was little more than a replay of the Pagan Godman. What I lacked then in knowledge that would have comforted me immensely is the fact that these Pagan godman were understood by the devotees as "spiritual allegories" that expressed Divine Truths captured for all eternity in the form of myth. Oh how I wish I had had that understanding way back then. Lacking this perspective back then most of whom I was reading in the beginning of such study presented these Pagan godmen in a "literal" way never alluding to the fact that the devotees looked at them not from the perspective of the "Outer Mysteries" but through the "Inner Mysteries." Once seeing this then I was better able to reevaluate the Christ Jesus of the New Testament in the same way and the parallels which once had meant "idolatry" now was seen anew in the same light.

Answer for yourself: Why are these remarkable similarities not common knowledge? Because, as we were to discover later, the early Roman Church did everything in its power to prevent us perceiving them. It systematically destroyed Pagan sacred literature in a brutal program of eradicating the Mysteries - a task it performed so completely that today Paganism is regarded as a "dead" religion.

Surprising to me with further study was the fact that writers of the first few centuries CE saw these similarities between the new Christian religion and the ancient Mysteries. They were extremely obvious to them back then. We have lost a lot today again due to the censorship of Roman Catholicism. Pagan critics of Christianity, such as the satirist Celsus, complained that this recent religion was nothing more than a pale reflection of their own ancient teachings. Early "Church fathers," such as Justin Martyr, Tertullian, and Irenaeus, were understandably disturbed and resorted to the desperate claim that these similarities were the result of Satanic plagiarism and mimicry. Using one of the most absurd arguments ever advanced, they accused the Devil of "plagiarism by anticipation," of deviously copying the true story of Jesus before it had actually happened in an attempt to mislead the gullible! These Church fathers struck us as no less devious than the Devil they hoped to incriminate.

Other Christian commentators have claimed that the myths of the Mysteries were like "pre-echoes" of the literal coming of Jesus, somewhat like premonitions or prophecies. This is a more generous version of the diabolical mimicry theory, but seemed no less ridiculous than the Satanic plagiarism theory. There was nothing other than cultural prejudice, ingrained religious conditioning since childhood, and lack of knowledge that prevents us from seeing the Jesus story as the literal culmination of its many mythical precursors. Viewed impartially, it appeared to be just another version of the same basic story.

As early Christianity became the dominant power in the previously Pagan world, popular motifs from Pagan mythology became grafted onto the biography of Jesus. This is a possibility that is even put forward by many Christian theologians. The virgin birth, for example, is often regarded as an extraneous later addition that should not be understood literally. Such motifs were "borrowed" from Paganism in the same way that Pagan festivals were adopted as Christian saints' days. This theory is common among those who go looking for the "real" Jesus hidden under the weight of accumulated mythological debris. This is only part of the answer we are looking for.

Having collected and collated such a comprehensive body of similarities between the Christ Jesus of the New Testament and the Pagan Mysteries there remained hardly any significant elements in the biography of Jesus that I did not find prefigured by the Mysteries. On top of this, the more I studied I discovered that even Jesus' teachings were not original, but had been anticipated by the Pagan sages! Many great sayings of Jesus in the New Testament were previously espoused by Pagan philosophers and philosophic movements.

Answer for yourself: How could this be?

Answer for yourself: Was there a "real" Jesus somewhere underneath all this?

Just when I thought I was finding the end of the road in my Jesus studies I was to be re oriented ever further the more that I examined Gnosticism and went beyond the surface of this complex religious system of thought.

THE GNOSTICS...& THE FIRST NEW TESTAMENT

Needless to day at times my head was swimming at not only what I was learning but the speed at which it was coming. At times I would have to take a sabbatical and sort out and departmentalize what I was uncovering. It was at these times that I began to seriously question the received picture of the early Church and have a look at the evidence for myself. This led to my serious investigation of the New Testament and how it was produced: who, when, additions, changes, deletions, inventions, and its canonization. Along the way I discovered four major pieces of information that would shape my further studies:

- **That instead of "one" New Testament there really was two: the First New Testament of the Gnostic Marcion in 140 C.E. and the refutation of it in 180 C.E. by Irenaeus which I call the "Second New Testament"**
- **That far from being the united congregation of saints and martyrs that traditional history would have us believe, the early Christian community was actually made up of a whole spectrum of different religious sects and groups.**
- **These can be broadly categorized into two different schools.**
 - **On the one hand there were those we will call Literalists, because what defines them is that they take the Jesus story as a literal account of historical events. It was this school of Christianity that was adopted by the Roman Empire in the fourth century CE, becoming Roman Catholicism and all its subsequent offshoots.**
 - **On the other hand, however, there were also radically different Christians known as Gnostics. These are called Allegorists.**
 - **Conventionally these two camps are known respectively as orthodox or catholic Christians (LITERALISTS) and Gnostics (ALLEGORICAL INTERPRETATION.**

These forgotten Gnostic Christians were later persecuted out of existence by the Literalist Roman Church with such thoroughness that until recently we knew little about them except through the writings of their detractors. We are so fortunate today to be blessed by the discoveries made by archeologists in the last 150 years; in particular in the last 50 or so years with the finds of the Nag Hammadi Gnostic Library and the Dead Sea Scrolls. Only a handful of original Gnostic texts survive the ravages of Rome and Father Time, none of which were published before the nineteenth century. This situation changed dramatically, however, with a remarkable discovery in 1945 when an Arab peasant stumbled upon a whole library of Gnostic gospels hidden in a cave near Nag Hammadi in Egypt. This gave scholars access to many texts which were in wide circulation among early Christians, but which were deliberately excluded from the canon of the New Testament. Discovered were gospels attributed to Thomas and Philip, texts recording the acts of Peter and the 12 disciples, apocalypses attributed to Paul and James, and so on (Timothy Freke and Peter Gandy, The Jesus Mysteries, 1999, p. 1-14).

Answer for yourself: Does it not seem strange to you that a whole library of early Christian documents could be discovered, containing what seems to be the teachings of Christ and his disciples, and yet so few modern followers of Jesus should even know of their existence? How could they have been overlooked for 2000 years? Would not Rome had collected them as they did so much other materials down through history?

Answer for yourself: Have you read them yet?

Answer for yourself: What kept them from being included in the Roman Catholic Second New Testament and its later official canonization of the New Testament?

It seems that even though 2,000 years have passed since the Gnostics were purged, during which time the

Roman Church has split into Protestantism and thousands of other alternative groups, the Gnostics are still not regarded as a legitimate voice of Christianity.

Answer for yourself: Could it be that it is these Gnostics who were the "real" early Jewish Christians and that Rome never wanted this fact known? Could it be that these Gnostic Gospels represent more accurate the earliest beliefs of the original Christians concerning "the Christ"?

Answer for yourself: Could it be that the Christ Jesus of the First New Testament was understood only "allegorically" and this knowledge was destroyed by Rome's purge of the Gnostics as well as their later refutation of the Gnostic's First New Testament whereby Rome created their own "literal" Second New Testament which continued in place of an "allegorical Christ" a "human Christ"?

Those who do explore the Gnostic gospels and Gnosticism discover a form of Christianity quite alien to the religion with which they are familiar that we inherited from Rome. To Literalists Roman Catholics, the Gnostics were dangerous heretics. The Church as left us volumes of anti-Gnostic works.

Answer for yourself: What should this teach us? It is an unintentional testimony to the power and influence of Gnosticism within early Christianity. Roman Catholicism during the early centuries painted Gnostics as Christians who had "lost their way". They claimed they had become contaminated by the Paganism that surrounded them and had abandoned the purity of the true faith. The Gnostics, on the other hand, saw themselves as the authentic Christian tradition and the orthodox bishops as an "imitation church" (E. Pagels, The Gnostic Gospels, 1979, p. 147). They claimed to know the secret Inner Mysteries of Christianity, which the Literalists did not possess.

As I continued to explore the beliefs and practices of the Gnostics I became convinced that the Literalists were right in some way. I discovered a religious tradition concerning God and His Christ that ran from earliest Egypt on down through history through succeeding nations where cherished Divine Concepts were captured for all eternity through myths that were never intended to be taken "Literally." The problem is that today we read these Pagan accounts "literally" and consider them nonsense. If however we approach them with the intended "allegorical" interpretation as was intended then they open before us as beautiful treasures expressing the intricacies of God and His Creation. Of course this will take time and much study as one prepares himself to competently handle this religious literature but the rewards are worth the sacrifice and price to do so. Having said this over time I realized that theearliest Christian Gnostics were little different from Pagans in that they held the secrets of God and His Creation in their myths as did the Ancients. It cannot be overstressed that the problem is that we approach this religious literature with "literal" eyeglasses and are blinded to the Divine Cosmic Truths that they conceal.

Gnostics means "Knowers," a name they acquired because, like the initiates of the Pagan Mysteries, they believed that their secret teachings had the power to impart Gnosis - direct experiential "Knowledge of God". Just as the goal of a Pagan initiate was to become one with God, so for the Gnostics the goal of the Christian initiate was to become one with "the Christ" of God.

What particularly struck me over time and in my studies is the fact that neither Paul nor the the Gnostics were concerned with the historical Jesus. Gnostics viewed the Jesus story in the same way that the Pagan philosophers viewed the myths of Osiris-Dionysus...as an "allegory" expressing higher spiritual knowledge and truths. We know today that these earliest Gnostic Christians regarded the story of Christ Jesus as an allegory taken from the Book of Exodus that encoded secret mystical teachings about Creation and life.

Answer for yourself: Could this explain the similarities between Pagan myths and the biography of Jesus that I had discovered and had been bothered by the whole time? Should I have looked at Christ Jesus as did the earliest Christians in an "allegorical" fashion instead of a "literal" fashion"?

Answer for yourself: Could this explain the lack of credible historical evidence for the historical Jesus outside of

that one book called the New Testament?

Answer for yourself: Have we been so caught up with traditional ways of thinking that we had been unable to see it?

DO WE EVEN DARE TO THINK OF THE POSSIBILITY OF WHAT ALL THIS MEANS?

The traditional version of history bequeathed to us by the authorities of the Roman Church is that Christianity developed from the teachings of a Jewish Messiah and that Gnosticism was a later deviation. It was not. Gnosticism came long before Roman literalism and Roman Christianity.

Answer for yourself: Is this Roman version of recorded history accurate to the facts that can be discerned today? No.

Answer for yourself: Is it just possible that true authentic Christianity is not Roman Christianity but a form of Gnosticism?

Answer for yourself: Could it be that orthodox "literalist" Roman Christianity was a later deviation from Gnosticism and that Gnosticism was a synthesis of Judaism and the Pagan Mystery religions and in so being expressed more accurately the earliest religious beliefs of the church concerning "the Christ" and "Jesus"?

More study was to follow but the picture was coming together with each new puzzle piece. Being aware that most ancient Mediterranean cultures had adopted the ancient Mysteries then it was not a problem in seeing how each culture adapted these Pagan Mysteries to their own national tastes and created their own version of the myth of the dying and resurrecting godman.

Answer for yourself: Had some of the Jews done the same? Had some Jews adopted the Pagan Mysteries and created their own version of the Pagan Mysteries, which we now today know as Gnosticism?

Answer for yourself: Had groups of Jews and initiates of the Jewish Mysteries adapted the potent symbolism of the Osiris-Dionysus myths (dying and resurrecting godman) into a myth of their own, the hero of which was the Jewish dying and resurrecting godman Jesus?

Answer for yourself: If this was so, then should we look at the Jesus story not as a biography at all but a consciously crafted vehicle for encoded spiritual teachings created by Jewish Gnostics?

As in the Pagan Mysteries, initiation into the Inner Mysteries would reveal the myth's allegorical meaning. Those uninitiated into the Inner Mysteries had mistakenly come to regard the Jesus myth as historical fact and in this way Literalist Christianity had been created. Gnostics understood that one begins his spiritual journey with the Outer Mysteries and understood that in the beginning spiritual myths are perceived "literally" by the carnal believers but with spiritual maturity they grown to see the hidden Divine Concepts in the "allegorical" understanding of the spiritual myth!

Answer for yourself: Do the Inner Mysteries of Christianity, which the Gnostics taught but which the later Roman Literalists denied existed, reveal that the Jesus story was not a factual account of God's one and only visit to planet Earth, but a mystical teaching story designed to help each one of us become one with Christ?+

Answer for yourself: The Jesus story does have all the hallmarks of a myth, so could it be that that is exactly what it is?

After all, no one has read the newly discovered Gnostic gospels and taken their fantastic stories as literally true; they are readily seen as myths. It is only familiarity, cultural prejudice, and a lack of knowledge on our

parts that prevent us from seeing the New Testament gospels in the same light.

Answer for yourself: If those gospels had also been lost to us and only recently discovered, who would read these tales for the first time and believe they were historical accounts of a man born of a virgin, who had walked on water and returned from the dead?

Answer for yourself: Why should we consider the stories of Osiris, Dionysus, Adonis, Attis, Mithras, and the other Pagan Mystery saviors as fables, yet come across essentially the same story told in a Jewish context and believe it to be the biography of a carpenter from Bethlehem?

I had been raised a Christian and a Seminary graduate and now an ordained Pastor. My studies had not only surprised me but shocked me. Despite years of open-minded spiritual exploration I still felt that it was somehow dangerous to even dare think such thoughts. Early indoctrination reaches very deep. The conclusions of my study and the evidence that I will present on this website will show you beyond any doubt that the Christ Jesus of the New Testament is a pattern for a Pagan god and that today's Christianity, unlike the earliest Gnostic Christians, is a heretical product of Paganism religions which were interpreted by Rome "literally" instead of "allegorically." The earliest Gnostic Christians did not believe in a "literal human Christ." This will be proven in this website by many infallible proofs.

This simple "key" explains the similarities between the stories of Osiris-Dionysus and Jesus Christ in a simple and elegant way. They are parts of one developing mythos.

Answer for yourself: Isn't there "indisputable historical evidence" outside of the New Testament for the existence of Jesus the man? No there is not.

Answer for yourself: And how could Gnosticism be the original Christianity when St. Paul, the earliest Christian we know about, is so vociferously anti-Gnostic? Or was he and only made to look at way by later Roman forgery of epistles in Paul's name when Rome replaced the Gnostic First New Testament with a literal version of their own in 180 C.E. (the Second New Testament)?

Answer for yourself: And is it really credible that such an insular and anti-Pagan people as the Jews could have adopted the Pagan Mysteries?

Answer for yourself: How could it have happened that a consciously created myth came to be believed as history?

Answer for yourself: If Gnosticism represents genuine Christianity, why was it Literalist Christianity that came to dominate the world as the most influential religion of all time?

THE GREAT COVER-UP

Don't be afraid of challenging the accepted Roman view of history. Winners write history and Rome won. That does not mean that they were right; only stronger. As I continued to study and looked farther back into recorded history the traditional picture of received Christianity began to unravel completely all around me. I found:

- **Schism after schism**
- **Power struggles after power struggle by competing religious sects**
- **Forged documents and**
- **False identities of writers of later gospels and epistles**
- **Religious documents and letters that had been edited, added to, subtracted from and invented**
- **Wholesale destruction of historical evidences**
- **Burning of libraries and destruction of opponents records and writings**

The murder of opponents in the millions

I found myself in the greatest detective story in the whole wide world. I had stumbled onto an ancient and unacknowledged miscarriage of justice. For, time and again, as I critically examined what genuine evidence remained, we found that the history of Christianity bequeathed to us by the Roman Church was a gross distortion of the truth. It was becoming increasingly obvious to me that we as Christians and followers of the Jesus of the New Testament had been deliberately deceived, that the Gnostics were indeed the original Christians, and that their mystical understanding of God and His Christ had been purposely altered and changed by an authoritarian Roman institution which had created from it a dogmatic religion which then undertook a brutally enforced cover-up; possibly the greatest and biggest cover-up in the history of mankind. This was accomplished in part by the total forgery of the Second New Testament whereby a "literal" interpretation of "the Christ" was superimposed over an earlier "allegorical" interpretation of "the Christ" by the earliest Christians.

We need to talk of Eusebius for a second. Eusebius, at the beginning of the fourth century, compiled from legends, fabrications, and his own imagination the only early history of Christianity that still exists today. All subsequent histories have been forced to base themselves on Eusebius' dubious claims, because there has been little other information to draw on. All those with a different perspective on Christianity were branded as heretics and eradicated. In this way falsehoods compiled in the fourth century have come down to us as established facts. (T. Freke and P. Gandy, The Jesus Mysteries, 1999, p. 10-12). Eusebius was employed by the Roman Emperor Constantine, who made Christianity the state religion of the Empire and gave Literalist Christianity the power it needed to begin the final eradication of Paganism and Gnosticism. Constantine wanted "one God, one religion" to consolidate his claim of "one Empire, one Emperor" He oversaw the creation of the Nicene creed which is the article of faith repeated in churches to this day. Christians who refused to assent to this creed were banished from the Empire or otherwise silenced. This "Christian" Emperor then returned home from Nicaea and had his wife suffocated and his son murdered. He deliberately remained unbaptized until his deathbed so that he could continue his atrocities and still receive forgiveness of sins and a guaranteed place in heaven by being baptized at the last moment. Although he had his "spin doctor" Eusebius compose a suitably obsequious biography for him, he was actually a monster-just like so many Roman Emperors before him (T. Freke and P. Gandy, The Jesus Mysteries, 1999, p. 10-12).

Answer for yourself: Is it really at all surprising that a "history" of the origins of Christianity created by an employee in the service of a Roman tyrant should turn out to be a pack of lies?

Elaine Pagels, one of the foremost academic authorities on early Christianity, writes:

It is the winners who write history-their way. No wonder, then, that the traditional accounts of the origins of Christianity first defined the terms (naming themselves "orthodox" and their opponents "heretics"); then they proceeded to demonstrate-at least to their own satisfaction-that their triumph was historically inevitable, or, in religious terms, "guided by the Holy Spirit" But the discoveries [of the Gnostic gospels] at Nag Hammadi reopen fundamental questions (E. Pagels, The Gnostic Gospels, 1979, p. 147).

History is indeed written by the winners of wars; both military and theological. Rome won. The creation of an appropriate history has always been part of the arsenal of political manipulation. The Roman Church created a history of the triumph of Literalist Christianity. History is not simply related, it is created. Ideally, the motivation is to explain historical evidence and come to an accurate understanding of how the present has been created by the past. All too often, however, as Rome will show us, it is simply to glorify and justify the status quo. Such histories conceal as much as they reveal.

To dare to question a received history is not easy. Many of my friends when I bounced off them what I was

studying and learning from my studies over the years often reacted with fear. It is difficult to believe that something that you have been told is true from childhood could actually be a product of falsification and fantasy. The hard facts is that Rome and the early Church Fathers like Ignatius, Justin and Irenaeus have lied to us and completely fabricated historical events as well as representing their theological opponents with a pack of lies.

It is easy to believe that something *must* be true because everyone else believes it. But the truth often only comes to light by daring to question the unquestionable, by doubting notions which are so commonly believed that they are taken for granted. Bet Emet Ministries (Hebrew for House of Truth) is the product of such an openness of mind. When I first encountered many of these truths from my study it seemed absurd and impossible. Now it seems obvious and ordinary; especially in light of over 15 years of constant scholarly study. The Vatican was constructed upon the site of an ancient Pagan sanctuary because the new is always built upon the old. In the same way Christianity itself has as its foundations the Pagan spirituality that preceded it (we just don't know it because we are told that this "literalist" interpretation is unique when in fact it is a gross aberration of the intended "allegorical" precepts that long predated it!

CAN WE RECOVER THE MYSTICAL UNDERSTANDING OF GOD AND HIS "CHRIST" AS HELD BY THE EARLIEST GNOSTIC CHRISTIANS?

Yes! In the presentation of this knowledge it is not my intention to upset certain Christians by trying to tell them that they are wrong. I will let the facts and evidences that I present speak for me. As a Pastor who has come to a greater understanding of "truth" through years of scholarly study it has been hard to be constantly surrounded by religious untruths and lies without experiencing a certain amount of outrage at what Rome has done in clouding these truths about the earliest Christians and how we have been misled from the truth about God. Along with this is the terrible negative misrepresentation of the Gnostics by the early Roman writers. This is only made worse as one becomes aware of the great riches of Pagan culture without feeling grief that they were so wantonly destroyed in the many Roman purges of truth down through history.

Above we began this article by sharing how the Pagan Mysteries were clearly an extremely powerful force in the ancient world and that the Pagan Mysteries inspired the greatest minds of the ancient world. We have documented how these Pagan Mysteries were practiced in different forms by nearly every culture in the Mediterranean. They comprised Outer Mysteries, which were open to all and to which a "literal" understanding was applied as well as the secret Inner Mysteries known only to those who had undergone a powerful process of mystical initiation and which these religious truths were then understood "allegorically." The truth of the Mysteries lay in the "allegorical" understanding and not in the "literal" understanding. At the heart of the Mysteries was the myth of a dying and resurrecting godman-Osiris-Dionysus. The Inner Mysteries revealed the myths of Osiris-Dionysus to be spiritual allegories encoding spiritual teachings of one identifying with the myth of the dying-resurrecting Godman whereby the initiate became aware of the Spiritual Christ within instead of just living a "fleshly" existence. This was "the Gnosis" which saves from sin.

Unlike the various Pagan Mystery godmen, Jesus is traditionally viewed as a historical rather than a mythical figure, literally a man who was an incarnation of God, who suffered a cruel death, and resurrected to bring salvation to all humankind. But we saw that these elements of the Jesus story are only mythical stories inherited from the Pagan Mysteries which Rome will reinterpret "literally" and feed the world in their Second New Testament. Let us not forget that this Second New Testament is the one which replaced Marcion's Gnostic New Testament where "the Christ" was understood "allegorically".

Early Literalist Christians mistakenly believed that the Jesus story was different from other stories of Osiris-Dionysus because Jesus alone had been a historical rather than a mythical figure. This sadly cannot be proven

upon serious scrutiny of the facts and evidences made available to us today. Christians will resort to forgery of existing religious writings in order to create a "historical Jesus". This "literalist" interpretation of "the Christ" has left Christians feeling that their faith is in opposition to all others in that it is unlike all the rest because it lies not in the realm of "allegory" but in the realm of "historical reality." As stated this cannot be proven; in fact just the opposite it the case. It is my hope that by understanding Christianity's true origins that we might see the link between all religions in their hunger and search for God through His Christ, Sophia, Logos, etc. Belief in the Jesus story was originally the first step in Christian spirituality - the Outer Mysteries. Its significance was to be explained by an enlightened teacher when the seeker was spiritually ripe. These Inner Mysteries imparted a mystical Knowledge of God beyond mere belief in dogmas. Asa culture in America we have inherited only the Outer Mysteries of Christianity. We have lost the inner and true meaning of Paul's Christ. Our hope is that these teaching articles can help in recovering the truth concerning the true mystical Christian inheritance, God's Christ and God's true message of salvation.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIBLE...RELIGIOUS TEXTS THAT MAKE TRUTH OFTEN ELUSIVE

It must be pointed out that using the Bible for reference and quoting from it is not entirely straightforward, as there are any number of different "Bibles" in circulation. The Jewish Bible, known to Christians as the Old Testament, consists of 39 books, mostly written in Hebrew, although a few were written in Aramaic, between about 1000 BC and AD 100. The Christian Bible includes these Jewish books of the Old Testament, plus the 27 books of the New Testament, the latter written mostly in Greek.

The world Bible is derived, via Latin, from the Greek *biblia,* meaning books. This is an appropriate designation, as the Old Testament is not a book as such, in terms of authorship or date of composition. Rather, it is a kind of library, including an extensive range of literary styles - narrative, law, history, prophecy and poetry - put together over period of more than a thousand years. The process of writing the Old Testament could more accurately be described as editing. Older material, both oral and written) an from different sources, was collected, interpreted and collated over a prolonged period by a sizeable number of people with varying abilities) and viewpoints. Stories are often duplicated, even within one narrative, with changes, modifications and with many contradictions.

Tradition ascribes authorship of the Torah or Pentateuch - from Genesis to the end of Deuteronomy - to Moses, although no such claim is made in the text. Not only is there such variation in style, detail and approach that composite authorship is the only explanation, but also Deuteronomy ends with the death of Moses, something he would have found quite hard to write about after the event. There is, therefore, really no such thing as a definitive Old Testament and to make the processes of scholarship and research more complicated, there is no extant version of the original Hebrew canon.

Early copies of some individual books of the Old Testament, in Hebrew and dating from the sixth century AD, were discovered stored in the Cairo synagogue during the late nineteenth century. The earliest complete Hebrew manuscript still in existence, the Aleppo Codex, dates from the first half of the tenth century AD, more than a thousand years after the last books of the Old Testament were written and perhaps two thousand years after the earliest. The standard Hebrew Bible today is based on a manuscript dating from AD 1088 that is now in the St. Petersburg Library. Both manuscripts are in codex or book form rather than the traditional scroll form and are known as Massoretic texts (Encarta Encyclopedia 96).

Matters are no easier for scholars and researchers when they are tackling the New Testament, although the problems here are rather different. To begin with, early Christian writers did not expect their work to carry the same Scriptural authority as the Jewish Bible. Rather, it was intended as instruction to the newly emerging Christian congregations. It was not until the second century that the idea of a Christian canon equal to the Jewish Bible began to emerge.

The first "New Testament", consisting only of Luke's Gospel and heavily edited versions of ten of Saul's (Paul's) Epistles, was collated in the second century by Marcion. Subsequently, the mainstream Christian Church asserted the authority of all four Gospels and 13 Pauline Epistles in their entirety. This established the

framework of what ultimately became the Christian canon. It was not until AD 325 at the council of Nicaea, convened by the Roman emperor Constantine I, that a consensus as to the content of the Bible began to emerge. This was ratified in AD 367, and the 27 books of the New Testament were eventually canonized by Athanasius of Alexandria. Acceptance of this Christian Scripture followed in the Western Churches (Illustrated Guide To The Bible, J. Porter).

The final difficulty with both Old and New Testaments is that most people read them translated into their own language, which adds a further level of interpretation. In some instances, they will be reading a translation of a translation and a text written in an old-fashioned format. For example, the Authorized or 'King James' Bible, first published in 1611, remains much loved for its beautiful language and is widely known in the English-speaking world. Yet the meanings of some English words have changed since the seventeenth century and others have become archaic and obsolete or, at least, are not exactly easy for the modern reader to understand.

Because of this, many of the Bibles available to this day still disagree on important sections of their text. In addition some modern Bibles have attempted to interpret the meanings of these texts in modern terms and in the process they have lost much of the original import.

These are some of the many and varied problems that scholars have to deal with when interpreting these religious texts, but perhaps the largest of them all is the deliberate changing of the texts many centuries ago to suit the creed and religious views and beliefs that were current at those times. It is quite apparent from the duplicated stories, which we will examine in a moment, that some of the scribes were happy to change the texts in order to portray their heroes in a more favorable light. This was also done in order to change more ancient beliefs and practices into more acceptable 'modern' formats.

Because of these reasons the task before us of uncovering and discerning this hidden secret knowledge in these religious texts becomes progressively more difficult. The only answer to this problem is to study hard and long and in time your efforts are rewarded as you finally cover enough ground to uncover this knowledge.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ILLOGICAL PASSAGES IN OUR BIBLES: CLUES TO METAPHYSICAL REALITIES

So many times we read in our Bible many passages that often startle and even at times horrify us, like God commanding that babies be killed in the Old Testament, or passages that defy common sense and are highly illogical let alone impossible according to natural law. Take for example the God sanctioned acts of murder and infanticide which is rampant in the Bible. In much of the Bible, especially the Old Testament, there are laws supposedly given by a loving God that command that people be killed for absurd reasons such as carry sticks or working on the Sabbath, cursing your parents, being a rebellious son, or not being a virgin on your wedding night. In addition to these crazy and immoral laws, there are plenty of examples of God's irrationality by His direct killing of many people for reasons that defy any rational explanation such as killing children who make fun of bald people, and the killing of a man who tried to keep the ark of God from falling during transport. There are also countless examples of mass murders commanded by God, including the murder of women, infants, and children. Here are some examples:

From there Elisha went up to Bethel. While he was on his way, some small boys came out of the city and jeered at him. "Go up baldhead," they shouted, "go up baldhead!" The prophet turned and saw them, and he cursed them in the name of the Lord. Then two shebears came out of the woods and tore forty two of the children to pieces. (2 Kings 2:23-24 NAB)

Make ready to slaughter his sons for the guilt of their fathers; Lest they rise and posses the earth, and fill the breadth of the world with tyrants. (Isaiah 14:21 NAB)

"Then I heard the LORD say to the other men, "Follow him through the city and kill everyone whose forehead is not marked. Show no mercy; have no pity! Kill them all – old and young, girls and women and little children. But do not touch anyone with the mark. Begin your task right here at the Temple." So they began by killing the seventy leaders. "Defile the Temple!" the LORD commanded. "Fill its courtyards with the bodies of those you kill! Go!" So they went throughout the city and did as they were told." (Ezekiel 9:5-7 NLT)

But if this charge is true (that she wasn't a virgin on her wedding night), and evidence of the girls virginity is not found, they shall bring the girl to the entrance of her fathers house and there her townsman shall stone her to death, because she committed a crime against Israel by her unchasteness in her father's house. Thus shall you purge the evil from your midst. (Deuteronomy 22:20-21 NAB)

The last example really get me. It appears if you are a man then it is "ok" to fornicate, but if your a woman then such an action can "kill ya". This sure does not make sense since it takes "two to tango" and such decrees supposedly commanded by God sure brings in doubt the concept of a "Loving God".

And then we have this example that says that anyone who works on the Sabbath is to be put to death.

The LORD then gave these further instructions to Moses: 'Tell the people of Israel to keep my Sabbath day, for the Sabbath is a sign of the covenant between me and you forever. It helps you to remember that I am the LORD, who makes you holy. Yes, keep the Sabbath day, for it is holy. Anyone who desecrates it must die; anyone who works on that day will be cut off from the community. Work six days only, but the seventh day must be a day of total rest. I repeat: Because the LORD considers it a holy day, anyone who works on the Sabbath must be put to death.' (Exodus 31:12-15 NLT)

Let us think a second. This decree above about working of the Sabbath, if extended to Christianity, will accomplish the extermination of all Christians who don't keep the Sabbath anyway let alone the Muslims. That will be almost everyone of them since Christianity and Islam have created their own "Sabbaths" and substituted them in place of the Biblical Sabbath which is practiced yet today by Israel.

The problems for the "thinking believer" are endless when you really look at this Bible as a "Divine Revelation" of God and one that is to be approached "literally". That should make you wonder with the common sense you have something more than a "literal" interpretation is meant when reading these parts of the Bible. Sadly, too few do and they dance with snakes and drink poison. I guess you could say that a "literal" interpretation is deadly to a Spiritual Book but being conditioned since childhood millions of people read such passages never knowing that a metaphysical reality is intended behind such verses and were never meant to be taken "literally" or "historically".

- **The Bible, especially the Old Testament, is filled with numerous stories of animal and human sacrifice. God, we are told, likes the pleasing aroma of burning flesh. Animal sacrifice is much more common than human sacrifice, but both occur and are "pleasing to the Lord".**
- **Except for murder, slavery has got to be one of the most immoral things a person can do. Yet slavery is rampant throughout the Bible in both the Old and New Testaments. The Bible clearly approves of slavery in many passages, and it goes so far as to tell how to obtain slaves, how hard you can beat them, and when you can have sex with the female slaves.**
- **Rape is one of the most heinous crimes imaginable. Yet few people know that the Bible often condones and even approves of rape. How anyone can get their moral guidance from a book that allows rape escapes me.**

Maybe we are misunderstanding these passages since we are today looking at all of them "literally" instead of "allegorically". Maybe if we had a knowledge of the prior existing ancient Spiritual Wisdom and Sacred texts of the ancients they would then shed light on these problematic passages in our Bibles. Maybe if we possessed certain "keys" to correctly interpreting our Bibles correctly then these irreconcilable and horrific passages might possess a deeper "Spiritual Meaning" as their intention; an intention which we totally miss when we look at them "literally".

If we are to consider the Laws of the cosmos and science then the Bible often contradicts these Laws of the cosmos that God Himself instituted which are eternal. This is most problematic because it makes it appear to the "thinking believer" that the God who instituted these laws in the cosmos in the first place cannot abide by them or even say the same things twice. For example in Genesis, the Earth is created before light and stars, birds and whales before reptiles and insects, and flowering plants before any animals. The true order of events was just the opposite. God creates light and separates light from darkness, and day from night, on the first day. Yet He didn't make the light producing objects like the Sun and the stars until the fourth day. Then it says that "the evening and the morning" occurred on the first day but there was no Sun to mark them and separate these periods of "light" and "dark" at this time. Again, plants are made on the third day before there was a Sun to drive their photosynthetic processes. And of course in Genesis 1 the entire creation takes 6 days, but the universe is at least 12 billion years old, with new stars constantly being formed today in an endless path of creation.

One more example will suffice. Noah is told to make an ark that is 450 feet long that is to house "every male and female species" of animal on the Earth. Again, this is physically impossible. A modern day aircraft carrier is not large enough to hold such a collection of animals, 2 of every species of animals, that is mentioned in the Genesis account. Something else must be intended to be understood here which escapes the thought of "literal exegesis" of these texts.

This is just the "tip" of the iceberg when considering the incongruities that abound in this Bible. Honestly, no one picks up the Bible and reads it without a desire to "understand it" but it defies logical understanding almost consistently by most who read it. But so did the ancient Spiritual Wisdom by those who attempted to read it, who like ourselves today, don't possess the "keys" to its proper elucidation. We are missing something here.

Yet God expects us to use our minds in understanding this cosmos and even His reality let alone this Bible that expresses it. Such a revelation should make sense to us but when we read passages like Jesus walking on water then we have to scratch our heads at this "circus stunt" which glories not the Father but Jesus only; an action contrary to the very words that come from the mouth of this Jesus where he says he only came to "glorify the Father". Again, we are missing something.

I hope you can admit by now that by taking all of these events "literally" creates for us insurmountable problems; problems that immediately vanishes when one come to understand the "keys" to the allegorical interpretation of the ancient Spiritual Wisdom as well as our Bible which contain often the same ideas, events, and Spiritual principles "coded" in the from of allegories, metaphors, similes, symbolisms, which are totally senseless when taken and interpreted "literally".

Problems arise in reading this Bible when beliefs are taken to be the "literal" Word of God. This then puts the believer in the position of being in conflict with sound science and the laws of the cosmos. There are many Bible Passages that have been interpreted "literally" by some groups and "symbolically" by others. This generally leads to conflict, and has historically led to many church schisms down through history and even the murder of of those of opposing beliefs.

Since the mid-1800's, the system of theology known as Dispensationalism has exerted great influence on how many Christians view the doctrines of ecclesiology, eschatology, and how they approach and "interpret" their Bibles. Today, America is heavily influenced through Dispensationalism and a Dispensationalist interpretation of Scripture. Dispensationalism says : *"we interpret OT history literally and OT prophecy literally. Covenant theology says it interprets OT history literally and OT prophecy figuratively/symbolically. Therefore Dispensationalism is the more consistently literal of the two."* What this quote fails to take into account is the whole area of typology in Scripture. A proper understanding of typology will show that in fact the supposed literal prophecies to Israel in the OT are typological, not literal. So Dispensationalists can cite hundreds of prophetic verses from the OT which they think will be literally fulfilled, all the while ignoring the typological hermeneutical principles which are ratified in the life of a symbolic Christ (as opposed to forced hermeneutical principles).

The difference between an "allegorical" and "literalistic" interpretation of our Bible is crucial to creationism and many other "science versus religion" issues. Given its claims to be the infallible Word of God *("All scripture is inspired by God, and useful for teaching...", etc.),* it's fairly important whether the Bible is entirely accurate or not. However, perfect accuracy requires neither precision nor strict literalness throughout. No one would argue that parables describe actual events. Similarly, there are literary techniques such as metaphor, allegory, simile, or hyperbole which, taken as literal statements, cause irreconcilable problems. There are seeds smaller than mustard seeds, but anyone reading the context will realize that Jesus wasn't giving a lecture on botanical world records when he supposedly said that. Much of the problem lies in distinguishing between such a literalistic interpretation and a "allegorical" view many "uninformed" Christians mistaken maintain dismisses the accuracy of the Bible. What they don't know yet is that "allegory", when properly understood and interpreted, accomplishes just the opposite; it

maintains the very accuracy of the Bible when a mistaken "literal" interpretation destroys the integrity of the Bible. You need to think of this last statement.

I have found that in order to "interpret" this Bible correctly we have to study this Book, its authors, their culture, and the current methods of writing used by these ancient Spiritual Masters who gave us these Scriptures in the first place. To try to interpret our Bibles by the standards of our current society, through heavy Dispensational bias, let alone our newspapers and television news programs, is absolutely foolish and guaranteed to lead to gross error.

Now we need pay close attention to what is said in order to understand these principles laid before us. The student of the allegorical language is nearly always given a clue; one, yet, which at first sight might seem to be rather strange. This clue consists of an additional "veil", "cloak", "disguise", "cover" or "blind" which tends to increase confusion in the texts in order to repel those who regard as purely literal those portions of Scripture which are potentially dangerous because power bestowing knowledge is both "revealed" and "concealed" in these Biblical passages as well as other nation's Sacred Books. Those who seek the hidden wisdom should guard carefully against this repulsion, whether it is aroused by statements which are unthinkable, unimaginable, inconceivable, incredible or impossible, or by stories which offend logic and one's sense of justice, decency and morality. Unfortunately many people are turned away from these Scriptures, and even from religion itself, by the discovery of these characteristics or by the "literal" reading of these Scriptural texts. This is sad. The study and exposition of the sacred language used in the nation's Sacred Books is therefore of great importance to us if we hope to understand our Bible that is 2,000 years old or the ancient Spiritual Wisdom contained in it which can be shown to have existed over 10,000 years ago.

To illustrate how these keys can be applied, let us digress briefly to examine certain incongruities in the Bible in order to express our premise and at the same time suggest possible resolutions of the problems which they admittedly present. These are but "representative" examples of the thousands of veiled similar passages in our Bibles which are today sadly misinterpreted by a vast Christianity not possessing the "keys" to the proper interpretation of is own Spiritual Book which has mistakenly shaped 1/3 of the world for over 2,000 years. The blood of millions is the price for such ignorance when well-meaning Christians have approached this book devoid of the "keys" of its proper interpretation since the 2nd century that coincides with the rise of Roman Orthodoxy and their enforced "hermeneutic" of these "radically reinterpreted" texts at the hands of these Early Latin Fathers. If we were to deal with these examples in detail we could write over a hundred books but a few short examples will suffice to open the minds of the reader to passages originally taken "literally" in Christianity which were never intended to be understood that way at all.

Certain admittedly difficult biblical passages are:

- **Mentioned earlier is the reference to "literal" days of creation; in particular that three days and nights of creation pass before the Sun is created (Gen. 1:1-19). People will argue with you for years that these are "literal" days but if they had the knowledge and had previously studied the ancient Spiritual Wisdom then they would not be so "hard-headed" and "obstinate" in such a foolish stance. They would have come to see that in these texts universal creative epochs, ages, periods, and times of activity and dormancy are intended rather than the supposed alternations of a "literal" 24 hour day and night on a single planet is implied. Applying the Fourth of the Four Keys of interpretation of the ancient Spiritual Wisdom from the pervious article, that some physical objects, as also certain words, each have their own "special symbolic" meaning, then we see that the "days and nights" of creation refer to alternations of periods of creative activity or "day" and quiescence or "night." These are often referred to by their Sanskrit names of Manvantara (activity or manifestation, the "breathing out of God") and Pralaya (rest or dissolution, the "breathing in of God") respectively by many of the ancients. In other words, God "works" and "rests" but we should know this from a simple reading of Genesis. All world religions knew this; it is us who don't today who adhere staunchly to a "literalistic" interpretation of our Bibles. Scientific evidence, which reveals the Laws of God's cosmos to us, corrects such a foolish interpretation of the Bible and again points us in the right direction that something other than a**

"literalistic" interpretation is intended and needed to understand the metaphysical reality that lays behind this text. God made these Laws of the cosmos, and us never forget that "men" give other "men" the ways of interpretation of these sacred texts; some being more correct and better than others. Discernment and knowledge is required. Here again, the allegorical understanding of the texts gives us the Mind of God on the matter, not the "literalistic" interpretation of fundamental Christianity.

- **Again mentioned earlier we saw that often Deity instructs massacre and extermination (Gen. 7:4 & 23, 19:13, 24-25; Exod. 22:20); even of infants. Hard to reconcile for us is the Love of God and supposedly His wrath. It has never entered our minds that these acts of atrocity which litter our Bible and which are laid at the foot of God are but personifications and metaphors of the enemies of our Soul and are nothing more than the personified powers of the flesh who is the real enemy of the Israel of God.**
- **The Bible states that the sins of the fathers shall be visited upon the children unto the third and fourth generation (Exod. 20:5). This has been a problematic passage it seems forever if taken "literally" but when understood "allegorically" according to the ancient Spiritual Wisdom such problems vanish. The ancient Spiritual Masters have always taught that in the succession of reincarnations each human life is as the "father" of those which follow, these later "reincarnations" being referred to as its "children". Seen in this light character developments are transferred and sowing and reaping occur from life to life under the law of cause and effect or karma.**
- **Another example is the Biblical story of the defeat of Sampson by cutting off his hair, and his destruction of the temple by leaning his weight on the pillars (Judg. 16:17-30). To the ancients who wrote these Sacred Stories hair is the symbol of the effective relationships between the Spiritual Soul and the mind-brain. When this is severed the power and the guidance of the inner Self are lost to the outer self, who becomes a slave to "matter", his senses, and the animal nature personified as the Delilah of the story. The ancient Spiritual Wisdom personified "matter" as the feminine aspect of creation. When we consider the Nazarenes, an ancient monastic group in Palestine, their custom was to allow the hair to grow long. Now this is important. When one attains and achieves an equilibrium between the pairs of opposites (the pillars), limitations (the temple) upon consciousness are dissipated and undesired qualities (the Philistines) are destroyed. Now your getting the idea hopefully that behind what we think was "literal" events are in reality not; the Sampson character being a Sungod of such, a personification of Living masculine energy, who is defeated by "incarnational matter". The flesh conquers the Spirit; that is until the Spirit is awakened "from the deadness" of "matter".**
- **Elijah goes to heaven in a chariot of fire (2 Kings 2:11). I bet you can figure this out now. The ascension of the fiery, creative force of Spirit/Soul which has incarnated in "matter" over the flesh and animal nature which houses our Soul enables the individual to ascend upward in a higher Spiritual state of consciousness which is again personified as Heaven.**
- **Jonah enters the belly of a great fish and remains unharmed for three days and three nights (Jon. 1:17). This refers to the internal "born again experience" of an initiate or candidate of the Spiritual Mysteries who has withdrawn from the fleshly body (the ship), who enters the underworld (the sea), and is then elevated into full Spiritual awareness (the fishes...pisces...symbol of the Spiritual birth, and thereby attains to Christ-consciousness. After the passage of sufficient time (generally three days and three nights), the aspirant returns to the body (is delivered to dry land). Known to most Christians until they study the Mysteries of Eleusis, this is the actual sequence of events of the initiate in the Mystery Religions where he visits the upper Heavens as described by Paul in the New Testament. This was his "graduation" exercise; an outer body experience where he conversed with God and the gods/goddesses in a heightened Spiritual awareness in the Heavens; thereby later awakened without fear or ignorance of the Spiritual Life that awaits him on the other side of death of the biological body. Belief in God then was not based on "faith" alone; but one "experience".**
- **Tribute money is found inside a particular fish (Mart. 17:27). This refers not to a literal coin but rather to the Spiritual truth that all the necessities (the tribute money) for Spiritual, intellectual, and even physical living are to be found in the Divinized aspects of human nature (the fish). We deal with the tension between the two births of mankind, one, and "natural one" in Virgo and the second one, a Spiritual birth, in Pisces, on our Egyptian-Christian website. One should learn to draw upon the Christ-power within for all his Earthly needs.**
- **Lazarus is raised after being dead for four days (John 11:39-44). Death symbolizes total Spiritual unawareness and the ancients taught that incarnation of the Soul into "matter" was likened to a death of**

the Spiritual awareness that the Soul once had prior to its incarnation. That is why the incarnated Sungods were always either "mummified" or born in "swaddling" clothes; incarnation of God and the Divine Life into "matter" was actually a "death" of Spiritual awareness. That is why Osiris is depicted always as a "mummy" which symbolized the limitations imposed upon the Spirit/Soul by "incarnated matter". Miraculous restoration to life implies the Soul's awakening toward its Spiritual essence and its recovery by virtue of the action of the interior Divine power and presence (the Christ). This is described by Paul as a resurrection from the dead which is intended to be our experience while we yet life and again this is the same thing as saying that *"Christ is being formed in us".* The period of death refers to the time during which the body of the candidate is unconscious (figurative death) while initiation is being conferred in the ancient Mysteries as well. In the ancient Mysteries being dead metaphorically described the condition of the uninitiated, while being resurrected was to pass through the sacred rite or to be "raised" to a higher Spiritual awareness and consciousness.

- **The "flesh of Christ" is "meat", and the "blood of Christ" is "drink", their consumption being essential to life (John 6:47-58). Quite clearly our Lord was not exhorting humankind to become cannibals and consume human flesh and blood when he said*: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."* The words "flesh," "blood," "eateth" and "drinketh" are not used in the usual sense and are not "literal" in spite of the Roman Catholic dogma of transubstantiation. They are symbolic, metaphorical, and are so used in order to convey a hidden under meaning. When we read the ancient Spiritual Wisdom we learn the "keys" to the proper interpretation of such words as "flesh," "blood," "eateth" and "drinketh". The flesh of Christ may be interpreted as Divine truths, Spiritual laws, or that in which he is clothed, by which he is covered and through which he as the Logos is made manifest. The time comes and is hastened as "the way of holiness" is entered upon by mankind; when the human intellect absorbs Divine knowledge, becomes illumined, enlightened, and inspired by the interior discovery and revelation of Spiritual truths. This experience in heightened Spiritual consciousness is symbolized and allegorized as if eating the flesh of Christ. Bread is also used to describe this knowledge of Divine laws, processes and purposes. Eating consecrated bread is an allegory for the reception, absorption and application to life of that knowledge, *gnosis, sophia,* esoteric wisdom. But bread has another meaning for the ancient Spiritual masters. Bread is also a symbol of the cyclic regeneration of life after each return to the seed state. The blood of Christ is the ever-outpoured Divine Life by which the Universe is sustained and without which it could not live. The life-force does, indeed, perform a function for the universe and all it contains which closely resembles the life-sustaining office which human blood performs for the physical body. Leviticus even teaches us that *"Life is in the blood".* Normally one is unaware either of the outpouring and omnipresence of this Divine Life, or of the fact that it is the Spiritually sustaining life within us all. At a certain stage of the evolution of the human intellect, this fact is intuitively perceived. Such realization by the aspirant can be hastened by means of certain Spiritual practices, meditation and prayer, and by the aid of a Adept or Master, the hierophant and other officiants in the sacred initiatory rites of the temples of the greater Mysteries. But these are hard to find today in this Western hemisphere dominated by Christianity. Ultimately full knowledge may be gained of the outpouring of the Christ-life into the universe and human beings if one is diligent in his study and meditation and silence/prayer; the fruit of which is their internal identification and unity with that Divine life its Divine Source within oneself. This attainment of increased Spiritual consciousness and awareness along with one's unity with God is described symbolically as drinking Christ's blood. This "allegorical drinking of Christ's blood" occurs when one both consciously and subconsciously comes to "know" that "there is one Mind, one Law, one Principle, and one Substance in the cosmos, and that he is 'one" with all that there is". Our Lord may be assumed to have been referring to a state of consciousness of unity with the cosmic Christ and his outpoured life rather than to an act of physical nutrition. Once this symbolic eating and drinking, this Spiritual "agape", has occurred, then the process can be initiated in others who in their turn, starving for truth, can be fed**

on these ancient Spiritual truths. As the incident of feeding the five thousand (Mart. 14:15-2 1) allegorically tells, in this ministration there is not, neither can there be, any loss. On the contrary, there is more of Spiritual wisdom, knowledge and upwelling Spiritual vitality afterward than before.

Well, these are but a few examples of Spiritual realties that lie behind the Scriptural texts we read and so often either are stumped as to their true meaning or mistaken taken "literally". With all my energy I behove the reader to begin a serious study of the ancient Spiritual Wisdom and in so doing restore the "keys" to the proper interpretation of the Bible to his life and family. One can consult our recommended book list for good books to help you being your Exodus from "theological error" and enter into the "Promised Land" of Spiritual truths as God intended.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ANCIENT SOURCES OF DIVINE KNOWLEDGE AND THE DANGER OF ITS MISINTERPRETATION

In our current study we are becoming enlightened to the existence of Divine Spiritual allegories lurking in our Bibles behind stories we have read our whole lives and which we have mistakenly believed to be "literal" and "historical".

Answer for yourself: What is the source of the knowledge which is thus both "revealed" and "concealed" beneath the veil of allegory and symbol in the Scriptures of the world and likewise in our Christian Bible?

Throughout the ages there have been aspiring men and women who have sought to solve the mysteries of life and death as found since ancient Egypt and down through the corridors of ancient history. Some have done a better job in this capacity that others and their legacies are left for us to gather and gleam Divine Truths from within them. There have also been illumined men and women who, having solved those mysteries, have given their solutions to certain carefully selected disciples. These disciples in their turn have delivered a portion of this knowledge to the world. Christianity is not the only bearer of this Divine Knowledge; albeit in a form that is hardly recognized as it was originally intended because of its over emphasis in the "literal" interpretation of the Christian Bible. In the East it is called *Brahma Vidya,* the wisdom of Brahma, the Supreme Deity. Greek philosophers of the Neoplatonic schools, notably Ammonius Saccus and his disciples, referred to this knowledge as "Theosophia, or Divine Wisdom. It was also known as "gnosis," meaning directly perceived Spiritual knowledge, and those who had entered into first-hand experience of it were known as Gnostics or knowers. In English it is known as Theosophy, the Ancient Wisdom, the Ageless Wisdom and the Wisdom Religion.

As mentioned earlier certain power-bestowing teachings were regarded as potentially dangerous and were, therefore, either withheld or veiled from the common man. As general knowledge has since advanced, some of these teachings have become public knowledge; and not for the better of the human race. Nevertheless direct experience of them still remains an interior secret, an esotericism, which can be personally realized but never fully conveyed to others. The way to such knowledge is also both revealed and concealed in the Scriptures and mythologies of human culture. This "narrow way" has from the earliest period of human occupation of the Earth been followed by a small number of spiritually awakened human beings. Guidance concerning this spiritual way of life and descriptions of experiences through which the Soul passes and of the tests, ordeals and triumphs of the neophyte, I found upon my studies of comparative religion as well as the ancient Spiritual Wisdom run like a silver thread through the tapestry woven by the inspired authors of the World's Sacred Scriptures and mythologies of ancient peoples. This Divine knowledge was never limited to but one people but shared by the Creator will all humanity since the beginning of time. In one interpretation of them, the initiatory, the great figures, heroes, prophets, apostles, saviors and their adversaries, represent followers of the ancient way at various stages of attainment, acquirement, accomplishment, or failure. The accounts of the lives of such people as Jacob and his twelve sons, the twelve tribes of Israel, the twelve disciples of Christ, and Hercules and his twelve labors, etc., have proved extremely instructive to those who can pierce the veil of allegory beneath

which the secrets of discipleship and initiation are concealed.

The teachings of the Ageless Wisdom are thus to be found at the heart of the great world faiths as a group of central doctrines common to them all; many of which we find in our Christian Bibles today albeit too often misunderstood and misinterpreted. The Ancient Wisdom is indeed the oldest of all religions, having from the first included the highest and noblest conceptions of the Soul of humanity which have ever been presented to or recognized by the human mind and knowledge of the nature of the Divinity within the human species. Theosophia is the wisdom of divine beings and carries with it the idea that Divine Wisdom has been and can be attained by human beings as the natural and legitimate goal of their Soul's Spiritual evolution in this material plane of current existence.

This universality of this ancient Spiritual Wisdom which parallels that in the Christian Bibles is revealed by an examination of the Sacred Books of various religions and the original sayings of the world's greatest teachers, for singular uniformity of Divine Thought is found in them all. One might readily suspect that this uniformity is something more than a coincidence, apart even from the consideration that there can only be one truth. The highest and best teaching must always approximate to this and therefore present a considerable amount of similarity when we strip it of all merely differences in the modes of its presentation. The Ancient Wisdom provides an actual basis for this parallelism by disclosing the existence of a hierarchy of initiates and Adepts, who preserve from age to age and transmit the esoteric teachings which otherwise might have been entirely lost.

There are several considerations which would point to the existence of such a hierarchy and to its being the original source from which all great teachers have derived their knowledge. The theory that there does exist a unifying truth, an esoteric knowledge or Theosophia, within the reach of every member of the human family, its attainment being the natural goal of its development, carries with it the idea that such relatively secret knowledge must have its living representatives.

As H.P. Blavatsky stated:

- **The Secret Doctrine (or Theosophy) is the accumulated wisdom of the ages and its cosmogony alone is the most stupendous and elaborate of all systems-the facts which have actually occupied countless generations of initiated seers and prophets to marshall, set down and explain- are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated to the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. The Secret Doctrine is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passe d on orally by one early race to another, of the teachings of higher and exalted Beings who watched over the childhood of humanity. . . They did this by checking, testing and verifying, in every department of nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions - so obtained as to stand as independent evidence - of other Adepts, and by centuries of experience (Secret Doctrine 1:316).**

But there accompanies this ancient Divine Wisdom and Esoteric Spiritual Wisdom a danger of its misunderstanding and misinterpretation. We have mentioned it before that certain of these Divine teachings, if thoroughly grasped, can prove to be sources of thaumaturgic and magical power. To preserve and convey this power-giving knowledge, a peculiar language was invented by its discoverers. By means of pseudo-history, allegory and symbol, this information is at the same time both "revealed" and "concealed". Humanity's unawareness of Spiritual and esoteric teachings is due, however, not only to their protective concealment within Scripture and mythology, but also to its lack of interest in them.Humanity at this phase of its evolution is, not unnaturally, more interested in the material world, its pleasures and rewards than in the quest for interior enlightenment, the attainment of which, it may be added, demands a measure of

renunciation. Sports, gambling, indulgence in alcohol and sex and the attainment of money and power, tend to absorb many people's interest, inevitably leaving little room for the higher culture and for aspiration to Spiritual unfoldment which ironically is the very purpose of their Soulish incarnation and "crucifixion on this cross of matter" as declared by the ancient Spiritual Masters.

When, however, a person seriously turns from worldly things to a real quest for knowledge, that knowledge is always to be found. Even then, full perception cannot be reached without due preparation. Just as one cannot take electricity out of the air and immediately use it, so Spiritual enlightenment demands self-education and training before it can be discovered, harnessed and used by the "truth-seeker". While certain aspects of esoteric lore are admittedly reserved because they are a source of great power which could be harmfully employed, the majority of people remain uninformed because they have neither seriously sought Spiritual understanding nor proved ready to undergo the training necessary for its attainment.

In order more fully to understand the reasons for the universal practice of veiling certain ideas in allegory and symbol, as we find today in our Christian Bibles which as stated is so tragically misunderstood as if "historical" and "literal" accounts, it is necessary to know both the true nature of human beings and their capabilities. Concerning human nature, the apostle Paul's definition conforms to the most ancient teachings:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?º (1 Cor. 3:16) and ye are the temple of the living God" (2 Cor. 6:16).

The living God, the pure Spirit in human beings, is not a separate individuality but a ray of the one infinite ocean of light, the universal Godhead. Man per se is an invisible entity. What we see of him in and through the body is merely the manifestation of the inner man, because man essentially is a Living Spiritual Energy -- a Spiritual, intellectual, and psychomaterial energy, the adjective depending upon the plane on which we choose to discern his actions, for indeed he may be said to exist on all planes, inner and outer.

Though man is an invisible entity, he needs a physical body in which to live and with which to work upon this physical plane. Man is in reality a pilgrim of eternity. He came forth from the invisible part of cosmic being in aeons so far bygone in the past that mankind, except the great sages and seers, has lost almost all understanding of his Divine origin. He came out of the womb of cosmic being as an unself-conscious "god-spark" as a "smaller Sun of a much larger Sun (God), and after his "fall" from Heaven into "matter" down this "Ladder of Heaven", called "Jacob's Ladder" in the Bible, he finally became man, a self-conscious entity; and here we are. Future aeons of time will bring forth even on this our Earth, into a far more perfect manifestation than at present, the locked-up faculties and powers existent in every human being; and in those days of the far distant future man will walk the Earth as the "god" that he already is; and he will walk this Earth communing with his fellow gods, for he will then have brought forth the godlike powers now unevolved but nevertheless within his essence.

This knowledge of this indwelling potential invisible Sun and "Living Energy" places great power within reach of its possessor, for if the Divine ray within human beings becomes an active influence in their physical individuality, it endows individuals with God-like powers (Gen. *3:5).*

Gen 3:5 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (KJV)

Ralph Waldo Emerson said: *"The highest revelation is that God is in every man."* Plato said we are *"gods in an animal body".* Such, briefly, is a human being-pure Spirit enshrined in a physical body and operating through a human mind. Paul again says:

"The first man is of the earth, earthy; the second man is the Lord from heaven. . . . Behold, I show you a mystery" (1 Cor. 15:47-51)

An individual's capabilities include the ability to bring about the manifestation in the outer self of the purely Spiritual aspect of human nature. The human being then becomes endowed with superhuman powers, including those of almost irresistible will, supersensory faculties and supernormal physical capacities. Used for the benefit of others, these can be of value. Misused for personal or national gain at the cost of others, they can be extremely harmful. A wonderful possibility and a very grave danger are, however, associated with these enhanced powers. The possibility is that an individual may use them to gain still greater knowledge which can be placed at the service of others. The danger is that, blinded by conceit and a passion for domination, the person may be tempted to use his or her increased faculties for destructive purposes. In order that the danger may be reduced to a minimum and the power-giving knowledge be preserved and made available to humankind, it is formulated and delivered in a very ancient language composed of allegory, parable, imagery and symbol. This knowledge lines the pages of our Bibles and the other Sacred Books of the world; all of which teach this same message concerning the Divinity of mankind through allegory, myths, legends, metaphors, similes, symbols, etc. Failure to understand this message in our Sacred Book, the Bible, and in its place read these Spiritual allegories which are pregnant with Divine metaphysical truths, is tragic to say the least and only postpone and thwart the Spiritual evolution of our Souls.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ANCIENT WISDOM IN OUR SCRIPTURES RESTORED.....THE SALVATION OF OUR BIBLES

"All religions bear traces of the fact that they arose during the intellectual immaturity of the human race – before it had learned the obligations to speak the truth. Not one of them makes it the duty of its God to be truthful and understandable in his communications" (Friedrich Nietzsche, German philologist and philosopher (1844-1900)

Make no mistake about it; the Creator has "spoken" to mankind on this planet. The problem we face today is if our Spiritual Authorities in Christianity, from the 2nd century downward to our time today, has told us the truth of His message and repeated it correctly as they learned it from those who both taught and came before them. This is the $64,000 dollar question and lengthy study is required before one can be certain of the answer. Most Christians today are totally unlearned about the passing of this religious baton at this crucial junction of world history, where we find the clash between the Western and Eastern Hemispheres involving both their philosophies as well as their "religious belief systems". We grow up in the Western Hemisphere, most likely as Christians, never having one doubt that our Christian indoctrination, from childhood onwards, might not possibly be the "truth" as it had existed for thousands of years earlier before the 2nd century B.C.E. It never dawns upon us that a tragic "reinterpretation" of Ancient Spiritual Wisdom might have occurred in the history of emerging Roman Christianity and that we might not be aware of this gross "reinterpretation" of ancient Sacred Scripture today. Other world religions will tell us that this is just what happened but their voices are downed out by the constant drone of Christian rhetoric and proclamation of a "good news" completely devoid of its proper hermeneutic. Realization of such a blatant contradiction of historic Spiritual Wisdom by Christian re-interpretation of the Ancient Spiritual Knowledge and Divine Scripture hinges upon the reader seeing the evidence for such a deviation from prior existing Spiritual Realities for himself and see how these same stories we read in our Bibles today existed and were understood over 1,800 years ago. This will come in the following articles. The problem that meets us right up front is the fact that for most Christians they never have seen the other side of interpretation of these Sacred texts that they read and have inherited. That can change now if you have the courage to devote yourself to this very important and informative study.

It is apparent from all the contradictory teachings of the many denominations and cults of Christendom, that they all cannot be right. For the most part, each claim to use the Bible as the source of their teachings. Both may claim the Bible as the source of their belief. It is a fact that many different sects of "Christendom" use the Bible to prove contradictory teachings. 1 Corinthians 14:33, says *"God is not the author of confusion."* But something or someone is to blame for this lack of Scriptural Unity and diversity in religious dogmas in over 2000 different Christians denominations as well as their gross misinterpretation of these ancient Sacred Texts which have come down to us preserved in our Christian Bibles. Clearly God did not give mankind a Revelation of Himself, expressed first in oral traditions and later committed to writing, in order to confuse mankind and blur not only His Image but His message to mankind as well. Rather, He revealed Himself to the whole Cosmos and later allowed this Revelation of Himself to be recorded in such a way as to be clear and not be complicated and misleading. At least that is how it was in the beginning. However, the problem we find today is that down through history sinful and fallible men have ignored this Spiritual Revelation of God given in antiquity and

have, through successive generations, relied more upon their "own understandings" of God and given mankind what they desire He "say" and this is passed off to the unsuspecting as "God's Word" accompanied with their "trustworthy" interpretations of it. In so doing these "leaders of the blind" contradict the unchanged interpretation of this ancient Divine Revelation as it has existed from nation to nation for thousands of years. Lost in this translation of the Divine to mankind is the earliest understanding of God made real to humanity in the beginning of time. That is not a acceptable hermeneutic but without knowledge of the ancient interpretations of these Sacred Scriptures of antiquity you will never know.

The great need today then is determining what the Bible really teaches. The proliferation of over 2000 different competing Christian denominations has not helped in this endeavor at bit. Determining what these Sacred Texts say for "certain" entails the restoration of "the correct method of interpretation" of these Sacred works. We must go back into ancient history and look at their very foundation; first orally and then later when written. We must look at the fountain head of such a Divine Teaching as it existed in its beginning and genesis. If the Bible is the Word of God and God's revelation to man, then surely God would not give us His revelation without a way to accurately discern what He meant. The "keys" to unlock this Bible, and the Sacred Scriptures and Wisdom on which it is built, has to have been given to somebody, somewhere, at sometime or else this paints God as an irresponsible Father which no one should dare trust or believe.

Ironically when we begin to study to find out the truth of these matters we find that behind the Bible we inherited in this Western Hemisphere lies an almost ancient Eastern Spiritual Wisdom that predated the Bible by thousands and thousands of years. The problem is that it this ancient Spiritual Wisdom meant something entirely different to the ancients for thousands of years than it would to the emerging Roman Catholic Empire during the 2nd through the 5th century when they "reinterpreted" almost the whole corpus of Divine genius of the ancients. We find "similar stories" and "similar wisdom sayings" in the mouth of spiritual representative (avatars) the world over that we later find in our "Jesus Story"; event and sayings that were never confused in the minds of the teachers and recipients as has been the Bible as given to the world through the hands of Roman exegesis and interpretation. The religious dogmas of this Ancient Spiritual Wisdom meant one thing then; later during the 2nd through the 5th century they would come to mean something entirely different to Rome.

One need look no further back into religious history to Ancient Egypt to find the "keys" lacking for correct interpretation of this Ancient Spiritual Wisdom as well as our Bibles today. The word "interpretation" means to arrive at the original meaning the writer intended when he penned the words. The original meaning the author intended is "the correct interpretation" and this must be recovered and understood before you can apply it or make application of these ancients passage in your life. A faulty interpretation will produce a faulty application and therefore it is vital to correctly interpret the Scriptures we have inherited regardless of the interpretation placed upon them by Rome who denied both the Jewish and Egyptian Religious revelation. Here lies the problem.

Man has for various reasons misinterpreted God's word and left many in a state of confusion. The problem today is not, that God did not give us a method of interpretation. God gave mankind not only this Revelation of Himself long ago but at the same time provided humanity with the "keys" to interpret such revelation of the Divine. This "symbolical" interpretation of the Divine, over time, began to be lost to the minds of men as nation rose against nation and this precious knowledge of the correct interpretation of the ancient Sacred Texts began to be lost and buried under the ashes of wars. With new pressures exerted by new conquerors man has refused to use this "Soul Symbolism" and over the last 2,000 years or more has not been diligent in seeking it (at least in this Western Hemisphere)! It is the purpose of these articles to show that we can properly and accurate know what is God's word and once again interpret it correctly. The confusion in understanding God's word is the result of unlearned men handling the word of God. This does not mean one has to be a scholar to understand and properly know God's truth, but it means that anyone applying proper biblical principles of interpretation can accurately understand what God has said. We only need to know the "symbols" and what "they meant way back then" when they were first understood and taught to mankind by the Divines among humanity. Only when we unlearn the "errors" we have been given and replace them with this "higher truth" can we ever hope to accurately discern what is right and wrong and spot the false teachings lying secretly within

God's Word that came to us through the forgeries of Rome. Only then can we positively know if what one's church or teacher is presenting is God's word and the highest Divine Truth or the word of man pawned off as the "Word of God" to the unlearned and Spiritually immature. It is certainly not the mystery that so many try to make it out to be.

It is therefore the responsibility of every person who claims the name of Christ to not be misled. But this is not as easy at it appears at first; your personal study whereby you recover the "keys" necessary to interpret this ancient Spiritual Wisdom is most necessary if you ever hope to understand our "Jesus Story" correctly along with many of the Old Testament stories as well.

It is a fact that the writers of the ancient Spiritual Wisdom, from the beginning of recorded history down until the second century C.E., could never have dreamed that their lofty Sacred Scriptures and Spiritual volumes, which cloaked "high Spiritual truth" in the disguise of allegory and metaphor, would have ever ended up so misunderstood, misinterpreted, and outright twisted as they have over these last two thousand years at the hands and influence of Roman Orthodox Christianity. These ancient Spiritual allegorical constructions that dramatized Divine Spiritual truth have so sadly today miscarried the Divine intent of the Creator, as well as the original intent of their writers, that few if any modern readers and "parishioners", by casual reading of our Bibles today, ever recover the "keys" necessary for the proper interpretation of these Sacred passages that we have inherited today in our Christian Bibles. The problem is that we have lost today the "keys" to interpret the symbolisms we read in these texts. It is just that simple.

This failure to interpret our Bibles correctly and apply the correct intended hermeneutic, or proper interpretation of these Ancient Spiritual Texts, can be laid partly upon the reinforced stupor of our Seminary graduates who are conditioned today through fundamentalism with the finest "mind control" and "tunnel vision" that organized religion can muster today. If one finds the courage to "think outside the box" as well as "read outside the box" and question the "status quo" of this inherited Scriptural tradition then such a one often invites ostracism and this can be very damaging to the seminarian's goal of pastoring a church one day. A "free thinker" is a severe liability to organized ecclesiastical religion and that is why the corridors of Church History is lined with their bones and ashes today. I learned long ago while in Seminary that orthodoxy is no guarantee of truth. Truth is the degree to which a statement corresponds with reality. Reality is limited to that which is directly perceivable through our natural senses or indirectly ascertained through the proper use of reason. God gave us minds for a reason and expects us to use them when reading and studying the Bible and other Sacred writings. If things don't "add up" and seem "improper" or "contradictory" then our Creator expects us to recognize that fact and respond accordingly by looking deeper for the answers for those things we seek.

There was a time in early human history when enlightened men possessed true knowledge of the Divine realm quite unlike today when gross misinterpretation of this ancient Spiritual Wisdom is the rule of the day. Though zealously guarded from the unworthy by the Priesthoods, such heightened Spiritual Knowledge was in existence in the ancient day. Today, the zeal for publicity and full-disclosure of "news" seems to be the norm in our society and this makes it hard to understand why such heightened Spiritual Knowledge was kept esoteric and hidden from public view. Such Spiritual Knowledge was deemed by its guardians so precious that it could not be disseminated loosely to the undisciplined and unworthy. Thus the rise of "secrecy" concerning it along with "secret societies" that safeguarded such elevated Spiritual Principles. At the same time, however, it was not withheld from any worthy aspirant. As time passed, however, this priceless legacy of knowledge was threatened with extinction, its pursuit became forbidden, its devotees attacked and blotted out by the powers that be that found such information and Spiritual Knowledge threatened to their "might makes right" physiology.

Basically you could say that this Ancient Spiritual Wisdom of which I speak was a "symbolic wisdom". This "Spiritual Symbolism" lies at the heart of the Ancient's "Soul Science". Symbols are very much a part of our daily lives -- the letters of the alphabet, numbers, names, corporate and national emblems, and religious and secular rites, for instance. There seems to be an inherent propensity in human nature to make and use them. The sacred sciences of antiquity were all recorded in symbols that sum up certain esoteric principles and therefore form a mystery language. Most symbols condense a number of meanings into one and can be

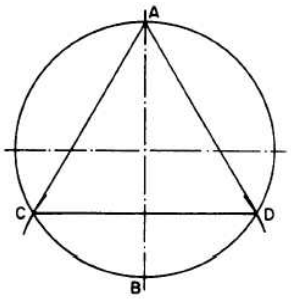
interpreted in either a cosmic or a human sense. The "keys" to interpreting the ancient symbols, which were the foundation for the Ancient Spiritual Wisdom, unlock the nature of things will give us some answers to the questions we ask: What is life? Where did I and the world come from? Where am I going? What really is the true nature of things?

Lets look at some of these simpler examples to get the idea:

- **Some of the ancient geometric symbols addressed cosmogonical questions. The circle, for example, can represent space -- not empty space, but the space referred to in Genesis as "the waters of space." Beyond this is infinity, which cannot be expressed by any form or shape. The perimeter of the circle indicates infinity in that it is beginningless and endless. If we put a point in the middle of this circle of space, we have the first stirring of spirit. The Pythagoreans would refer to this point as the Logos.**
- **The circle can be equated with the egg, a sacred symbol in the cosmogony of every people, representing the entire cosmic process by which worlds and living beings are born. Now you know why "eggs" are connected with the rebirth of Spring at the Vernal Equinox. The egg, you see, contains the positive and negative forces which together produce manifested life. When the circle is shown as a spiral, it represents evolution, eternal change and growth. The circle with a horizontal diameter signifies divine Mother Nature. When the horizontal line is crossed (intersect) by a vertical line, we have the symbol of Father Nature added, the two together forming a cross and representing the manifested universe. Generally, a vertical line stands for spirit, and a horizontal line matter. This is symbolic of the Descent of the Deific Mind into matter; the Christ incarnated into humanity as understood in all the ancient nations.**



- **The same idea is represented by the equilateral triangle and the Trinity. The upper point of the triangle, in the same sense as the point in the circle, is the unity, the one life, from which springs a duality of spirit and matter which can be expressed as energy and substance, positive and negative, or force and matter. This duality manifests from a unity which contains both spirit and matter and which is the source of all. We call this "God".The two sides of the triangle denote duality, and, notice this, the base of the triangle is the offspring of spirit and matter, being either the inner cosmos or man -- for in the process of manifestation, whether of human being, planet, or sun, these three forces over an immense period of time together emanate physical matter as we know it.**



- **The cross symbolizes eternal life and is used in various religions with slight differences. The Christians took it from the Gnostics and Kabbalists, who took it from the Egyptians (the ankh); also present in the Mediterranean area were the Latin or Roman cross and that of Buddhist missionaries from India. The cross, the cross of "intersection" of Spirit and matter, or as it was also called, the "cross of crucifixion", found in the Ancient Spiritual Wisdom long before the Jewish race or the thought of a "Jesus" ever dying on an old rugged cross, actually signifies the incarnation of Divinity, the "Word (Logos) made flesh" -- crucified on the cross of matter (the Descent of the Soul into the flesh of mankind). You just read the whole "Jesus Story" and all the Sungods wrapped up into one; they all are symbolic for the Descent of the Soul into matter (humanity). In his letters, St. Paul dwells much on the Christ in us being crucified, and many religions have the story of crucified saviors. This is but a symbol, a picture if you will, of God coming and tabernacling in matter (eventually humankind).**
 - **The book of Zohar - a complex and profound book – contains the wisdom of Kabbalah in its entirety. It tells us of the complete path a person must go through from the moment his souls finds its place in a corporeal body; the time he lives along with it in the corporeal world, and how he ends his life, continues to exist as a soul without a body, and how it descends to this world again. Thus, many life cycles go by and we call them “reincarnations” of the soul. The Zohar speaks of the path each soul goes through separately, and the way that all the souls go through as humanity, starting with the descent of the soul to the body for the first time, through all the cycles that this soul goes through, and ending in the state where the soul, along with the body, comes to a state where man**

feels his existence in the whole system of creation, and life and death cease to exist for him, and he becomes an active part of a complete eternity. That is the situation we must all come to.

- **The oldest Egyptian cross, which was also the Greek cross, has both lines of equal length. The horizontal line represents the feminine or passive principle of nature, and the vertical line the energy side, a symbol of dual generative power. Siva, Jehovah, and Osiris are all symbols of the active principle in nature: forces that provide for the formation of matter, its destruction and/or regeneration.**
- **One variation of the cross is the swastika. Swastika is a Sanskrit word meaning "well-being" or "auspicious," and there are said to be seven keys to its inner meaning. This symbol is found in India, China, Tibet, Thailand, Japan, the Americas, Greece, Rome, and among early Christians. In Scandinavia it was known as Thor's Hammer; in India as Vishnu's discus or as the Jaina cross; in Buddhism it is a "wheel" denoting eternal motion and stands for evolution. Representing spirit-matter, its central point is the god principle, and its four arms represent in succession birth, life, death, and immortality.**
- **Another form of the cross is the Hebrew letter "tau", the handled cross, called in Egypt the "ankh", which ages before had been used there, and was placed on the breasts of their mummies. Used by the Romans, it represented immortality. It has also been found on the backs of some of the mighty statues on Easter Island. Its meaning is similar to that of the swastika, except that it represents a higher plane of being: the primordial movements and states of cosmic being.**



This short summary of "symbolism" was to make the point to the reader that from times immemorial, knowledge superior to that of our present age has been preserved in symbol, sacred allegories, and myths. This ancient "symbolism" formed a secret wisdom handed down from person to person and from age to age. There appears to be a system of symbols with "similar interpretations" that is common to all religions around the world. According to H. P. Blavatsky, there never was, nor can there be, more than one universal religion, for there can be but one truth concerning the Divine. When you do the studies, like we showed in the series of the uranograph as well as "personified astro-theology", and come to the awareness that behind all of this "Soul Symbolism" the world over lies this one similar Cosmos Message as interpreted through astronomy on its most foundational level, from nation to nation, then you can see how the spiritually gifted among each nation down through history came to the same understanding concerning these "symbols" because there is only One God and only His "One Truth". The symbolism of every people reflects the same spiritual principles, and the symbolism of all mythologies and this allegorical and metaphorical "symbolism" which is hidden in our Bible stories has a scientific foundation and substance reflecting spiritual potentialities.

The gift and then the loss of this primal wisdom, along with the "keys" to the proper interpretation of this Spiritual Symbolism in the Sacred Scriptures of old are the two most momentous events in human history. At one time this "Soul Science" was world wide but today in the Western Hemisphere this "enlightened" path for our Soul and its Spiritual evolution has gone out. Instead of this higher Metaphysical Spiritual understanding and interpretation of the ancient Sacred Wisdom we grow up with a debased supposed "literal-historical" interpretation of these ancient religious myths and "Christ Story" which not only destroys their rightful interpretation as "Patterns" for our Soulish Evolution but robs each child of God his personal involvement in this Spiritual evolution of the "Christ" within him. Rome made sure of that when they relegated this "Christ" to but one person; conveniently for them who was absent and was "gone" to Heaven and was a long, long way away. Instead of realizing that these ancient Divine stories of Sungods and Christs were but for our "examples" we were taught to look to another who never comes and the "Christ within" is deprived of its intended Spiritual Evolution within each child of God. The Christ awaits "his coming" in each of us daily. Gone is the ability of God's "anointeds" and "messiahs" and their impact upon the whole world as we were taught to wait for a "superman" to come from Heaven when all the while this "God-man" slept within the heart of every child of God awaiting his "resurrection".

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

But there is good news on the horizon. This age in which we live is experiencing a "re-awakening" of this Spiritual Wisdom that lies behind the mistaken "literal-historical" interpretation of our Bibles in the Western Hemisphere. The lingering "Dark Ages" in which we yet live is slowly giving way to the light of progressive Spiritual enlightenment concerning the proper interpretation of the Sacred Scriptures of old. Advances in modern scholarship along with the ever increasing fruits of archeological research is unearthing before us on a daily basis these "keys" for proper Biblical interpretation which we so desperately need since living in the wake of the Roman "inherited" traditions of Orthodox Christianity.

H.P. Blavatsky says:

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible – amounting to many thousands of volumes – have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books. The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age ... (Secret Doctrine, 1:xxxiv)

We need to talk. Over my twenty years of study I uncovered some most amazing things. For one thing hidden inn our New Testament is a lot of Spiritual Truth as well as Spiritual Untruths forged by the pens of Rome. To say it is contradictory is a gross understatement. But this "Secret Doctrine" and "Soul Science", which is tracked back to ancient Egypt, is the very foundation for our "Jesus Story" as well as the stories for all the other later nation's Sungods as well. The "events" and "logia" or "sayings" of these "Saviors" are basically the same from beginning to end.

Answer for yourself: Why is this? This is because these "savior stories" are but personifications of the path of the Sun, a symbol of the living Energy of the Cosmos, God, which is in itself the symbolic story of the Descent of the Soul, the "Krst/Karest/Christ" into matter (mankind). It take a lot of study to get to this awareness but you can and along the way you see that the Ancient Spiritual Masters had this Spiritual Knowledge long before the rise of Rome who would ensure that this knowledge is lost to mankind. But more amazingly when you look to Judaism and the reading of the Torah portion as it is read once a year in Israel, then if you look you see that the quotes of the Old Testament passages in this "yearly Torah reading" follow in almost the exact chronological sequence (over 90% of them in order) as found in the "Jesus Story" from Matthew chapter 1 through Matthew chapter 28. That's right, Judaism, who does not believe in a "Christian Jesus", has within its very books Sacred Books this same "Salvation of the Soul" as revealed from Equinox to Solstice to Equinox to Solstice on a yearly basis and this is itself the very foundation for the Biblical Festivals of Israel. The Biblical Festivals of Israel are usually interpreted "historically" through the eyes of an emerging Jewish nation, and every nation did the same things to this "Soul Science" but it goes much deeper than this. Hidden beneath his "story" is the Metaphysical Reality of the Salvation of the Soul of mankind. First told through the Stars and Sky above (the Sky is called Heaven), then told through Mother Nature who dances in step with the Celestial Cosmos, then mankind personified these workings of God's Cosmos and out comes these "Solar Savior" stories. These were all "allegorical" and "metaphorical" ONLY up until the rise of Rome in the 2nd through the 5th century and allegory will give way to an assumed "literal-historical savior" at the point of a sword by the greatest religious-political army existing then in the world; Rome. This true "Salvation of the Soul" of mankind

has been made aware to mankind from nation to nation and from religion to religion since the beginning of recorded time. Everything was fine up and until the 2nd through the 5th century when Rome will decided to worship the god of forces over the God of love and His Laws (Torah) and this necessitated the destruction of not only the Laws of God but the Jewish people whose very presence condemned this aberrant religious interpretation of this ancient Soul Science as well as its Roman politics and military agendas. It is time that these long-hidden Spiritual Truth be restored to mankind and I hope to serve my part in doing so.

This colossal ineptitude in Biblical interpretation, prolonged over sixteen centuries, is slowly coming to an end. The mistaking of religious myth, drama, and allegory for supposed "literal history" is coming to an end. The hope of our continued Spiritual awakening lies not only in scholarship and archeology but in the progress made over these last two centuries in the study of Comparative Religion and Comparative Mythology.

As your study in these above disciplines increases then you begin to be overwhelmed by the thought that for for sixteen centuries the best intelligence of the Western Hemisphere (by that I mean Christianity) took the ancient sages and their Books of Spiritual Wisdom, which were in all cases the spiritual dramatizations and allegories of the experience of the human Soul incarnated upon earth, for objective historical narratives of assumed "literal-historical" personages. Oh what a tragic error in interpretation of these sagacious Spiritual Masterpieces of symbolism and pictures for our Soul's growth. You need to read the previous sentences again and let it hit home. Imagine, if you will, as the stark reality of this truth as it hits home in your mind and heart, as your studies advance in Comparative Religion and Mythology, and as you see for yourself because of your studies, that a Christian civilization such as ours, covering one third of the globe and influencing 2.5 billion people, and boasting itself as the highest example of attainment in culture in the whole world with all its technological achievements, has for over sixteen centuries taken its moral and spiritual guidance from a Black Leather Book which never did it have the correct meaning of its true content or slightest inkling and correct interpretation. No wonder our country and the fruit of its influence in the world is so messed up! No wonder we cannot build prisons of our Christian Nation quickly enough; the fruit of such a tragic misinterpretation of this Soul Science by Christianity cries out to us daily "Something is Wrong"!

This superior Spiritual Knowledge, handed down to disciplined pupils in the Mysteries of old was transmitted from generation to generation first by oral teaching and preserved only in memory. But later, lest it be lost or corrupted, it was entrusted to writing. Thus the need for the creation of the Sacred Books and Scriptures of antiquity. So highly were they held in the esteem of the ancient Spiritual Masters that when in later epochs their true origin and character was being forgotten, they were exalted to the position of authentic obsessions and regarded as is originating from superhuman realms. In fact these "Sacred Writings" often became the object of worship along with God. It would appear that the more esoteric they became esteemed paralleled the continued loss of the "keys" for their proper interpretation. This led to the theory of their divine dictation to *"holy men of old"* which only further led to the bowing of the rational mind before them. Of course the "interpretation" of them were given by Rome since they had possession of this Sacred Wisdom; let us not forget that they won the "wars" and in so doing influenced the religions of their conquered territories. And to question these Sacred Writings along with later "interpretations", or should I say "misinterpretation" of their recondite symbolisms, soon relegated one to the company of infidels or at best one "demon possessed". Fire was the antidote for such a "non-believer". If you think I stretch the point I dare you to read The Dark Side Of Christian History, by Helen Ellerge, a book I read along with by Baptist History class in Seminary. Somehow the Seminary left this part out of our glorious Church History.

This sad scenario is most tragic for we pay the price of it daily in our lives when a "literal and historical", instead of a purely spiritual and typical interpretation of the Bible, was broadcast to the common man and such an erroneous interpretation continues today unabated on street corners throughout our nation as well as over hundreds of channels on televisions and radios. This erroneous indoctrination appears to know no limits or bounds. The evidence continues to mount high that the taking of ancient ritual dramas and scriptural myths for objective history and the figures in them for "supposed" human persons who are our "saviors" is received without understanding by the vast majority of the "common people" while all the while such an interpretation of these Sacred Texts is increasingly repudiated by modern scholarship on a daily basis.

Corruption in politics or in economic or social life greets us daily on the front of our newspapers and seems to be the very day norm in our country. Many Christian clergy excuse this because of the imperfection of human nature, and in a measure can be pardoned by many. But designed corruption in religion is beyond pardon and forgiveness in my estimation. Dishonesty and insincerity in worldly dealings may entail disaster of greater or minor degree and we have seen the sad fruit of such deceptions in wars throughout the history of nations down through history. In religion, however, such designed dishonesty is fatal to the intended Divine Spiritual Maturation of our Soul. In the opinion of many there is one domain in which untruth is intolerable and unforgivable, and that is in the field of the human Soul's endeavor for Truth; we call this "religion". Whether stupidity is the culprit or sinister design, or both, have been the cause of the loss of the true original meaning of these ancient Sacred Texts we inherit in our Bibles it does not change the fact that we have lost the "keys" to understand correctly our inherited Sacred Scriptures in our Bibles. And who knows unless they "read outside the box" and don't hold your breath for your Pastor to recommend doing so. I can recall that our Senior Pastor mentioned a book in the pulpit one Sunday, evidently a book he never read, and I proceeded to read the book and incorporate some of its ideas in classes in the church and when news of this got back to him I was told to "stop it". Enough said.

When once consults the quotes of the Early Church Fathers then the motive for such a desecration of Divine Truth and the purposeful loss of the "keys" so necessary for the proper interpretation of the ancient Sacred Spiritual Wisdom become glaringly evident. Lets take a peek at the incriminating quotes of the Fathers of our Christian Faith as it was molded by them in the early Gentile Church's separation from Biblical Judaism and its teachings of God. I wish to demonstrate this for the reader by one quote among hundreds:

By the end of the 5th century, the destruction was so complete that Archbishop Chrystostom could boast: *"Every trace of the old philosophy and literature of the ancient world has vanished from the face of the earth"* (The Christ Conspiracy: The Greatest Story Every Sold, Acharya S, Adventures Unlimited, 1999, p. 357).

The reasons for keeping certain documents hidden or even destroying them are sometimes purely negative. Conquerors or usurpers wishing to destroy a people's heritage, which is underpinned by their religious values and beliefs, have often burned its books, as did Shih Huang-ti in China in 213 B.C.E., the Spaniards in Mexico in 1520, and the Nazis in the 1930s. The destruction of the records of rival pagan religious and philosophical schools by the early Christian Church was another act of deliberate vandalism. The fate of the Alexandrian library in Egypt tells a similar story.

The Alexandrian library in Egypt was the most famous library of the ancient world. It formed part of a research institute known as the Alexandrian Museum (or temple of the Muses). The library and museum were founded and maintained by the long succession of Ptolemies from the beginning of the 3rd century B.C.E. An auxiliary library was established about 235 B.C.E. in the Serapeum, a temple dedicated to the god Serapis. The Alexandrian library systematically collected together the knowledge of the ancient world, and at its peak it is estimated to have held 400,000 to 700,000 scrolls and papyri.

Alexandria was a cosmopolitan city of Greeks, Egyptians, Romans, and Jews, and a prosperous trade centre between East and West. Its library promoted and nourished the intermingling of different cultures and spiritual traditions, and for a time Alexandria became the greatest centre of learning in the ancient world. It was the centre of ancient mysticism in late antiquity, and the birthplace of the most celebrated schools of Gnosticism (a syncretistic movement that included all the systems of belief prevalent in the first two centuries of the Christian era).

Ammonius Saccas, the founder of Neoplatonism, began teaching his synthetic theosophic philosophy in Alexandria in the 3rd century C.E. His pupils included Origen and Plotinus; the latter was succeeded by a series of other well-known neoplatonic philosophers, including Iamblichus, Porphyry, Hypatia, and Proclus. Other famous names associated with Alexandria are Philo Judaeus, who synthesized the Old Testament with Greek

and Pythagorean philosophy, and Clement, who imported many Gnostic ideas into Christianity.

The repeated destruction of the Alexandrian library dealt a great blow to the preservation of the ancient wisdom.

- **Julius Caesar is sometimes said to have burned the library during his invasion of Alexandria in 47-48 B.C.E. However, the prevailing view today is that after he had set the enemy fleet on fire, the flames spread, and some 40,000 to 70,000 scrolls stored in a warehouse adjacent to the harbor were accidentally destroyed.**
- **In 272 C.E. the Alexandrian museum and main library were ravaged in the civil war under the Roman emperor Aurelian. Most of the alchemical and hermetic works of the Egyptians were burned by order of Emperor Diocletian after suppressing a revolt in Alexandria in 296 C.E. (Secret Doctrine, 2:763; H.P. Blavatsky Collected Writings, Theosophical Publishing House (TPH), 1950-91, 11:549).**
- **In 380 C.E., Emperor Theodosius II banished paganism from the Roman Empire, which at that time included Thrace, Macedonia, Crete, Syria, and Egypt. Theophilus, the Christian Patriarch of Alexandria, set about obliterating all vestiges of pagan shrines.**
- **In 391 C.E. a Christian mob razed the Serapeum to the ground, along with its irreplaceable collection of classical literature. The stone from the temples was used to construct new Christian churches, and Theophilus was later honored as a saint.**
- **Neoplatonism flourished in Alexandria until 415 C.E., when a Christian mob, inflamed by Cyril, Patriarch of Alexandria, brutally murdered Hypatia, an esteemed philosopher, mathematician and astronomer. Like his uncle (Theophilus), Cyril was made a saint. The murder of Hypatia has been called the death of the pagan world and the beginning of the dark age. By this time, the Mysteries in the West had long been in decline, due to both persecution from without and degeneration from within. Grace Knoche writes: *'Aside from the suppression of everything non-Christian, much of what had once been held beautiful and holy in the Mysteries – the sacred ritual of the union of the aspiring soul with the higher self – had become orgies of the most degraded sort' (The Mystery Schools, Grace F. Knoche, TUP, 1999, 66)*.**
- **In 529 C.E. Emperor Justinian closed the last philosophical school of Athens, the Academy founded by Plato.**
- **The final deliberate destruction of the Alexandrian library is often said to have taken place in 642 C.E. when the Arabs conquered Egypt.**

And the light of true Spiritual Knowledge was to go out and was dimmed with such representation to almost an indistinguishable level; a level at which it languishes yet today. In the middle of this repeated destruction of the world's Ancient Spiritual Knowledge, we find a key figure; Constantine. In the early 4th century C.E., orthodox Christianity, based on a "literal interpretation" of selected ancient "spiritual wisdom" and its personifications which were "literalized", dating from the 2nd century C.E., was made into the "state" religion by the Roman Emperor Constantine. This gave it the power it needed to begin the final ruthless suppression of this ancient Soul Science (reinterpreted by Roman Christianity as "paganism" and "gnosticism". This is what happened in a nutshell.

H.P. Blavatsky writes:

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. ... [The period] beginning with Buddha and Pythagoras at one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism. (Secret Doctrine, 1:xliv-v)

By the end of the 5th century, the destruction was so complete that Archbishop Chrystostom could boast:

'Every trace of the old philosophy and literature of the ancient world has vanished from the face of the earth' (The Christ Conspiracy: the greatest story ever sold, Acharya S, Adventures Unlimited, 1999, 357).

It is the purpose of Bet Emet Ministries and our articles to set forth to the truth-seeker the extent of the loss of this proper interpretation of this ancient Spiritual Wisdom at the hands of later anti-Jewish and antinomian (anti-Law) incompetence which goes today by the name of Orthodox Christianity. And, God willing, I hope to do this by contrasting today's present defacement of this ancient Spiritual Wisdom which lies at the very foundation of our sacred Christian dogmas which were so tragically re-interpreted back then and which have come down to us awfully mistranslated and monstrously altered at the hands of Orthodox Roman Christianity, as well as her Protestant daughter, with the past glory of this Sacred Soul Science taught in Ancient Egypt on down through recorded history as it was first fashioned and once first taught and expected to be understood by all the whole of mankind forever. This will entail the task of revealing for the first time the hidden meaning of the body of archaic Scriptures by providing its radiant proper interpretation of these ancient religious myths and allegories, fables and dramas, astrological pictographs, uranographies, and hidden symbolisms which are mistaken today for "historical narratives" in our Bibles. This will not be an easy or quick study by any means but a true one. Called for by every reader and truth-seeker and normative Christian is a complete "unlearning of lies" and our childhood incoordinations which has so tragically wrecked our faith from its intended glory. Called for as well is a total restoration of the the entire mass of antique mythology and legend behind the Biblical Scriptures as we look at them one after another and put this "theological puzzle" in true perspective once again. Make no mistake about it, behind our religious dogmas and doctrines lies the most elevated Science and Physics known to mankind and it takes my breath away to know that ancient Egypt had this unbelievable understanding of God and the working of this Cosmos which is our home. Make no mistake about it; Ancient Egypt had the "keys" to this Spiritual Wisdom and the recovery of the ability to read the Egyptian hieroglyphics through the discovery of the Rosetta Stone is revealing Christianity and its "salvation doctrine" as anything but a truthful representation of Divine revelation of the Soul and its intended "salvation" in this Earthly existence.

I will show the reader how early Christianity changed religious myth and allegory over into an assumed factual history" at the point of a sword. Along with this is the unveiling of the extent of this Roman forgery and let us not forget that early Roman Christianity was not called the "Forgery Mill" for no reason. Our task for both the teacher and the student here is not hard but it is of a large scale. We will come to see, as our studies advance, how both third century ignorance as well as "evil design" of emerging Roman Christianity was behind the loss of the "keys" for the proper interpretation of this ancient Sacred Soul Science as taught by ancient Egypt and later the Jews. It will become apparent that all that what is necessary for us to restore these ancients Spiritual Truths is to convert these Roman supposed objective histories back again into the mythical topologies and symbolisms as they were originally taught and understood for thousands of years before the rise of a Roman Empire. Our task is now to convert alleged objective history back to its original mythology, and then to interpret it as enlightened theology as did the ancient Spiritual Masters who gave the world these Divine Concepts in the beginning of time. This sounds easy but it won't be. Let me tell you why.

We are faced with demonstrating to an uncomprehending Christian world, estimated to be 2.5 billion people, who has been misled and mistaught for over sixteen centuries. Their are unaware that their Sacred Biblical Scriptures are totally misunderstood by the vast majority of their clergy and are much more precious as myths than as an assumed alleged history. You could get burned at the stake for such a statement and many have down through Christian history. One only needs to look at the Gnostics and their demise to make my point. At stake is not only our idea of an "historical Jesus" but the very ingrained Roman Road of Salvation message which Rome connected to this story of their own imagination. Let we forget it is this Roman Road Salvation Message that states emphatically that it is through this "literal-historical" person, this Jesus Christ of Christianity, that man can "go to Heaven". Let me summarize it:

- **Jesus is the only way of salvation because He is the only One who can pay our sin penalty (Romans 6:23).**
- **No other religion teaches the depth or seriousness of sin and its consequences.**

No other religion offers the infinite payment of sin that only Jesus Christ could provide. No other "religious founder" was God become man (John 1:1,14) – the only way an infinite debt could be paid.

- **Jesus had to be God so that He could pay our debt.**
- **Jesus had to be man so He could die.**
- **Salvation is available only through faith in Jesus Christ! "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).**

Judaism has denied this "ONLY method of salvation" through this "Christian Jesus" for over 2000 years for a reason and ancient Egypt long before that. After Seminary, in trying to come to terms why my Christian Bibles don't translate accurately the Hebrew Old Testament which is grossly misquoted and mistranslated in the New Testament in constructing this "literal-historical" Roman Road Salvation message I was was devastated to come to see my Christian Bible was a collection of "forged" texts to make it appear as if this Romanized "historical Jesus" was the "fulfiller" of prophecy when the true Hebrew Texts said entirely different. But few know this and fewer still ever look at such textual comparisons. This task of restoring the intended "Divine Original Meaning" to our Christian Scriptures can only be done by showing that as myths, in their original intended meanings, that this Ancient Spiritual Wisdom (long before Rome's later literal "reinterpretation" of it) illuminate and exalt the mind and Soul of mankind to unparalleled Spiritual heights, while as assumed "literal-history" they are neither honest to the non-Christian historical record, the earlier Hebrew texts, or the ancient Egyptian Religion from which they were taken originally. But centuries of inaccurate indoctrination of the Christian Scriptures have so colored and duped the modern mind that the effort to restore the Scriptures to their primal mythical status will be met with the objection that doing so will render the Bible as valueless. Nothing could be further from the truth as I hope to show the reader in the forth coming articles. Many will fear that such a restoration of the true Bible interpretation of these Sacred Scriptures and religious myths, passed down through history to a conquering Roman Empire, will appear at first to "destroy" the Bible but ironically the opposite is the truth. Instead of a "death to the Bible" it is the real salvation of the Bible; a book derided by many because of this erroneous Roman interpretation of its own texts that is ludicrous to the "thinking believer" and those possessing knowledge of Comparative Religions and parallel mythologies that read identically when compared to our "Jesus Story". But indoctrination of this "only way to Heaven" religion has seen fit to make this a remote possibility for when you are constantly told that only you have "the truth" then few look elsewhere for confirmation of this "Christian Salvation" being falsely assured that such is not necessary. Restoration of the Bible to its true hermeneutic is the "salvation for our Bibles".

I expect responses to my attempt to share with the readers this proper Bible hermeneutic will illicit responses that run the gamut between "marvelous" and "wonderful", to even having such efforts being labeled the fruits of one who has "lost his salvation", one "damned to hell", or at best one who is "demon possessed". Ridicule, contempt and flat rejection has been down through history the greeting received by many who proclaimed the Bible as mistaken myths to which its true interpretation has been lost.Yet nothing is easier than to demonstrate that Bible material taken as history, from cover to cover, is the most exact nonsense in which the untrained mind could aspire. Anyone with an analytic mind and possessing the "keys" of interpretation of the Ancient Spiritual Wisdom can see through such childish interpretations of the Bible given us by Rome. The problem is that we grow up in our Christian Churches never exposed to these "keys" for necessary correct interpretation of our Bibles. The Voltaires, Paines, Ingersols and the freethinkers have done this successfully enough down through history; it is us today who are in the dark. One only has to read Augustine to see this truth:

- ***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity.* (Retractt. I, xiii, cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century, Elizabeth N.J.: Academy Press, 1949, p.3). Please take the time to re-read this quote above from Augustine.**
- **Added to that is further quotes from our esteemed Church Fathers that Jesus had "two births"; impossible for a human being but not for a "myth" that is teaching a deep Divine Truth. Toward the end of the second century, Clement of Alexandria was known to have cited various opinions of concerning**

Christ's birth date, the two most prominent of which were January 6th and December 25th. Later in the fifth century, Augustine commented: *"For He (Jesus Christ) is believed to have been conceived on the 25th of March (Spring Equinox), upon which day He also suffered... but He was born according to tradition upon December 25th" (Winter Solstice) (De Trinitate, Augustine).* He is speaking about Astronomy and the path of the Sun and not some "baby away in a manger". It would appear that the birth of this supposed human being was connected with the stars and astronomy at its very core; a study for another day and it is available on this website as well as others.

But these great men, the Voltaires, Paines, Ingersols and the freethinkers of the world, in restoring the truth to the "Jesus Story" have failed in one big regard. Having disproved the Bible as history, they have not redeemed it as spiritual mythology which is intended to lighten the path of the Soul in this physical existence. The world awaits this work of restoration and proper interpretation, and only when it is supplied will the full force of the tragedy be seen in all its horror; the mistaking of Spiritual Allegory for supposed "literal-history" be grasped by 2.5 billion people on this planet possessing the "wrong set of keys" to interpret their Bibles. The loss or corruption of this hoary interpretation of Ancient Scriptures precipitated the West into the Dark Ages, and a main factor in this disaster was a general loss of the importance and proper use of myth by the ancients in the Scriptures they penned. The use of myth and symbolism in the Ancient Scriptures would, in time, pass from common knowledge. When the esoteric and hermetic suggestiveness of the myth was lost, the inner essence of esoteric wisdom was cast adrift on the sea of forgetfulness. With its hidden significance gone, the Ancient Scriptures often read as nonsense. And so it has stood till this day.

We need to close with some thoughts on the use of myths. To declare a Biblical narrative and story, formerly believed to be historically true in "key theological places" to be "only a myth", will be regarded by many as relegating the Bible as worthless. Nothing could be further from the truth. This attitude of mind toward the myth is itself the sign and seal of the Spiritual darkness of this Christianized age in which we live. For, as I said at the beginning of this article, ancient sagacity could hardly have assumed that any succeeding age would prove so Spiritually dull as to take the outward form of its Spiritual allegories for factual occurrences, or suppose that their formulators as well as their students believed them to be true objectively. He speaks of us who fill the pews of Christian Churches today. Make no mistake about it, these religious myths are fanciful creations and entirely fictitious. They are fables of events which, as events, never happened in our current "historical sense" But equally true is that their aim was never at any time to deceive anybody. It was never imagined that anybody would ever "believe" these Spiritual Myths in a "literal" fashion or that their representative "saviors" were ever "literal" or "historical" people whose "crucifixions" were on "literal wooden crosses". Understood, but not by us today, is that these saviors and their crucifixions on crosses were "in the Heavens"; pure Divine Allegory at its best which described the Descent of the Soul into matter (mankind) which was patterned for us in the visible and natural workings of this Cosmos. God speaks through His visible Cosmos and its workings which has Astronomy as its blackboard of instruction for these "invisible Spiritual Truths".

Rom 1:20 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (KJV)

Nevertheless the myth was designed to tell a Divine Truth and in so doing remove all opportunity of its desecration. All went well as long as this Ancient allegorical interpretation existed and was transferred orally. Only when it began to be written down did "forgers" see their opportunity to deceive the "unlearned". As you are beginning to see the purpose of Myth was not falsehood, but sublime truth. Outwardly it was not true, but at the same time it portrayed the full depth of invisible Spiritual Truth. It was not true for its "characters," but was true for all of mankind. These Spiritual Myths were mankind's examples. It was only a myth, but it was a myth of something that had a "certain" intended meaning by it crafter. It used a false story to relate a much higher invisible Spiritual Truth. While this myth never happened "literally" or "historically", it is the "Pattern in the Mount" of all things that have happened and will happen; first in Heaven and then in mankind on the Earth. These Divine Myths are the foundation for all Soul Science.

No matter how conclusively the data that I will share will prove these facts of which I speak, it will probably remain forever incomprehensible to unstudied folk that whole bodies of ancient mythology and spiritual typology, suddenly became metamorphosed into alleged "literal-history" between the 2nd through the 5th century at the hands of the forgers of the Second New Testament. It was then that the the earlier Gnostic "First" New Testament was "altered" and "edited" in creating a "historical savior", to which a new "interpretation" was created four our redacted Romanized Jesus as depicted in our New Testaments today. The evidence will speak for itself; you just have to see it for yourself. When it dawns upon the student and reader that this early gift of Divine Wisdom, given mankind to aid humanity in is historical evolution, was totally miscarried into tragic nonsense through the simple mistake of taking Spiritual allegory for literal history, a hopefully humbled and repentant Christian world will bow its knees to this higher truth and adjust their lives before God accordingly.Never has such "religious darkness" been called "light" except by the unenlightened in the Christian fold and they number 2.5 billion people. Unbelievable!

It is almost laughable that such a travesty of miscarriage of interpretation of Sacred Spiritual Truth could occur yet has occurred had not the tragic fruits of such a purposeful misinterpretation of the Ancient Divine Wisdom extracted such a terrible price upon humanity down through the Dark Ages. Farcical is the startling thought that a modern culture like Christian America, boasting its superiority over any antecedent one, can be guided in its ethical life by a Book of which it is now possible to affirm that not the most elementary sense of its message has ever been apprehended correctly by those who steer Orthodox Catholic or Protestant Christianity which undergirds such a nation's politics and world affairs let alone the steering of individual Souls. Therefore, the pronouncement can be made and supported that the Bible is yet today still a sealed book as it was intended to be unless one possesses the "keys" to its rightful interpretation. These forthcoming studies and article will vindicate that declaration by setting forth the hidden meaning of ancient scripture maybe for the first time in your life.

Gross misinterpretation cannot be seen as such until its product has been set down alongside a true rendering of these Sacred Scriptures. The crudeness of a literal and historical translation of the sense will only be brought into glaring light by being held up against a background of the clarity and dignity of a true spiritual meaning. I take no credit for this because I had to learn it from others who possessed this knowledge before me. This expose of current Christian interpretation of its Sacred Scriptures is was made possible purely by the discovery of clues and "keys" to the old scriptures hidden deeply in the volumes of ancient literature, which had escaped the notice of the long line of exegetical inquirers. Amazing as it might appear at first to the reader, at a period remote enough to be coexistent with the times incorrigibly marked as "primitive" by Christian historians, the ancients possessed books of such exalted spiritual and intellectual content as to lie yet beyond the comprehension of vaunted modern intelligence! Modern pride, supported by our Christian faith, must face the hard facts that come in the current expose: supposed "primitive" and branded "Pagan" peoples by Christianity possessed books of a higher Spiritual Wisdom than which later Christianity will present to the world as the supposed "Only" path to God. And we and our intelligences given to us by God fell into the trap of our forefathers who also lacked these "keys" for proper Scriptural interpretation.

No longer can we read this Ancient Spiritual Wisdom and say that if the myths made no sense to us, it was proof that there was no sense in them to be gathered and are but child's play. It is we who are the simple-minded children lacking Spiritual insight. And given time as our studies advance the the "keys" are restored for proper interpretation of the "Jesus Story", as well as all Ancient Spiritual Wisdom, we will in time come to see just how far we have strayed from God's intended path for our Souls and the childishness of Divine Truth that we have allowed ourselves to be fed to our Spirits and Souls instead of "Strong Meat". Ecclesiastical zealotry, blinded by mistaken "literalism", has rendered God's Revelation ridiculous. It is time we declare war on Spiritual Untruth and settle for it no more. Only in such way can Spiritual Truth be vindicated and restores as God would have it because it is the salvation of our Bible.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

the ancinet wisom in our scriptures restored....the salvation of our bibles

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HIDDEN TRUTHS THAT LAY BEHIND OUR BIBLICAL ACCOUNTS: EGYPTIAN SPIRITUAL & METAPHYSICAL MYTHS AS ARCHETYPES OF SPIRITUAL REALITIES

It will be disconcerting for some to learn that behind many of our Biblical stories and accounts in traditional Scripture lay Egyptian myths that attempt to relate and explain metaphysical realities to the finite minds of people. One only has to begin a serious attempt to study the origins of many Old and New Testament accounts to find that behind them lay a mythological nature.

First a little must be said about "myths". Let us define the word.

- **Myth is a traditional or legendary story, usually concerning some superhuman being or some alleged person or event, with or without a determinable basis of fact or a natural explanation, especially a traditional or legendary story that is concerned with deities or demigods and the creation of the world and its inhabitants. This traditional story is of unknown authorship, ostensibly with a historical basis, but serves usually to explain some phenomenon of nature, the origin of [humanity], or the customs, institutions, religious rites, etc. of a people; myths usually involve the exploits of gods and heroes.**
- **Myths (both old and new) are heroic stories considered by most people as having never occurred. Yet this does not mean that myths are "false," but only that to understand them we must separate their metaphysical truth from literal reality.**
- **Myths the world over tend to express certain common themes: those relating to cosmogony, the creation of the universe or the earth with its solar system, humanity, plants, and animals, other aspects of nature, and the theory of their origin, as well as myths of a second creation following a disaster, frequently a flood; to theogony, the origin of the [deities] and their genealogy, especially the Great Mother, pairs of deities (often brother-sister/husband-wife), and triads with the addition of a child; to etiology, the study of causes and beginnings in general; and to the struggle between or among opposing forces, especially dualistic elements as good-evil, light-dark, or heaven-underworld. Myths are also shaped by personification, that is, the endowment of aspects of nature, inanimate objects, or qualities and abstractions with human form, attributes, and characteristics. This is closely related to anthropomorphism, the assigning of human shape, qualities, and concepts to a deity, animal, plant, or other object. By means of deification, humans and personifications were elevated to the position of a deity.**
- **Other myths explain social traditions, customs, religious beliefs and practices, and the mysteries of life and death. Myths and legends pass from generation to generation, enriching the lives of all who listen, giving them value and a sense of security, and linking them with their ancestors before them, and wisdom heroic and divine.**
- **Many scholars believe that myths of the ancients represent one of the most profound achievements of the human spirit, the inspired creation of gifted and unspoiled minds, uncontaminated by the current scientific approach and analytic mentality, and therefore open and prone to profound cosmic insights which are veiled to modern thinking man with his inhibiting definitions and impassive soulless logic.**

- **There are whole schools of modern mythologists who argue that ancient myth is closely bound to rite and ritual; that myth was, as it were, nothing other than the "rite spoken"; and that myth and ritual were practically two sides of the same cultic coin. On the other hand, there are historians of religion who claim that the ancient myths were primarily etiological in character - fictitious tales evolved for the purpose of explaining the nature of the universe, the destiny of humanity, and the customs, beliefs, and practices current in their days, as well as the names of holy places and out standing individuals.**
- **On a deeper level there are psychologists who see in the ancient myths depositories of primordial archetype motifs which reveal and illuminate man's collective subconscious (Most beliefs surrounding death show fundamental similarities in that the dead went to an afterworld, which might be an underworld beneath the earth, an island paradise, a [hall of heroes], or the moon, and a number of mythologies linked death to a cycle of rebirth, somewhat parallel to that occurring in the Heavens and in Nature and vegetation). Imagination, superstition, and embellishment mingle freely with observation when we look at myth. Some myths are used to teach; some are 'just' for entertainment and storytelling.**

We should be tipped off to the fact that the Bible is a book of "myths" if we are alert in reading the Bible when we notice contradictory accounts in the Bible of the "same" event. This fact alone should make us want to know "what is behind the story" we are reading at the time. Truth always lies behind "myth". Inquiring minds "want to know". Well that is me and I hope it is the readers as well.

Behind some of these contradictory accounts and inconsistencies we find ongoing propaganda wars between the kingdoms of Judah and Israel as they wrestled among themselves for supremacy. On other occasions, an early version of a story can be shown to be chronologically replaced by a later version. This was particularly true in the Creation and flood accounts, where early Egyptian influences on Israel came into conflict with later Babylonian sources. The later Babylonian "interpretations" would eventually replace the earlier Egyptian "interpretations" of the events in question.

As one studies increase he can be on the look-out for Biblical stories that closely parallel these earlier myths and legends from neighboring cultures like Egypt and Babylon. Truly there is "nothing new under the Sun" when it comes to religion because basically all world religions have come from but one; namely, Egyptian religion. If you come to understand Egyptian religion and religious ideas you can trace them along with their "reinterpretations" down through history; even into our Christianity today. While in some cases the influences were obvious, as with the Babylonian flood myth, in many cases the task will be quite difficult and will require the deciphering and correct interpretation of Egyptian myths which is not always easy given our limited knowledge of Egypt up until the last 150 years with the discover of the Rosetta Stone and the recovery of the ability to read the Egyptian heiroglyphics. Even more important because of the biblical emphasis on monotheism, the keen reader will notice how the authors of these later Scriptures tried to eliminate references to or symbols of deities other than the Hebrew god.

Answer for yourself: How was this done? These changes were made by transforming foreign deities into human characters whereby they were given a pseudo-historical existence as well as sometimes changing the locale of the story. Let me give you some examples. The Egyptian "Hathor" becomes the Greek "Aphrodite" and the later Roman "Venus", the Egyptian "Amon" becomes the Greek "Zeus" and the later Roman "Jupiter" and so on. The same things were done to the earliest principles and theological dogmas that were first understood by the Egyptians who studied the Cosmos and Nature for thousands of years and in so doing extrapolated these Divine Truths in the first place. Over time all things "change" and that is where we are today in Christianity.

You may recall being taught in school that Western (white) civilization is founded upon the ancient Greek civilization which seemed to suddenly appear. What European historians are trying to diffuse, hide, or deny is that the Greek civilization was primarily the offspring of the advanced Black African Civilization of ancient Africa's Nile Valley, which preceded it by thousands and thousands of years. Even Greek legends related that Egyptian and Phonecian conquerors ruled all or part of Greece until the 14th or 15th century B.C. Thus we find that the Nile Valley civilization of Egypt and Nubia was already old before Europe was born. The pyramids of Africa's Nile Valley were hoary with age when the tribes of norther and central Europe were making their first stone hammers. Nile valley civilization also existed before the Western

Asian civilization of the Tigris and the Euphrates rivers.

Answer for yourself: What should this say to us?

Kamite or Egyptian civilization originated from Ethiopia and Diodorus said the Egyptians were the earliest of civilized men, and that they not only colonized Egypt but it was from there that they diffused Ethiopian culture throughout the whole world. Albert Churchward, in his The Signs and Symbols of Primordial Man states that "Thus we can see that African colonies went forth and settled in all parts of the world, leaving the proofs in language, myth, and the hieroglyphics, in religious rites. The symbolical customs and ceremonies in far off lands are still extant among races by whom they are no longer read or understood, but which can be read in Egypt (p. 284).

Think of what you just read. Religious rites and ceremonies from Egypt were taken into all the world and over time the "keys" to their proper interpretation were "lost, no longer read or understood correctly"!

Answer for yourself: Could that have happened to us who are reared as Christians today with traditional Christian dogmas and doctrines and we not know that? Could it be that what we read and study and recite and cherish in our Christians Churches we have got "all wrong" a lot of the time? Could we be wrong on such doctrines as "atonement, salvation, forgiveness, eternal life, messiah and this Jesus Christ"? Well the thought of this was so frightening to me that I had to know for sure so I dedicated my life some twenty years ago to make sure I was "right" as a Christian and the years of my repentance and finally my resignation as a Pastor of a large Christian Church is the result of such an eye-opening scrutiny of my faith. Dears ones, we are so far off from the truth as Christians it is almost beyond belief. And you study of Egypt and their religion and its "reinterpretations" down through history from nation to nation will be proof positive of what I say. The "story" of God as understood by these Spiritual Masters in Egypt change over thousands of years and we never know of this because we never possessed the knowledge of what the "real" was before the "counterfeit".

As you might expect, the versions of the later stories usually disguised the true nature of the truth or the Biblical story, making it difficult to identify the earlier mythological source. Of course this was the agenda of the writers and some accomplished this agenda better than others. Nevertheless, in many instances the editors overlooked some of the telltale signs of these earlier sources and, even in disguised form, it is often possible for the knowledgeable reader to strip off the disguises and see what mythological elements the biblical authors attempted to mask and keep hidden from the reader in order to make it look as if their "god" is the real "god" and their story the "original" when in fact it but a retelling of the original with some "changes".

And lest we forget there are also stories in the Bible that simply are not true. We know this today for certain because we have in our possession today archaeological data that indicates without a doubt that events described in the Bible as happening within a particular time frame couldn't have occurred at the time indicated. Several of these stories describe Israel's destruction of enemy cities during the campaigns into the Transjordan and Canaan. The archaeological evidence shows that many of those cities didn't exist in the time of Biblical lives of the characters identified Biblically as "Moses" and "Joshua".

What should concern the "truth seeker" and reader of Bet Emet Ministries is how Egyptian mythology and literature strongly influenced much of the early biblical history, especially with regard to Creation and the flood as well as the patriarchal narratives, a subject that has been irresponsibly ignored. The lack of attention to Egyptian influences on the Bible by both biblical scholars and Christian or Muslim Egyptologists is unfortunate. A conscious and deliberate effort exists to keep the two spheres separate in spite of the fact that the Bible shows a long and continuous relationship between ancient Israel and Egypt. This has been ignored long enough and the insightful reader will begin to look to Egypt to find the true origin for much that is presented in the Bible as "Jewish". Let us not forget that this Bible places Israel's formative years in Egypt, living an Egyptian life-style, educated in Egyptian ideas, and dwelling there for centuries before the Exodus. It describes Joseph as prime minister of the nation and married to the daughter of the chief priest of Heliopolis (biblical On), one of the most influential Egyptian cult and educational centers. His two sons, Ephraim and Manasseh,

were half-Egyptian and educated as Egyptians. Ephraim not only became heir to Joseph and founded the kingdom of Israel but is listed as one of the Hebrew Pharaohs; Manasseh had the largest territorial base of all the tribes.

Moses, according to the biblical account, was raised and educated in the Egyptian royal court, and many members of his tribe, Levi, have Egyptian names. King Solomon married a pharaoh's daughter and built an Egyptian temple in Jerusalem for her. Common sense dictates that she had a large entourage of Egyptian priests and servants to administer to the temple's needs. Jeroboam, when he fled from Israel to escape Solomon's wrath, dwelled in Egypt before leading Israel away from Judah.

And historically, Egypt had a powerful cultural influence on Canaan from well before the Exodus to late in the first millennium B.C. An eighth-century seal of a Hebrew official from the court of King Hoshea of Israel (c. 730 B.C.), for example, shows the official dressed in typical Egyptian garb and standing over an Egyptian winged-disk icon, indicating that Egyptian ideas heavily influenced the royal court of the kingdom of Israel.

As we go through the Creation and patriarchal stories, the educated reader easily sees how Egyptian mythology significantly influenced Hebrew interpretation of and beliefs about its earliest history. These influences bring us to the question of the origin of Hebrew monotheism.

Answer for yourself: How, when, and where did Hebrew monotheism originate?

Biblical monotheism appears to have gone through an evolution that finds its origins in Egypt. In the earliest stages of Israel and its evolving monotheism, the Hebrews imagined an all-powerful Creator deity, but evidence of belief in other deities remains buried in the stories, most obviously in the form of "Emanations" from this One Absolute Creator; we call them "angels" today. The Gnostics called them "aeons". I never cease to be amazed that we can accept as true "angels" but when we read the same things expressed by the Gnostics as "aeons" then they are labeled as "heretics". This ideas of "Emanationism" appears to be the primary form in which Hebrew monotheism originated and the form in which it has fundamentally survived even into present times. The three major monotheistic religions, Judaism, Christianity, and Islam, still believe in a host of supernatural beings, particularly angels and the devil. They are beings created by the one all-powerful Creator just as the Egyptian deities were the product of the one all-powerful Egyptian Creator. The similarities of these various "Emanations" are endless and no less startling are the similarities between the Egyptian "Karast" and the Christian "Christ" as again but "Emanations" or attributes of Deity that come from this One Absolute whom we call God.

The idea of an all-powerful Creator who brought forth other supernatural beings or other "Emanations" from Himself has its roots in ancient Egypt. There it was a central belief in most religious cults that a single Creator was responsible for all of existence, including the appearance of other deities. The other nations of the Near East had no similar theology. It is the Egyptian views that initially influenced Hebrew understanding of the first times, and we will see that many of these Egyptian Creation myths are replicated in biblical history.

Over time, however, the nature of the theology changed. Whereas Egyptians also worshipped the many other deities created by the prime Creator as "Emanations" of Himself, by the time of Moses, there is a new emphasis in which this Creator deity is deemed to be the only god to be worshipped. As we study we find the reason for this is the over-emphasis of Osiris worship in the days of Moses. This is understood also as "Godman" worship similar to the "Jesus worship" in Christianity today. It always humors me to understand that in response to this unbalanced worship of the "Godman" (instead of the One Absolute God) which Moses encountered during his rulership as Pharaoh of the 18th Dynasty in Egypt that he chose to respond by closing down all the Temples in Egypt and enforced mandatory worship of the One Absolute Invisible God called Aten; thus the parallel is that if Moses were alive today and President of the United States that he would close down all the Churches that worship this "Jesus" today (THINK).

No one, for instance, ever worships God's angels. This view is reflected in the biblical command, *"Thou shalt*

have no other gods before me." **The idea that only one deity among many should be worshipped is known as henotheism rather than monotheism. But there is no difference worshipping "angel" than "Jesus" because in the last analysis we find them both to be but " manifestations" or "Energies/Powers /Forces/Neteru" of the ONE God since all have "manifested" from this ONE. Now you better understand the statement made above about Moses closing down all churches that "worship this Jesus".**

Fora brief time in the mid-fourteenth century B.C., Egypt experienced a form of authoritarian monotheism under a pharaoh named Akhenaten whom many believe to be the Biblical Moses. A full understanding of Akhenaten's theology has yet to be developed, but its existence in a time when Israel was likely still in Egypt raises questions about what influence his ideas had on the educated Hebrew people in his realm. Biblical and Christian Egyptological scholars go out of their way to build an unbreachable wall between Akhenaten and Moses, but it does not rest on solid factual foundations. The result of such religious prohibitions by Akhenaten/Moses eventually produced eventually the Exodus which resulted from a volatile religious feud between Akhenaten's successors, who reinstated the traditional beliefs, and his followers, who lost control of Egypt after his death.

History records for us that the Hebrews depicted in the Bible never embraced a pure monotheism, nor was there a single universal religion as we find in Egypt. It would take the Babylonian captivity to produce a pure monotheism in the Israelites. Many important biblical characters in post-Exodus times, for instance had names ending in "Baal," who was a major Canaanite deity. Gideon, one of the most famous of the early Judges, also was known as Jerub-baal, and Saul, first King of Israel, had a son named Esh-baal and this son succeeded him on the throne. These Baal names became an embarrassment to the final redactors of the early Bible books and they either added fictional glosses to the text to explain the apparent inconsistency or they changed the Baal name to "Bosheth," a Hebrew word meaning shame.

Belief in other deities goes farther than naming conventions. For example, Solomon had many non-Hebrew wives and he built many religious shrines for them so they could worship their own non-Hebrew deities. Later scribes attributed the breakup of Solomon's empire to a punishment by God for his apostasy. And Jeroboam, first king of Israel after the break from Judah, not only set up golden calves at cult sites, but established rival temples to the one in Jerusalem. And, throughout the period of the monarchy, biblical writers tell us that the Hebrews constantly succumbed to the religious influences of the Canaanites and Philistines.

Under King Josiah (640-609 B.C.), many severe religious reforms were instituted and strong opposition to idol worship emerged. Whether pure monotheism became part of Hebrew religion at this time we can't know for sure. But, by this time, the earlier beliefs had become embedded in Hebrew traditions and writings. Ultimately, a single redactor or, most likely, a school of redactors sometime after the fifth century B.C. gathered the main sources and traditions together and produced the first version of biblical history in its present form, editing as best they could to eliminate inconsistencies between monotheism and earlier religious beliefs. From this we get the Documentary Hypothesis (JEDP) which shows us the multiple source thesis which explains this Hebrew collection of stories and traditions that later become the Hebrew Scriptures.

It is in these Biblical stories that we find a long and continuous relationship between Ancient Israel and Egypt which directly links Egyptian mythology to Hebrew interpretation of and beliefs about its earliest history as a people and a nation as well as their God.

With this as a small introduction let this information settle and then let us continue our search for the truth which we can find in Egypt and their religion like no other place in the known world.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PROBLEMS WITH A LITERAL READING OF OUR BIBLE

We have maintained in earlier articles in this series that comprehension and correct grasping the meaning, of Biblical Scriptures and texts along with a proper interpretation, understanding and appreciation of the esoteric teachings contained often hidden and disguised in myth, allegory, and metaphor in our Bible depend upon a knowledge of the sacred language of the ancient writers of these Scriptures along with the "keys" for their proper interpretation then a fuller and more detailed exposition of this particular category of literature must now be given to the reader and "truth-seeker". Let it be said up front that it is recognized that to those who have up to now regarded the Bible solely as a record of historical events, the idea that it was written in allegory and symbol in order to transmit universal truths may seem strange and even incredible. But hold on for a second and your prior assumption will change.

Since the subject regarding the "keys" for the proper interpretation of our Bibles is profound, impartial examination and progressive study are essential to its comprehension. Apart from the parables of Jesus, to the vast majority of Christians the language of analogy, dramatic allegory and symbol is a little known art form. That being the case then vocabulary, grammar and composition must, in consequence, be carefully studied before the transmitted ideas can be perceived and wholly understood as intended by the writers of these Sacred Scriptures and framers of the Divine Wisdom found yet today in our Bibles. If we approach our Bibles and come away with a different "interpretation" of the text other than that in the mind of the writer or teacher whom these Scriptures record then be not mistaken; we are wrong in our opposite opinions and conflicting interpretations of these same texts. Time, too, is always required in order to become accustomed to an unfamiliar method of presentation and previously unknown aspects of truth. So to comprehend correctly this Bible will take time on your part.

Answer for yourself: But what better thing can you give God but a hungry heart for Divine Truth that is fulfilled by your personal diligent study and pursuit of Divine Truths by your Soul?

Deut 4:29 29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. (KJV)

The language of allegory and symbol may be regarded as an art form. One, therefore, similarly needs to acquire by practice the ability to appreciate its many and varied metaphors and emblems and to discover their secret meanings. Without such preparation, allegories and symbols may be wrongly regarded as unnecessary obstructions and their interpretations as arbitrary or, at best, far-fetched. Since profound truths are conveyed and Spiritual experience, knowledge and power can be obtained by the successful interpretation of the Bible, the student's preparations in restoring the "keys" for proper Biblical interpretation must in their turn be not only intellectual but Spiritual as well.

Now it is important that you grasp what I say next. I never have said or maintain that the Bible never has any "historical" parts in it; only than often what we mistake for a "historical narrative" is anything but that. Discernment is the "key" and this "key" only comes from the study of the ancient Spiritual Wisdom itself when

one learns these "keys" for himself. That is why in earlier articles I recommend some of the best writers in this field which can teach you the secrets behind the Biblical texts and in so doing give you the "keys" for the Bible's correct interpretation; an interpretation that flied in the face of 1,800 years of traditional Roman Christian interpretation of these same texts.

While many of the incidents in the Bible are doubtless founded upon fact, nevertheless, great wisdom and enlightenment are to be discovered within the Scriptural record of historical and pseudohistorical events. When, however, statements are made which could not possibly be true, three courses of action present themselves:

- **We can accept them unthinkingly in blind faith,**
- **We can discard them as unworthy of serious consideration, or**
- **We can study them carefully in search of possible undermeanings and revelations of previously hidden Divine and Spiritual Truths.**

Let me share an incident in Scripture and elaborate on it in order to express a Divine Truth. Incidents such as the passage of three days and nights and the appearance on Earth of vegetation before the creation of the sun (Gen. 1:13-16), and the action of Joshua in making the sun and moon stand still (Josh. 10:12-14), cannot possibly have occurred "historically" because these same Scriptures teach us the God "changes not" and visible observation of the workings of God's cosmos reveals unbroken Laws of Nature that bring into high suspicion the "literal" reading of the two above texts. Photosynthesis operates by God ordained Natural Laws and the existence of vegetation the absence of the Sun is an impossibility according to the Laws of God. Something else is meant by this verse. Making the Sun and Moon stand still is a celestial impossibility given again the Eternal Laws of the cosmos. Something else is meant by this passage than a "literal" and "historical" rendering.

If, however, the intention was not to record supposed astronomical or historical facts and events alone but also to reveal abstract, universal and mystical truths and to give guidance in finding and treading *"the way of holiness"* (Isa. 35:8); and if, furthermore, night, Sun and Moon are but concrete symbols of abstract ideas, then the outwardly meaningless narrative may reveal inward truth and enlightenment concerning the Soul of mankind. Before that truth and light can be perceived, however, the veil of allegory must be lifted, and in so doing only can these symbols be interpreted correctly.

We mentioned this before in earlier articles. For partly in order to render abstract ideas comprehensible by expressing them in concrete form and also to safeguard the truth and yet reveal it when the time should be proper, the teachers of ancient days deliberately concealed within allegory and symbol the deep, hidden wisdom of which they had become possessed. Other reasons for such unveiling were to evoke wonder and so initiate inquiry into these Divine Truths by mankind; to preserve for posterity profound Spiritual and therefore power bestowing truths; and to conceal from the profane knowledge which could be misused, even while revealing it to the selfless servant of humanity.

The Spiritual acumen of the authors of the Scriptures allowed them to see Eternal truths mirrored in events in time. For them, illumined as they were, every material happening was aglow with Spiritual significance. They knew the outer world for what it was; the shadow of a great and higher Spiritual reality. Plato teaches us this in his "Cave Analogy" and ancient Egypt taught this in the very core of their ancient Religion of metaphysical and Spiritual truths which was founded upon the Divine Principles of "So Above, So Below". Their records of the history of the universe and of the Earth which happen to be the very Sacred Scriptures of the world portray far more than events in time; they reveal in concrete and therefore more readily understandable form Eternal truth, ultimate reality, universal occurrences. Sometimes the real was more visible to them than the shadow.

Answer for yourself: Did you understand the last statement? For the ancients possessing this Sacred Wisdom Religion along with the "keys" that opened the Divine allegories and revealed their hidden Spiritual Truths then real, or the invisible Spiritual Reality was more real to them than the shadow; the shadow being the physical world this is but a blurred image of the real.

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

Heaven is the reality; Earth is but the "shadow". Thus, as we should expect, tells us why history as being the focus of Divine Scripture had to take second place. At other times, however, we can find instances when the record of physical events predominated but through it all the focus of the ancient Wisdom in every nation was not meant to be seen ultimately in a "historical" and "literal" way. In order to interpret our Bibles correctly we must be aware of this concept, purposes and the method of the ancient writers who gave mankind these Sacred Scriptures and this "concept" is the very "overall key" to the mystical study of the Bible. This general premise is the very clue to the discovery of the inexhaustible treasures of wisdom and truth concealed within the confines of our Christian Bible.

The spiritual teachers of long ago, by using historical events as well as allegories and symbols, proved themselves able to overcome the limitations of time. They recorded history in such a way as to reveal to readers of both their own and later times the deeper truths of life. Even thousands of years after their deaths, such teachers are able to give to humankind both guidance along the pathway of Spiritual illumination and the solutions of human problems. Such study into the ancient Spiritual Wisdom and Sacred Books of the world will reveal to the student that concealment from the profane of truths which they desired to impart to the worthy and to the worthy alone, is beyond any doubt. The motive was, as earlier stated, to safeguard both the individual and humanity from the dangers of premature discovery of the latent powers within mankind and possible misuse of such Spiritual knowledge which could bestow supernatural intervention into human affairs. Thus came into existence the legends, the mythologies and the Scriptures of the world, many of them being pregnant with Spiritual and esoteric ideas which lay among the pseudo-histories of the nations that previously possessed this arcane knowledge which is basically lost today.

In addition to its value as a vehicle for hidden wisdom, the sacred language of Scripture and the "keys" to its proper interpretation can prove helpful in solving otherwise insoluble Biblical problems. While belief or faith in the possibility of supernatural intervention makes some Scriptural statements credible, nevertheless, physical laws and astronomical facts cannot be changed. The immutability of God (that He does not change) is clearly taught throughout Scripture in countless passages.

Mal.3:6 " I the Lord do not change".

Other Scriptures in our Bibles attest to this Divine Law; one only has to look at Numbers 23:19; 1 Samuel 15:29; Isaiah 15:29; Isaiah 46:9-11; Ezekiel 24:14; and James 1:17. The Laws of Science teach us the fact that if anything changes it must do so in some chronological order. There must be a point in time before the change and a point in time after the change. Therefore, for change to take place it must happen within the constraints of time; however, God is eternal and exists outside of the constraints of time (Psalm 33:11; Psalm 41:13; Psalm 90:2-4; John 17:5; 2 Timothy 1:9). As finite beings constrained by time and space, it is really impossible for us to understand and comprehend an infinite God who exists outside of the constraints of time and space. Therefore, in communicating to us in the Bible, God gave man the idea to use what are called anthropomorphisms. This simply means that we have a human term being applied to God or that God is being described in the terms of human emotions or characteristics so that we can understand and relate to Him.

Admittedly some miracles, as recorded in the Bible and if taken "literally", strain almost beyond reasonable limits one's power to believe them. The hydrostatic pressure exerted in dividing and holding back on either side of a dry bed the waters of the Red Sea, itself a small ocean (Exod. 14:21-31) and the river Jordan (Josh. 3: 14-17) must have involved the use of almost incalculable energy. Nevertheless, if direct theurgic action is presumed to have occurred, then these "miracles" would not have been impossible.

The heliocentric system, however, cannot be altered. The Sun is at the center of our solar system, for which it is the source of light. Planets throughout their orbital motion around the Sun revolve on their axes, without which rotation there could be no alternation of day and night. Yet in the first chapter of Genesis, it is plainly stated that there were three days and three nights before the Sun, moon and stars were created. This would have been

an astronomical impossibility.

In the New Testament, also, difficulties are met if a literal reading of certain passages is accepted. In the case of Jesus, some of the Evangelists affirm an immaculate conception and a virgin birth (Matt. 1:18, Luke 1:34-35). This event, if taken literally, again because of the Laws of Nature and Science reveal to us that this, if taken "literally" is a virtual impossibility. Something else much have been intended in such a dogma which escapes us if we approach such an ancient teaching as if "literal". The genealogies of Jesus as given in the Gospels of St. Matthew and St. Luke are totally different and can hardly apply to the same person. St. Matthew traces Jesus' descent through Joseph, which is entirely meaningless in the case of a virgin birth. St. Luke, however, traces the genealogy through Mary. Furthermore, the events of the night before the Crucifixion of Jesus are too numerous to have occurred within the prescribed time. Here is a list of them: the Last Supper; the agony in the garden; the betrayal by Judas; the questioning, first before Annas and Caiaphas, second before the Sanhedrin, third before Pilate and finally in the Hall of Judgment-regardless of the fact that the courts did not sit in the middle of the night; the visit to Herod (recorded only by St. Luke); the return to Pilate; Pilate's speeches and his washing of his hands; the scourging, the mocking and arraying of Jesus in a purple robe; the long and painful bearing of the cross to Golgotha, followed by the Crucifixion-all these events could not possibly have occurred in so short a time. According to the estimated chronology as given in the Oxford Cyclopedic Concordance, the arrest of Jesus occurred at midnight on a Thursday, and the Crucifixion at 9:00 A.M. on Good Friday. I hope the "truth-seeker" can see for himself that most, if not all, of these difficulties in our Bibles and its texts disappear if one assumes that the author's intention was less to record history than to reveal cosmogonical, solar and planetary ideas and to describe mystical and psychological conditions and experiences.

Down through history Christianity has tried to explain these supposed "literal" miracles as facts of reality in time. One explanation given of these incongruities and disagreements is that they were not contained in the original writings. Later interpreters, editors and translators are, by some Biblical scholars, held responsible for a number of them. Belief in the literal verbal inspiration of the Bible has been applied, it is said, to these altered and translated versions and not to the original texts. While doubtless there is some truth in this view, many of the criticisms can successfully be met and most of the problems solved if the existence of the sacred language is accepted and its symbolism applied in interpretation of the Scriptures. Now pay attention to what is said next. The words of Moses Maimonides, the Jewish theologian, historian, and interpreter of the Hebrew Scriptures, serves us well to listen and heed them:

"Every time you find in our books a tale, the reality of which seems impossible, a story which is repugnant to both reason and common sense, then be sure that the tale contains a profound allegory veiling a deeply mysterious truth; and the greater the absurdity of the letter, the deeper the wisdom of the spirit."

It truly is a shame we don't know this fact in Christianity; had we and approached our Bible and its interpretation "allegorically" instead of always beginning and adhering with the "dead-letter" of literalism then mankind's Spiritual evolution would be quite farther advanced today than it is.

Let us now continue our study as we examine the early history of Biblical interpretation. Let us not forget that in so doing we should always remember what we have already seen in previous studies; namely, that the "Jesus Story" in our Bible is the very same story as found paralleled from the earliest times of recorded humanity from ancient Egypt onward and can be traced through almost every nation and every religion of mankind since them when viewed with the proper "keys" to each nation's own particular depiction of this metaphysical reality into which mankind is born. We continue our study now by looking into the history of the interpretation of our Bibles to see for ourselves that the earliest understanding of our Bible was never "historical" or "literal" by the earliest "Christians" and fathers of our Christian faith. We will see that over the centuries the "accepted" and recognized proper way to interpret the Bible changed; from an "allegorical" and "metaphorical" interpretation to a later "historical" and "literal" understanding which again parallels the early Church's loss of the "keys" to the interpretation of the ancient Spiritual Wisdom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TENSION BETWEEN THE "ALLEGORICAL" & LATER "LITERAL" INTERPRETATION OF THE ANCIENT DIVINE WISDOM IN THE BIBLE TODAY

Let us never forget that religious movements tend to embrace two opposing poles, which I call "Allegorical Gnosticism" and "Literalism", with particular individuals inhabiting the whole spectrum between the two extremes. This classification is important because Gnostics from different religious traditions (Gentile and Jewish) have far more in common with each other than they do with the Literalists within their own tradition. While Literalists from different religions clearly hold conflicting beliefs, Gnostics from all traditions use different conceptual vocabularies to articulate a common understanding. When this "literalized" form of Christianity was adopted as the official religion of the brutal Roman Empire, the original mysticism of the followers of Jesus was distorted almost beyond recognition and formed into dogmatic creeds of what was to become the "imitation church." When this "literalized" form of Christianity was adopted by Rome at its official religion the original Christians and followers of Jesus were violently suppressed, their scriptures burned and their memory all but erased by the fires of Rome. The Roman Church fabricated its own account of the origins of Christianity, still believed today, which dismisses the first Christians as a minor cult of obscure heretics. Western Christianity would win the war both with Israel and the Jews; both theologically and militarily. With this comes a "New Divine Revelation" from Roman pens which challenges and replaces the wisdom and religious beliefs of the Jews which existed over two thousand years ago and beyond as far back as Egypt. Sadly Western Christianity will triumph over the "Gnosis" of the ancients and Judaism; the religion of the historical Jesus. Soon Rome is re-interpreting existing "religious allegories" in a "literal" sense and creating their own religious literature (the New Testament) in response to existing Gnostic religious writings which will tell the world a story about a "Literal Divine Christ" which is untrue to both the existing Gnostic understanding of God as well as His "Christ." This website is the story about the Roman re-interpretation of these prior religious beliefs and understandings of God (Gnosticism and Judaism) which finds ultimate expression in the Roman New Testament.

The sad reality that faces such a student who undertakes such a serious study of the New Testament is that you will see that much that you have been "literally" taught and accepted most of your Christian life from the pages of this New Testament is the false "reinterpretation" of Divine Truths best explained and understood when left as "allegory" and "myth." You will see that most of Christian sacred doctrines has little in common with the Yeshua [Jesus[of history and his faith in God as Jew. Such hatred of the Jew and his Torah [Law] by the early Gentile and Roman Church has spawned the greatest cover-up of previously existing Divine Truth in the history of mankind; the truth concerning the Jesus of history and the expected Jewish Messiah. In the place of the Jewish Messiah we have been sold "Christ of Faith" of Rome's making. When this "Christ of Faith" is "literalized" then we encounter the counterfeit and lose the intended meaning once held by the ancients. We can lay the blame for our misunderstanding today squarely upon the New Testament which is a mixture of "theologies" that overlap and present a blurred and distorted vision not only of the Jewish Messiah but the Jesus of history as well. It is time someone deal with these issues and sorts this out for the average reader. By God's help I plan on doing just that.

QUESTIONS NEEDING ANSWERS BEFORE WE PUT OUR FAITH IN THE NEW TESTAMENT:

- **How did the New Testament itself as a collection of writings come into being and what were the factors behind it?**
- **Why the need for a New Testament anyway since salvation was already available to the Jew and Gentile in their respective Covenants with God?**
- **Who collected the writings which were to be included in the New Testament, and on what principles?**
- **What was the religious belief and religious belief system of the person who first saw the need for a New Testament and who gave us the "FIRST" New Testament?**
- **How did this religious belief system of the originator of the "FIRST" New Testament differ from the religious belief system of James & the Jerusalem Church?**
- **Who found it necessary to respond to this "FIRST" New Testament with a "SECOND" New Testament that contradicted and corrected this prior one in many places and who was he?**
- **What was the motives of the writers of the "SECOND" New Testament and where did these other books come from which were not previously available to the first collector?**
- **Were there new "theologies" added in subsequent additions to the "FIRST" New Testaments and how did the "theologies" in the "Second New Testament" differ and change from what the Jewish Church and Jesus believed?**
- **What "replacement religious" doctrines can be discerned and seen in the "SECOND" New Testament writings and later collections of supplements which were later added to existing prior "New Testaments"?**
- **Did Rome's "literal interpretation" of the ancient "Divine Pattern" of religious beliefs of mankind, as continued for over 10,000 years and found in the "First New Testament" of the earliest "Chrestians" (Christians), replace the "allegorical" and "metaphorical" understanding of these similar religious beliefs that could be traced back as far as ancient Egypt in an "unchanged" state basically?**
- **Did Rome's "Second New Testament" and "Replacement Religion" discard this ancient Spiritual understanding of God and mankind and in its place give the world a supposed "literal" and "historical" interpretation that negated all prior understandings of God which had come before in the history of mankind?**
- **What circumstances led to the fixing of a list, or canon, of authoritative books?**
- **What religious beliefs were lost from "the faith once given to the Saints" by the "literalization" of prior allegorical religious beliefs held by the early Gnostics Chrestians as well as the Jews?**

This is not going to be an easy or a quick study. The answers to these questions as well as many others we will encounter on this website will be only discerned by hard-nosed historical and textual research. Our object in this study is to find out what such historical and textual research reveals about the origin of the New Testament canon and its "Jesus Story" which we have been taught as Christians is to be approached with a "historical" and "literal" interpretation which Rome has maintained over the last 1,800 yeas. Only by comparison with the ancient Spiritual Wisdom of the nations and the Sacred Scriptures of the ancients, from nation to nation over thousands of years, can we determine if such a "literal" and supposed "historical" interpretation of these same "religious dogmas" and "events" which are to be found repeated in the New Testament" is accurate to Divine Truth given man in the beginning of creation. We will examine in detail events surrounding the "Descent of the Soul", events involved in the "incarnation and crucifixion of the Soul and Christ" on a "cross", and we will determine by comparison with the ancient's parallels and similar religious stories and parallel myths with our own "Jesus Story" if such accounts are really best interpreted in a "literal" and "historical" fashion as Rome as maintained these last 1,800 years or if it is more correct and accurate to interpret and expound them, since they are basically identical and the same, as did the ancients; as "allegorical" and "metaphorical" in their interpretation since they express almost inconceivable Metaphysical Divine Truths that dwarfs the finite minds

of mankind. Once only after we come to the point to recognize that this same ancient Spiritual Wisdom is repeated in our Bibles, both Old and New Testaments, can we begin to question the correctness of their interpretation and hermeneutic as we have been instructed by Rome and when making the comparison with how the ancients understood these same "religious dogmas" and "doctrines" the truth of the "allegorical" and "metaphorical" interpretation of our "Jesus Story" will shine through like never before. Only when we come to a point in our studies to see for ourselves this same Spiritual Wisdom and "Gnosis" of the ancient Sacred Scriptures, held sacred for thousands and thousands of years, as far back as ancient Egypt, is reproduced verbatim in our New Testament, can we honestly question as to how it should be interpreted; the Roman way or the Egyptian way which gave these Divine Concepts to mankind in the beginning of time. Only until after we see for ourselves that the earliest Gnostic followers of "the Christ", called "Chrestians" and not "Christians", long before the rise of Rome and it "literal" interpretation of this same "Gnosis", can we honestly evaluate the correctness of an "allegorical" and "metaphorical" interpretation of this same ancient Spiritual Wisdom and see the foolishness of such a supposed "literal" and "historical" interpretation of these same religious stories and events as Rome proposed and imposed upon the world for these last 1,800 years. Only then when we see the incontestible evidence do we have the right to seriously question if our accepted "literal" and "historical" interpretation of the "Christ Story" and "Jesus Story" is correct. This is no small thing for a "thinking believer".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE EARLY CHURCH AS TOWARD THE CORRECT INTERPRETATION OF OUR BIBLE & HOW IT CHANGED OVER TIME

Let us now look at what the testimony of the early authorities of Scripture had to say about the Bible being a Spiritual allegory for deeper mystical and metaphysical truths concerning the Soul and its incarnation into matter.

Although many are aware that Christianity as a religion arose in course of the first century A.D. (Anno Domini, "the year of our Lord"), not so well known to the populace at large is "by what mechanisms" the Christians eventually would come to have a differing understanding of the "the Christ" and "messiah", contra the mainstream Judaic understandings and interpretations preserved by the Rabbis. This article will explore this somewhat "overlooked" topic.

Christianity, although not so in its very beginning, would evolve over the earliest centuries of its existence to claim that its "own" understandings or interpretations of God's message or intent for His people, present in the Old Testament, and even earlier in the existing ancient Wisdom Religion of the ancients, superceded earlier Jewish understandings and interpretations preserved by mainstream Rabbis of the first century A.D. and even the Spiritual sages of antiquity which has kept basically intact the "common" understanding of the ancient world's Spiritual Mysteries and Wisdom Religion.

Answer for yourself: How did this "challenge" to prior Scriptural interpretation from ancient Egypt on down through recorded history arise? Secular Humanists and Critical Scholarship have identified "the mechanisms" which caused the birth of Christianity, that is how and by what means Christians and Christianity as we know it today came to have a different understanding of God's message via the Old Testament texts.

Let me say in the beginning that Jewish scholars who have studied the origins of Christianity have noted that Christianity was NOT born of the Old Testament, Christianity was born of Hellenized Judaism. Alexander the Great conquered the Persian Empire ca. 333 B.C.E.; over a period of some 300 to 400 years, Greek metaphysical thought and ideas about God and man's relationship with Him, captured from the invasion and conquer of ancient Egypt previously by Alexander the Great and his army, came to influence certain individuals, quarters and sects of Judaism. This should not be surprising since most "Greek" religious thought can be traced to ancient Egypt and ancient Egypt was the "teacher" of the Greeks. One only has to read a great book entitled The Stolen Legacy by George James to see this Greek assimilation of ancient Egyptian Religious thought for yourself. It is important to know this Egyptian-Greek link to the ancient Spiritual Wisdom of ancient Egypt in order to understand how drastically that current Christianity today has deviated from the accepted interpretation of the "same" metaphysical story which had been cherished by mankind since its very beginning; the very "same" metaphysical story hidden today under the assumed "historical" and "literal" interpretation of "the Christ" as taught by contemporary "literalistic" Christianity today. Seeing this then it is easy to see how Christianity, then, arose from Hellenized Judaism, a form of Judaism which had come to accept certain Greek metaphysical views about God and man.

So when we read that Persia was conquered by the Greeks, and that the Greeks had conquered ancient Egypt, and then finally come to realize that Rome will later conquer the Greeks then understand that hidden in battle after battle is the assimilation of the winner of the loser's treasures; many of which were the ancient knowledge of the nation vanquished and it all can be traced to ancient Egypt and its metaphysical ideas of the cosmos. It is imperative that any "truth-seeker" read the book by George James entitled Stolen Legacy to see just how much of the world that we "think" we know today has its origin from ancient Egypt.

An important "new" concept was introduced to Hellenized Judaism via the Greeks, the employment of "Greek Allegory" to derive the "hidden meanings from the ancient religious texts"; many of which were relegated by many since not possessing the proper "keys" to their interpretation as but fables, legends, hagiographies, fairy stories, epic poetry, myths, legends, and impossible "literal" stories. The Christians, however were not the first to employ Greek allegory to expresses Divine metaphysical and Spiritual truths of a higher dimension, they were preceded by earlier Hellenized Jewish efforts. In Alexandria, Egypt, a Hellenized Jew, called Philo, attempted to reconcile Jewish scriptures with current Greek metaphysical thought. He did this via the employment of Greek allegory. His work, which survives, quotes various verses from the Old Testament, and then re-interprets these verses as reflecting Greek metaphysical concepts.

Answer for yourself: What proof is there that Christianity is not a myth created to conciliate our fears about death?

None at all. Christianity doesn't propose proof; instead it invites faith.

Answer for yourself: Faith in what? Not in facts and data, but in truth; truth which is often to be found in myth.

Myth is our most important truth. We express our deepest truths and knowledge of metaphysical realities through myth. Mankind always has.

A person can go to church his whole life and never know that from the early church up until the Protestant Reformation, allegorical interpretation was the primary method used by the church in Scriptural interpretation. It was through this allegorical interpretation of metaphysical realities that ancient man and the early Church expressed cosmic and metaphysical realities which Science had not yet revealed to the minds of man. Complex allegorical interpretations of Scripture are not very familiar to us today, however, because during the Reformation, Protestants defied the tradition by choosing to interpret according to the obvious historical meaning of the story. Since then, the modern emphasis on rational, scientific thinking leads us to read for the historical meaning as the key to Spiritual guidance in life. Roman Catholicism eventually accommodated this historical approach.

Answer for yourself: So what am I really saying here?

The ancient Spiritual Wisdom which contains story after story of the Gods and Goddesses that parallel our "Jesus Story", from beginning to end, were never meant to be understood as if real "historical" or "literal" events but spoke rather to the metaphysical reality of the Soul within mankind and its "Savior", the descended Mind of God as the Logos and "Krst/Karest/Christ" which "fell" into "matter" as well and was in like manner "crucified on the cross of matter" as had the Soul; thus God humbling Himself and "dying a death" of "material crucifixion in matter" in order that the Soul of humanity might be "saved" from the animal nature in which is has incarnated. This "crucifixion of Christ" in "matter" was in order to aid the Soul to Spiritually evolve on this plane of existence before its return home to the Father. This is a metaphysical reality believed by mankind since the beginning of time which was captured in Sacred Scripture and Spiritual myth after myth from nation to nation for over 10,000 years and which yet exists in our Christian Bible today. Today this "same story" lies totally misunderstood and badly misinterpreted by contemporary Christianity but such is not the history of our very own faith. At the earliest times the earliest Christians before the rise of Roman "literal" interpretation of the Bible saw and recognized, as had the ancient Mystery Religions, the significance of the "allegorical" interpretation of the Bible's texts which parallels the ancient Spiritual Wisdom mention over and

over in the "crucifixion" of their "Gods" and "Goddesses".

Paul and other early writers speak of the divine Son of their faith entirely in terms of a Spiritual, heavenly figure; they never identify this entity called "Christ Jesus" (literally, "Anointed Savior" or "Savior Messiah") as a man who had lived and died in recent history. Instead, through the agency of the Holy Spirit, God has revealed the existence of his Son and the role he has played in the divine plan for salvation. These early writers talk of long-hidden secrets being disclosed for the first time to apostles like Paul, with no mention of an historical Jesus who played any part in revealing himself, thus leaving no room for a human man at the beginning of the Christian movement. Paul makes it clear that his knowledge and message about the Christ is derived from scripture under God's inspiration.

The sacrifice of God was always understood by the ancients and earliest Chrestians (now called Christians) in the Spiritual realm. Paul does not locate the death and resurrection of Christ on earth or in history. According to him, the crucifixion took place in the Spiritual world, in a supernatural dimension above the Earth, at the hands of the demon spirits (which many scholars agree is the meaning of "rulers of this age" in 1 Corinthians 2:8). The Epistle to the Hebrews locates Christ's sacrifice in a heavenly sanctuary (ch. 8, 9). The Ascension of Isaiah, a composite Jewish-Christian work of the late first century, describes (9:13-15) Christs crucifixion by Satan and his demons in the firmament (the Heavenly sphere between Earth and moon). Knowledge of these events was derived from visionary experiences and from Scripture, which was seen as a window; onto the higher Spiritual world of God and his workings.

The activities of gods in the Spiritual realm were part of ancient views (Greek and Jewish) of a multi-layered universe, which extended from the base world of matter where humans lived, through several spheres of Heaven populated by various Divine beings, angels and demons (positive and negative Living Energies), to the highest level of pure Spirit where the ultimate God dwelled. In Platonic philosophy (which influenced Jewish thought), the upper Spiritual world was timeless and perfect, serving as a model for the imperfect and transient material world below; the former was the "genuine" reality, accessible to the intellect (So Above, So Below). Spiritual processes took place there, with their effects, including salvation, on humanity below. Certain "human characteristics" given to Christ (e.g., Romans 1:3) were aspects of his Spirit world nature, higher counterparts to material world equivalents, and were often dependent on readings of Scripture.

Christs features and myths are in many ways similar to those of the Greco-Roman salvation cults of the time known as "mystery religions", each having its own savior god or goddess. Most of these (e.g., Dionysus, Mithras, Attis, Isis, Osiris) were part of myths in which the deity had overcome death in some way, or performed some act which conferred benefits and salvation on their devotees. Such activities were viewed as taking place in the upper Spirit realm, not on Earth or in history. Most of these cults had sacred meals (like Paul's Lord's Supper in 1 Corinthians 11:23f) and envisioned mystical relationships between the believer and the god similar to what Paul speaks of with Christ. Early Christianity was a Jewish sectarian version of this widespread type of belief system, though with its own strong Jewish features and background.

The Christian "Son" is also an expression of the overriding religious concept of the Hellenistic age, that the ultimate God is transcendent and can have no direct contact with the world of "matter". He must reveal Himself and deal with humanity through an intermediary force and energy, such as the "Logos" of Platonic (Greek) philosophy or the figure of "personified Wisdom" of Jewish thinking; the latter is found in documents like Proverbs, Baruch and the Wisdom of Solomon. This force was viewed as an emanation of God, His outward image, an agency which had helped create and sustain the universe and now served as a channel of knowledge and communion between God and the world. Now please pay attention. All these features to which I have alluded above and mentioned are part of "the language" used by early Christian writers about their Spiritual "Christ Jesus", a Heavenly figure who was but a Jewish sectarian version and "retelling" of the ancient prevailing myths and thought patterns as far back as ancient Egypt which were "repeated" again by Israel; one of but a host of nations of antiquity who had inherited this "same" ancient Sacred Wisdom and which likewise expressed it through the literary expression of the use of allegory and metaphor in their Sacred Scriptures.

Thus the reader by now is coming to see the importance of the use of allegory in the world's Sacred Scriptures. "Allegorical interpretation" is a method in which the "assumed" literal meaning of the text is superceded by an interpretation in which each element is understood to signify another. An "Allegory" is a text which requires allegorical or symbolic interpretation to discern its true meaning. Such an allegorical interpretation was widely used in the early Church, and according to Philo it was commonplace amongst the Palestinian Rabbinical schools of the 1st century C.E.. Before that time we find that Greek philosophers used allegorical interpretation to expound the writings of Homer and Plato, and these methods met with some limited acceptance amongst Jews and early Christians. Most of the Fathers (Irenaeus, Clement of Rome, Irenaeus, Tertullian, Origen, etc.) used Allegorical interpretation to expound the Christian Gospel from the Hebrew scriptures, and to interpret the Christian scriptures to the contemporary Church.

Allegorism was well established in Alexandrian Judaism, especially by Philo, who made a systematic use of it to bridge the chasm between the Old Testament revelation and the Platonic philosophy. Philo compares the literal sense of Scripture to the shadow which the body casts, finding its authentic, profounder truth in the Spiritual meaning which it symbolizes. The School of Alexandria adopted the allegorical interpretation of the Holy Scripture, believing, as had the ancients and the ancient Spiritual Wisdom of prior nations, that it hides the truth and at the same time reveals it. It hides the truth from the ignorant, whose eyes are blinded by sin and pride, hence they are prevented from the knowledge of the truth. At the same time it always reveals what is new to the renewed eyes of believers. St. Clement of Alexandria is considered the first Christian theologian (writer) who uses allegorical interpretation, giving a cause of using it in a practical way. He says that the Bible has hidden meanings to incite us to search and discover the words of salvation, which are hidden from those who despise them. Clement of Alexandria (d. 215) postulated a pervasive Spiritual sense behind the literal sense of Sacred Scripture. The truth is in the pearls which must not be offered to the swines. His disciple, Origen, adds other justifications of using allegorical interpretation to the Scriptures. Origen (d. around 254) produced the first sustained commentary on the Scriptures, and in this he followed the rule that every passage has a Spiritual, or mystical, meaning, but not every passage, especially of the Old Testament, is materially and historically true.

Some things need to be said about Origen.

Origen, born c. 185 in Egypt, came from an age that did not experience the benefits of Constantine's victory at the Milvian Bridge. In fact, it was a time when belief in Christianity could result in martyrdom, since the Christian process of Spiritual conversion was hostile to the pagan religions of the Empire. We get from his writings some of the earliest "pre-literalistic" interpretations of the Bible which will sadly be formed over time following his death. Origen's comments are priceless as hopefully the reader will agree. Origen was certainly the greatest thinker of his day, always writing to convince others of "the importance of Christian life and why a person should become a Christian." The Alexandrian school at which Origen was the instructor (dubbed the "first Christian University") attracted not only Christians but pagans, as well. Origen, over his life, will write refuting the emerging "strict literalism of Scriptural interpretation". Origen opposed the Anthropomorphites, who took literally the anthropomorphisms that the Bible attributes to God and the Soul and therefore pictured God as corporeal (Henri Crouzel, Origen, trans. A. S. Worrall (San Francisco: Harper & Row, 1989), 155). The main body of Origen's work was made up of commentaries and homilies on books of the Bible, all of which generally expounded the biblical texts line by line. Much of Origen's work was destroyed after he was condemned (some argue quite unfairly) as a heretic at the Fifth Ecumenical Council. We still have 279 homilies on a variety of books such as Genesis, Judges, Jeremiah, the Song of Songs, as well as the Gospel of Luke. [18] It was the exposition of the Scriptures that was, as one scholar put it, "the centre of his life" (Gerald Watson, "Origen and the Literal Interpretation of Scripture," in Scriptural Interpretation in the Fathers: Letter and Spirit, eds. Thomas Finan and Vincent Twomey (Cambridge: Cambridge University Press, 1995), p. 78). And Origen was extremely prolific. Epiphanius claimed that Origen produced approximately six thousand volumes during his career! (C. Bammel, "Origen's Pauline Prefaces and the Chronology of His Pauline Commentaries," Origeniana Sexta (Origen and the Bible) (Leuven: University Press, 1995), p. 495). No doubt a slight exaggeration, but his output was vast and covered most of the biblical books. Origen gave great attention to the letter of the text. For Origen, every jot and tittle was important, since each word was the very

word of God. In this sense, Origen had a very high view of Scripture.

However, and this is important to note, Origen's idea of inspiration is quite different from what may be considered a modern fundamentalist approach to Scripture. For one thing, Origen did not believe that the inspiration of the Scriptures guaranteed the accuracy of the historical and scientific information in the Bible. (Ronald Heine, "Reading the Bible with Origen," in The Bible in Greek Christian Antiquity, ed. Paul M. Blowers (Notre Dame, IN: University of Notre Dame Press, 1997), p. 132). In fact, even to produce certainty on almost certain events was extremely difficult. Origen wrote in his famous tract, Contra Celsum, "[W]e must say that an attempt to substantiate almost any story as historical fact, even if it is true, and to produce complete certainty about it, is one of the most difficult tasks and in some cases is impossible" (Origen, Contra Celsum I.42, trans. Henry Chadwick (Cambridge: Cambridge University Press, 1965), p. 39). To Origen, there were in the Bible obvious discrepancies in both the Old as well as the New Testament that defied a "literal" understanding of the texts. Yet, since the Scriptures are inspired by the Spirit, they cannot contain errors, and at three different times in his commentaries Origen "explicitly states that inspiration implies freedom from error." Origen understood that if one approached these "problematic texts" in a "literal fashion" then one was missing the point that lays "hidden" under a presumed historical event mistakenly interpreted as if a "literal" event.

For Origen, the apparent distortion of historical information is not necessarily the result of some scribal or other literary error, but such a distortion of historical information was understood to have been purposefully put into the text by the Holy Spirit as a reminder that we must not depend on the purely historical reading. Origen writes:

***"[T]he divine wisdom has arranged for certain stumbling-blocks and interruptions of the historical sense to be found therein, by inserting in the midst a number of impossibilities and incongruities, in order that the very interruption of the narrative might as it were present a barrier to the reader and lead him to refuse to proceed along the pathway of the ordinary meaning: and so, by shutting us out and debarring us from that, might recall us to the beginning of another way, and might thereby bring us, through the entrance of a narrow footpath, to a higher and loftier road and lay open the immense breadth of the divine wisdom"* (Origen, On First Principles, IV.II.9, p. 286).**

Origen would go on to say:

"What may appear as errors to us are intended by the Holy Spirit, to call the reader's attention to 'the impossibility of the literal sense', and therefore signal the need for 'an examination of the inner meaning'" **(Ibid., p. 287).**

The "inner meaning" of Scripture, then, is what the Spirit intends to communicate in the words of the Bible, and it is the job of the interpreter to seek this "Spiritual" meaning. The "method" employed by Origen is the same used by philosophers "to find symbolic meaning in the texts of Homer and the other poets" - the allegorical method (Ronald Heine, "Reading the Bible with Origen," in The Bible in Greek Christian Antiquity, ed. Paul M. Blowers (Notre Dame, IN: University of Notre Dame Press, 1997), p. 135).

As stated above, the existence of a secret meaning of the Scriptures is again openly confessed by Clement of Alexandria (150-220 A.D. approximately) when he says that the mysteries of faith are not to be divulged to all. Clement of Alexandria says that *"since this tradition is not published alone for him who perceives the magnificence of the word, it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught."*

Origen repeatedly references Paul and his abundant use of "allegory" in the New Testament as the way "Scripture is to interpret Scripture". He desires to both "read" and "interpret" Scripture the way Paul did recognizing the deeper Spiritual meanings that lay hidden in these texts.

Answer for yourself: And why?

Its really simple. Origen does not want allegory to totally distort the historical and grammatical, giving the words an improper meaning. Allegory, then, is not a substitute for historical criticism. But it is true for Origen that we are to search for the Spiritual meaning in the text, for it is through this Spiritual meaning that the Bible becomes accessible in new historical contexts, in which the hearer of the word actually has a true meeting with the Logos of God (thus arriving at an interpretation that is unique to our day, time, and culture which is the intended message of God to man in which ever era he lives).

Not less explicit is Origen with regard to the Bible and its symbolical fables. Origen maintained that the simple people or the uneducated should be edified by the letter itself, which we call the obvious meaning or the straightforward historical sense. But this is but a beginning of a Spiritual pilgrimage of man's Soul into deeper Spiritual and metaphysical aspects hidden in Scripture as Origen understood it. Origen himself is the foremost biblical scholar of antiquity and by no means ignores the literal meaning or the importance of history, when he thinks that one existed. Origen considers "literalism" always inferior to the Spiritual or "allegorical" interpretation of Divine Scripture. Origen has said: *"If we hold to the letter"..., "every man must hold these things for images, under which hidden sense lies concealed."* According to Origen the understanding of the Scripture is "the art of arts," and "the science." The words of the Scripture are its body, or the visible element, that hides its spirit, or the invisible element. The spirit is the treasure hidden in a field: hidden behind every word, every letter but even behind every iota used in the written word of God. Thus, according to Origen, *"every thing in the Scripture is mystery."*

Agreeing with the ancient Spiritual father of mankind as far back as ancient Egypt, the earliest of Christians and Christian authorities such as St. Clement believed that allegory incites believers to discover the hidden meanings of the Scripture. Clement, who was primarily a moralist and an educator, is inclined to emphasize its pedagogical value: the symbols in Scripture work to inspire one's curiosity and stimulate the mind to discover the words of salvation. Agreeing again with the ancient Spiritual master, early Christian scholars state identically that the the biblical authors, inspired by the Holy Spirit, used allegory to keep simple Christians from doctrines they are not mature enough to handle and serve as a Spiritual stimulus to the curiosity of the more intelligent and Spiritually advanced. Finding the deeper meaning is thus the process by which God gradually leads those to whom He would reveal himself from the sensible to the intelligible world. In this way the genuine Gnostic, pondering the obscurer passages of the Bible, takes flight from this world to the other and becomes like God.

When, in addition, we read Paul's unequivocal statements that the story of Abraham and his two sons is *"an allegory"* and that *"Agar is Mount Sinai"* (Gal. 4:22-26), then, indeed, little blame can be attached to either Christian or non-Christian who declines to accept certain portions of the Bible in any other light than that of an allegory.

Nevertheless a vigorous reaction against the Alexandrian allegorism made itself manifest in the fourth and fifth centuries. Its center was Antioch, which concentrated on the literal sense of the holy Scriptures. The school of Antioch was founded by the priest Lucian, who was subsequently martyred in 312. This school stressed the literal and historical meaning of the sacred text, and, while accepting some figurative meanings in the Old Testament, opposed allegorical interpretations on the ground that the Alexandrian commentators were ignoring or denying events mentioned in Scripture which these Antiochenes assumed and believed had to be "historical realities". Thus, John Chrysostom (d. 407) rejected in general the search for allegorical meanings, but he accepted some typological meanings. Nevertheless, Theodoret (d. 458), the most prominent exponent of the later Antiochian school, took an intermediate position between the literal and the allegorical interpretation of the inspired word. The Cappadocian Fathers, Basil the Great (d. 379), Gregory of Nyssa (d. 395), and Gregory of Nazianzus (d. 389), avoided allegorical interpretations for the most part and brought out especially the literal and typological meanings of the text. Thus we see that the Antiochian Fathers used few typological elements in their writings,

since their exegesis reduced this element to a minimum.

Answer for yourself: How can we summarize this?

The school of Antioch, represented above all by John Chrysostom and Theodoret, stressed the "literal sense" of Scripture, whereas the prior school of Alexandria, molded by Origen and Clement of Alexandria and which was originally carried forward by most of the Fathers of the West, labored to bring out the allegorical Spiritual sense of the Scriptural texts. As mentioned Origen saw little value in the literal sense of the Old Testament and thus he saw no need to defend its inerrancy or moral correctness. But the later Western Fathers of the Church will build their understanding of the Spiritual sense of Scripture upon at least "assumed" truth and inerrancy of the "literal" sense of Scriptural interpretation.

So the careful reader should detect a moving away from the "allegorical" interpretation of the Scriptures, which mind you we have seen, carry the same type of "Jesus Story" as did the ancient Spiritual Wisdom which is testified by the same ancient to require an "allegorical" or "metaphorical" interpretation in order to perceive correctly the hidden Spiritual Truths and realties within them. Thus the "crucifixion" of which we read need not be a "literal" story but an "allegory" of a metaphysical reality that expresses to the ancients the cosmic laws of Physics and Quantum Physics of which we are familiar today. The ancients may not have had ways to express these cosmic realties with the terms common with us today in our Physics and Quantum Physics, but no less real to them were these same metaphysical concepts which were expressed by them not in scientific journals but on Temple wall paintings and their Sacred Books of "religious myths" like the ancient Egyptian Book of the Dead, the Egyptian Bible.

Such a study of Scriptural interpretation and hermeneutic will show the reader that the Alexandrians faced the Hellenic culture, and were obliged to use even their terms to defend the Christian faith and to attract the well-educated pagans and Jews to Christianity. The Antiochenes (the Antioch church) were strongly influenced by the Jewish literalist tradition of Antioch. They were convinced that the primary level of the interpretation was the historical level. They gave attention to the revisions of the text, a close adherence to the plain, natural meaning according to the use of language and the condition of the writer, and justice to the human factor. In other words, its exegesis is grammatical and historical, in distinction from the allegorical method of the Alexandrian School. These Antiochenes, though not completely rejecting allegorical interpretation, used it very sparingly preferring the historical sense.

Answer for yourself: What should I take notice of in this short historical summary?

Notice if you will that Biblical and Scriptural interpretation in the early centuries of Christianity had remained consistent with the ancient Spiritual Wisdom as traced from the foundation of mankind and was not "changed" from the standard interpretation of the ancient Divine Wisdom since ancient Egypt and subsequent ancient nations. But that was to change over the earliest centuries of the Church.

Enter the Latin Fathers of the Church. Here we find a mixture at first of both "allegorical" and "literal" interpretations at the beginning which will over time gravitate to pure "literalism" of interpretation of the Bible. Among the Latin Fathers, Hippolytus (d. 236), the Latin commentators of the fourth century, Hilary of Poitiers (d. 367), and Ambrose (d. 397) preferred, also for dogmatic reasons, the allegory-centered approach of the Alexandrian school, while Tertullian (d. about 240) and Cyprian (d. 258) stressed the literal meaning. Jerome (d. 420) in his earlier works "preferred the allegorical meaning of Origen whenever the proper literal sense seemed to him to render a text unbecoming or ridiculous," but in his later works "he insisted more upon the literal meaning" (Steinmueller, Companion, vol. 1, p. 324). Augustine (d. 430) in his homilies "indulged in allegories, the mystical interpretation of numbers, and moral applications," while *"in his theological works he adhered to the literal sense"* (Ibid.). Of importance are Tertullian and Augustine being the most influential of the lot who gravitated to the "literal" interpretation over the "allegorical" in their writings; thus tipping the balance of Scriptural interpretation away from the "allegorical" interpretation of the text.

The later Roman Fathers of the Church will, for the most part, explain the "literal" sense of Scripture in defending the Faith and in theological argumentation. This neo-Patristic approach sees the "literal" sense as the "fulfillment", not only of the assumed historical truth of the Scriptures, but also of the Spiritual sense itself. So evolving away from early writers like Origen who disparaged the historical truth of certain passages of Scripture, the neo-Patristic interpreters defends the assumed historical truth of Christian texts. Rome will later, with the "dead-letter" of Biblical "literalism", take the control of Biblical interpretation for the world and this position has remained enthroned as the prime method of Bible interpretation since; especially in the Western hemisphere with the rise of Dispensationalism and its reinforced "literalistic" interpretation of all Scripture under whose influence we live in America today.

Literalism is considered by many a test of orthodoxy; the only hermeneutic by which one may correctly interpret and understand the Bible so say the Dispensationalists. Dispensational premillennialists who reject other eschatological views in the belief that they tend toward "Spiritualization" and "allegorizing" claim the distinction of being consistent literalists. Traditionally "literalism" refers to the literal hermeneutic or the grammatical-historical method of Bible interpretation as the Bible presents itself. Nowadays, the use of the world "literal" by Dispensationalists tends to mean the opposite of "figurative." This tendency to deny figurative interpretations is pursued so aggressively that some say dispensational literalism is more properly described as hyperliteralism. The conviction of a superior, literalistic approach to Bible interpretation can lead to a Spiritual arrogance leading to a feeling of infallibility. Rather than allowing Scripture to interpret Scripture, the Word of God is sifted through a literalistic filter on the theological presupposition that God shuns figurative prophetic language.

S. Lewis Johnson summarized the problem of rigid literalism as follows: *"Failing to examine the methodology of the scriptural writers carefully, and following too abjectly and woodenly the limited rules and principles of human reason's presuppositions, we have stumbled and lost our landmarks along the pathway toward the understanding of the Holy Scripture. "Scriptura sui ipsius interpres" [Scripture is its own interpreter] is the fundamental principle of biblical interpretation."*

I agree. Scripture must interpret Scripture, but unknown to Mr. S.L. Johnson and the vast majority of Christians in the world today who might agree with them or quote this cliche that when reading our New Testament, for example, we are reading unknowingly reading the "retelling" of the ancient Mystery Religions, and especially the "Horus Story". To the "thinking-believer" in order to interpret our "Jesus Story" and our own "Jesus H. Christ Story" correctly (the "H" stands for Horus) we must begin with ancient Egypt to understand how they interpreted their Sacred Myths which we yet read today in our Bibles and which are forced through the filter of "literalism" today which is totally foreign to the earliest interpreters of this same Bible who in the beginning of Christianity had the foresight and knowledge to correctly approach these Christians Scriptures with an "allegorical" method of interpretation. It is we who don't today. This must change.

Let us not forget the strongly worded admonition of the ancients as well as "the Christ" that is was necessary to to conceal from the profane (Mark 4:11),

Mark 4:11 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: (KJV)

and yet reveal to the worthy power bestowing knowledge and the mysteries of the kingdom which would be dangerous in the wrong hands (Matt. 7:6),

Matt 7:6 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (KJV)

then the case for the for the existence and use of the sacred language and the use of allegory, myth, legend, and metaphor as the secret "code" in interpretation of the world's Sacred Scriptures would seem to be unassailable.

Answer for yourself: Now, do you see the desperate need for all Christians to come to the knowledge of the "keys" that are so necessary for the correct interpretation of our "Jesus Story", which I have consistently given clue after clue that at the heart of this "Jesus Story" is the Divine Allegory of the Descent of the Soul into "matter" and humanity?

And now for a more serious question.

Answer for yourself: Are you prepared to pass from this life believing your inherited Roman Christian and Protestant religious beliefs when your personal study will prove to you beyond any doubt that few of them have today the same "Spiritual meanings" as they existed in ancient Egypt and down through history as found in nation after nation until the rise of Roman Christianity in the 2nd through the 5th century? How many Christian religious beliefs common today, lets say about "salvation" or "atonement" of the Soul have we got wrong and lived our lives in opposite ways than God intended for mankind? You really don't know. Christianity has succeeded for centuries to "dumb-down" its adherents; that was the Plan and it has succeeded beyond the wildest dreams of Constantine and his man-made religion in Nicea in 325 A.D. Let us not forget that "the Christ" has said through the Jewish Religion:

Matt 4:17 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (KJV)

I recommend that you begin to seriously study our Websites; beginning with a comparison of Judaism vs Christianity and the reliability of our Christian texts regarding possible forgery down through the centuries. In such a study you will begin to see how prior Spiritual religious dogmas in Judaism, kept intact and maintaining their integrity since ancient Egypt, were "radically reinterpreted" by early Church Fathers as the Roman New Testament was taking shape. That is a good start for in such a study you can begin to have your "eye opened" to the truth of our Christian Religion as its now stands in the world today. It is time for a major repentance from our Scriptural ignorance and time that we:

Eph 4:13 13 ...all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

Mind you that as you study these truths in Judaism and beyond down through history you will eventually end up with ancient Egypt where God first gave this most glorious Spiritual understanding of Himself, this cosmos, the mankind and his role in it. You will over time in your studies come to see the "unbroken" history and preservation of the ancient Spiritual Wisdom that was safeguarded by the ancient in their Scriptural allegories, myths, metaphors, similes, and symbology. Not all we read in our Bibles is to be taken "literally" to say the least. As you study and obtain these "keys" to the Bible's correct interpretation as Origen wrote, then you will see this grand metaphysical reality as intended in our Bibles, a Spiritual Reality that is tragically obscured today by a hyperliteralism in interpreting our Bible.

Blessings.....

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRIUMPH OF LITERAL CHRISTIANITY OVER ALLEGORICAL CHRISTIANITY #1

I can remember how startled I was many years ago when running across the following quote from Augustine.

"That which is called the Christian religion existed among the ancients, and never did not exist, from the beginnings of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity." **Augustine,** ***Retractions 1.13.3***

Over the years I would find more scholars which reinforced what Augustine said:

Discussing his search in Egypt for the source of esoteric knowledge, Gurdjieff said, ***"It will seem strange to many people when I say that this prehistoric Egypt was Christian many thousands of years before the birth of Christ." Of his discoveries, he said, "The Christian church, the Christian form of worship, was not invented by the fathers of the church. It was all taken in a ready-made form from Egypt, only not from the Egypt that we know but from one which we do not know. This Egypt was in the same place as the other but it existed much earlier. Only small bits of it survived in historical times, and these bits have been preserved in secret and so well that we do not even know where they have been preserved."*** **—P.D. Ouspensky,*In Search of the Miraculous***

Answer for yourself: How could this be? How could the Christian Christ and the Christian religion as taught as a unique and divine Revelation from God have existed in antiquity with the Ancients?

Well if you have been a faithful reader of Bet Emet you are getting your answers. The Christian religion is centered on "the Christ" and the concept of Divine Mediation between the realm of pure Spirit and Matter. This concept has been taught since the beginning of time. We find similar concepts like "the Christ" as far back as Egypt and can trace this same concept down through recorded history and successive nations; finally calumniating with the Roman Empire. Now for an interesting fact.

Moustafa Gadalla, in his Historical Deception: The Untold Story Of Ancient Egypt, on page 212 says:

"Essa is the Arabic name of Jesus and the only one used in the Koran. Essa was also the name used for Jesus by the early Christians in Egypt in the first century C.E. The name of the Jewish sect, the Essenes, indicates that they were followers of this (Essa) - Jesus"

Answer for yourself: Was this "Jesus" seen in the time period in question (first century C.E.) understood by them to be a "literal" man or was this "Jesus" understood only as an "allegorical" concept? Well that is what we are trying to determine. Keep reading please.

Gadalla goes on to say: ***"The name of the Jewish sect, the Essenes, indicates that they were followers of***

Jesus. Philo Judaeus, who wrote the earliest account of this sect around 30 C.E., called them Essaeans from the Greek "Essaios" but stated that the word was of non-Greek origin. The Essaeans were included among the Jewish divisions of Josephus' time, but he called them the Essenes, the same term used in English. However, it was recognized that the word "Essene" must have had a Semitic origin, which is Essa, "Essaioi" would theremore mean "a follower of Essa (Jesus)"

Answer for yourself: **Why is what we just read so important?**

Answer for yourself: **Is there a substantial link between these earliest Egyptians, the later Essenes, and the even later still Christian Gnostics which were the earliest Christians? Well...yes there is a major link that is amazing but that has to wait for a while as we build our knowledge base concerning this mediation between God and man and how this Divine Intermediation was to be understood in the first place before it gets all twisted and distorted by Rome in the earliest centuries following the destruction of the Temple and the spread of Roman Christianity. The key to this whole thing as you read is that you remember what began as Divine Revelation given to the Ancients which was handed down throughout history, century after century, and which captured their Divine Truth for all time in the form of myth, symbol, and allegory will be altered by Rome and changed into a "literal" understanding of what was never intended to be understood in such ways. The result of which is idolatry today and we fail to grasp this since we are conditioned to approach the New Testament literally instead of allegorically. This will become all the more clear to you as your study progresses.**

Answer for yourself: **Now let us resume. Well, who was this "Essa" or this "Jesus" since these terms existed BEFORE the historical time period allotted for the supposed Jesus of history?**

Answer for yourself: **How could "Jesus" exist before the historical time period given for his "human birth"?**

Answer for yourself: **Just who is this "Essa" and this "Jesus" and how are we to understand him or it is even a "him"?**

Well that is what we are trying to determine and it all goes back to whether you take these documents in the New Testament and interpret them in a "literal" sense or in an "allegorical" sense. We have seen and are constantly seeing that these earliest believers in "the Christ", "Jesus Christ", and "Jesus" did not see these terms as expressing a "literal human being" but rather spiritual and Divine Concepts that bridged the gap from the pure Spirit realm (God) and the physical realm (physical Universe).

These followers of "Essa" - Jesus (the Essenes) can be shown to be followers of this "Essa- Jesus" centuries before he was believed to be historically born!!! (THINK)!

This is a major problem for the "historical Jesus" of Rome's Second New Testament that altered the allegorical understanding of the earliest Gnostic Christian's understanding of "the Christ" as well as "Christ Jesus"! We have before us evidence testifying that a large sect of Judaism in the first century had been following "Jesus" long before his supposed birth....centuries before no less.

Answer for yourself: **How come we have never heard of this before? Well simply because the ramifications of this are more explosive than an atomic bomb.**

Therefore the meanings of "Essa" by the Essenes have been intentionally ignored by those who stumble onto this, especially Christian scholars, because the Essenes prove they are not following a human Christ or a human "Jesus" or a human "Joshua-Jesus" but only a Spiritual Principle that mediates between the realm of Spirit and the realm of matter. The facts are this: followers of Essa (Jesus) existed long before the time allotted to Jesus during the Romans' time we are led to believe. In other words the "allegorical" understanding of "the Christ" and "Jesus Christ" was been lost to us today and in place

of this Rome would give us a LITERAL "human Christ Jesus" that never existed and give this idea "life" on the pages of a book which they controlled and constantly altered to fit their evolving theologies as seen in their successive Church Councils.

After this short provocative introduction let us begin our study in earnest.

I used to be amazed when reading the early Church Fathers and see how they incriminated themselves in their writings. The quote from Augustine above is a perfect example. All of this mind you was before I began a serious study in comparative religions. Now I have my answer or at least part of it. I was lacking something even after I discovered that the life of Jesus as taught in the New Testament was a replay of the lives of Pagan gods and goddesses since time immemorial. At that particular time in my life and my studies I was still looking at everything through the "literal" eyeglasses of prior conditioning. It would only be later, once I got into a serious study of Gnosticism, that I would discover that even with all my hard study over many years I had lacked a key element in my studies up to now.

Answer for yourself: What was that key element? It is very important that you understand what is said next.

Having read many works by respected scholars over the last two hundred years, some of which were able to be added to my library, they all seemed to approach this topic with a literal interpretation and hermeneutic. That being the case then the Jesus story when read in the New Testament seems to be only a pagan copy of pagan gods and goddesses and their exploits. It would only be once that I undertook a sustained and serious study of Gnosticism that I would began to see beneath this Western "literal" interpretation of the New Testament and come to understand what really lay behind the similarities between the Jesus of the New Testament and the parallels to the pagan gods and goddesses. Once becoming acquainted with the intended "allegorical" understanding of these gods and goddesses as the Ancients intended then I was quickly able to correctly refocus upon the previously assumed historical Jesus story of the New Testament which up to then I had interpreted "literally" as well. Since only viewing the Jesus story "literally" I had resigned it as but a cheap pagan "knock-off" but now new possibilities and vistas immediately opened to me having now acquired a through and in-depth understanding of Gnosticism and the earliest Gnostic Christians as well as how they interpreted "the Christ" and "Christ Jesus" (see the Joshua-Jesus allegory). What I had been conditioned to read and interpret "literally" in the New Testament my whole life was never meant to be understood as if it applied to a "literal" human being but through the disguise of a story told through the life of an anointed human being the earliest believers captured the "allegorical Divine Truths" since time began which were understood by them not "literally" but "symbolically" and "allegorically." I had "missed the forest for all the trees" if you get my drift.

LOSING THE TRUTH ABOUT "THE CHRIST"

Now their religious literature once collected in Marcion's First New Testament dealing with "the Christ" could be seen correctly for what Marcion intended to understood "then" in his day. No longer would I approach the whole of the New Testament (both the earliest writings and the later additions which comprise Rome's Second New Testament...ours today) with "literal" spectacles and fail to see what parts were first to be understood only in an "allegorical" sense (the earliest and First New Testament of Marcion the Gnostic). Having this "key" then when examining the later additions to Marcion's Gnostic First New Testament (Rome's refutation of it including all the forged additions over the next few centuries) it was amazing how simple it became to see this "construction of a human Christ" and also see what a huge effort and undertaking had been done to manifest a "literal Christ" and a "literal Christ Jesus" in the documents which were in 180 C.E. added to the already existing Gnostic New Testament. Not knowing that there was a earlier Gnostic New Testament and a later anti-Gnostic New Testament hampers the student and reader in being able to see the "allegorical Christ" apart from the "literal Christ." Lacking this knowledge we approach the whole of the New Testament today and see it only through a "literal" perspective as if a "unit". That means added error and later inserted "forged" writings in the names of Paul and other Jewish Apostles had corrupted our ability to understand the earlier Divine Revelation within it correctly which taught a non-literal Christ. We see sadly this "Christ" as if a human being and worship is give to this human being

and this is gross idolatry but it passes Sunday after Sunday as accepted "orthodoxy" because we have been programed to see "literally" this "Christ Jesus" before or if ever we see "allegorically." We need better teachers!

In so doing this "literal" view imposed upon a prior "allegorical" book ideas and religious beliefs that are simply wrong.

When I added to this new acquired "allegorical" understanding of the earliest Gnostic Christian understanding of "the Christ" the accumulated knowledge of textual alterations to the New Testament which I had acquired over the previous ten years of study in comparisons of the Hebrew Scriptures were their purposeful mistranslation and misquotation as found in the New Testament then the puzzle's last pieces came together. I saw clearly when comparing the earliest epistles and Marcion's gospel in the First New Testament with Rome's later Second New Testament (reworked first by Irenaeus) and its repeated alterations that there was an undeniable attempt to alter the "allegorical Christ" and turn this religious concept into a "literal human being" through numerous textual forgeries. **This was done mind you not only by the hands of early proto-Catholic Church Fathers but later ones as well and** this forgery continued well into the fifth century. The later refutation of the earlier Gnostic New Testament (given to us by the Gnostic Marcion) by Rome altered almost beyond recognition this "allegorical Christ" which was the belief held concerning "the Christ" by the earliest Gnostic Christians. No greater deception has possibly even been perpetrated upon mankind than possibly the Roman alteration of "the Christ" and the Jewish Messianic concepts which we also find in this New Testament. They go hand in hand!

When one undertakes such a study as I have described above one finds a recurrent pattern sooner or later. **Deeper spiritual truths are often lost or at least clouded by a literalistic interpretation that always follows by those who fail to study and grasp accurately the religious issues involved. It is a common pattern in the history of spirituality that dissident, nonconformist Gnostics find they have unwittingly inspired an authoritarian Literalist religion (T. Freke, and P. Gandy, The Complete Guide to World Mysticism, Piatkus Books, 1997). Religions characteristically begin with charismatic teachers who share with their students their personal understanding of the topic at hand with small groups of spiritual enthusiasts, teaching the long-lived philosophy and Divine precepts in their own unique way. Over time as the umbers of students grows these charismatic leaders find that there is too many students for them to give personal time and access. This leads to some form or organization and delegation in order to hold together the once small band of devotees.** Before you know it the dilution of personal teaching and oversight by the "master" inevitably leads to aberrant interpretations and a new religion has been born. **But the more the student/master ratio becomes unbalanced, the more the general level of understanding diminishes.** Subtle allegorical teachings become understood in shallow, superficial, and literal ways. The trajectory is one of inevitable degeneration from the simple but sophisticated teachings of Gnosticism to the shallow but often complex teachings of Literalism. This is exactly what happened with Christianity.

Answer for yourself: Did Rome deviate from the earliest understanding of the Ancients concerning "the Christ"? Yes. How?

By now you should be putting the pieces together whereby you can see that the earliest Christians were Gnostic believers who expressed their religious beliefs in "myth" and "allegory." This applies to Divine concepts like "the Christ", "the Sophia", "the Logos," etc. These were understood neither by the Ancients nor the earliest Christian Gnostic as if "literal" people. They simply personified their beliefs and presented them symbolically and in allegories whereby these "truths" found life through the literary

medium of "allegories", "myths," and "symbols." Rome will change all that when they will refute Marcion's Gnostic First New Testament and replace it with one of their own making in 180 C.E. by the hands of Irenaeus which is presented to the world as a "literal" account of a human "Christ Jesus." This is the great deviation from what the Ancients had cherished and preserved since time immemorial.

As our examination and studies progress we will resume in the second article as we examine more closely how "literal" interpretation of much of the New Testament is the real "heresy". How ironic when you come to see this; especially in light of what Rome has been feeding us for 1800 years.

More to follow as we dig this out in detail.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRIUMPH OF LITERAL CHRISTIANITY OVER ALLEGORICAL CHRISTIANITY #2

A LITERAL INTERPRETATION OF "THE CHRIST" IN THE NEW TESTAMENT: IS THIS THE REAL HERESY?

In previous articles we have described how the Joshua-Jesus myth had been set in an historical context by Roman Christianity in spite of the received tradition that is was only understood "allegorically". It was inevitable that given enough time that some form of group of Christians would begin to interpret prior spiritual allegories about God and "the Christ" as if they were historical and as if they were a record of actual events. By the middle of the second century a Literalist school of Christianity had begun to emerge in Rome, with autocrats such as Irenaeus as its spokesmen. The criticisms of the Gnostics by Irenaeus, and especially by the Roman lawyer Tertullian, display the typical Roman distaste for for Gnosticism and their "allegorical" understanding of "the Christ."

The Gnostics' understanding of the Joshua-Jesus story as an initiation allegory leading to salvation through Gnosis was replaced by the Literalists' idea of salvation through belief in an historical Messiah.

We need to understand the times which we read about and especially in light that any literature we read from a previous age must be interpreted as if we lived in that time as well if we ever hope to dig the truth from its pages. Having said that then understand that in these ancient days the Pythagoreans allegorized the works of Homer in the sixth century BCE. and it would be this technique which would be taken over by Hellenistic Jews who wrote in that day and age. It was in "vogue" you might say. This "allegorical" interpretation of religious concepts was then used extensively by Philo to read Platonic philosophy into the Hebrew scriptures. To pick up this literature today and force a "literal" interpretation upon it does great damage to our ability to gleam truth from the documents. The Gnostics' understanding of the Jesus story as an initiation allegory leading to salvation through Gnosis was replaced by the Literalists' idea of salvation through belief in an historical Messiah (T. Freke and P. Gandy, Jesus and the Lost Goddess, 2001, notes on pages 35-38, p. 231).

"That which is called the Christian religion existed among the ancients, and never did not exist, from the beginnings of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity."* Augustine, *Retractions 1.13.3

If we look at the quote from Augustine that began this this series of articles then we should see that literalists did not claim Christian teachings to be radically different from Pagan philosophy and were well aware of the similarities between the story of Jesus and the Pagan myths of Osiris-Dionysus (see the quotes from other authors). But the literalistic proto-Roman Christian teachings of the Pagan Mysteries had

one unique eye-catching selling-point: the other Mystery cults had myths that may or may not have referred to actual events in the archaic past, but Literalist Christians claimed that their myth of the dying and resurrecting Godman had recently been realized in real life. This is Literalist Christianity's one claim to uniqueness, which is made by Augustine, the great spokesman of Christian Literalism. As someone who had been a follower of both the Pagan Gnostic Plotinus and the Christian Gnostic Mani before becoming a Catholic, Augustine knew there was nothing exceptional about Roman Christianity but this one incredible idea: *"the Christ came in the flesh."*

Christian Literalism was destined to dominate the West with an iron fist for nearly two millennia, but it began as an insignificant sect with gruesome enthusiasm for the imminent end of the world. The Gnostic myth that Jesus would appear at the culmination of time was an allegory expressing the idea that when all souls were reunited with the Consciousness of God there would be a return to the primordial state of Oneness and the cosmic drama would be over.

Answer for yourself: How did the later "literalists" and proto-Catholics change the prior Gnostic myth of Joshua-Jesus in this regard?

The literalists took this myth literally, developing the grotesque idea that Jesus was about to arrive to destroy the world and rescue a small group of Christian Literalists and condemn everyone else to eternal torment. We see this reworking of the original Joshua-Jesus myth in Matt. 16:28 and Luke 21:12-36:

Matt 16:28 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. (KJV)

Count it a blessings that this turned out to be wrong or you like myself would never have been born. Jesus' prophecies in Matthew 16:28 and Luke 21:12-36 that some of his audience would live to see the Apocalypse were, if taken literally, clearly mistaken so again we see the "literalistic" interpretation in this passage could not have been its intended meaning.

However, replacing the mythical sacrificed Godman with an historical martyr led to Christian Literalism becoming a sort of "suicide cult" which, much to the horror of the Gnostics, encouraged its members to imitate Jesus by also seeking out a sacrificial death. In the Literalist version of Christian history the Roman authorities are pictured as singling out the Christians for terrible persecution. Actually they were often appalled at Christian Literalists' eagerness to be martyred (T. Freke and P Gandy, Jesus and the Lost Goddess, 2001, p. 38-39).

Literalism replaced the enlightened Gnostic sage at the centre of a small group of initiates with a hierarchy of bishops at the head of an expanding evangelical cult. The whole purpose of Gnostic initiation was to bring initiates to spiritual maturity, where they would experience themselves to be completely free of any external authority and become their own "Christ" or "King". Literalists, by contrast, wanted to enlarge their religious powerbase and worked hard to keep their flock securely in the fold through the power of the Bishop and organizational measures coordinated from Rome. All the groups of believers were to be submitted to the mother Church of Rome. Despite the fact that in The Gospel of Luke Jesus teaches, "Everyone when his training is complete will reach his teacher's level," the Gnostic idea that Christianity was about oneself becoming a Christ became branded as blasphemous heresy (Ibid.).

The role of the Gnostic master was to undermine all of an initiate's opinions and encourage them to directly confront the Mystery of Life (God). The role of the Literalist bishops, on the other hand, was to tell people what to believe and to discipline those who disagreed. Free intellectual inquiry was actively discouraged and blind belief became exalted as a spiritual virtue. Augustine announced the triumph of Literalist

Fundamentalism, writing, ***"Nothing is to be accepted except on the authority of scripture, since greater is that authority than all powers of the human mind"*** **(Quoted in D. Fidler, Jesus Christ: Sun of God, 1993, p. 180.)**

Answer for yourself: Why is this such a problem? Rome was altering the Gnostic First New Testament give to us by Marcion which expressed the truth concerning "the Christ" as well as writing NEW "Scriptures" in Apostle's names by this time and deciding what was to be "from God" and what was not!

Answer for yourself: What else did Augustine say?

He also declared: ***"I would not believe the Gospel if the authority of the Catholic Church did not compel me." (Ibid., p. 320) [THINK]***

As long as the Joshua-Jesus story was understood as a myth that has encoded and captured Divine Truths, Christians were at liberty to interpret it and change it as they felt appropriate; and they did as we see from historical evidences and the variety and evolution of Gnosticism. Once the Joshua-Jesus allegory became seen as a biography however, the development of intolerant dogmatism was inevitable. Literalists would argue fiercely for centuries over what Jesus actually supposedly did say and do, as they still do today. But, as the argument is about supposed historical events, they all agree that there is only one accurate version of what happened. And if only one version is right, that means everyone else is wrong.

Answer for yourself: But who has it?

FORGERY OF OUR BIBLES

From the large number of Christian scriptures in existence, Literalists selected four gospels to form the canon of the New Testament.

Now we need to listen to a courageous scholar. Barnstone observes that: ***"We can say categorically that the Bible, with the absence of sacred texts from the entire inter-Testamental period, with its acceptance of a small and repetitious canon for the New Testament, with the exclusion of all later Christian Apocrypha, and the total rejection of Gnostic scriptures, has given us a highly censored and distorted version of ancient religious literature. The impression is given that somehow Christianity sprang self-generated like a divine entity, with no past, into its historical setting"*** **(W. Barnstone, The Other Bible, 1984, xviii.).**

Burton Mack observes about the canon: ***"What is striking is the severe reduction of a large spirited literature to a very small set of gospels and letters" (B. L. Mack, The Lost Gospel, 1993), p. 228.)***

These gospels were then declared to be the only authentic gospels and all of the other Christian scriptures were denounced as heretical by Rome.

Answer for yourself: What does this mean for us today? It simply means that the earliest "gospels", like the ones discovered at Nag Hammadi, the Gnostic Gospels that taught an "allegorical" Christ, were excluded from this "canon" and were systematically destroyed in the Roman purge of what they later decided were "heresies". That means that the earliest understanding of these Gnostic Christians concerning "the Christ" was kept from us by the substitution of a Second New Testament of Rome's making.

The four New Testament gospels which we have in our possession in our New Testaments today are variations on the Jesus myth originally used by different schools of Christian Gnosticism. Let us not

forget that these earlier accounts of the "Joshua-Jesus myth" were understood "allegorically" in the beginning but later reinterpreted by "literalists in Rome" by the addition of genealogies, infancy narratives, Pastoral epistles, etc.; all with the intent of reorienting interpretation of "the Christ" as if these were historical events involving a real human being. **Putting these four gospels together after they were "edited" created the illusion of there being four (albeit contradictory) eye-witness accounts of the same historical events.** This belief has been undermined by the discovery that the gospel of Mark or even the "Q" gospel was the source used by both Luke and Matthew, and perhaps even John, who supposed independence of Mark is challenged today. The later triumph of Literalism has left us with the distorted impression that these gospels were always the most popular Christian scriptures, but this is not true.

In fact we don't hear anything about or any quotes from then from any Matthew, Mark, Luke and John by any Church Father until the late second century!

The names Matthew, Mark, Luke and John never appear in Justin Martyr's extant work (160 C.E.), written in the mid-second century. However, a generation later, Irenaeus (180 C.E) brings forward these four gospels as if they have been recognized as authoritative since the beginning. And if that is not enough they not only appear out of nowhere but carry the apostle's names!

Answer for yourself: Can we find any trace of the Holy Spirit in deciding that the New Testament is to include only 4 gospels? This is what you have to decide once you evaluate the evidences concerning their production.

Let us examine what Irenaeus says concerning these 4 Gospels and see if this sounds like God to you: ***"It is not possible that the Gospels can be either more or fewer in number than they are, for there are four zones of the world and four principal winds"*** **(Quoted in J. Stevenson, A New Eusebius, 1957, p. 117.) Such stupidity exists in abundant amounts which you could see for yourself if you ever take time to read these early Church Fathers who everyone likes to make reference but which few have read. As Ludemann notes, Irenaeus' "artificial arguments" at least demonstrate that the idea was a novelty which needed defending (G. Ludemann, Heretics, 1995, p. 196).** Likewise Justin has never heard of *Acts* (or Paul, the hero of most of that book, whom he likewise *never mentions*), which turns up in Irenaeus for the first time *c.* 175 CE. It is widely accepted that it was Marcion's set of authoritative writings that spurred the Roman Literalists to establish their own canon. **(R.M. Price, Deconstructing Jesus, 2000, p. 80.)**

Answer for yourself: How did these proto-Catholics and later Roman Catholics create authority of their Second New Testament? In order to promote their "new" Gospels and their Second Edition of the New Testament which now contained conflicting genealogies, birth narratives, infancy narratives, anti-Gnostic Pastoral epistles, etc., the "literalistic" bishops fabricated a lineage connecting themselves back to the fictional disciples of the gospels. They turned Paul from the "Great Messenger" of the Christian Gnostics into a bastion of Literalism by simply forging letters in his name which make him condemn their Gnostic rivals (the Pastoral Epistles for example). It's a simple trick, and it has worked marvelously for over 1800 years; that is until the recent archaeological discoveries of the last one hundred years and now the "cat is out of the bag."

Here are the facts:

- Of the 13 letters of Paul in the New Testament, seven are accepted as being largely authentic.
- Of the remaining six, the Pastoral Letters - *1 Timothy,* 2 *Timothy* and *Titus* - are widely held to

be forgeries.

Their sudden appearance in the late second century in the hands of Irenaeus makes perfect sense, as they turn Paul into a hostile opponent of Gnosticism. You see Irenaeus either was the luckiest man on this plant to have discovered all these writings of Paul and the Apostles that had gone unnoticed for almost two hundred years by everybody or one of the best forgers in the history of the world! Suspiciously, Irenaeus' massive work against heretics, *Unmasking and Refutation of the Gnosis, Falsely So-Called,* leans explicitly on a quotation from *1 Timothy* 6:20 (Ludemann, Heretics, p. 135).

1 Tim 6:20 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: (KJV)

Answer for yourself: If, as I have shown in our articles on Paul being a Gnostic, that the "true" Paul was a Gnostic and never believed in a historical and fleshly Christ, and if Timothy was a follower of Paul, then does it stand to reason that Timothy would have believed in a "fleshly" Christ like Irenaeus would have us to believe in his above reference to I Tim. 6:20?

Another key passage from the forged Pastoral Epistles is:

1 Tim 3:16 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (KJV)

In writings like these from Irenaeus which are referenced for the first time by him and him alone we find the true beginning of the "literalist" interpretation of "the Christ" as a fleshly human being and through Irenaeus and the Holy Roman Forgery Mill we will create in 180 C.E. a "fleshly Christ Jesus" and draw up many writings carrying the names of long dead followers of the "allegorical Christ" which are made to look anti-Gnostic by the creativity of later Roman "literalists".

It was not until the last few centuries that scholarship became sophisticated enough to see through it. We have a whole website devoted to this "Pauline Problem".

THE APPEAL TO PHILOSOPHERS TO FUTHER THE FLESHLY CHRIST

Literalists also appealed to later Christian philosophers for authority for their new "literal" New Testament. They turned to such second-century writers as Athenagoras of Athens, Theophilus of Antioch and Minucius Felix of Africa. These writers actually promoted a philosophical Christianity based around the mythical figures of the Logos and Sophia. As Doherty observes: "In fact, the apologists as a group profess a faith which is nothing so much as a *Logos* religion. It is in essence Platonism carried to its fullest religious implications and wedded with Jewish theology and ethics" (E. Doherty, The Apologists as Platonic Philosophers, 1999), p. 276ff).

Not only were they not Literalists, they were not even particularly interested in the figure of Jesus. Athenagoras claims to go "minutely into the particulars' of Christian doctrine, yet never mentions Jesus at all". Athenagoras of Athens is concerned only with the Son of God as the *Logos* and never once mentions the historical Jesus in 37 chapters of his *Plea for the Christians.* (Doherty, op. cit., . 279). Neither does Minucius Felix, even when an adversary asks him to name someone who has actually returned from the dead. Instead he gives a list of diabolical beliefs and practices that have been wrongly attributed to Christians. These include (along with drinking the blood of sacrificed children and worshipping the genitals of priests!), worshipping a man who suffered death as some criminal as well as a wretched piece of wood (Ibid., 286). As he

comments:

"These and similar indecencies we do not wish to hear. It is disgraceful to have to defend ourselves against such charges. When you attribute to us the worship of a criminal and his cross you wander far from the truth" **(Minucius Felix, Octavius, Chapter 9, quoted ibid., p. 287).**

Indeed, Minucius condemns Pagan Literalists who "choose a man for their worship" (Ibid., p. 289) and Theophilus ridicules Pagan Literalists for believing that Hercules and Asciepius had actually come back from the dead (Theophilus, *Autolycus*, 1.9.13, quoted ibid., p. 278).

Answer for yourself: Why did Literalists try and adopt to their cause writers who were so obviously promoting something quite different? Because there are no early Christian writers who defend the idea of there literally being an historical Jesus. They were desperate when countered by their religious opponents...the Gnostic Christians and other Pagan philosophers like Celsus and others. Many scholars show us today if we have the courage to read them that there were no historical disciples. There were no early Literalists. They all had to be invented.

The earliest Christian whose writings suggest he was a Literalist was Justin Martyr, 150 C.E. And yet, apart from the oft-repeated "crucified under Pontius Pilate", Justin gives us the basest details of Jesus' life (Ibid., p. 284). But even Justin still saw Christianity as a branch of philosophy and set up his own philosophical school in Rome. Justin admits the similarity of his "Christ Jesus" with that of the "allegorist" and their Gnostic Christ when he says:

Justin Martyr, First Apology, 20: "...on some points we teach the same things as the poets and philosophers whom you honour, and on other points are fuller and more divine in our teaching."

Answer for yourself: Were you aware that one of Justin's most important followers was a man named Tatian?

After Justin's death, his pupil Tatian abandoned his master's Literalism and adopted a more Gnostic religious belief, suggesting that Justin's "literalistic Christ" was seen as something of an innovation, and regarded the Jesus story as comparable to Greek myths, urging his Pagan readers:

"Compare your own stories with our narratives. Take a look at your own records and accept us merely on the grounds that we too tell stories (Tatian, Apology, 21; Doherty, op. cit., P. 282).

Tatian later abandoned his master's Literalism and became a Gnostic, as did the Church Father Tertullian.

Answer for yourself: Did you hear that? The very famous student of Justin (who was one of the first to teach a historical Christ Jesus) would denounce his teacher following his death and Tertullian no less would revert back to Gnosticism at the end of his life.

Answer for yourself: What is going on here when we find that these first advocates of a "fleshly Christ Jesus" turn from such a novel belief at the end of their lives as seen in their writings and the writings of others about them?

Answer for yourself: Should we not by now expect this; especially in light of what Augustine has already said to us?

The role of the Gnostic master was to undermine all of an initiate's opinions and encourage them to directly confront the Mystery of Life (God). The role of the Literalist bishops, on the other hand, was to tell people what to believe and to discipline those who disagreed. Free intellectual inquiry was actively discouraged and

blind belief became exalted as a spiritual virtue. Augustine announced the triumph of Literalist Fundamentalism, writing, *"Nothing is to be accepted except on the authority of scripture, since greater is that authority than all powers of the human mind"* (Quoted in D. Fidler, Jesus Christ: Sun of God, 1993, p. 180.)

Answer for yourself: Why is this such a problem? Rome was writing these "Scriptures" by this time and deciding what was to be "from God" and what was not!

Answer for yourself: What else did Augustine say?

"I would not believe the Gospel if the authority of the Catholic Church did not compel me." (D. Fidler, Jesus Christ: Sun of God, 1993, p. 320)

Answer for yourself: Has this not happened to us as well? Has not Rome compelled us to believe a lie by forging the New Testament and by that ensuring that we never come to the truth concerning "the Christ"?

We continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRIUMPH OF LITERAL CHRISTIANITY OVER ALLEGORICAL CHRISTIANITY #3

UNTIL ROME'S SUPREMACY GNOSTICISM WAS A WORLD RELIGION AND HAD BEEN SINCE THE BEGINNING OF TIME

The traditional history of Christianity is that Literalism took the world by storm, while Christian Gnosticism remained a minor heretical fringe movement. Nothing could be further from the truth. Christian Literalism was initially a minor school of Christianity which developed in Rome towards the end of the second century. By this time Christian Gnosticism was an international movement which had spread throughout much of the Mediterranean, flourishing in cosmopolitan cities such as Alexandria, Edessa, Antioch, Ephesus, and Rome. Despite the attempts of Christian apologists to belittle the significance of the Gnostics, it is clear that in the majority of Mediterranean countries Gnosticism was the original Christianity. As Gibbon wrote in The Decline and Fall of the Roman Empire, the Gnostics "covered Asia and Egypt, established themselves in Rome, and sometimes penetrated into the provinces of the West". Gibbon writes with characteristic wit: "For the most part they arose in the 2nd century, flourished during the 3rd, and were suppressed in the 4th or 5th by the prevalence of more fashionable controversies" (E. Gibbon, Decline and Fall of the Roman Empire, 1796, p. 458).

In Egypt the first Christians we hear of are the Gnostics Valentinus, Basilides, Apelles, Carpocrates and his son Epiphanes. There is no sign of any form of Christianity which resembles Roman Catholicism in Egypt until Bishop Demetrius at the end of the third century. The finding of the Nag Hammadi library, buried c.350 CE, supports this evidence!!! In Antioch the Gnostics Saturninus, Cerdo and Menander had established schools at the beginning of the second century. Now let us set the time frame for you for the next statement and hear it well. In 150 C.E. or about then we find that the Literalist Justin Martyr regrets that in Edessa, eastern Syria, to be a Christian means to be a follower of Marcion & it was Marcion, the Gnostic, who gave us the first New Testament which taught only the "allegorical Christ"! *The Chronicle of Edessa* notes the birth of Marcion, Bardesanes and Mani *before* it mentions Roman Christianity. Even Rome itself was full of different schools of Christian Gnosticism, such as the Marcellites, Marcionites, Archonites, Valentinians, Sethians, Barbeloites, Montanists and Ophites.

Literalists complained that in Persia all Christians were members of the Marcionite school of Christian Gnosticism (S.N.C. Lieu, Manichaeism, 1985, p. 39). Tertullian bemoaned the fact that Marcion's followers filled "the whole universe" (Quoted in J. Lacarrière, The Gnostics, 1989, p. 100). Let us not forget that toward the end of Tertulian's life that he would revert back to Gnosticism himself and reject all that he had once believed about a "historical Jesus". At the beginning of the third

century the Christian Gnostic sage Bardesanes initiated into his school a Syrian ruler who made Christian Gnosticism the official state cult. Bardesanes was born in 135 CE in Syria. He converted the local ruler to Gnostic Christianity and between 202 and 217 there existed a Gnostic Christian state in Syria. It was subsequently destroyed by the Roman emperor Caracalla.

We have already seen that the Pastoral Epistles were forged in Paul's name and it is important to know this if we are to understand what follows next.

The forged *Second Letter to Timothy* has its phoney Literalist Paul complain, *"All Asia has turned against me,"* which tells us that in the late second century the writer of these Pastoral Epistles bemoans the fact that "all Asia" was dominated by Gnostic Christianity!!! (THINK)!

As if that is not enough we find that *The Epistle of Polycarp* laments that "the great majority" of Christians embrace the idea of Jesus not existing in the flesh."

The school of the third-century master Mani became a world religion in his own lifetime. *The Living Gospel of Mani* opens with words that deliberately echo those of Paul: "I, Mani, the Apostle of Jesus..." In Maul's work a constant battle is fought between the "New Man" and the "Old Man", terms which are clearly borrowed from Paul (Lieu, op. cit., p. 18). Eventually reaching from Spain in the West to China in the East, Manichaeism flourished for 1,000 years. Although Manichaeism had spread across the Western world by the fourth century CE (Augustine, for example, was a Manichean for nine years before his conversion to Literalist Christianity in 386 CE), it suffered harsh persecution under Theodosius at the end of the fourth century. By the sixth century it was anathematized, its leaders were beheaded and their followers murdered or exiled Lieu, op. cit., viii). In the East, however, Manichaeism spread eastward along the Silk Road and became the state religion of the Uigur Empire (eastern Iran) in 762. Manichean apostles appeared at the Chinese imperial court in 694 and according to Portuguese reports the religion was still surviving in southern China in the seventeenth century. Our knowledge of Manichaeism has been revolutionized by the discovery in Turkestan in 1902 and Egypt in 1930 of a vast number of previously unknown Manichean texts in Coptic, Iranian, Turkish and Chinese. Mani was a great eclectic who synthesized the Gnosticism of different religious traditions in an attempt to create a truly international form of spirituality which would "embrace all humanity". His followers taught that "Judaism, Paganism, Christianity and Manichaeism are one and the same doctrine" (Lieu, op. cit., p. 108).

Answer for yourself: Can you by now see how that could be? It depends again upon interpretation of religious dogmas handed down since the Ancients. If one interprets these prior myths "allegorically" like they were intended then there are unbelievable similarities between these faiths; however, if one interprets key allegorical concepts "literally" then great division arises. Mankind has always knew that there existed within him a mediation between the Spiritual and Invisible realm of God and the realm of the visible realm of matter. If one understand this Spiritual Dynamic which almost defies expression in an symbolic or allegorical fashion then there is great similarities between these different faiths but it is only when we try to "literalize" this Spiritual concept and give it human manifestation that we run into a concrete wall. God was right when he said:

Exod 20:4-5 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: (KJV)

CHRISTIAN LITERALISM WITH THE SUPPORT OF ROME DESTROYS DIVINE TRUTH

Over the course of the third century, despite the flimsiness of its claims to be the authentic Christian lineage, Literalism grew in popularity in Rome and the West, though Eastern Christianity remained overwhelmingly Gnostic. Eventually, however, it was inevitable that the simplistic certainties and offer of vicarious atonement of Christian Literalism would attract more adherents than Christian Gnosticism, with its puzzling promise of Gnosis through mystical transformation of the inner self.

As Literalists grew more powerful, so did their bitter attacks on all other Christian schools. In response, Christian Gnostics condemned Literalists for establishing an "imitation Church" which no longer taught the secret Inner Mysteries. Some Gnostics, such as the Valentinians, tacitly went along with Literalism in an attempt to heal the ever-growing rift. Other Gnostics, such as Clement of Alexandria and his successor Origen, paid little attention to the idea of an historical Jesus, and remained Platonists and continued to teach the Gnosis in their Christian school of philosophy. I & II Clement do not contain any reference to the historicity of Jesus of Nazareth. Clement quotes many gospel verses (and many which I cannot find in the gospels), but they are nearly all 'teaching' sayings rather than historical events. This in itself should be a concern to the evangelicals: if references to events from Jesus life from the gospels were reproduced in Clement it would not necessarily demonstrate the historicity of Jesus, only that Clement was familiar with the NT writings; but the fact that even this minimum level of acquaintance is not demonstrated by Clement in his writings is a clear problem. What we find is that over time after the writing and promotion of the 4 Gospels is that people start to quote the Gospels as stories about the historical Jesus. And in the minds and hearts of the people the stories become "fact" as if this personage really had existed. Over time when this idea is still being challenged select Christian clerics will resort to forgery to substantiate their belief in a historical Jesus Christ and we see this so clearly in the historical examples of the forgery of Josephus (article 1 and article 2) and others.

THE INFLUENCE OF MYSTERY CULTS UPON THE PROMOTION OF A HISTORICAL JESUS

Christianity grew in popularity as part of a general upsurge of interest in Mystery cults, such as the Mysteries of Mithras. Over a period of 350 years Mithraism developed from a little-known Persian cult into the dominant religion of the Roman Empire, until at the end of the second century CE it was adopted by the emperor Commodus. Mithraism first appears on European soil at Tarsus in the middle of the second century BCE.

Answer for yourself: Where was Paul born? That should explain Paul's religious synthesis found in "his gospel".

According to Plutarch, Romans were first initiated into the cult by followers brought back from the campaign waged against Mithradates (note name) by the Roman General Pompey in c.64 BC (Plutarch, *Life of Pompey*, 24). After Commodus (emperor 180-192 CE) was initiated into the cult there was an explosion in the building of Mithraic sanctuaries across the empire (F. Cumont, The Mysteries of Mithras, 1903, p. 83). The cult of Jesus followed a similar trajectory from persecuted minority cult to imperial patronage over a similar time-scale.The Jewish Jesus cult followed in the footsteps of the Persian Mithras cult, growing in popularity from its conception at the beginning of the first century until 350 years later, in the middle of the third century, it had large numbers of followers throughout the Roman Empire and was adopted by the emperor Constantine. Within 50 years Christian Literalism was the party line of a totalitarian state which dictated to its citizens the one religion that they were permitted to follow. In the mind of Theodosius, Christianity and citizenship were coterminous and anyone who denied Christ automatically made himself an outlaw of Roman society. As Campbell observes, "In the reign of Constantine, Christianity was accorded equal status with the pagan religion of the empire, but half a century later in the reign of Theodosius (379-395) it was declared to be the only religion allowed, and with that the period that has since been known as the Dark Ages was inaugurated by imperial decree" (J. Campbell, Occidental Mythology,

1964, p. 389; S.N.C. Lieu, Manichaeism, 1985, p. 112).

A common Literalist reaction to the idea that Jesus is a mythical figure is to question its huge success and the rise of Christianity if Jesus is only a myth. This is a valid point that needs to be addressed.

Answer for yourself: How do you explain the rise of Christianity without it being founded by an inspirational leader?

Mithraism provides us with the answer. Christianity became the dominant religion in the ancient world without there being an historical Jesus in exactly the same way that Mithraism, a few decades earlier, had become the dominant religion in the ancient world without there being an historical Mithras. Mithraism was inspired by charismatic leaders, but none of them was Mithras. In the same way Christianity was inspired by charismatic leaders amongst the original Christians, but none of them was Jesus. In fact the myth of Jesus was partly based on the myth of Mithras. The two stories are so similar that Literalist Christians claimed that in an attempt to confuse the faithful, the Devil had created the Mithras story by mimicking the life of Jesus in advance of his birth! Tertullian writes: *"The devil, whose business is to pervert the truth, mimics the exact circumstances of the Divine Sacraments. He baptizes his believers and promises forgiveness of sins from the Sacred Fount, and thereby initiates them into the religion of Mithras. Thus he celebrates the oblation of bread, and brings in the symbol of the resurrection. Let us therefore acknowledge the craftiness of the devil, who copies certain things of those that be Divine."* (Quoted in W. Kingsland, The Gnosis, 1937, p. 99; C.W. King, Gnostics and their Remains, 1887, p. 123.) Justin Martyr accuses the Mithraists of mimicking the Eucharist even down to the commemoration *"This is my body .. This is my blood ... Do this in commemoration of me."* (Justin Martyr, *First Apology,* 1.66). Not only would Rome mold the "allegorical Christ" into a "historical Jesus" but at the same time incorporate many religious tenants within such a religious system that come right out of their own sun worship. This website just linked will reveal to you how the "historical Jesus" as depicted on the pages of the New Testament is the replay of Sun Worship that has been "literalized" when again such religious beliefs were best understood by the Ancients in ONLY an "allegorical and a symbolic fashion" as a representation of "the Divine". If you in your studies come to understand this tragic departure from an allegorical understanding of God to a literalistic understanding of God then you realize just how much Divine Truth we have lost due to Rome which the Ancients possessed and just how far we have strayed from God today!!!

It seems extraordinary that the Roman world embraced the Mysteries of Rome's enemies, the Persians and Jews. But the vast majority of inhabitants of the empire were not Romans, of course, and had little sympathy for them. The cults of Mithras and Jesus spread so successfully precisely because they fed on conquered peoples' resentment of the Romans and represented a form of acceptable dissent. Roman emperors were concerned above all with uniting their disparate colonies. Mithraism, Christianity and other popular Mystery cults were adopted by the state, regardless of their national origins, in an attempt to bring coherence to a fragmenting empire. Christian Literalism was an ideal candidate for the job. It was exactly what a Roman despot like Constantine required - a populist and authoritarian religion which had freed itself of Gnostic radicals.

Although Christian Literalists rejected the Gnostic Inner Mysteries of Christianity, they continued unwittingly to portray Christianity as a Mystery cult.

Phrases such as *"This is known to initiates"* continued to be routinely used, but they were now little more than empty words. The phrases "Mysteries that make men freeze with awe" and "This is known to initiates" are repeated in many of the Greek sermons written in the fourth and fifth centuries (J. Campbell, Papers From the Yearbook, 1955), p. 367). With Paganism out of the way, Christianity no longer had to hide its debt

to the Mysteries. As Christian Literalism grew in power it adopted more of the trappings of the Pagan Literalism it replaced. Christianity's ritual processions were identical to those of the Pagan cults. Christian initiates were led naked to baptism and afterwards they put on white garments and a sign of the cross was made on their foreheads with oil. The procession then returned to the Basilica with each initiate carrying a candle and in the Alexandrian liturgy also wearing a crown. As d'Alviella states: "It is precisely the Eleusinian procession where the Mystics dressed in white, wearing a crown on their heads and carrying a torch in their hands, pass by singing hymns on their way to the sanctuary" (G. D'Alviella, The Mysteries of Eleusis, 1981), p. 114.) The descriptions of this procession by the Christians Chrysostom, Cyril and Dionysius the Areopagite could be placed next to those of Pagan authors like Claudius, Themistius and Plutarch. Although Jesus had specifically said, "Call no man father", Christian Literalists adopted the Mithraic practice of calling priests "father".

Matt 23:9 9 And call no man your father upon the earth: for one is your Father, which is in heaven. (KJV)

In imitation of the Mithraic bishops, Christian bishops wore a "mithra" or "mitre" and carried a shepherd's staff. Eventually the Bishop of Rome took up the title *Ponifex Maximus,* the ancient name for the Pagan high priest, a title still held by the Pope today. At Ephesus there was the Temple of Artemis, the Great Mother Goddess of Asia Minor, the largest temple ever built by the Greeks and one of the seven wonders of the world. It is no surprise that Theodosius II summoned the council to the city where, only a few years earlier, the Pagan "Mother of God" had previously been worshipped (J. Campbell, Occidental Mythology, 1964, p.410). Soon after the council, legends began to be created that Mary and John retired to Ephesus after the crucifixion.

THE ROMAN ATTACK ON GNOSTICISM AND ALLEGORICAL CHRISTIANITY

As their confidence grew, Literalists' attacks on Gnostics became ever more virulent, creating the distorted picture of Christian Gnosticism still prevalent today. In a classic case of psychological projection, the Gnostics were misrepresented as the diabolical heretics that the Literalists had actually become. Although it was Literalists themselves who were preaching an exclusive religion and arrogantly condemning all other faiths as evil, they accused the Gnostics of being "puffed up" sectarians and named themselves the "Catholic" or "Universal" Church. Although Gnostic philosophy teaches "All is One" and Literalists preach an irreconcilable war between God and the Devil, Literalists portrayed themselves as "mono-theists" and the Gnostics as "dualists".' Although it was Literalist Christianity that had begun as a suicide cult, teaching its adherents that the way to salvation was to actively seek a martyr's death, its later followers vilified the Gnostics as world-haters (Tertullian, *Apology,* 50).

Christian Literalists turned their caustic polemics equally against Paganism, which was denounced as a barbaric cult of bloody sacrifice. I find this deeply ironic given the fact that Christian Literalist believe that God had sacrificed his only Son as the sole way of getting the rest of out of hell. When taken literally, it is difficult to imagine a more barbaric idea than that! And for all the undoubted barbarism of Pagan Literalists, it was Christian Literalists, not the supposedly primitive heathens, who presided over the collapse of Western culture into the aptly named Dark Ages. Gibbon's original intention in The Decline and Fall of the Roman Empire was to end with the destruction of Rome by Alaric the Goth and his horde of "barbarians" in 410 CE. However, on discovering that Alaric was a Christian, the "barbarians" were bands of Christian monks and it was Pagans who were hunted down and killed whilst Christians remained safe in their churches Gibbon changed his plan. Instead he continued his work until the fall of the Holy Roman Empire at the Reformation.

This disastrous collapse was precipitated at the end of the fourth century when Christian Literalism, now the only legal religion in the Roman Empire, launched a brutal crusade to completely eradicate its old rivals, Christian Gnosticism and ancient Paganism. In an orgy of violence, armies of fanatical Christian Literalists tore down the architectural wonders of the Pagan world. They built infernal

bonfires of books containing the spiritual wisdom and scientific knowledge of the ages. They subjected to grisly torture and a painful death philosophers, priestesses and scientists - anyone who disagreed.

Let us look at a few short examples of the eradication of the earliest teachings concerning "the Christ" as believed by the earliest Christians by Rome before they took over and redefined "orthodoxy":

- **"We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity. We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative, which We shall assume in accordance with the divine judgement." (Emperor Theodosius, The Theodosian Laws, A.D. 380, quoted on pp.27-28 of Helen Ellerbe's The Dark Side of Christian History, pub. A.D.1995).**
- **"Orthodox Christians assembled the Bible not to bring all the gospels together, but rather to encourage uniformity. From the plethora of Christian gospels, Bishop Irenaeus compiled the first list of biblical writings that resemble today's New Testament around 180 C.E. By 393 and 397, Bishop Athanasius had a similar list ratified by the Church councils of Hippo and Carthage. By prohibiting and burning any other writings, the Catholic Church eventually gave the impression that this Bible and its four canonized Gospels represented the only original Christian view. And yet, as late as 450, Theodore of Cyrrhus said that there were at least 200 different gospels circulating in his own diocese. Even the Catholic Encyclopedia now admits that the "idea of a complete and clear-cut canon of the New Testament existing from the beginning... has no foundation in history." (Helen Ellerbe, The Dark Side of Christian History, p.16, pub. A.D.1995).**
- **"You know, it's very interesting to think of the history of Christianity. During the first five centuries, there were lots of Christianities, lots of ways of being Christian. And then, in the period of Theodosius in the fourth century, the only religion allowed in the Roman Empire was the Christian religion, and the only form of Christianity allowed in the Roman Empire was the Christianity of Byzantium's throne." (Joseph Campbell, The Power of Myth, p.248, pub. A.D.1988).**
- **"From the very first centuries, what was to become Christian orthodoxy vehemently suppressed those Christians of psychic, shamanic, or visionary temperament called the Gnostics. The authorities of the early institutional Church soon established a strict orthodoxy of doctrine against to which all contrary views were stigmatized as heretical. When in 313 the Emperor Constantine made Christianity the official state religion, attempting to syncretize it with various sun-god cults, Christianity was left to deal with the many cults that swarmed within the Roman Empire. The monotheistic zeal to convert and eradicate the diversity of polytheism gave the Church an authoritarian character that has plagued the West ever since with schisms, councils, inquisitions, and witch-hunts..." (Roger J, Woolger, Other Lives, Other Selves, p. 71, pub. A.D. 1987).**
- **"It may truly be said that the blackest and bloodiest records that history can show us are the attacks of the Orthodox Church upon the Gnostic mystics." (Frances Swiney, quoted by Lloyd M. Graham in Myths & Deceptions of the Bible, p.446, pub. A.D. 1991).**
- **"The persecuted primitive Church of the second century was to become in the fourth century itself the persecutor, and whereas in the earlier period Gnostics had been able to engage in theological dispute with the orthodox, later they were sought out, excommunicated, and sometimes burnt alive for their heresy." (Stuart Holroyd, The Elements of Gnosticism, p.22, pub. A.D. 1994).**
- **"... Christians burned down one of the world's greatest libraries in Alexandria, said to have housed 700,000 rolls. All the books of the Gnostic Basilides, Porphyry's 36 volumes, papyrus rolls of 27 schools of the Mysteries, and 270,000 ancient documents gathered by Ptolemy Philadelphus were burned. Ancient academies of learning were closed. Education for anyone outside of the Church came to an end..." (Helen Ellerbe, The Dark Side of Christian History, p. 46, pub. 1995).**
- **"When the great library at Alexandria was ransacked by Christian fanatics in 387... an inestimable wealth of gnostic literature must have been destroyed. Until the nineteenth century the main source of knowledge of Gnosticism was, ironically, in the writings of the Church Fathers, who in their refutations summarized**

gnostic texts and often quoted at length from them. In the nineteenth and present centuries a number of original gnostic texts came to light, the most sensational find being an entire library of fifty-two texts discovered at Nag Hammadi in Upper Egypt in 1946. These, scholars later ascertained, had belonged to an ascetic Christian community which, fearing discovery by the ecclesiastical authorities and the consequences of being charged with heresy, had sealed up their forbidden library in a large jar and buried it in the sand beneath a cliff near their monastery in about the year 360." (Stuart Holroyd, The Elements of Gnosticism).

Freke and Gandy in their Jesus and The Lost Goddess states that "Rome did not stop until they had cut the head off Western culture, leaving it to wander like an amnesiac in an ignorant stupor. They did not stop until they had cut the heart out of Western spirituality, bleeding it dry of its mystical vitality. The corpse of a religion which remained offered nothing but hope of a better afterlife in return for blind belief in its irrational opinions and unquestioning allegiance to power-crazed popes. This tyrannical empire of the soul extended the arm of the state right into the inner sanctum of every individual, denying the right to spiritual autonomy and compelling all to acquiesce or burn. Yet despite this ruthless persecution, Gnosticism survived. It can be suppressed but never eradicated. It is the spontaneous expression of the natural inquisitiveness and enthusiastic exuberance of the human soul. It is the unquenchable thirst for truth and the undeniable urge to enjoy. It is the spirit of liberty, equality, love and insight. It is the force of life. It always reasserts itself" (T. Freke, and P Gandy, Jesus and The Lost Goddess, 2001, p. 45-46).

Let us continue our study in the fourth and final article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRIUMPH OF LITERAL CHRISTIANITY OVER ALLEGORICAL CHRISTIANITY #4

Most Christians today believe that the gospels of the New Testament present an essentially accurate account of the life of a "historical" Jesus Christ, the 'only-begotten Son of God', who was born of a virgin, wandered Galilee as a preacher and miracle-worker at the start of the 1st century, died on a cross to redeem the sins of mankind, and then rose from the dead three days later and ascended into heaven. However, as proven on several of our other websites revealing the falsification of the New Testament (that the depiction of the Jesus as found in the New Testament is founded upon a literal interpretation of Sun Worship as well as the purposeful mistranslation and misquotation of the Hebrew Scriptures in presenting a false Jewish Messiah) along with presenting the evidences revealing how the four gospels contain such glaring inconsistencies and contradictions that they are clearly not reliable historical reports. So if they are the 'word of God', then God must be terribly confused! I cannot be a perfect absolute Entity such as our Creator cannot get the story straight; we need to look to mankind and especially men with agendas for such a work. Let us take a serious tour of the New Testament and the "Chrsit story" for a moment; one which we should all be familiar by now.

The Gospels of Matthew and Luke go to great lengths to show that Jesus is descended from the line of David, as the promised messiah must be according to Jewish beliefs. But apart from agreeing that Jesus was fathered by Joseph, the two genealogies bear no resemblance to each other at all; Matthew lists 28 generations and Luke 43. Furthermore, their relevance is unclear since the authors of the two gospels also say that Jesus was born of a virgin who was impregnated by the Holy Spirit. The virgin birth narrative, as applied to Jesus, is not new and the teaching of a virgin birth was given to many men down through history in order to set them apart from mortals due to the extinguishing achievements accomplished in their life as well as giving them after their death a bigger legacy than already acheieved. The virgin birth teaching is a hoax as any serious study reveals and finds it origin in personified Sun Worship and not Judaism or Jewish Messianism. It is important to note that what we believe to be the earliest Gospel of Mark which provided the foundation for the other writers of the Gospels fails to mention the virgin birth. Not only that but Paul is completely silent upon any possible virgin birth for his Jesus Christ and we don't find any mention of the virgin birth in any New Testament writings until after Irenaeus after 180 C.E. when we find the Roman refutation of the Gnostic's First New Testament given to us by Marcion. And lastly we again find no virgin birth teachings included in the Gnostic gospel of John. This is all the more surprising that we find no mention of Jesus' family descent or the virgin birth in the earliest writings which framed the first New Testament (Pauline literature, and earliest Gospel of Mark which according to the Synoptic Problem and its solution provided the framework and the text for the writing of the later Gospels which would come much later).

The Holy Spirit was traditionally regarded as feminine. Hence the wry comment made in the apocryphal Gospel of Philip (25): 'Some said "Mary conceived by the holy spirit." They are in error. . . . When did a woman ever conceive by a woman?'

The writer of the Gospel of Matthew tells us that Jesus was born during the reign of King Herod, who died in 4 BCE (before common era). But the writer of the Gospel of Luke states that Jesus was about 30 in the 15th year

of Tiberius' reign, implying that he was born in 2 BCE, i.e. *after* Herod's death. This writer of the Gospel of Luke is mistaken on several things as we see when he then contradicts himself by stating that John the Baptist and Jesus were miraculously conceived six months apart in the reign of Herod, but that Jesus was born at the time of the census of Quirinius, which took place in 6 CE (common era), thereby creating the miracle of a ten-year pregnancy!

Answer for yourself: How can this be? Are we finding such conflicts because people cannot remember or because the Holy Spirit fogot to sort it out or is it possible that these writers are crafting a "historical Jesus" out of thin air and ascribing to him literal events which never happened in their refutation of the prior Gnostic New Testament that taught only an allegorical Christ?

The Gospels of Mark (the earliest Gospel used to frame the others according to the solution of the Synoptic Problem) and John do not contain any nativity story, while the nativity stories given by Matthew and Luke have nothing in common except the names of Jesus' parents and the location of his birth in Bethlehem.

Answer for yourseld: Are you aware that the First New Testament given to us by the Gnostic Marcion contained no nativity stories nor did it contain any virgin birth materails?

Answer for yourself: Are you aware that these "natavity stories" are taken right from Sun Worship and the personification of Sun Worship and were never literal events in the life of the New Testament Jesus?

John however says that Jesus is from Galilee and that the Jews rejected him because he was *not* from Bethlehem. Only Matthew mentions the guiding star, the three wise men and Herod's murder of all the infant boys in Bethlehem, while only Luke mentions the Roman census, the appearance of angels to the shepherds tending their flocks (in the winter?!) and the shepherds' visit to Jesus.

Matthew says that Joseph and Mary lived in Bethlehem, while Luke says that they lived in Nazareth. Matthew says that they fled to Egypt immediately after Jesus' birth and then went to Nazareth when Herod died, while Luke says they remained in Bethlehem following Jesus' birth so that he could be presented in the temple of Jerusalem eight days later. Only Luke mentions Jesus' amazing exhibition of learning in the temple at the age of 12.

The scene where Jesus drives the traders and moneychangers out of the temple is placed at the beginning of John's narrative but at the end of Matthew's. Mark has Jesus teaching only in the area of Galilee and not in Judea, and only travelling the 70 miles to Jerusalem once, at the end of his life. Luke, however, portrays Jesus as teaching equally in Galilee and Judea, while John's Jesus preaches mainly in Jerusalem and makes only occasional visits to Galilee. There are major discrepancies regarding the names of the disciples. According to Mark, Matthew and Luke (the synoptic gospels), Peter, James and John are Jesus' closest followers. In John's gospel, however, Peter plays only a minor role and James and John are not even mentioned, but there is mention of Nathenael and Nicodemus, who make no appearance in the other three gospels.

Even the events surrounding the all-important crucifixion are not uniformly recorded by the gospels. Matthew and Mark say that Jesus was both tried and sentenced by the Jewish priests of the Sanhedrin, Luke says that Jesus was tried by the Sanhedrin but not sentenced by them, while according to John, Jesus did not appear before the Sanhedrin at all. Jesus then goes to his death by crucifixion -- yet Paul and Peter say he was 'hanged on a tree' (Galatians 3:13, Acts 5:30, 10:39). John places Jesus' death on the eve of the Passover, whereas the other gospels place it on the following day. The story of a centurion piercing Jesus' side with a spear is found only in John's Gospel. The gospels give three versions of Jesus' last words: 'My God, my God, why hast thou forsaken me?'* (Matthew and Mark); 'Father, into thy hands I commit my spirit!' (Luke); and 'I thirst. . . . It is finished' (John).

- ***This is a mistranslation of the Hebrew. It should read: 'My God, my God, how thou dost glorify me!' [1]**

In John's Gospel there is only one woman visitor to Jesus' tomb, in Matthew there are two, and in Mark three, while Luke writes of numerous women had who had followed Jesus from Galilee. According to Mark, when the three women disciples found the empty tomb they saw a young man in a white robe inside, while Luke relates that 'two men in dazzling apparel' suddenly appeared. Matthew, however, paints a far more dramatic picture:

> **And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, his raiment white as snow. (28:2)**

In Matthew the resurrected Jesus appears to his disciples in Galilee, where they have been sent by divine decree. According to Luke and the Acts of the Apostles, on the other hand, the risen Jesus appeared in and around Jerusalem, and according to Acts the disciples were expressly forbidden to leave Jerusalem. The earliest versions of Mark's Gospel end with the fear of the women at their discovery of the empty tomb (16:8). The 'long ending' in which the risen Jesus appears to his disciples, was added later but is now included in nearly all editions of the New Testament. The last chapter of John's Gospel, containing Jesus' post-resurrection appearances, is also a later addition. Luke's Gospel is the only one to include an appearance in Jerusalem in which Jesus convinces his disciples that he is not a mere phantom by inviting them to handle his flesh and bones and by eating a piece of broiled fish!

Matthew and John ignore the ascension of Jesus. Luke mentions it only in one brief verse, a sort of postscript not found in some manuscripts, and it receives an equally cursory mention in the verses later added to Mark's Gospel. Luke places the ascension on the day of the resurrection, and Acts 40 days after (1:3). During his ministry, Jesus repeatedly predicts that the apocalyptic Last Judgement will occur within the lifetime of some of his contemporaries, but nearly 2000 years later the Second Coming has still not occurred, though some fundamentalists continue to proclaim -- rather optimistically -- that 'the end is nigh'!

THE GNOSTIC LEGACY AND ITS PHASES

It would be interesting to give an exposition of the Gnosticism that for some of the earlier centuries agitated the Christian Church; it will suffice for my purpose here to say that its manifold phases were attempts to reach satisfactory conclusions on the great subjects of man's relations to his Maker, to his fellow-men, to himself, and to the universe--to solve the problems of time and eternity. The Gnostic philosophers in the church show the results of blending the Oriental, the Jewish, and the Platonic philosophies with the new religion. "Gnosticism, was a philosophy of religion," and Christian Gnosticism was an effort to explain the new revelation philosophically (Baur, Ch. Hist. First Three Cent., I, pp. 184-200, Baring Gould's Lost and Hostile Gospels, p. 278). But there were Gnostics and Gnostics. Some of the Christian Fathers used the term reproachfully, and others appropriated it as one of honor. Gnosis, knowledge, philosophy applied to religion, was deemed all-important by Clement, Origen, and the most prominent of the Fathers. Mere Gnostics were only Pagan philosophers, but Christian Gnostics were those who accepted the revelation of "the Christ"as a new and divine revelation, and interpreted it by those principles that had long predated the religion of the Jews. The Gnostics were the first regular commentators on the New Testament. The Gnostics were also the first practitioners of the higher criticism. It (Gnosticism) may be regarded as a half-way house, though which many Pagans, like Ambrosius or St. Augustine, found their way into the church." The Valentinians, Basilidians, Carpocratians, Manichæans, Marcionites and others were Christian Gnostics; but Clement, Origen and the great Alexandrians and their associates were Gnostic Christians. In fact, the Gnostic theories sought a solution of the problem of evil; to answer the question, "Can the world as we know it have been made by God?" "Cease," says Basilides (Stieren's Irenæus V, 901-3. Clem. Strom. IV, 12), "from idle and curious variety, and let us rather discuss the opinions which even barbarians have held on the subject of good and evil. I will say anything rather than admit Providence is wicked."Valentinus declared, "I dare not affirm that God is the author of all this." Tertullian says that Marcion, like many men of our time, and especially the heretics,

"is bewildered by the question of evil." The generally accepted Gnostic view was that while the good would at death ascend to dwell with the Father, the wicked would pass through transformations until purified. Says Prof. Allen: *"Gnosticism is a genuine and legitimate outgrowth of the same general movement of thought that shaped the Christian dogma. Quite evidently it regarded itself as the true interpreter of the Gospel."* Baur quotes a German writer as giving a full exposition of one of the latest attempts "to bring back Gnosticism to a greater harmony with the spirit of Christianity." Briefly, sophia (wisdom), as the type of mankind, falls, rises, and is united to the eternal Good. Baur says that Gnosticism declares that "either through conversion and amendment, or through utter annihilation, evil is to disappear, and the final goal of the whole world process is to be reached, viz., the purification of the universe from all that is unworthy and perverted." Harnack says that Gnosticism "aimed at the winning of a world-religion. The Gnostics were the theologians of the First Century; they were the first to transform Christianity into a system of doctrines (dogmas). They essayed to conquer Christianity for Hellenic culture and Hellenic culture from Christianity (Outlines of the Hist. of Dogma, pp. 58,9).

Differing from the so-called "orthodox" Christians on many points, the three great Gnostic sects of the Second Century were in full agreement with Clement and Origen and the Alexandrine school, and probably with the great majority of Christians, in their views on human destiny (the Basilidians, the Carpocratians, the Valentinians). They taught the ultimate holiness and happiness of the human family, and it is noteworthy that though all the Gnostics advocated the final salvation of all souls, and though the orthodox fathers savagely attacked them on many points, they never reckoned their Universalism as a fault. This doctrine was not obnoxious to either orthodox or heterodox in the early centuries.

But by the fourth century the Roman Church in the West had condemned anything Gnostic as heresy but in the Eastern Church, based in Constantinople, the original Christian spirit survived a little longer. Sages such as Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzum, Evagrius of Pontus and Diodochus of Photice continued to teach the oral tradition of "private secret teachings" to those initiated into the Inner Mysteries of Christianity."

Lets look at one example. Basil of Caesarea, *On the Holy Spirit,* 28.66, states: *"...which our holy fathers have preserved in a silence ... to safeguard the sacred character of the Mystery. The uninitiated are not permitted to behold these things, their meaning is not to be divulged by writing it down".* These sentiments can be exactly paralleled by Pagans writing about their Mysteries. These Christian mystics and Christian Gnostics understood the Bible allegorically, explaining that, ultimately, the secrets of the scriptures can only be revealed "thanks to the Gnosis". They emphasized devotion to Mary as the manifestation of Sophia and taught that the goal of Christianity was "to become God" *(Selecta in Psalmos,* op. cit.). Devotion to Mary found its supreme expression in the Byzantine liturgy. Eastern Mariology was to exert a decisive influence on the West in the medieval period (J. Pelikan, Mary through the Centuries: Her Place in the History of Culture, 1996), p. 105) . It is also significant that the great basilica built in the new Christian city of Constantinople was named "Hagia Sophia"'. Like Aristotle, who noted that initiates attend the Mysteries not to learn something, *mathein,* but to experience something, *pathein,* so Basil of Caesarea distinguished between the public teaching of the Church and the deeper meaning of biblical truth which could only be apprehended through religious experience and expressed in symbolical form. (K. Armstrong, op. cit., 133-4).

All the great themes of mysticism elaborated by Origen were continued in the work of the Cappadocians, Basil (329-379), his brother Gregory (335-95) and Gregory of Nazianzum (329-91). Gregory of Nyssa coined the paradoxical phrase "dazzling darkness" for God, writing that every concept of God becomes a false idol which cannot reveal God himself (Gregory of Nyssa, *Against Eunomius,* 3). Basil of Caesarea made the same distinction as Philo between God's essence, *ousia,* and his activity, *energias,* in the world. "We know our God only by his *energias* but we do not undertake to approach his *ousia"* (Basil, *Epistle,* 234.1.) As Armstong notes, this would be the keynote of all future theology in the Eastern Church (K. Armstrong, A History of God, 1993, p. 135). Evagrius (d. 399) and Diodochus (early fifth century) were both Eastern "Hesychast" mystics whose

writings continued the Gnostic tradition of Clement and Origen. Just as Clement called the Christian "the true Gnostic" (Clement, *Strom.*, 7.1), Evagrius writes that the secrets of the scriptures can only be revealed "thanks to the Gnosis" *(Selecta in Psalmos* commentary on verse 16, *Psalm 138).* More categorically, he asserts: "It is Gnosis that heals the mind" (L. Bouyer, The Christian Mystery: From Pagan Myth to Christian Mysticism, 1990, p.219).

In the West, the spirit of Christian Gnosticism was smuggled back into the mainstream Church via mystical writings attributed to Dionysius, a co-worker of Paul (Acts 17:34).

Acts 17:34 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. (KJV)

Today these treatises are generally thought to be the work of an unidentified sixth-century monk who deliberately took the pseudonym "Dionysius" to claim authority for what would otherwise be condemned as heretical works. The writer is thought to have been a pupil of the Pagan Gnostic Proclus, the last master of the Platonic Academy, which the Christian emperor Justinian had forcibly closed down in 529, ending a prestigious 1,000-year history. However, in the light of the fact that the Gnostics were the first Christians, it is possible that this view will come to be seen as mistaken and that these texts are at least based on the works of a first-century Gnostic master, as they claim to be.

It is important to again not that this Dionysius is unconcerned with an historical Jesus. His Jesus is a symbolic representation of the *Logos.* Adolf von Harnack wrote that for Dionysius *"the historical Christ is a symbol of the universal purifying and sanctifying activity of the Logos and little more"* (quoted in Pseudo-Dionysius (1987), 20). According to Dionysius, there are two Christian gospels, the familiar teachings of the Church and a secret gospel, which is "symbolic and presupposes initiation" and "must never be divulged to the uninitiated" (Dionysius, *The Divine Names,* 1.597c. 296.58).

Answer for yourself: What could be so damaging that it was never to be divulged to anyone other than "initiates"? The fact that there is no historical Christ Jesus.

There is a useful resume of this in K. Armstrong, op. cit., p. 147. He eulogizes the wonders of the "divine enlightenment into which we have been initiated by the secret tradition of our inspired teachers" (Ibid., 1.592b, 296.52). The narratives and symbols of Christianity have one meaning to the uninitiated and another to the initiated:

"Don't suppose that the outward form of these contrived symbols exists for its own sake. It is a protective clothing, which prevents the common multitude from understanding the Ineffable and Invisible. Only real lovers of holiness know how to stop the workings of the childish imagination regarding the sacred symbols. They alone have the simplicity of mind and the receptive power of contemplation to cross over to the simple, marvellous, transcendent Truth the symbols represent."
(Dionysius, *The Letters,* l,105e-d).

These writings were extremely influential. No other works were so frequently translated or had so many commentaries written on them, apart from the Bible and *The Consolations of Philosophy* by Boethius, which was another text through which the spirit of Gnosticism survived in the Dark Ages of Literalism. (Pseudo-Dionysius, op. cit., 33ff). Both Alfred the Great and Queen Elizabeth I made translations of it. Chaucer and Sir Thomas More wrote imitations of it. Its influence is to be found in the oldest English poetry of pre-Conquest times and is marked in Chaucer, Gower, Spenser and many other later poets. In Italy, Dante makes Thomas Aquinas point out the spirit of Boethius in Paradise. Dante's *Divine Comedy* is in fact a great elaboration of the Neoplatonic concept of the ascent of the soul to God, ending with a reference to Boethius' "the love that moves the sun and other stars" *(Paradiso).* Condemned for heresy by the Christian emperor Theodoric, Boethius describes languishing in prison, where he is visited by Sophia herself, who instructs him in philosophy. Despite

his vision of the Goddess and never mentioning Jesus once, due to the immense popularity of his writings Boethius was later claimed by Christian Literalists as one of their own. As Watts observes, "Was Boethius a Christian, and if so why does the *Consolation* lack all reference to the faith that should have been his greatest consolation in the hours of imprisonment and pending death?" (V.E. Watts, intro, to Boethius, The Consolation of Philosophy, p. 14). As for the man himself, Theodoric had him tortured and then bludgeoned to death for heresy.

Despite the Literalist Church's unrelenting attempts at suppression, some "heretical" schools of Christian Gnosticism continued to teach. Paulicians survived into the tenth century, Manicheans into the thirteenth and Simonians into the fourteenth (K. Rudolph, Gnosis: The Nature and History of Gnosticism, 1987, p. 374; Y. Stoyanov, The Other God: Dualist Religions From Antiquity to the Cathar Heresy, 2000, p. 39). As Toynbee writes, *"The substantial identity of the Paulician, the Bogomil and the Cathar faith is not in doubt. The common features are too similar and too numerous to be explained away as fortuitous, and it is clear that we are in the presence of a single religion masquerading under different names in different places"* (A. Toynbee, A Study Of History, 1939, p. 624). In the Balkans, from the tenth to fifteenth centuries the Paulicians flourished as "Bogomils", meaning "Friends of God" - the traditional name for Gnostics first used by the Pythagoreans. The Paulicians praised Paul as ?the Apostle', professed a Docetic Christianity and worshipped Mary not as the mother of Christ but as the Heavenly Jerusalem (Stoyanov, op. cit., 105). The Bogomils are thought to have arisen from a sect of Paulicians from Asia Minor who in *c.* 872 were compulsorily settled in Macedonia. Despite intense persecution, the Bogomils retained a powerbase in Serbia and Bosnia until the fifteenth century (Rudolph, op. cit., p. 375). The Bogomils even had their own Gnostic Pope. At the anti-Bogomil council of 1211 they were accused of performing "unholy mysteries like the Hellenic Pagan rites (Patriarch Germanus (1220-40) warned the citizens of Constantinople against the "dark mysteries" of the "satanic Bogomil heresy" (ibid., p. 184).

In the twelfth century the Bogomils developed into the Cathars or "Purified Ones" (The word "Cathar" derives from the Greek for "purity". As a synonym for initiates it can be traced back to the Orphic *Gold Leaves* c.400 BCE, where souls who are absolutely pure, *katharai,* are said to escape reincarnation and go directly to the fields of Persephone to become gods. *(Gold Leaves,* A2-3, lines 6-7). The Manichaeans also called themselves "The Pure Ones" (Y. Stoyanov, op. cit., p. 116). The earliest certain indication of medieval Cathars is the disclosure in 1143 of a heretical community in Cologne. The Cologne sectarians claimed that they had numerous adherents "throughout the world, particularly among the clergy and the monks' and that their religion had persisted in secrecy "from the time of the marty" (Y. Stoyanov, op. cit., 1994, p. 155-6). Catharism was for many years the prevalent form of Christianity in large areas of France, Spain and Italy. Bogomil ideas had penetrated into Italy and France by the middle of the eleventh century (Y. Stoyanov, op. cit., 1994, p. 193). Between 1150 and 1300 Catharism was the dominant religion of southern France and northern Italy (where Cathars were known as Patarenes).The Cathars called themselves "the Friends of God" and condemned the Literalist Church as the Church of the Anti-Christ. In the Platonic tradition, "Friends of God' became a synonym for initiates (Plato, *Timaeus,* 24, and Plotinus, *Enn.,* 2.9.9). Theo of Smyrna *(Mathematica,* 18) declared "friendship with divinity" as the highest level of initiation. The Cynic Crates stated: "For everything belongs to God, friends have everything in common, and the wise are friends of God" (R. M. Price, Deconstructing Jesus, 2000, p. 152).

Exodus 33:11: "And the LORD spake unto Moses (Pharaoh of Egypt) face to face, as a man speaketh unto his friend"

They claimed to be the living inheritors of the true Christian heritage that had persisted in secret and which still had large numbers of adherents "throughout the world" (Stoyanov, op. cit., 1994, p. 155-6).

Like the original Christians, the Cathars were vegetarians, believed in reincarnation and considered the Old Testament god Jehovah to be a tyrant. Like Simon and Marcion they considered the God of Jesus and the New Testament to be benevolent but the Old Testament God to be a tyrant. *Pistis Sophia,* an early Christian gospel, explains that Christ taught "through the mouth of our brother Paul" (G.R.S. Mead,

Fragments of a Faith Forgotten, 1906, p. 499). The Cathars maintained this tradition, claiming that Jesus was "not ever in this world except spiritually in the body of Paul" (Raynaldus, *Annales*, in S.R. Maitland, 1832, p. 392-394).

The Cathars were respected for their goodness, even by their opponents. The Catholic Bernard of Clairveaux writes:

"If you interrogate them, no one could be more Christian. As to their conversation, nothing can be less reprehensible, and what they speak they prove by deeds. As for the morals of the heretics, they cheat no one, they oppress no one, they strike no one." (H.E. Ellerbe, The Dark Side of Christian History, 1995, 72-).

Despite this, the infamous Inquisition was set up by the Literalist Church specifically to eradicate the Cathars, which it did with ferocious enthusiasm, burning alive men, women and children. From 1139 onwards the Roman Church began calling councils to condemn the heretics. Pope Innocent III declared that *"anyone who attempted to construe a personal view of God which conflicted with Church dogma must be burned without pity"* (Ibid.). In 1208 he offered indulgences and eternal salvation, as well as the lands and property taken from the heretics, to anyone who would take up the crusade against the Cathars. This launched a brutal 30-year pogrom which decimated southern France. Twelve thousand people were killed at St Nazair and 10,000 at Toulouse, to give just two examples.

The inquisitor Bernard Gui instructed that no one should argue with the unbeliever, but "thrust his sword into the man's belly as far as it will go" (Ibid.). At Béziers, when asked how to tell who was a Cathar and who was not, the commanding legate, Arnoud, replied, "Kill them all, for God will know his own." Not a child was spared. The destruction of the Gnostic Cathars culminated on 16 March 1244 when 200 Cathar "Perfects' were burned to death in the fall of Montségur, the last stronghold of Catharism. Gerald Durell famously called this the "Thermopylae of the Gnostic soul". In 1325 Pope John XXII observed that many Cathars were fleeing to Bosnia, where the Bogomils were still thriving, as if to the "Promised Land". In a grotesque prefiguring of the Nazi terror, Cathars who converted to Catholicism were obliged to wear a yellow cross sewn on their clothes and lost all civil rights, and in eastern Europe the Inquisition used ovens to burn heretics, who were rubbed with grease and roasted alive. If ever proof were needed that the Gnostics were justified in calling Roman Catholicism the Church of the Anti-Christ, here it is. '

Yet despite the persecutions, the Gnostic free spirit could not be extinguished. It inspired the great German master Eckhart, who wrote about Sophia and taught that at the heart of Christianity, Judaism and Paganism there were the same mystical doctrines (Meister Eckhart, Selected Writings, Penguin, 1994, xxii). Eckhart (1260-1327) called Plato "the great priest" and his inspiration came from the Neoplatonism of Erigena and Dionysius. In 1329 a Papal Bull condemned his writings, but Eckhart had the good sense to die two years earlier. It inspired the Rhineland mystics Tauler, Suso and Ruysbroek, who also called themselves the "Friends of God". It inspired countless groups of non-conformists, such as the Brothers and Sisters of the Free Spirit in Europe, who taught: "The gospel contains poetical matters which are not true." In England it inspired the Levellers, Ranters, Diggers and Quakers.

The Gnostic free sprit also inspired many of the great cultural heroes of the West - Dante, Leonardo da Vinci, Michelangelo, Pico and most of the great minds of the Renaissance, who set up a new Platonic Academy; the Protestant Gnostic Jacob Boehme, who received visions of Sophia; poets such as Blake, Milton and Goethe, who created their own Gnostic myths;~ scientists such as Galileo, Copernicus and Kepler, who revived Pythagoreanism; philosophers such as Descartes, Fichte, Schelling and Hegel, who was accused of being a Valentinian Gnostic.

Christian Gnosticism was reinterpreted for the twentieth century by Carl Jung, who along with Sigmund Freud founded psychoanalysis. Jung wrote to Freud that the Gnostics' Sophia was "a re-embodiment of an ancient wisdom that might appear once again in modern psychoanalysis". He asserted, "It is clear beyond doubt that many of the Gnostics were nothing other than psychologists," and began to view mental illness as a failed

initiation. He wrote:

All my life I have been working and studying to find these things, and these people knew already.

In his forties, using as a pseudonym the name of the second-century Christian Gnostic Basilides, Jung wrote his own Gnostic scripture called *Seven Sermons to the Dead.* This remarkable text is addressed to the disquieted dead, who have been failed by Christian Literalism and who appear to Jung, wailing, "We have come back from Jerusalem where we have found not what we sought." Jung regarded this work as the wellspring of all his later insights, but although he circulated it amongst his friends, he prohibited its publication until after his death, fearing it would discredit him in the eyes of the scientific establishment.

When the Nag Hammadi library of Christian Gnostic texts was discovered in 1945, Jung's foundation bought one of the collections, now known as the Jung Codex. When translated, these works proved that many of his intuitions about Christian Gnosticism had been remarkably correct. Towards the end of his life he appeared on a television chat show, in which he famously replied to the question of whether he believed in God with the perennial Gnostic assertion: *"I know that God exists. I don't need to believe, I know."*

The triumph of Christian Literalism was a spiritual and cultural disaster from which we are still recovering. After the civilized exterior of "Christian culture in Germany had been ripped open in the twentieth century by Hitler's Nazis, Jung wrote:

"Christian civilization proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. Yes, everything is to be found outside - in image and in word, in Church and Bible - but never inside."

When Literalist Christianity exiled the Gnostic Inner Mysteries, it lost its soul. It became a bastion of the "hypocrites" which the Gnostics portrayed Jesus as mocking in their gospel story - ecclesiastical autocrats who imposed their dogmas with threats and maintained their power through violence, politicians dressed up as priests who justified the laying waste of whole continents and the enslaving of millions.

Literalist Christianity is often credited with inspiring positive social reforms in Western society. But the truth is that the driving impetus for humanitarian change has come from humanists and non-conformists. The conservative forces of the established Churches have resisted every step towards greater compassion, from the ending of slavery to the abolition of the death penalty. In recent decades, unable any longer to simply bully us into submission, Literalist Christianity has developed a gentler, more attractive face. Yet its darker side continues to be a nefarious force in the world. A recent report estimated there are at least 8,000 "missionaries" active in Guatemala alone, many of whom openly collaborate with the brutal secret police and the military in their oppression of the indigenous people. Typifying the spirit of Christian Literalism throughout the ages, one preacher from the missionary group El Verbo justified this with:

"The army does not massacre Indians. It massacres demons and the Indians are possessed by demons."

In many European countries, however, the power of Literalist Christianity is finally waning. Congregations are dwindling dramatically and churches are being sold off as houses. Science is fast becoming the dominant worldview. This has provoked two very different reactions from those unwilling to consign Christianity to the rubbish bin of history -"Fundamentalists" are desperately endeavouring to retreat to the old certainties, whilst others are attempting to rework the figure of Jesus to fit new times. (T. Freke and P. Gandy, Jesus and the Lost Goddess, 2001, p. 46-50).

This proliferation of Jesuses is not a new situation. According to the Literalist Hippolytus, all Gnostics had "their own particular Jesus". Now all these heresies have their own peculiar Jesus; but he is seen differently according as the place is different towards which, he says, each soul is borne and hastens (Hippolytus, *Ref.*, 8.3). But this was not a cause of conflict and controversy because, for the Gnostics, Jesus was a mythological figure who appeared in the imagination in a form appropriate to the individual,

according to their level of spiritual awareness. There is a useful discussion of Docetism (the Gnostic doctrine of Jesus as a symbolic visionary figure) and its relevance "to the contemporary discussion of the historical Jesus" in Price, op. cit., 16ff. *The Gospel of Philip* explains:

***"Jesus does not show himself as he really is, but he shows himself as people are able to see him. He shows himself to all. To the great he appears great. To the small he appears small. To the angels he appears as an angel, and to men as a man. Hence the Logos conceals itself from all. Some indeed see him and realize that they are seeing themselves"(The Gospel of Philip,* NHC, 2.3.58).**

In *The Acts of John,* John and his brother James see Jesus beckoning to them, but one sees a beautiful man and the other a little child. Later, for one of them the figure becomes "rather bald-headed but with a thick flowing beard" and for the other "a young man with an immature beard" *(The Acts of John* 88-9). In *The Acts of Peter,* Peter relates, *"I saw him in such a form as I was able to take in."* He teaches a group of widows how to see Jesus:

***"See with your mind what you do not see with your eyes. And though your eyes be closed, yet let them open in your mind within you"* (*The Acts of Peter* 20-1).**

The widows become "senseless with bewilderment" and all experience Jesus in a different way. Some say they saw "an old man who had such a presence we cannot describe it to you". Others say, "We saw a growing lad," and others, "We saw a boy who gently touched our eyes and they opened." Peter remarks:

***"God is greater than our thoughts, as we have learned from these aged widows who have seen the Lord in a variety of forms."* (From *The Acts of Peter,* quoted in Merkur, op. cit., 130).**

According to Theodotus, Paul recognized that "each one knows the Lord in his own way and not all know him alike". Paul himself famously experienced Jesus as a vision of light.'' In *The Apocryphon of John,* John also experiences Jesus as light, but in this case containing a metamorphosing image:

"I saw in the light a youth who stood by me. While I looked at him he became like an old man. And then he changed his appearance again and became like a servant. There were not many before me, but an image with many forms in the light. And the image appeared through each. And it took three forms. He said to me, ·John why do you doubt? Why are you afraid? You are not unfamiliar with this image, are you? Don't be nervous. I am the One who is with you always."

The Gnostics' doctrine that Jesus is a symbolic visionary figure is known as Docetism. It is misunderstood by Christian Literalists as the bizarre claim that Jesus was some sort of disembodied spook that miraculously appeared to be a man who lived the life described in the gospels. But this crazy idea is just the product of Literalists taking the Gnostics literally. Docetism actually teaches that Jesus is a mutable figure who represents the archetype of the Self and appears in different ways to initiates with different levels of understanding. As *The Gospel of Philip* says with startling clarity, some *"realize that they are seeing themselves".*

The problem is that at first when someone experiences a relationship with their particular version of Jesus they "recognize him as their brother and regard all the rest as bastards", as Hippolytus puts it. Their Jesus is the real Jesus, everyone else's is an impostor. But once the idea of an historical man is abandoned, competing Jesuses are not a problem. Everyone can look down the well and come up convinced that Jesus looks just like them, and that doesn't conflict with everyone else doing the same. We can all have a different Jesus. The whole point of a mythological figure is that it can be adapted to suit ifferent people and changing times.

What unites Fundamentalists and Fantasists is their obsession with the idea of an historical Jesus. I suggest a radical alternative: freeing ourselves from the futile preoccupation with history and returning to the original Christians' understanding of Jesus as the hero of a powerfully transformative allegorical myth.

We fully understand how difficult it is to doubt the existence of someone whom millions believe to be the most important human being ever to have lived. Many of us have been brought up since childhood with a vivid picture of the historical Jesus. Mention his name and we can almost see him in his rough white robes with long flowing hair and beard. Yet the earliest representations of Jesus actually portray him beardless, with short hair, wearing a Roman tunic. Paul explicitly writes that "Flowing locks disgrace a man," so presumably he did not share our modern image of the Christ!'46

The now ubiquitous image of the bearded long-haired Jesus did not become established until the eighth century, when the Eastern Chur ch in Constantinople suddenly produced a ?sell-portrait' which had been miraculously created when Jesus wiped his face on a cloth.'47 Not to be outdone, the Roman Church turned up a portrait of a bearded Jesus painted b y Luke and later completed by angels. Pilgrims still kne el before this absurd fabrication in the Vatican today, ho ping it will in some way bring them to the Truth. The tr uth is, however, that the picture we have of Jesus is a pr oduct of the imagination - our own and that of others be fore us.

Was there an ?historical' Jesus? The evidence suggests there was not. But to us this emotive issue is really not important. What *is* important is to realize that the Jesus we relate to in our imagination is a mythical ? archetype' through which we c an reach the ?Christ Consciousness' within ourselves, be cause if we are unable to get enough distance from our own fantasies and opinions to see that our picture of Jesus is an imaginative construct, we will never have the self-knowledge necessary to grasp the Gnosis. Howev er, we have to be spiritually ready before we can hear t his message as positive rather than negative, as giving u s what we have been really looking for rather than takin g something away. The teachings of ?the Christ within' a re an open secret that only someone who is ripe can rea lly hear.

Many people desperately want to believe in a miraculous saviour who has literally incarnated to rescue them. There is nothing wrong with this. The miracle worker is a stock character of ancient myths, used to inspire hope of something more than the mundane in those unable to see that the whole of life is a staggering miracle. The image of the divine Godman was deliberately designed to appeal to spiritual beginners who have yet to discover that this mythical fi gure represents their own true identity. Those who are not ready cling to their ?real' Jesus like a life-buoy in the tempestuous sea of existence. To suggest they let go sounds like madness. But the secret teachings of the original Christians were not designed to maliciously deny comfort to simple believers. They are actually offering something infinitely more reassuring than blind belief in historical events. They are offering Gnosis - immediate experiential knowledge of the Truth. The message is not ?Look out, you are clinging to an illusion.' The message is:

Relax. You are not drowning. You can let go, because life is actually completely safe. Just experience Gnosis and all your ignorance will be dispelled. Just know who you really are and you will have absolutely no fear ever again. Discover the Christ within yourself and you will be always One with God.'

Christian Literalism developed towards the end of the second century as a minor cult with the unique claim that Jesus had literally lived out the Pagan myth of the dying and resurrecting Godman. Literalists fabricated a lineage to link themselves back to the supposed disciples and forged letters of Paul to make him appear anti-Gnostic.

Mirroring the success of the Mysteries of the Persian Godman Mithras, Christian Literalism gradually grew in popularity, becoming the official religion of the Roman Empire in the fourth century. With the full might of the Roman state behind them, Christian Literalists waged a barbaric war against Paganism and Christian Gnosticism, pulling down temples and libraries, burning books and dissidents, and plunging Western civilization into the Dark Ages.

The legacy of Christian Literalism has been a misguided obsession with the historical Jesus. The original Christians, however, taught that Jesus is a mythological figure who appears in the imagination in different ways, according to the understanding of the individual.

If the Jesus story is an allegorical myth, what does it mean? If we have lost the secret Inner Mysteries of

Christianity, can we rediscover them? By understanding Chrisianity as part of the broad Gnostic tradition that florished throughout the ancient world, we have been able to discover the true origins of Christianity. Let's now see if, by examining Christian myths and doctrines in the light of Pagan and Jewish Gnostic philosophy, we can recover the gospel of Gnosis. We can!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RESTORING THE "KEYS" TO PROPER BIBLICAL INTERPRETATION OF THE BIBLE & "THE CHRIST" #1

I must preface this article with the the most shocking statement. After consistent scholarly study for these past twenty years I can say, and the evidence backs me up, that almost no Christian I have ever met in the last twenty years knows accurately of what they read in the Bible. The reason for this is that they fail to posses the necessary "keys" for proper Biblical interpretation of the passages they read. This is all the more important considering the extent and influence of the Christian Bible and its "indoctrination".

Like millions of other Christians, I can't remember when I first laid eyes on the Bible. I do remember however that my name was written in the front of Dad's large print King James Version, and in Mom's family Bible. At our church, the pastor preached messages from the Bible, with lots of verses, and the Sunday School teachers used it every week in our lessons. We were expected to bring our Bibles to church, to learn Sword drills, to be able to read the King James Version, and to memorize scripture verses. Before we understood anything about the truths of this Bible, we were indoctrinated with the "literal-historical" understanding of what we read and this for me laid the foundation that "The Bible is the "Word of God" for me. I believe that is true today but I must quality that statement with reservations. If we lack the "keys" necessary to interpret correctly this Ancient Book, written in a different language, in a different Age, with multiple types and variety of literature within it, then have we really every heard the "real message" of this Book? I can remember my first questions about the Bible forming as a youth, sitting in the balcony during church, flipping through the pages and looking at the colored picture and occasionally reading whatever I found. I wondered what was this strange book from long, long ago with the odd print and self-pronouncing names. As I grew older I became interested in History and Archeology as a boy, and I began to wonder often wondered why the Bible was different from other ancient writings and why I was so lucky to "have the truth" when so many others did not and thereby by default became the object of our "missions" department. But you get the idea.

Well that was a long time ago and I since then I have had the privilege to go to Seminary and it was there that the good Baptist folks equipped me with the "tools" and the "desire" necessary to do Bible study like few other Christians can ever know or do. Unlike a lot of other graduates from Seminary I continued my studies along with my ministry and continue to do so today; never relenting for my quest for truth and this brings me to this website and the others provided by Bet Emet Ministries. For me, analytically minded like I am, too often in Seminary "things just did not add up correctly" and I had to know why! It would take years of serious investigative study "outside the box", so to speak, to find out why!

The word "method" comes from the Greek word "methodos", which literally means "a way or path of transit." Methodology in Bible study is therefore concerned with "the *proper path* to be taken in order to arrive at Scriptural truth."

Answer for yourself: What should that teach us?

This clearly implies that improper paths can be taken. Of course, proper methodology is essential to many fields of endeavor. One only has to look at the medical profession to get a grasp on the importance of "proper methodology" necessary to preserve and improve "physical life". I am here to tell you today that equally important is the "proper methodology" to preserve, sustain, and improve one's "Spiritual life" as well. Improper methodology in interpreting Scripture is nothing new.

There are three good reasons why we have difficulty understanding the biblical text:

- **We are separated from the historical events written about in the Bible by many thousands of years of history.**
- **We live in a dramatically different culture,**
- **The biblical texts were written in foreign languages**

These obstacles to understanding can be daunting to those who want quick and easy comprehension of the Bible. Honesty it takes years of hard-nosed study to obtain the necessary "keys" to proper interpretation of the Bible. I found that to be true by my own exhaustive study of this Book over the last 16 plus years. Sadly few people will ever take the time and put forth the effort to uncover what the Biblical writer's original intent might have been and what lies behind the surface of the passages we read in our Bibles. Our goal should be to exegete, or draw meaning from the Scriptures, and to understand the passages we read exactly like the original writer so did when these verses were penned rather than to impose meaning or our "indoctrination" onto them.

Unknown to almost all Christians, and to me before Seminary, is the fact that prior to the Protestant Reformation in the 1500's, biblical interpretation, as well as the interpretation of Ancient Spiritual writings around the world since the beginning of recorded time, was dominated by the allegorical method of interpretation. This is very, very, very important to understand since it can be shown today that the "Jesus Story" is parallel in the majority of its "events" and "sayings" to these Ancient writings that have come down to us through the corridors of history from a host of different nations. One only has to look at Comparative religions and do some cursory study to see this fact for themselves. Our recommended book list gives the reader such sources for his own individual study in these areas. Looking back to Augustine, the medieval Catholic Church believed that every biblical passage contained four levels of meaning. These four levels were:

- **The literal,**
- **The allegorical,**
- **The moral, and**
- **The eschatological.**

Answer for yourself: And where did the Church gather these 4 different levels of interpretation?

Form the Jews for Rabbis for countless centuries have taught this fourfold method of textual interpretation [hermeneutics] in Judaism long before the birth of Christianity. The four levels of interpretation are:

- **Peshat: The literal meaning;**
- **Remez: The allegorical meaning;**
- **Drash: Moral or homiletic meaning;**
- **Sod: Mystical or spiritual meaning.**

By the time of the reformation, knowledge of the Bible was scarce. However, with a new emphasis on the original languages of Hebrew and Greek, the fourfold method of interpretation was beginning to fade and influential Christians like Martin Luther argued for the rejection of the allegorical method of interpreting Scripture. Luther argued that a proper understanding of what a passage teaches comes from a literal interpretation "only" and not the allegorical understanding of the text. This means that the reader must consider the historical context and the grammatical structure of each passage, and strive to maintain contextual consistency. This method was a result of Luther's belief that the Scriptures are clear, in opposition to the

medieval church's position that they are so obscure that only the church can uncover their true meaning. Calvin agreed in principle with Luther. He also placed great importance on the notion that "Scripture interprets Scripture," stressing that the grammar, context, words, and parallel passages found in the text were more important that any meaning we might impose on them. What I want you to notice is that further from the Ancient sources of religious literature Christianity moves further away from the "allegorical" interpretation of religious texts to the "literal-historical" interpretation of religious texts where often we find "new" imposed meanings attached to these spiritual texts which were never there in Ancient times.

Answer for yourself: Why is this important to know? Simply because many of the major religious tenets handed down through history by the Ancients, many of which continue to be found today in Judaism and Christianity, like "the Christ" for example, are changed and reinterpreted in later historical ages by succeeding conquering nations, like Rome, and in so doing the "truth" concerning, for example, this "Christ", is lost or hidden behind a false "literal-historical" hermeneutic. In other words, the "interpretation" of many of these religious doctrines revealed to the Ancients by the Creator as found in their Ancient scriptures and Sacred Books, their "Bibles", can be found to be "changed" over time down through history. That is why the study of various religious disciplines like Comparative religion and Gnosticism is so critically important as they reveal to us how mankind understood the Creator and His message to all of mankind for thousands of years before the rise of the "Holy Roman Empire".

Answer for yourself: What should that say to us? It should tell us that today it is quite possible that we do not have the accurate understanding of many "religious doctrines" which we have been taught to cherish in our lives. This to me is important for I want to know and understand and "believe" in such Divine Concepts correctly for failure to do so only muddles my understanding and perception of God and His message to me.

Answer for yourself: How many "religious dogmas" and "doctrines" in the Roman Christian Bible have been altered down through the Middle Ages by the Roman Church and when did this adulteration begin? Well there are many and it all began around the 3rd century. But important for us in this article is not just "when" but "which ones" of these Divine Concepts have lost their original purport when handed down to us by Roman Christianity!

The Christian Bible, like other "Spiritual Books" in other parts of the world, presents to the thoughtful mind one of the most astounding phenomena encountered in modern life.

Answer for yourself: And what would that be? It would be the power of "indoctrination". Again I hope you see the seriousness of this in light of the "possible" adulteration of Spiritual Truth as handed down to us by Rome today. One only has to look at the Doctrine of the Messiah as taught by Judaism and Roman Christianity to grasp the importance of such differences and hopefully ask "why" since it was to the Jews this "Messiah" was promised and not to Rome.

The dominance of the Bible in the thoughts of Christians comes originally through childhood indoctrination. Many people born into a strongly religious family submit to that belief system throughout their lives; others, like myself get lucky and begin to study their faith where they undergo a long, tortuous, and painful road from being a "blind-believer" to a "thinking-believer". Others no so fortunate drift slowly and passively away from their cradle faith to become lukewarm Christians without fully confronting what the religious indoctrination of "altered religious doctrines" has done to them as human beings. Our Christian Bible exercises through the subtle power of tradition and child-indoctrination a totally unbelievable power over the common mind which can only be compared to a type of hypnotic obsession by some. Most don't even recognize that they worship this Book more than God Himself. Again don't loose sight of the fact that if we have been "indoctrinated" with "altered Spiritual Truths" then we have strayed from the path intended for us by the Creator and this tragedy can be laid upon the doorstep of Rome. But study is necessary to see this "fact" for yourself. It seems to matter not to most that serious study of this Book can be enlightening and rewarding whereby their lives can be more rewarding than continuing in the "status quo". The only problem which one encounters in such serious study of this Bible and which often stops one right in their tracks right

from the beginning is that one quickly finds in such study that many, and I mean many of our "inherited" and "cherished childhood indoctrinations" from this Bible can be shown to be less than reliable when exposed to the light of modern scholarship and historical evidences that exist today. Gripped by "fear of losing one's salvation" they recoil from such study of the Bible believing that the Devil is deceiving them. This only goes to reinforce the power of indoctrination of "falsehoods" instead of "truths" which we have received in the Western Hemisphere under the blanket of Roman Christianity today. The power of "belief" is amazing when select "tenets" are reinforced repeatedly since childhood, be they "right" or "wrong". Too often it matters not that what we are taught is wrong but hey, if it came from the Bible most unquestioningly assume that it has to be right. The repetition of error, or lets say the "misinterpretation" of what we read and have heard for twenty years in Church sermons makes one' exodus into truth almost impossible and unattainable. I am one of the lucky ones having gone to Seminary where I did not "check my brain" at the door and being "analytically minded" things had to add up and if they did not then I saw this as a problem that no faith could bridge. I kept telling myself over and over for 3 years in Seminary that "if God is not the author of confusion", as the Bible says, "then who do we blame this on"? I did not know at the time when I graduated with my Masters in Divinity why things did not "add up" but as I left the campus for the last time I set out on a life-long investigation of this perplexing problem and the result of my studies birthed Bet Emet Ministries (Hebrew for "the House of Truth").

The force and reach of the subtle acceptance of various philosophies and religious tenets is not dreamed of by the person who has not become consciously liberated from it and can view it objectively, or from the outside. Few people have not been able to dissociate themselves sufficiently from their indoctrinated preconceptions in this regard to substantiate this phenomenon of the psychological "brainwashing". Only a trained and liberated mind can stand out from under its own inherited habits of thought and feeling and subject them to rational and dispassionate criticism and examination in the endeavor of serious Bible study. I pray the readers and students of Bet Emet Ministries, if given enough time and the right materials to study, can extricate themselves from this subtle mind control we grow up with in this basically "Christian nation". I am not saying that Christianity as we know it is wrong but that it is erroneous at the core of its central thesis and belief. Without serious study few can grasp or apprehend such a statement. But we fortunately today to live in a world where one can free himself from religious censorship and mind control of Rome which too often many of our spiritual forefathers were subjected; often unknowingly. This truly is the information Age and what a shame if we did not take advantage of it while we pass on this Earth. For the most part, people accept as authoritative the mass conceptions and religious belief systems amidst which they grow up, and regard their general trend as the seal and certainty of their rightness. I did; that is until I went to Seminary and began to seriously read and study the tragic history of my Christian faith. Let me say that there are two sides to every coin and winners of wars not only write the history but "change" it. Rome won and the Jewish nation lost. Rome in the 3rd century altered Ancient divine "Spiritual Truths" and the truth of God given to mankind over thousands and thousands of years was lost to the world and remains lost today but to only a select few who enter into such serious study of Christianity and the alteration of these Ancient Spiritual understands of God. This is what I found and continue to find as my studies deepened year after year. The joy that comes in such study sadly comes mixed with pain as we eventually find the truth and realize that we did not have it most of our lives. This is called "repentance" This joy comes when one realizes that he is liberated from the darkness of deceit and falsehood and the result is not only one's emancipation from error and misjudgment and often sin but attaining to the the proper worship of the Creator commanded in the beginning of time. But all of this is strange and unbelievable to those who have not studied this "Bible" as they should.

In such fashion as I mention above this Bible, which I both love and mistrust in many places, has been accepted as the great unique work of Divine authority, and, with the force of hallowed devotion back of it for generations going on now for some 1,700 years or so, it now wields a perfectly unrealized power over the common minds of most. Even those who have outwardly spurn it find themselves often unwittingly influenced by it in ways they little dream of since our society has been cunningly saturated with the seeds of a thousand ideas that spring from the vast number of phrases, texts and incidents which have taken unshakable rootage in the mass consciousness. In the area of Christendom this book is still regarded as the supreme moral and spiritual guide of the faith. And from time to time one reads or hears that to solve the world's ailments all that is needed is

more consecrated study of the Bible. Yes, there is truth in the Bible but I say that with tremendous qualifications and reservations. We can all agree that more study of spiritual things is decidedly a need of our time and country but we face a strange situation here, which does not seem to have been discerned by the majority of proponents of Bible study. Understand that there never has been a book that has been studied so exhaustively and enthusiastically as this. No book has received such devotion and reverence. No other book than the Christian Bible has been preached on so often and so passionately. It has been organically dissected and analyzed without end. Thousands of volumes of exegesis have been written upon it. I remember a few years ago reading a prominent scholar that stated that the Bible has been dubbed *"The Book Nobody Knows"*, and its central hero, *"The Man Nobody Knows"*.

- **Answer for yourself: How can such a thing be said of the Bible or "the Christ"? Why would it have been said at all? Is such a statement true and is there something we don't know that would make such a statement just? If this is the outcome of past study on an enormous scale, and the consensus of many scholars today, what gain does it do us to study it further?**
- **Answer for yourself: Are we lacking "keys" necessary to properly interpret and understand this Bible and have we approached this Bible unknowingly with the "wrong key" for its interpretation most of our lives?**
- **Answer for yourself: Has our childhood-indoctrination given us the wrong "keys" to interpret this book correctly?**
- **Answer for yourself: How long has mankind been devoid of these "proper keys" for interpretation of this Bible and what are they?**
- **Answer for yourself: Could by chance mankind have lost these "necessary keys" for proper Biblical interpretation in the 3rd century at the hands of Rome?**

Make no mistake about it this Bible we cherish is a "sealed book". Few, if any, know that within this Bible is a hidden message beneath the surface stories we read and have been taught to interpret "historically" and "literally". Few, if any, know that this Bible is truly the legacy of a grand past Ancient Wisdom. And perhaps no one now living knows thoroughly what is hidden in its pages. If you study hard for a long time this Christian Bible and study other religious disciplines along with it like Comparative Religions, Gnosticism, Egyptian religion, Judaism, etc., then the unmistakable conclusion to which you are drawn and repeatedly assured in such studies is that it is futile to give this Bible more study of the kind that it has received heretofore for the last 1,700 years. If it lacks study it is because thousands have labored to get its meaning and have failed. The effort has bred disappointment and resentment against its incomprehensibility. The Bible is at the same time both a "difficult book" to understand and a "simple book" to understand, "simple" if you have the "keys" necessary to its proper comprehension. What we as Christians and followers of "the Christ" need in this modern age in which we live with regard to the Bible is not more study but some accurate comprehension; not more waste of unproductive wrestling with its puzzles and mysteries, but a few rays of proper interpretation that bring accurate understanding. In brief, what is needed is a knowledge of the background out of which it grew, and in reference to which alone it can be comprehended correctly!

The vast majority of Christians today fail when reading this Bible to hear the deep message of the Book. This is primarily to modern Christian scholars who densely and stubbornly refuse to see that ancient scriptural writing was esoteric or hidden as to its meaning, and allegorical and symbolical as to its method. This should not be surprising to the reader once he understands that since the 3rd century, almost 1,700 years, conscious efforts have been made to "alter" the Ancient understanding of God and His message to mankind by Rome and their redactors of Holy Writ.

When mankind lost the allegorical, mystical, and mythical understanding of Ancient Sacred literature and the Bible then mankind lost the Divine Truth in the Bible.

The ancients did not use newspaper directness as we would expect today. In other words they did write using

the Greek "literal-historical" method when writing their sacred volumes. On the contrary they put up their secret wisdom, conceded to them by the great Sages, in the form of allegories and myths, which were to be taken as fiction in their outward dress, but as the cinematograph of profoundest truths and knowledge in inward sense. By a combination of symbols, nature signs and allegories, often woven into a background of real history, they sought to portray the deepest types of spiritual experience and an intellectual grip on reality. The Bible has been crudely taken for literal truth about living personages on the stage of mortal history when often this is not the case. It has been rendered literally and historically to its detriment. This is the most gross mistake, the most pretentious error, in all of human history, this mistaking of spiritual allegorism for literal human narrative.

We are in position to make the unqualified pronouncement for the first time in the modern age that there is not one iota of history, in the ordinary acceptation of that term, in the Bible from beginning to end. What often is mistaken as "literal history" is in reality but allegory of Divine Spiritual truth related to subsequent generations through the vehicle of allegory, myth, legend, and metaphor. Make no mistake about it, there is some "literal history" within the Bible but misinterpretation of much of its allegory has contributed to mistaken understanding of Divine concepts as if "literal historical narrative" which it was never intended to convey. Some portions of Jewish history are utilized as the base and frame of these spiritual myths and concepts.

Unknown to most Christians is the comment by Eusebius, one of the three chief formulators of Roman Christian theology, that the Gospels of the New Testament are themselves nothing but old dramatic books of the Essenes in pre-Christian days.

Answer for yourself: How could this be? How could Eusebius make the blatant statement that Christianity and "the Christ" existed before the rise of Christianity with its later Gospels?

Unknown to most Christians is the fact that the earliest and greatest of the framers of Christian theology, Philo, Clement and Origen, expressly declared it was impossible and an impiety to assert that the logos of God could take the flesh of a human personality.

Church father Origen, one of the most accomplished biblical scholars of early Christianity said, "The Scriptures were of little use to those who understood them literally, as they are written" (Higgins, Anacalpysis II, p.270) St. Augustine also thought of the bible in allegorical terms by saying, *"There is no way of preserving the literal sense of the first chapter of Genesis, without impiety, and attributing things to God unworthy of him."* St. Athanasius bishop of Alexandria admonishes us that *"Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies* (Pike, p. 266). Basically this is exactly what the modern day Christians have done. They take the bible literally when it was not to be taken that way. As I shall prove in this letter.

Answer for yourself: Is is correct to say that these pioneer Early Church Fathers did not believe in a "fleshly "Jesus" but believed in the Spiritual Concept of "the Christ" among mankind? Yes it is!

Unknown to most Christians is the fact that today's modern Biblical scholarship reveals without question that the Old Testament narratives are in their entirety rewritings of old Egyptian material, distorted and obscured as it passed through later Hebrew hands.

Answer for yourself: Where can I find such materials for my own study? Our recommended book list offers many books on this Egyptian-Jewish link but a good book to start with is Gary Greenberg, Myths of the Bible, Sourcebooks, inc., 2000). Long acknowledged as an integral part of the heritage of western civilization, ancient Egypt's importance to world history cannot be exaggerated, especially in the context of religions. At least three of the world's major religions—Judaism, Christianity, and Islam—can trace their roots and/or early dissemination to the land of the Nile. The religious dogmas and doctrines found in Egyptian religion can be traced to both later Judaism and later still Christianity; albeit often with "altered" interpretations as sifted through these later nations and their histories. These religions, especially the

Coptic Church branch of Christianity, can even find parallels between many of their practices and rituals and the ancient religion of the pharaohs. Today, Egypt's landscape is dotted with the churches, temples and mosques of these religions that stand alongside the temples of Isis, Osiris, Horus and other ancient Egyptian deities.

Answer for yourself: What is important to know concerning this link between Egypt and later Judaism and later even still Christianity?

Egyptian Scripture was never historical. Egyptian Scripture was spiritual symbology, pure and unadulterated. The saddest phenomenon of world history transpired when later ignorance took the Egyptian interpretations of Divine Concepts given to mankind in the beginning of time and and converted them into absurd literal narrative at the hands of Rome in the 3rd century. And the thinking of the whole world of the civilized West, at least for some 1,700 years at present, has thus been based on "literal history" that can be shown through the efforts of modern scholarship to have never occurred, and the Christian Church has been founded on a set of miracles supposedly at the hands of a "literal historical" Christ that were never performed in the natural realm. It has been so appropriately said that the only miracle envisioned in ancient theology was the transformation of human character by the indwelling presence of the Creator, and this spiritual miracle of the Descent of the Soul, the Divine, into physical matter, into the flesh of mankind, was poetized, dramatized and allegorized in a hundred forms of outward representation, all of which has been absurdly taken for personal "literal" history for the last 1,700 years.

Answer for yourself: Why is reinterpretation of Divine allegory of Divine Concepts as held by the Ancient Spiritual Masters of mankind since our beginning on this planet and later presentation and misrepresentation as if a "literal" and "historical" event not good?

This conversion of Spiritual and Mystical into an assumed "literal" biographical history has made Christianity the instrument of the grossest degradation of exalted Ancient truth to which it has ever been subject. That is to say, that all Christian doctrines present the ancient wisdom in a more literal and hence cruder form of meaning than had ever been done before in the history of mankind's religions. In the transmutation of the spiritual crucifixion and sacrifice of man's soul within him to the nailing of an assumed and personal "literal" Jesus on a wooden cross Christianity has reduced the glorious drama of the spiritual life of mankind's Soul and its evolutionary plan of maturation to its grossest and most repellant form. There is no religion higher than truth! It is the business of enlightened study of the Bible to not only recover the "keys" that reveal this truth of the Divine realties around us that have tragically been purposefully misinterpreted since the 3rd century as if "literal-historical" but at the same time see that under the disguise of a historical crucified savior lies the pattern for the descent, growth and development of the Divine Soul within matter (mankind). This is the goal for man's existence. We must study this Bible from many areas until we can come to see for ourselves the Spiritual Truths behind the "Jesus Story" and lift this weight of crude literal dogmatism from off the modern imagination and conscience at whatever cost. The light of the true spiritual Gnosis of Ancient times much enlighten the Sacred Scriptures of Christianity as it once did and in so doing remove the darkness of Roman literal dogmatism if mankind is ever to reach the zenith of its creation and in so doing dispel errant and shameless false hermeneutic given us by Rome. It is firm belief, based on years of the most diligent research, that it is impossible to understand the stories and allegories of the Bible and the host of religious dogmas and doctrines contained within it properly without a knowledge of ancient methods of sacred writing, and of the ancient philosophies that adorn its pages.

Answer for yourself: What must we know for our efforts at Bible study to be productive and assure us that our efforts are rewarded in Spiritual Truth and no longer error? As I see it there are 4 things we must know.

1. We must know that the writers of the Ancient Scriptures were poets, allegorists, dramatists and mythicists. In other words, Ancient Scripture, whether Egyptian, Jewish, or early Christian, were never written with a "historical-literal" interpretation in mind. These writers come from a line of generations of sages and seers who had developed the art of spiritual representation to a point of the utmost ingenuity and complexity, completely shrouding the intended real meaning under veils of symbolism, which have utterly

misled modern scholars who could not pierce the outer veil to read the truth hidden underneath. These Ancient Scriptures were written by masters of the Hidden Mysteries of the Divine realm. Thus the works can not be read without the "keys" to the myths and reference to the symbols used within the many texts. To try to do so guarantees mistaken interpretation and resultant conduct and religious beliefs. The ancients themselves testify plentifully that the scriptures are allegories. Origen (185-254 C.E.) was an early church Father and apologist for Christianity. While Origen claimed that the Bible was divinely inspired, he did not accept the complete historicity of Scripture, nor did he interpret it all literally. Like others in the Alexandrian school of interpretation, he often allegorized the Scriptures as had the Ancients before him with similar if not the same "religious beliefs". Origen regards the whole Bible as a set of allegories. Allegorical interpretation was widely used in the early Church, and according to Philo it was commonplace amongst the Palestinian Rabbinical schools of the 1st century C.E. Greek philosophers used allegorical interpretation to expound the writings of Homer and Plato, and these methods met with some limited acceptance amongst Jews and early Christians. Most of the Fathers (Irenaeus, Clement of Rome, Irenaeus, Tertullian, Origen, ... used Allegorical interpretation to expound the Christian Gospel from the Hebrew scriptures, and to interpret the Christian scriptures to the contemporary Church. The Latin Fathers, especially Ambrose and Augustine, held an intermediate view, allowing for both a literal and an allegorical interpretation of the Hebrew texts. But the most astonishing declaration to this effect is St. Paul's own statement in Galatians that the whole story of Abraham and Sarah and Hagar is "an allegory."

Gal 4:22-24 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things (notice its "plural" (Abraham, two sons, bondmaid, freewoman are all an allegory): for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. (KJV)

2. We must know that the writers of the Ancient Scriptures were esotericists, writing only of the inner life and for initiated pupils. They wrote of inner things under an outer veil. They wrote of the Greater Mysteries which were never given out to the multitude, but taught in secret to disciplined students. Spiritual truth was not published in modern fashion. Whatever was written, was veiled under glyph and symbol. Mostly it was taught by oral tradition. Most Christians have been taught to take the bible literally, and word for word instead of looking for the "allegorical truths" behind the surface of what we read. Then there are some Christians who realize that the bible is not to be taken this way, at least not all of it. Paul gives us a clue about one bible story. Paul gives us a clue about this "hidden" truth behind allegories that we read as if "literal" stories today. Paul says: "Now this is allegory: these two women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children." Galatians 4:22-25. Now it is clear that Paul is saying that this story is NOT about historical people. He just admits that they are really representative of two covenants.

Answer for yourself: Could it also be that the "Jesus Story" is to be understood as an allegory expressing deeper mysteries and Divine Truths and not as a "literal-historical" person? Paul was a Gnostic. For those who say he was not well if he wasn't then he was close enough. Gnostics did not believe in taking the bible in a literal sense. This is what could explain so many contradictions with Paul's letters. That is IF all of his supposed letters were written by him. I used to do that but as my studies increased along with my knowledge I can now recognize and separate the "real Gnostic Paul" from the Roman counterfeit of their own imagination to promote a false "historical Christ".

3. We must know that the writers of the Ancient Scriptures were "uranographers." Christians today believe that God created the stars and the Sun and the whole universe. But anyone who is especially fond of this present universe and looks to the stars for insight, they claim it is a sin and evil. Many have again been indoctrinated to believe that astrology is wrong and against what the bible teaches. Well that is totally false and a lie. In fact the bible teaches the opposite, Astro-theology plays a very big role in Christianity. Astro-theology

is a "theology founded on the observation of the celestial bodies." (Webster's 1828 Dictionary). If you have been a faithful student of Bet Emet Ministries then many of our other websites had begun to open your eyes to the many, many problems that surround the Jesus of the New Testament. After you read this websites it should convince you that Jesus Christ, as depicted in the New Testament, was not a real, historical person. Jesus Christ is a "Spiritual Concept", originally expressed in myth and allegory for thousands of years since Ancient Egypt but today mistakenly understood due to Rome as a historical literal person. Many biblical and historical scholars are saying that this Roman representation of "the Christ" is not truthful.

Answer for yourself: How do we know? What did the early "Chrestians" or Christians believe? With our prior indoctrination and forged Christian Bibles you have to study a lot to find the truth behind this "Jesus Story".

Most of you will not know about the things which will be discussed in this website.

Answer for yourself: And why not? Because as I have stated before, you and I have been brainwashed into thinking that Astrology is bad and evil.

Ancient astrologers had a double role in society. They were responsible for observing and charting stars and using this information to regulate the calendar, which was of great utility to agriculture. Because agriculture affected the welfare of the nation, astrologers tried to extend their skills to the other aspects of national welfare, and the divination aspect of astrology was born. Ancient astrologers restricted their divination to nations and kings, as the modern practice of casting individual horoscopes for ordinary folks did not yet exist. Ancient astrologers were concerned not only with astronomical phenomena and the regulation of the calendar, but also with the meaning that could be derived from the position of the zodiac, the motion of the Sun, planets and comets, and the phases of the moon. To the ancients, while the planets wandered through the zodiac--the word "planet" means "wanderer"--the stars seemed fixed in place relative to the zodiac. Therefore, celestial phenomena involving motion could be measured with these stars as reference points. The fixed stars do actually move, but so slowly that a naked-eye observer would have to be hundreds of years old to notice it. Thus the 'star of Bethlehem' seen by the wise men was most likely a mundane star which rose at a significant time, or a planet (planets were considered stars by the ancients) that appeared in what was for them a significant constellation at a significant time. This is borne out by Matthew, who describes a phenomenon observed only by astrologers and no one else. Important for us to recognize at this point in our study and to prepare us for what follows is that these observations of the Cosmos made by uranographers since the beginning of recorded time in Egypt on down through history, particularly of the Sun and its path through the Zodiac, will become, through the literary vehicle of personification, metaphor, myth, and allegory, the very foundation to explain the Descent of the Soul (the Christos of God) into matter and this finds expression in the various Ancient myths of the sungods and ultimately in the chronological "Jesus Story" as found in the Gospels. It is these allegories and myths revealing a hidden mystery of the intersection of the Divine into matter, the Soul into mankind's flesh, that finds later a false "literal-historical" interpretation in the Roman "Jesus Story" in the Christian's Bible.

The "uranograph" was a chart of heaven. By this is meant a map outlined by the early sages charting the spiritual constitution and physiology of man, the psychic centers, areas of spiritual force, and all "after the pattern of things in the heavens." Man, the microcosm, is a replica of the heavenly man and the universe. From the history of man written thus in the constellation of the skies, the early religious formulators transferred the record to earth and distributed the various phenomena and localities over the national maps in accordance with the heavenly chart! Very important for us to recognize at this point in our study is that all nations tried to frame their own history (Egyptian, Jewish, ie.) and geography after the pattern of things in the heavenly mount. Mainly the Egyptians and after them the Jews made this transfer almost completely. According to this chart each nation was given an upper and lower section, had a river flowing from the upper down to the lower (Nile, Jordan), had a lake or sea, a central city representing the Holy City, and a score of parallel features found in every case. There was first a division into seven nomes or districts, later into twelve.

Answer for yourself: Why is this important? Each nation thus strove to have its history interpreted as a fulfillment of the sacred allegory; and its national history, thus diverted into the form of the celestial myth, was

made into the national epic. And finally came the claim on the part of several, notably the Jews, that since their history fulfilled the outlines of the sacred story, they were proven to be the "chosen people" of God. There is not a scrap of evidence anywhere to identify the Israelites of today as the historical Hebrews or Jews of the Biblical period. Judaism is not a "race" but a "religion" and today we find in Israel European proselytes whereas we find the "black skinned" Jews of the Bible scattered throughout Africa today. The latter, the Jews, simply appropriated the distinction to themselves and fitted their history into the sacred scheme.

4. We must know that the writers of all Ancient religious writings since Egypt deal with but one central fact, the incarnation of man, or the birth, descent, death and resurrection of the soul. This one religious concept is the whole story of religion and the "mystery" which lies behind the various stories, myths, legends, and allegories of the sungods and the mistakenly interpreted "literal-historical Jesus Story". The old Ancient spiritual books deal with nothing beyond this story and its involvements. This fact alone, seldom recognized today, is itself the key to all philosophy and religion. In the light of this one fact all complicated meanings can be reduced to clear significance. It unravels the infinite complexities of the symbology that have confounded the learned scholars and theologians. That man is a god, a spark of the ultimate uncreated Intelligent Energy of the Cosmos, dwelling in an animal-matter form is the central and cardinal fact of all religion and all Ancient religious texts from Egypt on that find their ultimate expressions in Judaism and prior-Roman Christianity.

This without question is one of the biggest, if not the biggest puzzle facing Ancient mankind that has only been answered in this century by the like of A. Einstein and other physicists. The Ancients might not have had the same terminology as we do today but they certainly understood this metaphysical concept of the Descent of the Divine Soul into matter like none since. This Divine reality was expressed in varied forms from Osiris on down through history till we find the culmination of "the Christ" of Gnostic Christianity. Only with the emergence of Roman Christianity will we find the adulteration of this Spiritual message and the destruction of the worlds libraries by Rome where the Ancient Gnostic understanding of the Creator was almost exterminated where in its place we find today the "historical Christ" in place of the "Mystical Christ within all mankind".

Answer for yourself: What was so special about this Jesus Christ of Rome's New Testament when there were so many other similar "Jesus Stories" in the names of other prior sungods that were just like him hundreds if not thousands of years before a historical Jesus Christ was assumed to even exist? That a great question with only one answer for a "thinking believer". There was no difference only that the last "Jesus Story" given by Rome as "literalized" and "historicized" unlike the host of prior parallel stories that were always understood as Spiritual and Divine allegories.

As I have on other websites shown, let alone this one, there are things in the Bible that most Christians just do not know or think about because they have not been taught the truth behind their "Jesus Story". The fact is that Christianity was just another mystery religion like all the others at the time. Mystery is a key word in Christianity it appears in the New Testament 22 times.

Paul, a Gnostic, informs us:

1 Tim 3:16 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (KJV)

1 Tim 3:9 9 Holding the mystery of the faith in a pure conscience. (KJV)

So we see here that the faith of the Christian religion is a mystery.

Eph 3:9 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)

Answer for yourself: Now we see there is a fellowship of the mystery and if "Jesus Christ" is not "historical-literal" when whom is this "Jesus Christ" that created matter in the "Big Bang"?

Answer for yourself: What is this mystery? Have you ever wondered?

Eph 5:32 32 This is a great mystery: but I speak concerning Christ and the church. (KJV)

So here we see that this mystery is about Jesus the Christ and the church (the fellowship of believers in God). But Paul uses the term "mystery of Christ" more than once.

Col 4:3 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: (KJV)

1 Cor 4:1 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (KJV)

This just proves that Christianity was a "mystery religion". Even the resurrection was mystery.

1 Cor 15:51 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (KJV)

Mystery religions were very prevalent at the time of early Christianity. Ignatius of Antioch, bishop of Antioch, Syria, states in his letter to the Ephesians, *"…you are …fellow initiates with [the apostle] Paul."* (*Ignatius to the Ephesians*, XII.2).

Answer for yourself: What is important about this statement?

Only mystery religions had initiates and if Paul was an apostle of Christianity in the beginning that means that Christianity is a Mystery Religion as were all world religions before it; that is before the emergence of the Holy Roman Empire in the 3rd century.

Clement of Alexandria invited pagans to be initiated in the "mysteries" of Christianity "Then you will have the vision of my God, and will be initiated in those holy mysteries…" (Exhortation to the Greeks, chpt. XII, par. 91). Clement then goes on to say, "He saw the light and a vision, he was sanctified by initiation, and Jesus marked the initiate with his seal: 'O Truly sacred mysteries!'…I became holy by initiation…" (EG chpt XII, par. 92). Gnostics were a part of these. Of course the Gnostics believed in the revealing of the "secret knowledge". Gnosis is mentioned in the bible over 15 times.

Answer for yourself: Was Paul a Gnostic? It sure would appear so. And if he was what does that mean?

Philo Judaeus of Alexandria (20 B.C.E.-45 C.E.) is considered the forerunner of Christian theology. Philo lived and died before any of the New Testament scriptures were written. This is important to remember. Philo applied Platonic philosophy to the Jewish scriptures. In Platonism there was a major separation between the higher world (the heavenlies) of the spiritual realities, where things were perfect and unchanging. The earthly world was an imperfect reflection of the upper one, comprised of things that were changing and perishable.

Answer for yourself: Could this be the reason for the Spiritual axiom of Egypt which said: *So Above, So Below?* Was it man's responsibility to change the Earth into the image of a perfect and ordered Heaven which the Egyptians called "Ma'at"? Is this the same as the Jewish religious concept of Tikkun Olam?

Isaac Luria, the renowned sixteenth century Kabbalist, used the phrase "tikkun olam," usually translated as repairing the world, to encapsulate the true role of humanity in the ongoing evolution and spiritualization of the cosmos. Luria taught that God created the world by forming vessels of light (think energy) to hold the

Divine Light. But as God poured the Light into the vessels, they catastrophically shattered, tumbling down toward the realm of matter. Thus, our world consists of countless shards of the original vessels entrapping sparks of the Divine Light (the energy of God). Humanity's great task involves helping God by freeing and reuniting the scattered Light, raising the sparks back to Divinity and restoring the broken world. This is accomplished through man's commitment to good works.

Eph 2:10 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (KJV)

Philo looked upon Plato as being great, "As the great Plato says…" (On the eternity of the World, ch. X, 52) He believed that the teachings of Pythagoras, Plato, Aristotle, and the Stoics were holy. Philo states that Plato has a sacred authority, "…since we have it on the sacred authority of Plato…" This concept of two different worlds is very important to remember, a higher world that is unseen and the lower world that is seen. The two worlds are identical, in a metaphorical sense, but the upper world is perfect and the lower world is not. It can be proven that Philo's teachings greatly influenced Christianity. Philo allegorized the scriptures and did almost all if not all of the Ancient Spiritual Masters; that is until the rise of Rome in the 3rd century C.E.

Paul himself never mentions Jesus as if real history, albeit he lived at the time.

Answer for yourself: Is that a problem? It sure it if we are to believe that Jesus Christ was a real historical person and goes a long way to why Paul never mentions the virgin birth or only two of the many teachings of Jesus found later in the New Testament.

Answer for yourself: Where did Paul get the message about Jesus? Did it come from first hand experience? No it did not.

Gal 1:11-12 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received (paralambano) it of man, neither was I taught it, but by the revelation of Jesus Christ. (KJV)

Answer for yourself: Here Paul admits that he did not hear of this Jesus from apostolic tradition but he uses the word "paralambano" for "receive" which is used in the Greek mysteries to refer to some Gnostic experience where by an initiate "receives" hidden mystical revelation from the Divine realm. So Paul makes clear that the gospel he preaches about Christ has come to him through personal revelation. But think about this.

Answer for yourself: If at the time Paul wrote this why would he have to state that his gospel of Christ is from personal revelation when he could very well have used the 12 disciples themselves as witnesses? Something is amiss here if you think about.

Answer for yourself: Could it be that there was no such thing as the "tradition of the disciples" about Jesus and that Paul did not know of any such thing?

1 Cor 2:6-8 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world (age) knew: for had they known it, they would not have crucified the Lord of glory. (KJV)

So here we see that this "wisdom" is a mystery.

Answer for yourself: The important question is who are these "rulers of this age (mistakenly translated as world)"? It is these "rulers" and "princes" that crucified Jesus Christ.

Here we get our answer. These rulers are in the heavens not earth.

Eph 6:12 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (KJV)

Again we see that this battle is in the heavens NOT earth. Here Paul is not attributing Jesus' crucifixion to Pontius Pilate and the Jewish leaders but to some planetary powers or demonic beings. It is all Astro-theology.

The writer of the book of Hebrews states that Jesus' sacrifice was a spiritual one not physical.

Heb 9:14 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (KJV)

And then the writer goes on to say that a heavenly sacrifice is better than an earthly one confirming that the writer of the book of Hebrews believed that Jesus' sacrifice was heavenly and NOT earthly, "Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these." Hebrews 9:23 Notice also that there are copies of the heavenly and the earthly. That is why some Christians later actually thought that Jesus existed on earth. But he did not. Everything was in the heavens, even his crucifixion as we have seen.

Answer for yourself: Where was Christ crucified? Wait a minute and don't answer too fast.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Here we have Revelation declaring in words as clear as can be found, that our Lord was crucified, not in historical Jerusalem, but in a spiritual city, a city, furthermore, with two names, one of which is not even a city name, but that of a country, Egypt. Not only does this verse negate the whole literal and historical interpretation of the Gospel chronicle, but it adds its own corroboration to the new rendering of the meaning of "death". For the place where the dead bodies of the two witnesses, the two segments of our dual life as Soul (Divine Energy of God) and body (matter), shall lie, as well as where the Christ in us is crucified, is thus marked as the place of "death", which, as the new truth reveals, is this earth and our life upon it.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

And it is further significant that Revelation gives as one of its (many) names, Egypt. No one can long study Hebrew, Greek and Egyptian religious literature without being assured that this term, Egypt, is used, never in the sense of the geographical unit on the map, but as the chief designation for the place, country or habitat of earthly incarnation (the fleshly body). It is therefore a figurative term for life on earth, or earth as the scene of incarnate life.

In fact the writer of Hebrews even says that Jesus was not on earth.

Heb 8:4 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: (KJV)

Folks these verse alone prove that the earliest Christians, in reality called "Chrestians" as in "Gnostic Chrestians", or believers in the indwelling God, Logos, Christ, did not believe in a historical Jesus. They believed in a spiritual Jesus that was crucified in the heavens and not on earth.

Phil 2:6-7 6 Who (the Christ), being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

This verse speaks of God humbling Himself and through the Spiritual Process of emanation emptied Himself of Spirit whereby He could come and tabernacle in matter and human flesh. In the Theosophical Glossary, under "The Doctrine of Emanation", Madame Blavatsky states: ...while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are Emanationists rather than Evolutionists.The doctrine of Emanation was at one time universal. It was taught by the Alexandrian (think early Church Fathers before the 3rd century) as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants (initiates), and also by the Hebrews (in their Kabbalah, and even in Genesis). This is what a lot of the mystery religions and salvation cults were teaching then. As I said this copy and shadow of things on earth and in the heavens were Gnostic and Platonic theology.

These and a hundred other irrationalities make it sheer folly to uphold the literal historicity of the Bible and Jesus Christ. Yet the major theses of Christianity stand on this weak ground. Yet understand we certainly can learn by the earthy example of the Divine Soul in matter as symbolized as a model for all mankind in the "Jesus Story".

Sadly however because of Rome's alteration of prior Divine Truth existing for thousands of years and their militant dogmatism it is not surprising that the history of the Church has been a tale of warfare, controversy, schism, blind faith and frightful cruelty, and that it is repudiated by about 2/3 of the known world today.

I go on record saying that the Bible, sadly misinterpreted by its most loyal devotees, is in reality a collection of ancient works that embody in veiled figures the fundamentals of the genuine old wisdom of the Hierophants and initiates of the Gnostic metaphysical understanding of God. One can go so far and say that the Bible, a book I love and have finally come to interpret correctly now possessing the "keys" for a correct hermeneutic, is a repository of the great Mystery teaching of early times going as far back as the beginning of mankind. In fact, properly studied and recognized the Bible is a synthesis and collection of religious works down through history comprising the substance of Hermeticism, Gnosticism, Kabbalism, Egyptian and Chaldean astrology and astronomy, Greek Orphism and Hindu Wisdom, drawn mostly from ancient Egypt. That is why I have come to love Egypt so as I recognize today their Spiritual genius and that they, in my opinion, knew this Creator better than any other nation in the world since the beginning of time and that goes for today as well. Sadly Egypt is destroyed but their legacy lives today thanks to the efforts of dedicated Egyptologists and the Jewish nation which are their biological offspring. The Bible would not inappropriately be described as a book of Platonic Theosophy. For Plato summed up most of the elements of these systems. To an orthodox churchman it would doubtless seem to belittle the Book to say that it contains nothing but the Platonic philosophy. But this is only because the average Christian knows nothing of the grandeur and rank of the Platonic wisdom. It is enough to say that it could not be a great book if it did not embody Plato's philosophy. For this was truly "of the gods," and perhaps the most luminous presentation of spiritual knowledge ever to be granted to the human intellect. Fortunate is Christianity that its Bible is heavily charged with the elements of the great Divine Wisdom of past ages.

But be not mistaken in this. The "historical-literal" Jesus is an aberration of the Divine Christ and the Logos that resides within all matter and flesh. It is my desire and hope that through the study of this website, as well as others sites provided by Bet Emet Ministries, that the diligent student and readers of our articles are blessed and further in their pursuit of perfection as "the Soul prospers".

Let us continue our study in the second article in this introduction to proper interpretation of our Bibles.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RESTORING THE "KEYS" TO PROPER BIBLICAL INTERPRETATION OF THE BIBLE & "THE CHRIST" #2

Let us begin with a few introductory statements about what the Ancients understood about the Descent of the Soul (Christ/Karest) into matter especially in light of what we have learned so far. We mentioned that up until the 3rd century this "Christ/Karest" was not understood or believed to have been a "fleshly historical person" but a Divine Concept within each child of God. This is a fact that is easily seen from one' study of Comparative religions from Egypt on down until the emergence of the Roman Empire in the 3rd century as well as a comprehensive study of Gnosticism and the proper understanding of the nations' allegorical sungods and myths. Believe it or not the earliest "Chrestians" were, as they are mistakenly called "Christians" today, Gnostics themselves. This startling revelation is only now coming to the forefront due to the momentous discoveries of the Nag Hammadi Library in Egypt only around 50 years ago. The Nag Hammadi Library, a collection of thirteen ancient codices containing over fifty texts, was discovered in upper Egypt in 1945. This immensely important discovery includes a large number of primary Gnostic scriptures -- texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" -- scriptures such as the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth. The discovery and translation of the Nag Hammadi library, completed in the 1970's, has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism.

Answer for yourself: What was the religious beliefs of these earliest "Chrestians" or "Christians" regarding "the Christ"? Do they agree with the later teachings on "the Christ" by emerging Roman Christianity in the 2nd through the 5th centuries? Well know they don't and that is what the problem here is all about. Rome "reinterprets" the Ancient understanding of God and His "Christ" and produces their own holy book to replace the "first New Testament" of these Gnostic Chrestians/Christians and few know of this today.

Answer for yourself: So what did the earliest "Chrestians/Christians" believe about "the Christ" for these 300 or so years before being almost exterminated by Rome? Well let me tell you and in so doing we will come to see "beneath" the literal-historical presentation of "the Christ" that Rome gave us in their redaction and replacement Second New Testament.

Gnostic Christians maintained that in the beginning there was only One. This One God was totally spirit, totally energy, totally perfect, incapable of description, beyond attributes and qualities. This God is not only unknown to humans; He is unknowable. The Gnostic texts do not explain why He is unknowable, except to suggest that He is so “other than" and "sacred" and "apart from all else that exists in the visible realm" that explanations which require making something unknown known by comparing it to something else simply cannot work. At best they are man's feeble attempts to explain the unexplainable and describe the indescribable.

According to numerous Gnostic myths, these Ancient Spiritualists understood that the Universe is creation – the activity of a Magnificent Entity that creates from Itself and within Itself – an unceasing activity in which all that exists participates. For simplicity we shall call this Magnificent Entity "God". That first impulse of

Creation (taught as the Big Bang in Egypt thousands of years ago), infinitely multiplied through a demonstration of inexhaustible powers or planes of energies in the Cosmos and Universe, continuously gives shape to an ongoing and unceasing wave of creation from plane to plane in which all that is created takes part. Be it an atom, a man, or a galaxy, each continuously creates, each one within its own sphere of action, thus maintaining the presence and continuity of this Life from God according to the ability conferred on it by its position on the scale or plane of existential process. In this way, each part contributes to the Whole (God) and, eventually, in compliance with Cosmic Law, is reintegrated into the Whole (God). Assimilating and absorbing these concepts leads us to an understanding of the basic principle: *"God, the Creator, exists in everything, and nothing exists outside of Him."*

Col 1:16-17 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

These Ancient Gnostics along with early Gnostic Christians like Paul taught that from this One and this continual line of Creation emerge other divine entities, emanations from the One, called aeons (Thought, Eternality, Life, etc.); moreover, some of these aeons produce their own entities, until there is an entire realm of the divine aeons, sometimes called the Fullness or, using the Greek term, the Pleroma. The Gnostic myths are designed to show not only how this Pleroma came into existence in eternity past but how the world we live in came into being and how we ourselves came to be here for we are but emanations in a long line of creation that emanates from the Perfect One. What these myths appear to have in common is the idea that there is a kind of downward movement from Spirit to matter, that matter is a denigration of existence. This spirit of God, His reflection in man, is the soul. The Soul, as a spark of omnipotent life and consciousness, enters matter through this downward diminishing of pure Spirit or Energy until it immerses itself in the densest of matter.

Common to all Gnostic creation myths is the Divine Idea that within humans there resides a spark of the divine that needs to be liberated in order to return to its real home. The only way this salvation of man can occur is for man to come to the knowledge of the indwelling Divine Spark as well as to learn the secret of how it can be liberated from its entrapment in the world of matter. Knowledge is thus central to these systems, knowledge of who one really is. But understand that this Divine Spark, the mediator between man and God, came to reside in human flesh.

Rom 8:3 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (KJV)

Strong's Concordance:

3667 homoioma (hom-oy'-o-mah); from 3666; a form; abstractly, resemblance: KJV-- made like to, likeness, shape, similitude.

Thayer's Greek Lexicon:

3667 homoioma- what has been made after the likeness of something a) a figure, a image, a likeness, a representation b) likeness that is, resemblance, such as amounts almost to equality or identity

This is a very telling word which indicates that God's son was not a man, a fleshy man, as we would suppose but only an image or representation or likeness of something other than man. Simply said "the Christ" came down to man as likeness of something that exists in the invisible realm of Heaven.

1 Tim 2:5 5 For there is one God, and one mediator between God and men, the man Christ Jesus; (KJV)

We need to think of this "Christ/Karest" as the bridge between Spirit and matter as it exists in man. More correctly we need to understand the work of this "Christ" as the "go between" man and the Spirit realm and let us not forget that this "Christ" lives within the flesh of all mankind.

Thayer's Greek Lexicon:

Looking at the word "mediator":

3316 mesites- 1) one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant 2) a medium of communication, a arbitrator

This is the function of the Heavenly Christ:

Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)

Let us not jump ahead yet to the word "cross" for we will deal with this in due time but focus if you will to the idea that Spirit became matter and in so doing the bridge between this invisible realm of the Spirit and the visible realm of matter was bridged by "God's Christ" who came to tabernacle and dwell only "in the likeness of sinful flesh". This "bridge" has been expressed in the masculine as "the Christ" but long before this it was expressed in the feminine as "Isis" or the more familiar concept of the "Sophia".

In addition to this very basic principle that "God, the Creator, exists in everything, and nothing exists outside of Him" we must take note of another fundamental concept, without which it would be impossible to conceive of the Eternal. The Ancients understood and taught that this God, the One which constantly creates Itself from Itself, has within Itself the condition of incorruptibility that is inherent in Its divinity.

Answer for yourself: Does this Law of Incorruptibility apply to all things, to all matter? Yes it does. Although matter, consisting of God as Divine Energy at different manifestations and levels of existence, may decay and deteriorate in this physical realm, its is entrapped and this "Divine Spark" of energy within the atoms and molecules of any substance continue to exist having only changed into different forms following its demise in this physical realm. This Spiritual Idea speaks to us about the very essence, the spiritual "genetic code" that remains true to Itself (God), equal to Itself (God), and that emerges untouched by the experience of its immersion in dense matter (the flesh of mankind for example). This Invisible Energy of God is redeemed from the chaos of its opposite visible realm (being confined in dense matter), eventually winning out over its hard passage through materialization in this physical realm. The Ancients understood that this Divinity is the Life or Energy of the Universe and Cosmos that animates all, both visible and invisible, without losing its purity and, thus, in animating matter, retains for Itself Its immateriality. This truly is the Alpha and Omega. That quality of purity, of faithfulness of God and this Invisible Comic Intelligent Energy to Its own essence, of immutability that resists the diversity of expression, is the guaranty that everything eventually returns to the Divine Source (God), the guaranty of the reunification of diversity in Unity (resurrection and ascension to a higher plane of existence we all Heaven). For that reason, man, as a being "created in the image and likeness of God," holds within himself the potential of transcending his inferior condition and attaining what corresponds to him by heritage and by Universal Law. By that I mean man can be transformed into the living image of God in this physical realm if he come to understand that the power for such a transformation lives and tabernacles within him; latent and asleep awaiting resurrection whereby God is empowered to live and breath and have His being through us. This whole transformation of man in the physical realm whereby he manifests the Heavenly realm in and through his live is accomplished by the indwelling "Christ".

Rom 12:1-2 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed

to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

In essence, we have a son of God trying to become like the Father in us because such is the divine mandate. The descent of Spirit (God) into matter (mankind), buries the Divine Spark within the darkness of dense matter (our flesh with its carnal desires). Spirit limits Itself in matter (flesh) and diminishes Its capacity for action and Its relationship to all that receive Its influence. The Soul, in reality the incarnated spirit in the flesh of mankind, is wrapped in inferior forms that compromise Its capacity for self-identification. Thus the admonition of Paul:

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Answer for yourself: And how is this awakening to our true nature and the Divine within us as the "indwelling Christ"? Paul again tells us that this awaking and transformation is accomplished by the "renewing of your mind".

Answer for yourself: If Rome changed the message of God and "His Christ" in the 3rd century and buried such deception under the ashes of the libraries of the known world to hide their great lie and deception and "reinterpretation" of the true Message of God as handed down by mankind since the beginning of recorded time then do you think that a "replacement message" and "replacement religion" will actually prepare us for our next spiritual evolution when we meet this God face to face? If you do then you need not read any more for the truth means repentance from beginning to end for today's Christians because the "Doctrines of Christ" as handed down since the beginning of time have be adulterated and reinterpreted by Rome whereby the Spiritual Truth once cherished by all mankind have been lost to most in the the Western Hemisphere and without great diligent study will remain so. Truly we have been indoctrinated; sadly with the wrong message.

That was our introduction and now we pick up where we left off in the first article in this series.

We built a rather strong case in the previous article proving that behind the "literal-historical" account of the "Jesus Story" in the New Testament lies the hidden mystical and metaphysical truths regarding the Descent of the Soul into physical matter; in particular into the flesh of mankind. Simply said the "Jesus Story" is really the story of the "birth, life, death, and rebirth" of God into matter or the Descent of the Divine Spirit/Soul into the physical realm told through the agent of personification and allegory as depicted in the life of an exemplary righteous man named "Jesus" which again must be said is presented as one of the many examples for all mankind to emulate. This is truly the "pattern in the Mount" laid before us to understand and pattern our lives after; sadly however instead of the pattern to emulate many live their lives waiting for the return of such a supposed "historical anointed one" instead of realizing that within them lies this Christ waiting to be awakened where he can live in and through them thereby redeeming and perfecting this world in which they live. Only in this way truly will we experience *"So Above, So Below".*

We saw that this "true message of God" is the teaching of the Gnostic Paul as seen in many passages in the New Testament (he only wrote 7 authentic epistles and the rest are forged in his name by Rome to counter the Gnostic Christians using the authority of Paul as their weapon). One example expressing this concept is seen when Paul says in Galatians:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

We saw that behind the presentations of multiple nations down through history and their religious traditions concerning their allegorical sungods lies a deeper "Spiritual Truth" of this same Descent of the Soul or the Descent of the Divine Uncreated Intelligent Energy, "God", into matter. We saw how this Ancient understanding of God and the Divine had emanated from Egypt thousands and thousands of years ago and

traveled down through the corridors of history finding fertile soil for later elaboration in their biological children, the Jews, and their religion called "Judaism". We saw how these Divine Concepts were cherished by both the Egyptians and the Jewish nation and how later still were passed down with the earliest manifestation of the religion of the "Chrestians" (who believed not in a fleshly historical Jesus but the "Christ within" who were later renamed "Christians" by Rome). Of course all of this occurred before the Roman reinterpretation of "the Christ" in the 3rd century. We even saw how many of the earliest of the Greek and Latin Church Fathers like Clement of Alexandria, Origen, and others accepted this allegorical understanding of "the Christ" and rejected any and all attempts to "historicize" and "carnalize" the "Christ" as a supposed "literal historical person". We also mentioned how early Greek religious philosophers like Plato, for example, taught the same very things concerning God and His emanation into the physical realm and ultimate into the flesh of mankind where he dwelled as "the Christ/Karest". The message of God to man has always been the same from nation to nation; until Rome in the 3rd century when it is changed and adulterated to where it is almost today unrecognizable.

Central to the Ancient Spiritual Wisdom since Egypt is the concept of the Divine Spark or "seed" buried within each person.

1 Cor 3:16 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (KJV)

Answer for yourself: Why would the Gnostic Paul, in this, one of only 7 of his authentic epistles which he actually wrote, would have to ask such a question? Simply because mankind had lost this knowledge of the Divine and their true identity as man.

John 10:34 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? (KJV)

Little has changed in these last 2,000 years in some ways. It was Paul's desire and mission to restore this precious knowledge to mankind; especially the Gentiles who had lost these "keys" of gnosis and spiritual intuitiveness having fallen from the path of true righteousness.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

It was the purpose of the Ancient Mysteries to bring to life this divine spark so that it would illuminate life on this earth for all men and women.

Answer for yourself: How had this knowledge of God descending through the portals of His Heaven and eventually tabernacling in flesh been taught down through time since the beginning of recorded history?

It begins with Egypt and is later taught by Plato. The technique of his incarnation is philosophically described under the terms of the great Law of Incubation. This is announced in the Bible in John's verse: *"Unless a grain of corn (wheat) fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."* Also it is seen in Paul's description of the resurrection in I. Corinthians, 15: *"What you sow cannot come to life unless it die."* These texts proclaim the great truth of evolution, missed by scientific eyes, that each kingdom of nature, each plane of existence, both invisible and visible, are linked to the kingdom below it for the nourishment of its life. This "link" and dependance continues from the highest plane of Spiritual existence to the lowest plane of physical existence. Let me explain. The vegetable kingdom is rooted in mineral soil, the animal is sustained on vegetable matter, the human is built up physically of animal and vegetable elements, and in their turn the lower divine beings must take rootage in the human bodies. As the acorn can not develop its oak potentialities unless it descend and be buried in the dark damp soil of the mineral kingdom, so the energies (mediators) of God can not evolve to higher perfection of their divinity unless they undergo experience in human bodies. This is the simple law which is the philosophical basis of the incarnation, at once

its explanation and its justification. In like fashion the Ancient taught that God, in the form of His Christ (the son of man) must descend into the bowels of the earth for three "days" (aeons), one in the mineral kingdom, one in the vegetable and one in the animal, before he rises out of matter again as a god in the perfection of his spiritual nature in the human kingdom. In the old scripture the advent of the god always occurs about "the fourth watch of the night," which symbols the human kingdom, as it is fourth in order. We shall have light on the ancient scriptures when we follow the forms of the old symbolism.

Now important for us to know is that the concept of the coming of the god (God) to inhabit the body of an animal is in all respects equivalent to his death and burial, analogous to the death of the old seed in the ground, and is necessary if He is to re-beget himself anew as the risen son of the slain father. For when He steps into the lower body, He loses all the freedom of his glorious life as a spirit, and comes "under the law" that rules on the plane of physical matter. He is subject to all the vicissitudes of climate, bodily needs and the hardships of imprisonment in a body of flesh. To be born from the womb of a mortal mother is to enter the tomb of mortal life. Many passages from Greek philosophy will confirm this interpretation.

Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death.... (KJV)

In brief, as the Ancients termed it, He is in Hades, hell, and the grave or tomb they speak of is nothing more than his physical body. This is the first great mystery of ancient theology, lost since the third century, and now restored through hermetic discovery. The words tomb and womb are of the same origin and have the same significance.

Spirit, then, must be buried and die in matter, to reproduce its new generation. The divine son must come to birth in the womb of Maria (the sea of matter). "Matter is the mother of the gods," said an ancient sage; as spirit is their father. The seminal seed of divinity must be sown in the body of flesh. It is sown to die, or as Paul says, *"in corruption; it must rise in incorruption."* It must be sown a mortal body, and be raised a spiritual body. Paul, who was an Orphic Mystery initiate, was simply giving one of the old symbols of the descent and resurrection of the god in mortal life.

But the god (God) did not come into the matter of human bodies as an adult. He came as a god in potentiality only, a god in embryo, a seedling god, in fact a baby god. The Christmas or advent festival celebrates and symbolizes this Divine Truth with the birth of an infant Christ (a picture of the "born again experience". He is the Christ-child, the child Horus of ancient Egypt. The greatest truth that we humans can be told is that the Christ principle is born in us as a foetus in the womb of our physical bodies, struggling to be delivered! The physical body of each person is the womb of the Christ.

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Nature, says John, groaneth and travaileth in pain until now, when it is to give birth to the god or Christ. And Paul says again, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven," the spiritual body of our resurrection, the house not built with hands, but in consciousness and character for when the foetal god is delivered at its final Easter morning from its imprisonment in the physical body, it must have fashioned for itself a temple or sanctuary, of imperishable elements, "eternal in the heavens," as its future abode. This is the temple we are masonically building out of the materials of incarnational experience.

Answer for yourself: And how do we do this? We accomplish building the Temple for God to live in and through us through every thought, word and deed, day by day and life by life. This underscores the importance for the Torah as the plan-o-gram for instructing and guiding our proper Spiritual and ethical development in our lives.

This is the temple that Christ says he could build up in the New Testament. But as Christ shows it must be swept clean of impurities and cleansed again underscoring the importance of the Torah and Judaism for proper instruction in the Spiritual development of our Soul. It is the glorious house we fashion for the Soul out of the spiritual essence of human life. Every moral lesson learned, every item of character developed, has contributed to its heightened power to build this body of indestructible light.

In comparison with it the physical body is named "the garment of shame" and "the body of this death. For the god, it is a matter of shame and degradation to be housed in the carnal body and subject to its animal impulses. In the body God and His Christ are jointed to matter forming the great intersection of the two planes of existence which was often symbolically called a "cross" in Ancient times. This is the cross of matter and Spirit, and the emptying of Himself as Paul states in becoming "flesh", the great "Kenosis" passage, is the ultimate sacrifice of God coming to tabernacles in the flesh of mankind whereby He is made subject to the carnal appetites of the animal existence. The God within all mankind must wage a valiant warfare to avoid falling under the complete domination of these massive impulses, until He finally brings the god, His Christ within each of us to adulthood, and in so doing prepared the new subtle garment of light to be the eternal home of the Soul after its resurrection following our life in this physical plane of existence. I speak of the resurrection, when the tomb of flesh is broken apart, the gates of death are opened, and the dead are raised incorruptible. One reason for the egg as a symbol of Passover and Easter is the likeness of the spiritual experience that occurs at this time to our Soul which is likened to a chick's pecking its way out of its shell to effect its birth. Christmas is the quickening of the foetus in the womb seen in the birth of the Soul at the Winter Solstice (the born again experience of the Soul); Easter is the actual birth of the human ego into the new kingdom of spiritual light seen at the Spring Equinox. As we study it is my hope that you begin to see this plan of the Spiritual Salvation of mankind written in Heaven "above" and in Nature "below" for this is the teaching venue of God and has been for thousands of years. It is a delivery of sorts for the Soul within the fleshly matter of our bodies. Not surprisingly the ancient philosophy was at times designated as midwifery. Socrates said he was a midwife, presiding at the birth of the Soul into truth.

This glorious body, the Augoeides of the Greeks and the Sahu of the Egyptians, can be built up only from the union of Spirit and body in the human kingdom. For it is formed on its material side from the particles of radiant essence generated from the cells of the body, at the center of which even modern science now declares there are "radiogens" on intensely hot nuclei of solar fire (Dr. Geo. W. Crile, of the Cleveland Laboratories). No new birth of higher life can be generated save by the interaction or conjunction of Spirit and matter in some organic form. Man is the kingdom where these two meet to be joined in one higher union. Paul states this clearly when he says:

Eph 2:14 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (KJV)

Had this principle of ancient philosophy been kept in the knowledge of the early Church, Christianity would not now be the outcast from modern intelligent appreciation that it is. Nor would they have mistakenly misrepresented or misinterpreted "the Christ" and the blood of million would not have been split during the Middle Ages.

The Roman Church might have lost this Divine Ancient Truth but many outside the Church has captured this Divine truth of the Divine Spark in the flesh of mankind as seen in their legacy of myths and legends of their allegorized "sungods" which were always understood and interpreted as but metaphoric pictures and symbols of the indwelling Divine who came to live in all matter and ultimately into the flesh of man. Unknown to me in the beginning of my studies this Divine Spark was symbolized by various figures at different times and in different places by almost every nation under the Sun. The names of these symbols of God in matter were Osiris/Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules and so on. Eventually, as my studies grew, I would find the "keys" necessary to see and understand this parallel story of this Descent of the Divine and Soul into matter as told exactly alike in the "Jesus Story". But this understanding would only come when I became competent in Comparative religions, Gnosticism, and Judaism where I would

eventually gather the necessary "keys" for the Ancient allegorical interpretation of the Divine Soul as told through the lives of the sungods as taken from Astronomy and the movement of the path of the Sun through the cosmos. This is absolutely the most fascinating study I have every done and my excitement to see God's true "Doctrines of Christ" written in the stars brings tears to my eyes that the Creator would allow me to see such depths of His being and His true revelation to mankind that Rome and other nations have so desperately tried to destroy over the millennias. It would take me years but my continued and diligent research paid off when my studies into Gnosticism and Astronomy and Egypt progressed to the levels necessary to awaken my Spirit to this unbelievable insight which goes lost to most of mankind today. I experienced what Paul said:

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Humbly speaking I over time birthed into and awakened to a heightened understanding of God like never before and His simple message to all mankind written above our heads in the Sky above which was understood by the Spiritual Masters of old and which was duplicated verbatim in the Laws of Nature that mimicked the Laws of Heaven above. I don't expect you to understand this yet having not studied this website but from the observation of the Laws of the Heavens and Nature the Ancient Spiritual masters had revealed to them the "Doctrines of Christ" we read about in our Bibles today. This is absolutely fascinating when you see it for yourself. As my studies progressed I realized that I had before me, in mouth of "two witnesses" (the Laws operating in the Heavens "above" and in Nature "below", the earliest salvation message of God to mankind and it was liberating to see the unadulterated and genuine love of God for man no mixed with fear which most religions gender in one or more ways. One only has to look at the history of the Christian Church to get a grasp on the horrors perpetrated in the name of "Jesus". The bottom line to all of this is through advanced study I would come to see that every one of these various "sungods" were but symbolic and allegorical presentations of the Descent of God, the Soul into matter (the flesh of mankind). This is the "true Christ" as it has been taught since the beginning of time immemorial and handed down basically unaltered until the 3rd century where we find Rome "reinterpreting" the whole of the Ancient religious world.

Answer for yourself: And what was this once again?

All sungods, in one way or the other, were but representations of "the Christ" or the Divine within all matter, even the flesh of mankind. The people of the ancient world knew that these figures and myths of these sungods depicting literally science and physics, of the presence of the Creative Energy and Spirit, God in all matter, were symbolic representations and not historical men and it is we today who do not and fall into the trap of believing that they were real historical personages like we do with the "Jesus Story" which is but a parallel to all the other sungod stories prior to the first century. This should speak volumes to the reader when he considers that the "Jesus Story" is in reality the same story of these host of sungods with hundreds and hundreds of unbelievable parallels to be found to the lives and sayings of these prior sungods that existed thousands and thousands of years prior to the assumed historical Jesus.

Answer for yourself: Where does the concept of this Christ/Karest/Krist originate? We find it in the beginning of recorded time in Egypt and it was from this found of Religious revelation that all other world religions have come in one way or the other.

Some 2,000 years ago in the area of the eastern Mediterranean, the divine spark within all was called the Christ (from Karest or Krist, Egyptian for the anointed mummy). My studies, over time, came to reveal to me that early, pre-Roman "literalist" Christianity found in the Gnostic "Chrestians", was but a re-statement of this same Ancient Wisdom" that had been handed down intact since the beginning of time where the use of allegory and myth had captured this metaphysical concept of God, the Cosmic Energy of the Universe and Pure Spirit, which had come to be represented in the visible realm of matter. Ironically and unknown to us due to the Roman lies and alteration of history and religious texts since they won the wars and defeated Israel in 70 C.E., Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of the same ancient truth expressed in the New Age of Pisces.

If you read enough of the early Church Fathers of the Christian faith then you find that at times they confirm this truth of the plagiarism and "radical reinterpretation" of the Ancient Spiritual Wisdom as regarding early Christianity. Many of these early Church Fathers teach us that Christianity, was in the beginning, a reiteration of these prior "pagan truths" of God. Here is a quote from Augustine that is quite alarming yet revealing to the "thinking believer" which says just this! I suggest that you read the whole article linked above to get the whole truth about what Augustine believed in this regard.

"That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity" **(Retractt. I, xiii, cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century, Elizabeth N.J.: Academy Press, 1949, p.3). Please take the time to re-read this quote above from Augustine.**

When I first read this quote from Augustine I can remember the puzzle pieces that began to fall into place in my quest to discover the origin and true meaning of my birth faith. This quote from Augustine only led me to others which showed my Christianity is but a terribly distorted view of the ancient Spiritual Gnosis and Wisdom that had remained basically intact and unchanged for over 10,000 years prior to the rise of Roman Orthodoxy in the early 2nd century. Here are a few more quotes for the "thinking believer":

- **Eusebius says that *"the names of Jesus and Christ were both known and honored by the ancients"* (Hist. Eccl. lib. i. ch. iv).**
- **Eusebius, the great champion of Christianity, admits in his book: *"that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"* (Hist. Eccl. lib. 2, ch. v.).**
- **The early Church Father Tertullian (160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the "Christ story and of all other such God-men stories" by stating in refutation of his critics, *"You say we worship the sun; so do you"* (Wheless, Forgery in Christianity, p. 147). Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced this "literalistic" Christianity and returned back to the "allegorical Christianity" as believed by the ancients. (Wheless, Forgery in Christianity, p. 147).**
- **Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that *"Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion"* (Taylor, Diegesis, p. 329).**
- **Celsus, the Epicurean philosopher, wrote that *"the Christian religion contains nothing but what Christians hold in common with heathen; nothing new"* (Justin, Apol 2.).**
- **Mythicist Albert Churchward stated a century ago: *"The canonical gospels can be shown to be a collection of sayings from the Egyptian Mythos and Eschatology"*(The Origin and Evolution of Religion).**
- **The early Christians were charged with being a sect of Sun-worshippers (James Bonwick, Egyptian Belief, p. 283). The Emperor Hadrian could see no difference between them and the followers of the ancient Egyptian god Serapis, who was the personified Sun (the symbol for the "Living Energy" of the cosmos). In a letter to the Consul Servianus, the Emperor says: *"There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ'"* (Giles, Hebrew and Christian Records, vol. ii. p. 86. London: 1877).**

I could go on and on with quotes like these above.

Answer for yourself: So what does this mean to us? Until you get the "keys" to understand correctly what the ancient "symbols" meant to the ancients when teaching on the "Krst/Karest/Christ" as found in their Sacred Books and "Bibles" like The Egyptian Book of the Dead and all the other "dogmas and doctrines" which Rome

will later "radically reinterpret" over 300 years then you have no idea how convoluted our current Christian theology is today. Almost every dogma and doctrine in Christianity has, since Constantine especially, been altered from its original meaning. Bet Emet Ministries hopes to correct for the "truth-seeker" this gravest miscarriage of justice and corruption of the early Divine Truth of God given to humanity in its beginning.

The gist of what will constitute the teaching articles on this website is to be found expressed with wholly unexpected frankness and conclusiveness in the above statement of the sainted Augustine, who has often been given the title of "Founder of Christian Theology." This citation from his writings virtually could stand as the "golden text" of my work and investigative studies into the origin of my birth faith, Christianity, as it is a concise condensation and summary of the central theme of the various Websites of Bet Emet Ministries are trying to reveal to students and reader from a host of different angles and perspectives. This reproduction of Augustine's quote from the "Father of Christian Theology" is hoped will become the "shot heard round the world" that will awaken the mass consciousness to the realization of the fantastic delusion of literalized and historicized Scriptural myths as found in the "Jesus Story" which has steeped the minds of untold millions in dumb superstition over so many centuries under the name of Roman and Protestant Christianity. This quote, when studied out and properly understood, is world-shaking in its implications.

This astonishing declaration was made in the early fourth century of our era. It can be asserted with little chance of refutation that if this affirmation of the pious Augustine had not sunk out of sight, but had been kept in open view through the period of Western history, the whole course of that history would have been vastly altered for the better. It is only too likely the case that the obvious implications of the passage were of such a nature that its open exploitation was designedly frowned upon by the ecclesiastical authorities in every age. It held the kernel of a great truth the common knowledge of which would have been a stumbling-block in the way of the perpetuation of priestly power over the general Christian mind.

Answer for yourself: And why was this?

It would have provoked inquiry, questions, and study, like mine and hopefully yours, and in so doing disarmed the ecclesiastical prestige of much of its power. When in Seminary when confronted with this and other passages I knew "something was wrong" but I could not, at that time, put my finger on it but I would in time through diligent and dedicated research and study over the years. The fruit of such studies is found today in my websites.

Answer for yourself: Do you realize that Augustine's quote is a point-blank repudiation of all the chief religious tenets on which the later structure of "literalized" and "carnalized" Christian tradition will rest along with its presentation of a "historical and literal Christ" having existed in the first century?

Every child born to Christian parents in eighteen centuries has been indoctrinated with the pure and simple belief that Christianity was a completely unique, new, and the first *true,* religion in world history; that it was granted to the world from God Himself and brought to earth by the sole divine emissary ever commissioned to convey God's truth to mankind. Christianity, through its own doctrines and missions, positioned itself to appear as if it was the only hope for the world to find God and His salvation and used fear of damnation as the catalyst for its various agendas. Literalized Christianity positioned itself to appear as if it was God's vehicle to extinguish the Ancient Spiritual Light and did so in redefining of the World's Ancient Wisdom and Spiritual Knowledge of the Ancients as nothing more than "Pagan darkness".

Augustine shatters this illusion with his quote of early Christianity being little more than a "reinterpretation" of Ancient Wisdom from the foundation of the world.

Answer for yourself: What should this teach us?

Simply that what is called "Christianity" in the first century is not the same "Christianity" in the middle 3rd and 4th centuries! I have found from my studies and I invite the readers to do the same, that there is a big, big difference from early Christianity of, say, the first two centuries and the Christianity of the mid-2nd through

the 5th centuries.

Answer for yourself: And what again is this change?

The prior understanding of God from an allegorical, symbolic, and metaphoric understanding of the Divine along with the allegorical and mystical understanding of "the Christ" will be utterly lost and destroyed through the efforts of the emerging Roman military and religious force and influence in the world and in its place the ignorant masses will be saturated with falsified religious texts which repudiate the earlier Ancient Wisdom and understanding of God and "the Christ".

Augustine asserts that from remotest antiquity there has always existed in the world the true religion given mankind by God that had existed among all nations for thousands and thousands of years. This "true" religion, this only revelation of God to man, had illuminated the intellects of the most ancient Sages, Prophets, Priests and Kings for thousands and thousands of years. It built the foundation for every national religion, whose tenets consisted of reformulations of its universal ageless principles of knowledge and wisdom.

Answer for yourself: And what were various names of this Divine "true religion" of God given to the Ancients?

It went under a variety of designations:

- **Hermeticism in ancient Egypt;**
- **Orphism in early Greece;**
- **Zoroastrianism in Persia;**
- **Brahmanism in India;**
- **Taoism in China;**
- **Shintoism in Japan and China, etc.**

Once you come to see and understand "God's true religion" from our studies and other websites and see it revealed to you as it was to the Ancients in the Heavens "Above" and in Nature "Below" then you will come to understand that in no matter what garbled and perverted form it would come to be devolved over time mankind always has had access to God's true religion.

Ps 14:2 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. (KJV)

Mystery cultism dramatized and ritualized this "One Religion of God" in many lands down through recorded history. The similarities about from nation to nation.

Answer for yourself: Why was that? Simply said the deepest Spiritual masters saw the same things in the Heavens and in Nature where God manifested Himself and His message to mankind.

Social gatherings around annual festivals at the equinoxes and solstices, nation's legends and folk-lore and myths carried "God's One True Religion" down the stream of time. Always has it existed among men; never was it not present in the world for God was repeatedly teaching "the same things" both "Above" and "Below" through the demonstration of the Laws of the Cosmos as seen in Heaven and Nature. Repeated yearly through repetitive cycles and patterns of God's Cosmos was this "religion" or this "message" understood as a "rehearsal" for all mankind till they come to the unity of 'the' faith". Over time, hardly ever apprehended at its real value, its representations badly misconceived, its message warped and travestied at every turn in popular practice, this one religion of God given to mankind yet existed and came down to Augustine's day for he knew it and was aware of its existence in the Christianity of "his day" despite new efforts to nullify and change it by men like Constantine and the Nicean council. Unknown to most Christians is the background of Augustine. He who had been reared early in the cult of Mani, with all its esoteric exposition of cosmogony, anthropology and theocracy. He would later set at the feet of Plotinus and from him transmitted to the new faith that took the name of Christianity Plotinus's three fundamental hypostases, the One, the Oversoul and the

World Soul.

Answer for yourself: Do you know what this is (the One, the Oversoul and the World Soul)? This is the original Christian Trinity.

Knowing Augustine's instruction in philosophy, cosmogony, anthropology, and theocracy, then it is quite understandable that Augustine says in this famous quote that this "new religion" is not "new" after all, but he was rather only giving a new impetus in this new Age of Pisces to this old system of cabalistic truth, and for the first time it was called after the new Greek term provided by Hellenism for the central element of all true religion, the Christos or as Christianity as we are familiar with it today (Alvin Kuhn, Shadow Of The Third Century: A Revaluation of Christianity, p.4). Let us not forget that the earliest follows of "the Christ" in the first century were called "Chrestians" and not "Christians" no matter what the later written Second New Testament of Rome might say.

Understand thoroughly that it was as if Augustine had said that this exalted religion of Christianity has existed in the world from the beginning; this Ancient Wisdom Religion given to all mankind in the beginning of time has borne many names and been exploited in varied forms. But Augustine believed that it was to their merit that at last its has been given it the highest name it ever bore, Christianity, the religion of "the Christos" or "the Christ" which again is the Divine mediator between Energy - Spirit (God) and matter (the flesh of mankind) which is the divine principle in all men and women. Nowhere here is any place in Augustine's thoughts or beliefs is a "historical" Jesus Christ.

But things were to change and change rapidly for the seeds of this change has been planted now since the latter second century by men like Ignatius, Justin, and Irenaeus. The above is an accurate understanding of what Augustine believed and thought in the fourth fourth century. True was his statement-in part. For sadly the newly declared religion into which he had gravitated, that had indeed drawn every single item of its theology and its ritual, of its symbols and its festivals, from that antique code, had already, even as he wrote, so far lost or perverted every facet of that ancient light that it stood as a grotesque caricature, indeed even a flat inversion, of the glorious system of archaic truth. In fact the movement which Augustine was helping to start on its course, and which he called the "true" religion, "already" existent, was farther from being a continuation of that extolled earlier heritage than almost any other reformulation of it known to history, the direst and most tragic corruption of it in all the ages. Truly, had he really possessed the full and profound fundamentals and principles of that earlier Spiritual Mystery and Religious Tradition of the Ancients, he would have been keenly aware that the new development he was so unctuously leading, so far from being a straight perpetuation of that great tradition, was almost its total negation and obliteration. Such is the evil fruit that would come from the false "literalization" and "carnalization" of "the Christ within". Had he known what lays ahead for this "reiteration of Ancient Allegorical Spiritual Truth" and its later "literalization" he would have known that, instead of being a new presentation and revivification of that venerable wisdom-lore, the creed of his espousal was even then the certainty of its eventual death. It would take Rome 5 centuries to stamp out Gnosticism and the Ancient Wisdom Religion and force it "underground" to where it resides even today. Before Augustine passed off the scene, in the late fourth century, the religion of his fervent love had already desecrated the structure and prostituted the venerated Spiritual Message of that antecedent cultus, leaving it a meaningless jargon of inscrutable and conflicting creeds, empty formularies, uncomprehended rituals with its mass of conflicting Scriptural books, over which it was doomed to feud and bicker in mindless futility and venomous theological disputation for two full centuries. I speak of the separation of Eastern and Western Christianity in their doctrinal struggles over the centuries. Augustine, in his lifetime, failed to see that the new wave of religionism that he originally espoused had little right to the august Hellenic name of "Christ" which it had laid hold on, and which it had already degraded. He failed to see that this new cult, so far from republishing and reanimating that ancient tradition of sacred philosophy, was destined to smother and virtually extinguish that living truth of God and His Christ which had been handed down since the beginning of time. This "literalization" of previous Divine Allegorical Spiritual Truth, instead of lifting the world out of heathen darkness into the light, put out the great light that had so long shone and plunged the Western Hemisphere into darkness. And in that darkness it still lingers and gropes its uncertain way after eighteen hundred years.

For with the hatred of books, learning and philosophy already in full swing, the fell hostility of the new popular evangelism to anything savoring of culture and erudition had already swept out the arcane literature, and its frenzied course had not stopped until it had sent up in flames the most precious collection of books in the world at any time - the great Alexandrian library. Added to this tragic loss is Rome's obliteration of the last of the great Platonic Academies in the Hellenic world. After Justinian's order to close up the last Platonic school in the sixth century came the Dark Ages. And this period of ignorance, be it observed, extended precisely over the area covered by the spread of this spurious faith, and continued to throw its pall of ignorance and gloom upon this part of the world during the time of its dominance. Carrying its own darkness with it as it went, it yet has had the incredible nerve to call itself the light of the world, and to charge other cultures with generating the forces of darkness. Such is the story that few have heard and fewer still ever studied out for themselves.

Answer for yourself: How could a historical and literal Christ in the flesh, assumed to be Jesus, a dying and rising godman of the first century, be known by all mankind since the beginning of the human race unless this "Jesus Christ" is not "literal" or "historical" as we have been led to believe by Rome and their fictionalized New Testament?

Answer for yourself: Could this "Jesus Christ" of assumed history, this "Christ in the flesh" of a man that we read about in our New Testaments today, be the core of nothing more than the later "literalization" of the earlier mystical and allegorical Gnostic understanding of the Divine Descent of the Soul (the Christ) into matter, the flesh of all mankind and not limited to one person in Galilee as Rome has done?

Answer for yourself: Was this Spiritual Concept of mankind hosting God, the Divine Uncreated Intelligent Architect Energy of the Universe, in the fleshy human bodies of all mankind, be a Spiritual Concept that later became lost at the agenda and pens of Rome when they reinterpreted God and His Christ and confined it to one person who is not longer with us but is hoped to return at some later date?

Answer for yourself: Can you grasp the terrible damage done by Rome and their "historical Jesus Christ" to such a Spiritual Concept where mankind is given license for his moral failures and lack of righteous deeds and told to wait for the answer and forgiveness form Heaven which will come one day and fix everything when the true answer of God in His Christ lies slumbering in the hearts of mankind, unknown to most, awaiting its resurrection and awakening to empower man to be God's co-laborer in the continued Creation whereby this world would realize its ultimate goal and potential: *"So Above, So Below"?*

Remembering Galatians 4:19 and I Corinthians 3:16 for a second we remember how the Ancient Gnostics understood that the indwelling God of the Cosmos was birthed in some mystical way within all matter including the womb of all humanity. Each individual is in reality gestating a divinity within the very deeps of his own nature. Christianity has fervently exhorted us to look into the highest reaches of Heaven to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart of mankind waiting for man to awaken to this true being hidden within him. All that is needed is the renewing of man's darkened mind to the Spiritual reality "asleep" within him...that he is the manifestation of the Divine in matter! That is why the Gnostics always said: *"Know who you are, know from where you came, know to where you will go"!*

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Christianity and its "carnalization" and "literalization" of the "Christ within" by Rome in the 3rd century has largely nullified the force of St. Paul's almost frantic cry to us: *1 Cor 3:16 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (KJV)*

One can study and see for himself that down through recorded history the supreme Creator is given various names, such as "the First Cause", "the Great Spirit", "God", "the One", etc. The Ancients taught that Creative Energy emanates from this "One" and manifests in various ways, depending on the plane or level of existence that is involved. The Ancients called these manifestations "gods" and "goddesses. Sadly again we have been

taught to believe that Ancient man believed in multiple gods but modern research has clarified much of this misunderstanding by showing that the Ancients understood that within this "One", this "Single Unity", are many manifestations more appropriately interpreted as the "attributes of God".

This brings us to a familiar concept once again. The Ancient Egyptian word, "neter", and its feminine form, "netert", have been wrongly, and possibly intentionally, translated by Christian preconditioning to "god" and "goddess", by almost all academicians. Neteru (plural of neter/netert) are accurately defined as the Divine Principles and functions of the One Supreme God. The Ancient Egyptians believed in One Unity, One God, who was self-produced, self-existent, immortal, invisible, eternal, omniscient, almighty, etc. This One God was represented through the functions and attributes of "His" domain (Spirit & Matter, Visible & Invisible). These attributes were called the "neteru" (masculine singular) and "neteru (feminine singular). The terms "gods" and "goddesses" are tragic misrepresentations of the Egyptian term "neteru". Simply the neter (God) is the source of everything and that exists, the Creator and Power or Force or Energy that sustains life and matter.

Let me begin by saying that all indigenous people have always believed in One God. This one God expressed Himself in many forms. This is often confusion to many of us, who were raised in the west especially under Protestant influence. But when you begin to understand that Neter (God) is the one and only Being that created everything you will see that everything that exists in nature, is nothing but another manifestation of the Greatness of Neter.

We, in this and the previous article, have spent some time to document just when and how mankind lost this Divine legacy and the fruit of this loss of this Gnosis and "keys" to proper interpretation of "the Christ". This is seen in the later quotes of Church authorities the least of which is not Pope Leo X and his famous quote on the historical Jesus Christ:

"What profit has not that fable of Christ brought us!" Pope Leo X.

We will show on this website as we have on others by our Ministry that the emanation of living streams of being, energy, and intelligence from the "First Cause", called the Ayn Sof, the first fount of all things, was later "carnalized" and "historicized" by Roman Christianity in the 3rd century; the result of which is the "literalized Jesus Story". Plato, drawing from the fount of earlier Egyptian understandings of the Divine in the Cosmos, represented in his writings this "life in the Spirit/Energy of the Cosmos" as unfolding from within itself at the beginning of a new period of manifestation, and proceeding outward or downward from a summit of pure spirit into ever-denser forms of creation and matter. Think of a "ladder" between Heaven and Earth and you have the idea. This One Life pours forth its power and essence in streams, called "rivers of vivification", "from on high as far as to the last of things," bringing all forms of life into existence and ensouling all forms with more or less of its own mighty being. At each step of the way out, or down, this life takes embodiment in coarser forms of cosmic matter, thus giving birth to the greater and lesser gods of various ranks. For the gods and goddesses are but forces and powers in the Cosmos that are part of this One Unity(neteru) and as such are embodiments of the several grades and forms of nature's life, power and intelligence. The whole creation forms a chain of beings reaching from the lowest mineral crystals to the highest God. Somewhere in this chain stands man, and Plato tells us where it is. Humanity occupies a place of great strategic importance in the hierarchy, standing precisely at the point of junction between the highest animal and the truly human kingdom. Man is the creature that is fashioned to bridge the gap between the animal and the divine order. Hence his nature is compounded of the two elements, the animal and the godlike, in one organism, making it possible for the higher to "lift up" or humanize the lower "nature".

Answer for yourself: Is it any wonder why this Bible is full of terminology of such a tension between such two realms of existence and opposing forces or termed another way "dualism" (light vs dark; good vs bad; spirit vs flesh, etc.)?

In his Timaeus Plato gives us the remarkable speech of the Demiurgus (Creative Logos) to the "junior gods," who were the divine beings commissioned by the Lords of Karma to come to earth and be the gods embodied in

an animal race that had no chance of reaching the next level of evolution without such tutelage. In it the Demiurgus enjoins the deities to come to earth and "unite mortal with immortal natures," promising them that they would "never be dissolved," if they held fast to their oath of purity and the covenant which they made with their Overlord.

Answer for yourself: What is Plato speaking about?

This is the covenant in the Old Testament which the Lord tells the Children of Israel (mankind as vessels for the indwelling Spirit of God) that they have broken times without number. For the gods (the neteru), once incarnated in fleshly bodies, fell under the cloud of oblivion and "drank the waters of Lethe, lost their divine memory and went "the way of all flesh" into carnality and beastliness. Lethe is the name for the supposed allegorical river in Hades whose waters caused forgetfulness. But after rebellion they finally came to earth, incarnated in mortal bodies of flesh and thus linked a divine principle of intelligence with a body and a sensual animal nature. And this fact is the basis of all religion; namely the descent of the Spirit into matter as human beings thereby being but an imperfect image of God in the flesh and we don't remember from where we have come. The Ancients taught that man is both a "god" (small "G") and a "beast" capable of the greatest evils residing in one organism (matter, flesh). In reality he is a "god" tabernacling in the flesh of an animal.

Ps 82:6 6 I have said, Ye are gods; and all of you are children of the most High. (KJV)

John 10:34 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? (KJV)

Further proof of this concept is to be found in the Book of Daniel, chapter 3 and 5, where we find the King, who represents the divine soul, that he shall come to live with the animals and be given the mind of an animal. A hundred texts from the old books confirm this statement of the linking of the two diverse natures in one organism (in our case the human being). And this great basic fact is the heart of Theosophy. Theosophy is a System of philosophy and religious thought that believes that the truest knowledge comes not through reason or senses, but through a direct communication of the soul with the Divine Reality.

We have, then, beginning with Egypt and continuing on in Greek philosophy the "descent of the soul" or the advent of the gods. This is equated in the old Christian tradition by the legend of "the fall of the angels," the fall of Lucifer. I will explain the Lucifer reference in a following article. This same Law of Incubation is outlined in full by the Prodigal Son allegory, and hinted at in many other places in the Bible but goes unnoticed by most by our preconditioning to take everything we read in the Bible as if "literal truth". If you do the studies and fail to notice the parallels in the "Jesus Story" to comparative religions as well as fail to see that they "key" to the proper interpretation of the "Jesus Story" is found in an allegorical approach to understanding the hidden mysteries of the Soul that lay beneath the surface of these "personifications" then your efforts in apprehending Divine Truth in this Bible will be the most unfruitful venture you have ever undertaken.

We as human beings are on earth, then, to come to self-consciousness of our true existence as divinities, but to do it by working through and with an animal as a lower level of the creative order. Simply said we are here to educate, refine, humanize and finally Divinize, an animal! We are in bodies, which properly are not ours, but those of the animal Soul, who is our instinctual lower self. We are assigned the duty of "taming" this creature and conforming it to ways of intelligence and brotherhood. We must teach it the better way of curbing its savage instincts, its lusts and greed inherited from its wild experience in the animal orders, and must lead it upward to a final assimilation into the nature of the angel, its tutor.

Answer for yourself: But how was the god to link his higher nature with the body of the animal so far below his stature?

The purpose of the Torah is to transform us. Our purpose in life is to become like the Creator, thereby becoming one with Him. If this is to happen we must sanctify this animal flesh and elevate it spiritually through the evolution and perfection of our Souls. This is based in the spiritual law that when two spiritual beings are exactly alike, they become one. Once we become one with the Creator, we are one with endless joy and

happiness, one with fulfillment, for this is the essence of the Creator and the purpose for our existence.

The very fundamentals of religion are interwoven with the answer to this question. For religions grew out of this relation between the god and his animal protege. Religions were not originally forms of mere cult sentimentalism and piety. They were regimes of ritual and ethical practice designed to keep man in memory of his divine estate, and to hold him to the obligations of the "broad oaths fast sealed" (Empedocles) of his covenant to raise up the lower self, while keeping himself "unspotted from the world." The technique of our incarnation is philosophically described under the terms of the great Law of Incubation.

We move now to the third and final article in this introductory series where we deal with the Laws of Dismemberment and Remembrance.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RESTORING THE "KEYS" TO PROPER BIBLICAL INTERPRETATION OF THE BIBLE "THE CHRIST" #3

We left off the earlier article in this series speaking of how Divinity had been lodged in the holy of holies of the temple of each human body. Emanuel (God with us) "literally" had come to dwell with mankind. This we saw was called by the Ancient Spiritual Masters the Law of Incubation.

The second Law that Plato teaches us about and which was taught by the Ancient Egyptians is the Law of Dismemberment. When one sees how extensively this Law of Dismemberment was featured in the Book of the Dead and other books of wisdom, it becomes next to incomprehensible how it fell into total desuetude in the Christian system. For it is the key to the divinity of man and the humanity of the god. It is the basic principle beneath our understanding of all Christology. It gives us the entire rationale of the incarnation.

Briefly the Law of Dismemberment is thus set forth: as a principle of Ancient's religious systems, beginning with Egypt and finding its high water mark in Plato's philosophy, we come to understand this Ancient Wisdom as the division or partition of unit divine nature or essence into multiple fragments, the breaking up of the Oneness of God into many portions or gods. As the principle back of the incarnation, it is the breaking of the unified life of the god on his own high plane into fragments for the sake of taking lodgment in multiple bodies. Plato informs us that as the one life flows forth or descends into manifestation, the farther it proceeds from its source in homogeneity, the weaker is its power and the more numerous is its fragmentation. At each step of the descent it must suffer a reduction of its total force, which can only be effected by "partition" into fragments. The Great Light breaks up into lesser lights, the Great Fire into lesser sparks. A perfect analogy is seen in the letting fall of any large compact body of water or other liquid from a high place; it is thrown into infinite small particles by the opposition of the air and other causes. Deity breaks up into fragments as it descends, and according to the New Testament miracle there were twelve groups of these "fragments."

Answer for yourself: How could the total power and enormous energy of the god be embodied in the brain and nervous system of a single human body? It would "blow out the fuse" of any man to be suddenly subjected to the full dynamic power of such an energy as that represented by a god. One does not feed a child a whole loaf of bread, but gives it only fragments. So we, as mankind, are fed on the broken bread of life.

Answer for yourself: How again could the divine nature and power be made universally accessible to all men, or distributed amongst them, without dividing itself into fragments, so that a portion might be given to each individual? It is supremely simple; yet this simple principle underlying all theology has been lost out of Christian doctrines. And the world has been rent with bitter warfare, and much of the most sordid inhumanity to man ever known has been perpetrated, because this basic understanding was lost out of theology. The full power of divinity is too high for us to sustain; it would wreck our organism. So we receive each one a reduced portion--all we can contain.

Answer for yourself: Are you aware that there various accounts from the ancient religious world of the god being dismembered.

Answer for yourself: When did this story begin? Well, like all religions, it genesis and origin began with Egypt who understood this Divine Spiritual Concept first of all nations. The myths of the ancient gods in many cases convey this deep meaning in the form of the (symbolic) cutting of the body of the god in pieces, which are scattered over the earth, later to be reassembled by the Son, who restores the deity whole. Even with these fables of Osiris, Dionysus, Tammuz, Mithra and many others hinting at the plain truth, Christian blindness has gone on perverting the basic meaning of the Eucharist.

The principle explains for the first time also the significance of the phrase, the Lord of Hosts. As each Lord divides into a host of fragments, it is a simple matter to see him in his divided totality as a Lord of a Host. Plato indeed says, "Each superior god becomes the leader of a multitude, engendered from himself," his split fragments.

Osiris is the prototype for all later sungods and all later "Jesus Stories". In the myth of Osiris we find that he was cut up into fourteen pieces by Typhon or Set (the destructive force), to allow for his entry into matter. Isis, the great mother, gives birth to Horus, son of Osiris and the god risen into our earthly human life. Isis, the great Mother, found she was pregnant with Horus on August 23, the day the sun enters the zodiac sign of Virgo. How apt to designate the "conception" of the Divine Soul in matter with this symbolism. Virgo, an earth sign, is represented as a young woman holding an ear of wheat. In Egypt Virgo was called the "house of bread" (Beth-lehem in Hebrew). The god, symbolized by bread, is "food" for mortals. In like manner, and in a parallel myth, we find the same Divine teaching that Dionysus, a sungod symbolic for the Creator, was torn apart then made whole by Demeter. When seen in this light, the meaning of the crucifixion is obvious. The crucifixion and death of the god, as told in the myths of the sungods, was not an historical event, but a retelling of the age old story of the mystical death of the Divine Uncreated Intelligent Energy of the Cosmos (God) to allow Him to enter the human physical plane of existence.

Answer for yourself: Are you aware that the crucifix (a man on the cross) only came into being with Pope Gregory late in the 6th century? For their first 500 hundred years Christians used the simple cross (without any figure on it) as their major symbol. The cross is an ancient understood by the earliest followers of the Christ (Gnostics) to be a simple symbol depicting the union of spirit and matter (the intersection of two planes of existence...Spirit/Matter) and we find it again beginning in Egypt with the cross of Egypt called the ankh. The circle symbolizes Eternal Life and the cross below it represents the material plane (the intersection of Divine Energy and Matter). The Ankh is called the "Crux Ansata," it is of Egyptian origin and can be traced to the Early Dynastic Period, appearing frequently in artwork of various material and in relief, depicting the Gods.



{short description of image}

It was common among the Ancients for bread to be used as symbol of the god's body and Divine powers to be transferred to humans. The bread has to be broken and then multiplied in order to reach all humans: Most Christians are not aware that in the heart of its own chief rite of formalism (the Eucharist in Catholicism and Communion in Protestantism) this great doctrine lives in unsuspected wholeness. St. Paul makes a specific announcement of it in I Corinthians 11:23-24:

1 Cor 11:23-24 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (KJV)

Answer for yourself: What lies behind such a story?

Here we find hidden in this simple story the fragmentation of the god announced at the very heart of the Christian Eucharist! The body of the god, in the form of His "Christ" (Messiah) is broken for all mankind and has come to tabernacle in the flesh of mankind. If the Christian Church had all along known what "the broken body of our Lord" meant in terms of Platonic philosophy, the whole course of western history would have been altered mightily. Instead it quarreled over the Greek word rendered "broken" in futile negation of its true meaning, and missed the true gleam of the light of the world.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you (God in you), the hope of glory: (KJV)

The main symbol in all Christian ritual is the breaking of a piece of bread into fragments and distributing them out among the communicants! The Eucharistic symbolism of eating the Lord's body has likewise been missed.

Answer for yourself: What can it mean beyond partaking spiritually of his spiritual nature? "God is a spirit" and can be assimilated only spiritually. To convey this idea to dull mortal comprehension the ancient sages devised the outward rite, actually eating symbolic bread and drinking symbolic wine, and Christian literalists have argued (and fought) for centuries over the question whether the actual life of deity was or was not in the elements themselves!

Answer for yourself: In the light of such situations as this, and it can be duplicated in scores of other doctrines, how can any one fail to see the world's need of the Ancient Wisdom, and the restoration of the luminous Platonic Theosophy?

The writer of the Gospel of John has told us in ringing passages about *"that bread which came down from heaven, whereof if a man eat he shall hunger no more." "For he who eateth my flesh and drinketh my blood hath eternal life."*

It is impossible to realize except by long study and reflection to what extent the literalization of the Bible and the Gospel narrative has deprived the human mind of the intellectual nourishment on which it was expected to feed. None but one who has examined these ancient allegories and seen point by point how they have been turned into fruitless and meaningless miracles and earthly incidents, can appreciate the enormity of the miscarriage of ancient truth in its symbolic transmission to modern "intelligence." It is, when fully seen, the most monstrous marvel of ignorance and superstition perhaps in human history. The ancients used outward nature and human actions to type spiritual truth. We have converted their spiritual allegories into the merest outward shell of truth, because Christianity became predominantly a movement among the ignorant.

Thus we see in this simple ritual the rehearsal of the Divine Truth that God has projected a ray of His own life into humans. In man the Divine seed is the Christos. Egypt called it the "Karest" but names may change but the Divine Concept is what is of importance. The cosmic God is hardly an object of worship by humanity; but that segmented portion of infinite Being that is tabernacled within the flesh of mortals that is the actual divinity assigned to receive the attention and homage of mankind. The closest we come to finding God is when we look within and listen to that still small voice within and come to be merge our Spirit and Flesh into oneness.

In Plato's Timaeus and other ancient documents twelve junior gods, who were sparks of the eternal Flame of cosmic mind, came to earth to lift up humans from their animal nature to realize their Divine Souls within. Our earthly task, according to Paul, is to link together the two natures in "one new man", bringing to an end in a final "reconciliation" "the battle of Armageddon", the unending warfare between the carnal mind of the animal and the spiritual mind of the god. St. Paul said:

1 Cor 6:19 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV)

Religion is far more than a attitude of mystical feeling; it was in origin a series of codes, principles,

fundamentals, essentials, and practices given by the those of deep Spiritual sensitivity to early mankind to awaken the lethargic genius of our actual divinity slumbering within. Later these actions were "ritualized" and immortalized for all time in various Law codes seen in the history of Egypt and Israel and other nations like Babylon. These Laws of God, when obeyed, like the Torah and the 42 Negative Confessions in Egypt, provide man with the vehicle and essential knowledge that enables him to press forward in his evolutionary development from the animal nature to the Divine nature. Ignorance, illiteracy, wars, selfishness, hatred, folly, and antisemitism by the Christian Church down through its history almost banished this knowledge from all humans. Our present business is to struggle to regain that lost knowledge and actuate it in our lives.

The concept of the god within is well stated in *The Litany of the Sun*, inscribed on the Tombs of the Kings of ancient Thebes:

"The Kingly Osiris [the Christ] is an intelligent Essence. His Limbs conduct Him; His 'Fleshes' open the way for Him. Those who are born from him create Him. They rest when they cause the Kingly Osiris to be born. It is He who causes them to be born. It is he who engenders them. It is he who causes them to exist. His Birth is the Birth of Ra in Amenti [this world]. He causes the Kingly Osiris to be born; He causes the birth of Himself" (G.R.S. Mead, The Gnostic Crucifixion, London, 1907, p. 61).

It must be understood that no human being is God and no human can ever be God. Using the Sun as an analogy, we can see that there is a tiny bit of Sun energy in plants and living creatures. No one in their right mind would claim that they were the Sun because they had this tiny Sun spark within. Likewise, there is a tiny bit of God's energy in humans, but woe to anyone who thinks that he is God.

If you have done any study into Gnosticism or even the authentic Paul then we find the subject of which they most often speak, these "spiritualists" and their ancient scriptures, is of the Soul, this "God's energy", being trapped in the prison of the body.

Rom 7:24 24 O wretched man that I am! who shall deliver me from the body of this death? (KJV)

But the way out of this "body of death" is not to disdain the body and seek a life of pure spirit through mistaken asceticism. We can not escape our obligation to the animal who is lending us his body for our Soul's own advancement. Our task is to sanctify our bodies and all actions taken by us and this is accomplished by living according to our Covenants and Commandments contained within them. We, as "living gods" and Souls, and fragments of God's energies, came to transform these brute bodies and the environments in which we live. That is why the teachings in Judaism are so precious for they deal with this in detail as they focus on life and "attaining in this life" through proper deeds as opposed to Christianity which is focused on death and "attaining after death" which again is based on what one "does" but what one "believes". You have to have the right doctrine but this seem ludicrous in light of over 2,000 different Christian denominations and differences in their beliefs in Jesus. I have found that one of these world religions is a false "credal" faith while the other, Judaism, the legacy of Egypt, is the proper expression of mankind's faith since based upon deeds which mould the Soul. One religion has it right, Judaism, and one has it wrong, Christianity, as I have been saying for years. I take joy living as a "godfearer" in the tents of Shem practicing a Jewish faith for the non-Jew.

Now get ready for a startling revelation. According to Plato and the ancients, Hades, whom most connect in Christianity with a "burning and punishing hell", was not a place of punishment for departed human Souls as it is taught today. Again the meaning of so much Ancient spiritual knowledge has been changed by the Christian theologians down through history to instill fear into people since knowing that fear is a great motivator and Rome certainly built its strength and Empire on such fears. "Hades", as taught by the Ancients, is this earth, which is the realm of death of the Divine Soul (trapped in matter). The gods, these neteru, these Forces and Powers of God, came to descend into matter, symbolically dying so that we mortals might live. "Death" is nothing more than the transition of energy from one state to another. Life never ceases to exist. A Soul

never ceases to exist just as energy never vanishes. It continues. It spreads. It has consequences and similar ripples effects just as that person's choices and energy had during their life on this world. When humans have this right understanding of "who are they, where they have come from, and to where they go when they die, then they can birth the god, the Christ, asleep within them and thus uplift their earthly existence. If they fail then they remain "dead" men and women walking!

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

These to whom Paul spoke were alive but yet "dead" to the truth of who they really are. Notice if you will that Paul says that when we awaken to our true Spiritual identity then the "awakened Christ within" becomes our teacher. Thus the emphasis on "knowledge" and "knowing" in ancient Christian Gnosticism. We must know whom we really are and the real message of God to us along with our moral and spiritual responsibilities while here.

The Ancients taught for thousands of years that as long as people are ignorant of their Divine purpose, the gods are dead and lie asleep within each of mankind, and this earth has become Hades or the underworld to the gods. When we awaken to the Divine Soul within, we bring it to life, and in the words of St. Paul *"Death is swallowed up in victory."* Hell as a place of punishment in an after-life is simply a teaching of repression, widely used by the Church down through history in its "reinterpretation" of Ancient Wisdom. A just God does not deal out eternal punishment. The worst "punishments" we face are in this life. If we do not nurture the Divine Soul here and now, we punish ourselves by not achieving our true potential. A proper understanding of the Ancient Wisdom gives not only a correct understanding of Hades and Hell but also a correct understanding of Judgement. Judgement occurs here and now on this earthly plane of existence. Moral responsibility resides solely in the kingdom of man who is poised on the highest plane of existence between Spirit and matter. Man is the only creature in evolution so placed on actual division and plane between Spirit and matter. We are almost home. Thus so man is weighed on the scales of the balance, to see if his heart is so spiritualized as to be light as a feather! This again bring to mind how Egypt taught this concept for thousands of years. They called it the "weighing of the heart against truth".



One only has to study the Ancient Religion of Egypt to see the emphasis on the weighing of man's heart again the truth symbolized by a feather. The view that there is a once only Day of Judgement, to occur at an unknown time, abrogates human responsibility. It can cause unjustified fear, or a "drink and be merry tomorrow we die" approach to life. The symbolism of the Ancient Scriptures shows that man is the author of his destiny and is judged by his own actions daily. The ball is squarely in the court of man, and he must take responsibility for his actions each day of his life. Man sows and reaps in this life, either learning the Spiritual lessons intended for the further evolution of his Soul or not.

So we have seen the Divine Soul "fall from Heaven" into matter. The Divine Soul "falls" to earth and incarnates in human beings. Now hold on to your hat for this will be hard for most of you to listen to let alone grasp but it just goes to show you how much has changed and been "reinterpreted" by Roman Christianity and how much of the earliest Divine and Spiritual Truths invested in mankind had been altered and adulterated beyond recognition today. I wish to speak of this "falling" of the Light or Soul of God into matter using different and startling metaphors as was used by the Ancients. The word I wish to focus upon is Lucifer, the light bringer, which the Bible describes as "coming to earth."

Answer for yourself: How did he come to Earth?

We have already seen the Divine Soul becomes trapped in the animal body and originally this "falling of the Divine Soul into physical matter" , and this God, as Divine Light and Energy falling and integrating into matter, was called Lucifer. That's right, God was called Lucifer before Christianity will later reinterpret the term "Lucifer" in this voracious anti-Gnosticism.

Answer for yourself: Can you grasp what I just said? Originally God and His Christ was called "Lucifer" before Rome reinterprets it and turns this Divine Religious Concept into Satan!

This is 180 degrees opposite from its original meaning held by the Ancients for thousands of years. This only goes to show you the degree of degradation of Divine Truth at the hands of antisemitic Rome during the early centuries of its existence and separation from its mother faith....Biblical Judaism. Let me explain more.

"Lucifer" is the Latin term originally used by the Romans to refer to the planet Venus when that planet was west of the sun and hence rose before the sun in the morning, thereby being the morning star. The same planet was called Hesperus, Cesperugo, Vesper, Noctifer, or Nocturnus, when it appeared in the heavens after sunset. Although 19th and 20th century occultists would equate other goddesses such as Astarte, Ashtoreth, Lilith, Isis, Semeramis, Mari, and Ishtar with Venus, links between the cultures and attributes represented are not historically clear. Lucifer as a personification is called a son of Astraeus and Aurora or Eos, of Cephalus and Aurora, or of Atlas. He is called the father of Ceyx, Daedalion, and of the Hesperides. Lucifer is also a surname of several goddesses of light, such as Artemis, Aurora, and Hecate (Sir William Smith, Smaller Classical Dictionary).

The word appears to have entered the Christian religious lexicon when the Hebrew expression in Isaiah 14:12, "HeYLeL BeN-ShaCHaR" (meaning "bright son of the morning/dawn," "bright [and] morning star," "glowing morning star," or "shining one, son of the dawn") was translated to "Phosphorus" (the Greek word for Venus as the morning star) in the Septuagint, and then translated into "Lucifer" in the Vulgate (from the Greek Septuagint) (see E. Theodore Mullen, Jr., The Assembly of the Gods: The Divine Council in Canaanite and Early Hebrew Literature, Harvard Semitic Monograph Series No. 24, Scholar's Press: 1980). Isaiah 14, taken as a whole, is a parable, or prophecy of denunciation against the Kings of Babylon (people), specifically Tiglath-pileser III (this is a man not a literal "devil" or "demon"). In verse 12, the prophet characterizes the arrogance of Tiglath-pileser III as if the king had thought himself fit to appear in the sky as the morning star, but has fallen to earth, being brought low by the vengeance of the Lord against those who would exalt themselves and persecute the Lord's people (i.e., the Israelites). We are not speaking about Satan here and only because we fail to understand and interpret our Bibles allegorically when necessary we fall prey to the most unsound interpretations and obtuse doctrines imaginable.

Origenes Adamantius (185 C.E. - 254 C.E.), an important Christian scholar of the early Greek Church, and Augustine of Canterbury (d. May 26 604/605 C.E.), founder of the Christian Church in southern England, were some of the earliest Christians to both interpret and use of the term Lucifer as a reference to the Devil. The name Lucifer was applied to Satan by St. Jerome and later to the demon of sinful pride by Milton in Paradise Lost. Neither can we complete such a summary without mentioning the early Christian Father Origen and his influence in not only connecting the name "Lucifer" and "Satan" but actually "adding the name Lucifer" to the Old Testament when the original Hebrew Scriptures never had it in Isaiah in the first place. Origen added to the Word of God and today the world believes completely opposite about Lucifer than did the ancients who saw this "Lightbearer" originally referring to God and His Christ who descended into "matter" and was "crucified on the cross of matter" in His "fall" and "descent" to save the lost incarnated Soul of mankind. Amazing! To see how this adulteration of the Scriptural texts was accomplished in our Christian Bibles you only need to click the link.

The word "satan" is from a Hebrew word, "sathane", meaning adversary or calumniator; in original Jewish usage (see the book of Job), the satan is the adversary, not of God, but of mankind!; i.e., the angel charged

by God with the task of proving that mankind is an unworthy creation (Owen C. Whitehouse, A Dictionary of the Bible Vol IV. ed. James Hastings. New York. Charles Scribner's Sons: 1908. pp. 407-12). Note though, that Balaam's satan (Numbers 22:23-33) protects him from harm. This seems strange from one who we have been taught to have come only to "kill, steal, and destroy". Something is amiss here.

Later, as Judaism absorbed such ideas as Zoroastrian dualism and concepts about angels during the Exile, and then as Christianity echoed various concepts from earlier religions, the concept of an evil power ruling an underground domain of punishment for the wicked became fixed in Christian doctrine. In such a doctrine, elements of the Graeco-Roman god Pluto/ Vulcan/ Hephaestus, the Underworld, and various aspects of Nordic/Teutonic mythology may be traced.

The Latin name of Phosphorus, Venus as the morning star, is the light bringer which heralds the dawn. The name is sometimes applied to the planet as the evening star as well, although Hesperus is properly its name then. By a curious chain of reference, the passage in Luke 10:18 was thought to refer to Isaiah 14:12, in which the star is used metaphorically for the monarch of Babylon. Thus Lucifer became the chief of the fallen angels, the name carried by Satan before his rebellion (Funk & Wagnall Standard Dictionary of Folklore, Mythology & Legend).

"From a supposed reference to this passage in our Lord's words. *'I beheld Satan fallen as lightning from heaven' (Lk 10:18),* in connection with Rev 9:1-11 (the language of 9:1 being in part probably derived from this passage), the word "Lucifer" came in the Middle Ages to be a common appellation of Satan. The star of Rev 9:1-11 is a fallen angel who has given to him the key of the abyss, from which he sets loose upon the Earth horribly formed locusts with scorpions' tails, who have, however, power to hurt only such men as have not the seal of God on their foreheads. But this angel is not actually identified with Satan by the writer of the *Apocalypse*. The imagery in it was no doubt suggested by a meteor, and possibly it was so in Revelation also" (F.H. Woods, *loco citato).* While some authors referred to Lucifer as Satan's name before his expulsion from Heaven, others referred to Lucifer and Satan as two distinct entities. Both as a literary convention and as Christian teachings or belief, historically there would appear to be little consensus. Regardless, it should be clear that an author may use the terms Lucifer or Luciferian and not be referring to Satan. Now back to our study but don't forget that originally "Lucifer" was not understood as "evil" but referred to God and His Christ as he descended into "matter" and "human beings" originally before the later Christian "reinterpretation". Possibly not greater loss of truth can be found than this.

The Ancients teach us that the Divine Soul needs the animal nature in order to progress. It needs an opponent to wrestle with so that it can develop its powers. A law of the Cosmos and Physics states that resistance builds strength and the Soul has come to finish its evolution and maturation. William Blake wrote: "Without Contraries is no progression" (Marriage of Heaven and Hell). Christianity does not understand this dynamic process, and thereby makes it virtually impossible for the Divine Soul to achieve its evolutionary task.

So as you are seeing Christianity has "reinterpreted" and "changed the meanings" of many "religious doctrines" as they first existed and were handed down to successive generations since the beginning of time. No doctrine can have a greater impact when changed that that of "the Christ" which we sadly find to be altered almost beyond recognition today due to the efforts of Rome to cover up the Ancient Wisdom. Now hold onto you hats one more time for I wish to mention in summary fashion what this website will explore and prove beyond any doubt.

I and other scholars believe that it is of the utmost importance to go beyond the idea of an historical Jesus so that we can get to the real meaning of Christianity and the ancient wisdom. **We have addressed on other sites as we will do again on this one that there is no hard proof of any works that were written when Jesus was supposed to be alive. I have addressed such topics as the impact of the Dead Sea Scrolls on the historical Jesus, the evidence from Jewish sources on the historical Jesus, evidence from Roman sources on the historical Jesus, what the Jews actually believed in the earliest centuries about a presumed historical Jesus in the first century, (part1, part 2), as well as the impact of superstition upon the historical Jesus, as well**

if a "Jesus Christ" could have lived in the distant past. These are astounding studies that every Christian needs to read.

As a Christian we were taught that God was supposed to have appeared as a man 2,000 years ago, yet no one bothered to write a thing about it at the time! Paul (64-68 A.D.) makes no mention of an historical Jesus, and if anyone was to do so you expect it to be Paul. As Christianity was the religion for the Age of Pisces, it is not surprising that its origins are surrounded in mystery. The Ancients taught that Neptune, the ruler of Pisces, throws its mystifying veil over things. This is exactly what is done with Jesus Christ. A historical saviour is for the uninitiated masses, while the initiates know that the Christ is within. Christianity sowed confusion and distorted the Ancient truth of "the Christ" by losing the distinction between inner and outer teachings.

There is no problem in proving the existence of various people from ancient times, such as Plato, Aristotle, Julius Caesar, and so on but there sure is when it comes to Jesus, the supposed Jewish Messiah of Christianity and the only one who is "God in the flesh". Because there is so much controversy over an historical Jesus all "believers" are entitled to approach the question of Jesus with a healthy skepticism. Ironically history documents that the further away we get from the alleged Jesus, the greater is claimed to be the knowledge of him. This is impossible unless it is being "made up". This "increased knowledge of Jesus" as the centuries roll on is the reverse in cases of historical people. Real people are best known during their own lives, and as time passes memories fade and facts get distorted. In the first century Jesus was an airy and ethereal figure, yet centuries later people could describe his appearance, moods and motives in meticulous detail! In fact on television the other night they had a "CSI" reconstruction of what the childhood face of Jesus looked like. There is no end to this deception. One is entitled to probe the alleged historical reality, that is if you want the truth.

Christian scriptures were based on the ancient wisdom, then the Christians destroyed the original manuscripts to hide the true origins of their creed. Gerald Massey in Ancient Egypt the Light of the World has shown that the story of Jesus is a retelling of the story of Horus, the prototype saviour god. This prototype had different names throughout the ancient world. The name Jesus can be traced to the Egyptian Iusa, which means God the son, the prince, the heir. There are some twenty or more figures bearing the name Jesus (Joshua, Jesse, Hosea, Isaiah, Isaac, Esau, Josiah, Joash, Jehoaz, Job, Jonah, Joel and others) in the Old Testament and outside of it (Alvin Kuhn, Who Is The King of Glory, Academy Press, 1944, p. 544). Pictures of Jesus as a young bearded man clearly originate from Serapis, a Graeco-Egyptian saviour god. Blavatsky has shown that Chrestian was the name given to initiates in ancient Greece, long before the advent of the religion called Christianity. The facts keep building and building that Rome has given the world a counterfeit religion and a historical Jesus when none can be found back then or today with the aid of modern scholarship.

{short description of image}

It is claimed that an historical Jesus is an example to uplift humankind. I wish it were true but we cannot build prisons fast enough in this Christian nation which are overfilled with "born again Christians". If this were so it has not worked very well, as attested by various Christian horrors over the centuries and the abominations of the Church in the Dark Ages.

Answer for yourself: If there was one reason why the forging of a historical Jesus is wrong besides his worship which is idolatry as defined by the Hebrew Torah then what is it?

The Divine element residing within every child of God has been taken away along with its emphasis and nurture and placed historically in only one figure...that of an assumed historical person which never lived as depicted in the Christian Bible

It is no wonder that Christians wiped out the ancient knowledge. It was a shining pearl of wisdom compared to their blatant counterfeits. The power of the god within is a truly liberating concept. It means that humans are masters of their destiny and cannot be belittled if the truth is known. We have to realize our Divine nature.

We have to give birth to a god presence in our lives. This is a truly noble and uplifting task. Political Christianity was hell-bent on placing people in religious bondage, therefore they did their utmost to destroy the ancient truth and Ancient Wisdom teachings. Christianity introduced the concept of sin to disempower the general population, and the Church monopolized all religious power. Thanks to archeology today as well as modern scholarship we can now understand the awesome truth of the ancient wisdom and expose the deceits of repressive Christianity. It is now the time to let the true light shine, and dispel eighteen centuries of superstition and murky gloom.

I have found repeatedly in my studies over these many years that in the 3rd century the "train jumped the track" and truth was submerged under deceit and lies as Gentile Roman Christianity discarded it roots. People didn't rush to Christianity in droves as they tell you in Sunday school. If you study history you find that Rome, through the sword, blood and terror, almost eradicated this Ancient Wisdom from this planet. Thank God for archeologist which have dug it up for the last two hundred years. Over the history of the Christian Church and their repressive religion millions have been slaughtered who would not accept "Orthodoxy" and the rest were "converted" out of fear to save their lives. I have read scholars that say the Holocaust and the loss of 6 million lives is "small potatoes" to the estimated slaughter of 18 million people by Orthodox Christianity down through the Dark Ages; people who refused to accept a "false Christ". One example will have to server for lack of space. Treatment of the Gnostic Cathars was atrocious. Secular rulers used torture to maim the heretics, and anyone who refused to do this was themselves punished. The Fourth Lateran Council, which authorized the state to punish religious dissenters, also authorized the state to confiscate all of land and property of the Cathars, resulting in a very nice incentive for state officials to do the church's bidding. Finally, Innocent III launched a Crusade against the Cathar heretics, turning the suppression into a full military campaign. As if that was not enough thousands of temples and sacred groves were destroyed and Ancient worship was outlawed, often on pain of death. The world's libraries and their sacred volumes went up in flames as the Roman presence made itself known along with the spread of their false "Christ". In 529 Emperor Justinian closed down the last school of philosophy. The Church of Rome ruled for over a thousand years and repressed the truth of "the Christ" as they do today. It was the Church which instigated the Dark Ages. We still have the legacy with us today in a totally distorted view of life. The inhumanity and brutality of the "Christian" Churches over the last 1800 years has been well documented: the inquisitions of torture and killing, the "witch" burnings, sexism and sex repression, destruction of indigenous people and their cultures, and support of harsh ruling elites. Also the suppression of knowledge and the promotion of superstition. And all of this to cover up that Rome had come to power through teaching a "false historical Christ".

There is still much discussion over the origins of Christianity. Little wonder, as some of the early fathers made things as cloudy as possible in order to hide the origins of their doctrines. Modern scholarship today shows how Christianity began as a restatement of the ancient wisdom, then over the next 3-4 centuries the Ancient Wisdom teachings were terribly distorted. We are without excuse today for not knowing the truth behind our Christianity. Let me give you just a few truths of history that few Christians will ever know. The official four gospels were written by many hands, and the first time they were quoted was c.185 A.D. by Irenaeus. That really got my attention in Seminary when the tradition is that they were written early but no Christian quoted from them or mentioned them by name for almost 200 years. Justin Martyr in 145-149 names no names nor gospels. Many works of Origen, an early Christian, were destroyed and later he was anathematized (i.e. cursed and excommunicated) in order to destroy the allegorical interpretation of the texts which had been the standard method of interpretation of "the Christ" since the beginning of time. In 391 A.D. Christians burnt 700,000 scrolls from the 700 year old library at Alexandria. The Bible was closely guarded by the Church for 1,000 years and often if you were found to possess parts of it your life ended at the end of a Roman sword. Even the Church of Rome today claims to possess sole truth and the sole salvation of mankind when in reality they possess hardly any of it as modern scholarship attests.

The decisive change in the Ancient Wisdom teachings was to banish the concept of the Divine Soul within all, and replace it with an historical figure called Jesus. People were taught to worship this non-existent Jesus instead of nurturing their own Divine Soul. In one fell swoop the Church of Rome took the Divine out of everyday life and this world. It turned a philosophy of liberation into a religion of repression and bondage. Noble and uplifting teachings were turned upside down and thoroughly perverted.

Humans were turned into abject sinners who had to grovel for forgiveness and wait for the coming of "the Christ" to fix their lives and their world when the true "Christ lives within" each of them waiting to be summoned to empower them to overcome their animal instincts. Prophecy has come and gone and still no Christ has "returned"; He does not need to for He never left for he resides within each child of God and has since the first Adam. In spite of the efforts of Rome to destroy these Spiritual Truths this true ancient wisdom can still be deciphered in the Bible, using the keys supplied by scholarship today as well as our websites as consistently endeavor to teach the reader how to read the symbolism and interpret these texts correctly. Whatever strengths Christian concepts have, and some do, such as the death and rebirth of the dying-rising god, they are due to its pagan roots. How ironic!

Once the god has incarnated in the human body, it is up to humans, you and me, to realize the Divine presence in us and in our life. The whole course of human evolution as a species on earth is designed to perfect the individualized humans (the Soul within), who are the crown of animal development in this physical realm. This perfection comes through the spiritualization, sanctification, and transformation of the gross animal nature by impacting upon it currents of intellectual and spiritual forces which gradually refine the lower self (gathering knowledge of the true identify of man, sanctifying the animal nature through its transformation by the Torah). When this is accomplished we experience the marriage of Spirit and matter. Egypt knew of this merging of Spirit and flesh, this marriage of the Divine with matter, and it was called the embrace of Horus and Osiris; Greek mythology knew of this "marriage" of Spirit and matter and called it the union of Cupid and Psyche; in Church language it is the marriage of the Bride and the Lamb. It was that melting into one at last in blissful harmony of the mortal and immortal elements that comprise mankind. Of this ultimate union of male and female components, the body-Soul with the spirit-Soul, all marriage and sexual intercourse is only the outward sign and symbol. Anna Kingsford in The Perfect Way writes of the marriage between the Soul and spirit. Once the Soul has become purified, union with the (holy) Spirit produces the Christ within.

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

A phrase in the Lord's ordination of the Eucharist gives us the text for the final principle of Plato's system that has to do with Christian theology. *"Do this in remembrance of me,"* he said. Here again Christianity's ignorance has blurred a great truth and a great light. For here was an announcement by the Lord himself of Plato's other great doctrine--the doctrine of Reminiscence.

Paul was expressing a grand truth of Platonic wisdom, when he wrote of the light which came to him in this spiritual vision. Religion was designed primarily on no other motivation than as a means of putting into practice this phase of Platonic philosophy. Religion was not originally merely a "system of worship." It had far deeper bases. It was instituted to save the hosts of fragmented gods in mortal bodies from the dire fate of losing their divinity. For they were threatened with total forgetfulness of their real nature. Religion was designed to be a set of psychological exercises which would subtly revive and stimulate the memory of their former celestial state. Horus in Egypt came to awaken the memory of his father Osiris in the grave. From these connotations we are enabled to discern a totally new force of meaning in our word "remember." If the gods on coming to save humanity were "dismembered" or fragmented into individuals, then the resurrection or return to their primal unity in their glorification at the end of the aeon would naturally be a "remembering" of divided parts. We express the same idea in our other word for the same thing, "re-collecting." The brotherhood of humanity consists simply in this reassembling in a common spirit of unity the individualized fragments of the Lords of Hosts.

Eph 4:13 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

Horus is said to have come to reconstitute his dismembered father. Translated from allegory to spiritual meaning this can signify only that the Christ spark in us is to grow and expand until it fuses by its fiery power into the great universal spirit of wisdom and love that is to animate the race.

Eph 5:30 30 For we are members of his body, of his flesh, and of his bones. (KJV)

Paul told us we are all members of one body, of which Christ is the head; but habits of literal thought have prevented us from sensing this in an intellectual or spiritual way. Our minds and hearts are to be fused in one great spirit of love and harmony, as we enhance the glory of the god shining within us ever more brightly unto the day of perfection. As we separated in our descent into body, so we merge again into a mighty unity as we ascend back to the father of lights. This is the reconstitution of the dismembered suffering god, broken and fragmented in the matter of our bodies, in order that we lower men might ascend into the kingdom of intellect and spirit. The reconstitution is indeed the remembering our broken divinity, the re-collection of the scattered fragments of the broken body of the Divine Lord. Only by the study of ancient origins in philosophy can we see the grand spiritual sense back of these figures and terms. All symbols had their origin in simple ideas, which, however, were the expressions of the loftiest truths of early wisdom.

This reassembling of the scattered fragments is the basis and genius of human brotherhood. The individuals of the race, being of one identical essence, are kindred in nature. There is no room for racism. But being attached to animal bodies, the god is subject to the separative selfish tendencies of the lower man, until he educates this pupil to the higher motivations of altruism and community of interest with others. As an animal he wars with his fellows, is jealous and self-seeking, under the evolutionary impulse of self-preservation brought up from former experience in the animal grades. But as a god he revives the memory of his kinship with his celestial mates, and in the glow of that warm recognition that his brother is himself, he learns to look upon his fellow-man with that love which is described as the cement of the universe. This is the goal of our existence and the hope and dream of which lies hidden today under 2000 years of "literalization" of Divine Allegory and Divine Ancient Wisdom.

Now if you read these articles then you might think that I am wrong in this interpretation of "the Christ" and since being precondition to think otherwise by prior teachings and possessing a Bible that has led you to other conclusions I can only say that I assure you that I have done my homework well, in fact very well and would ask you to consider the evidence for this presentation of interpretation which I will summarize for you below in pointed statements:

You can never come to the proper understanding of "the Christ" until you have:

Done diligent study into the New Testament, its origin, its changes, and corruptions along with manuscript evidences and forgeries and purposeful mistranslation and misquotation of them

Done diligent study into the true Messianic prophecies of the Jewish Messiah as taken from the Hebrew texts and compared them line upon line and precept upon precept with the forged Messianic prophecies in the Christian's Bible

Done diligent study into the doctrine of the Messiah from a Jewish viewpoint as contained in the Hebrew Scriptures and contrasted with the Roman viewpoint expressed in their New Testament

Done diligent study in the Paul problem, the concept of Gnosticism and the Gnostic writings, the Nag Hammadi Library, and the real Paul and the earliest Gnostic New Testament that existed before the Romans countered with the New Testament we have today

Done diligent study in concerning Egypt, their religion and religious writings and the Egyptian Messiah along with the Hebrew Pharaohs and the death of the Son of God in Egypt as well as the Dead Sea Scrolls

Done diligent study in Astronomy and Astrotheology whereby you see how the "Jesus Story" was taken from the personification and allegorical representation of the path of the Sun through the Heavens and the Zodiac on a yearly basis as interpreted by the Ancient Wisdom teachers on a deeper level as but a picture for expressing the the descent, birth, life, intended maturation and spiritual development of the Soul, and its death and resurrection from this physical plane of existence.

Coming to this truth took years of study which I devoted myself years ago for I, hopefully like you, wanted the truth about Jesus and set out in diligent study to get it. Bet Emet Ministries, the "House of Truth", provides this truth for you on our websites. We ask that no one believe what we teach or say; I ask only that you acknowledge that if I wrote it then this information exists outside of your current understanding and being a Pastor I wanted "the truth" and felt that others deserve it as well. What you do with this information is between you and God and I hope you, like me, take up the mantel of study *"till we all come to the unity of 'the' faith"!*

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ANCIENT WISDOM, HUMAN NATURE, AND THE GOAL OF INCARNATION

Matt 13:11 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (KJV)

Answer for yourself: What, then, was discovered and taught directly to disciples and in parables to non-disciples? What lies at the very core of the teachings of "the Christ" of Judaism? What is his true message? What is the "mystery of the kingdom of Godº (Mark 4:11), ultimately to be known directly by the sincere seeker?

The answer can be offered here only in the the simplest of summaries, as it were, of certain central ideas to be found in the ancient Spiritual Wisdom, world religions, philosophies and mythologies, however deeply veiled. Theosophia is all-inclusive, and the full knowledge of human nature is contained within the age old teachings, together with a very practical philosophy of life consistent with the scientific method of thought and very importantly as well a description of the means by which that knowledge may become direct, personal experience.

The ancient sages taught, and their successors still teach, that the individual is sevenfold in makeup, being a:

- **Threefold immortal, spiritual being ..**
- **Incarnated in four mortal, material bodies.**

The three parts of a person's Spiritual nature are reproductions or reflections of:

- **The will,**
- **The wisdom and**
- **The intelligence of the Supreme Deity.**

In their vesture of light, these three aspects of the divine in human beings are called individuality, inner Self or Spiritual Soul and, more technically, Ego in the causal body. The pertinent teaching concerning both the Deity and the individual is that they are threefold. God the Trinity is reproduced as the threefold Spiritual Self or Soul of every human being.

The apostle Paul states this truth more plainly, perhaps, than other biblical writer in such utterances as:

"ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God" (2 Cor. 6:16)

and

"know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God,

and ye are not your own?. . . therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

Directly stated, human-spirit and God-spirit are one spirit.

Now here is the "key". When once this knowledge of Self and God becomes personal experience, when man comes to the intuitive knowledge that the is a "god" in an animal's body then it it provides the "key" to almost unlimited power. But as long as man is constantly instilled with the ideas in his churches that he is but "a sinner saved by grace" or that he is a distinct and separate creation apart from god then the reality of the gestating Divine Self within him is thwarted. As long as man is taught in his churches that he was to worship and fear a Supreme Being whose abode was somewhere "up" in space and that if obeyed a Divine mandate he would be rewarded but if not then he was to be punished then again the realization of his true Self as a "god in progress" is frustrated. This false picture that man is separate from God creates a dual nature within mankind. Being told that he is a sinner, a lost Soul, a being dependent upon the mercy of God alone for salvation results in a friction, and the friction results in disharmony. The recognition of a power without and a power within creates a conflict in his consciousness that results in ailments and disease, so that much of the sickness existing today might be traced to man's teaching regarding God and religion. Fear is a destructive emotion, and the attempt to force people into accepting the Christian doctrine by holding over their heads the thought of the wrath of an angry God has done untold harm to the race of mankind both mentally and physically.

The goal in our Soul's incarnation is that cosmic forces and intelligences are to be contacted and be invoked and employed mentally and physically in any manner that may be decided upon. As has already been stated, since this tremendous power is susceptible of misuse, the true and full significance of such statements was veiled by the ancient writers through the agency of allegory, metaphor, simile, symbolisms, etc., not only in our Bibles but in other Sacred Books in nation after nation.

To the degree that you can establish within yourself the feeling of consciousness of the essential unity of god, good, man, and all there is, creative thought based upon such principles will result in harmony in one' affairs and environment. To the extent that this thought of unity is mingled with the thought of separation from God, just to that extent will one's life be mixed with tares and not wheat as the parable attests in our Bible. One will live as a house divided against itself.

It is important to recapture the Divine Truths expressed in the ancient Spiritual Wisdom and under the parables and stories in our Bibles which are mistaken for "historical" and "literal" truths that happened to another instead of being a "blue-print" for the whole of humanity. Look with me at this passage:

John 14:20-21 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (KJV)

This is not a passage that concerns a historical person that lived by the supposed name of "Jesus" some 2,000 years ago in Israel; rather it is a passage describing the Spiritual awakening of the "Christ within you" and the like awareness of of Divinity in "You" in this Earthly incarnation. The manifestation of the Divine Self within you through its Spiritual evolution is dependent upon this becoming your experience in this present life. In this Spiritual aspect of nature, the individual, sometimes called the microcosm, is regarded as one with the Divine, the macrocosm. That Supreme Spirit, who is the "immortal and eternal god who forever reigneth serene above the water floods," and the Spirit of the human being are one.

This is the supreme truth taught directly in all mystery schools and in the esoteric aspects of all religions. In Hinduism, because of its paramount importance, this truth is referred to as the sovereign secret, or the royal secret. The Deity is neither external to nor different from the individual being. God and human beings are one and indivisible throughout all eternity. In Hinduism the spirit in the individual is described as "the Inner Ruler Immortal seated in the heart of all beings" and as "the one God-head hidden in

all creatures, the Inmost Soul of all." In Christianity the Deity within the individual is the *"Christ in you, the hope of glory" (Col. 1:27),* the *"God which worketh in you" (Phil. 2:13).* Both passages, one from Hinduism and the other from Christianity express the same Divine Principle of the cosmos; namely, that the living God lives within our bodies which serve for Him as His temple.

The stories of Adam, Eve, the tempting serpent and the tree of knowledge of good and evil in the Garden of Eden; Abraham ready to sacrifice his son, Isaac, on a mountain; Elijah and the still small voice; Moses on Mount Sinai receiving the Ten Commandments; Joshua making the Sun and Moon stand still; Jonah in the belly of the whale; the Nativity of the Lord Christ in a stable; his withering of the fig tree; his stilling of the tempest; his healings and raising of people from the dead; his Resurrection and his Ascension, and I could go on, are all "Spiritual Allegories" that find similar expressions in all the great World religions and Sacred Books from nation to nation. This aspect of the universal Spiritual Wisdom is also revealed in such non-biblical stories as those relating the labors of Hercules; the voyage of the Argonauts to gain the serpent-guarded Golden Fleece at Coichis; Osiris slain and Osiris risen; and the birth in prison of the Lord Shri Krishna and his victory over many evil beings, including the black serpent Kaliya. In common with the Bible and other Sacred Books of the world are these same Divine Principles expressed through the nation's allegories and myths that depict for the finite minds of mankind the "infinite realties of God".

The distinction between the Logos of a universe and the Deity in the individual being lies neither in their location nor in their essential nature, but only in the degree in which their triune powers are made manifest. Man is but a little "god" in the body of animal as stated by Plato and other masters of the ancient Spiritual Wisdom. In God these powers of Spirit are manifested fully, but in human beings, we find then only in a gradually increasing degree of fullness as one's Spiritual evolution proceeds. Ultimately the inherent Divine powers will be fully expressed by the Spiritual Self of everyone, as they are now by the Deity. In this teaching the destiny of the individual is revealed: a God-in-the-becoming, a pilgrim God. Both the Christ's teachings from the ancient Spiritual Wisdom and the apostle Paul affirmed this fact in such words as:

"Ye shall be perfect, even as your Father which is in heaven is perfect" (Matt. 5:48)

and

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

Such, as revealed in the Ageless Wisdom, is the threefold, immortal, Spiritual Self of the individual sometimes referred to as the Higher Triad,

- **The Will**
- **The Wisdom**
- **The intelligence of the Supreme Deity,**

and such is the sublime purpose of human existence.

The four more densely material vehicles, sometimes referred to as the Lower Quaternary, in the order of their deepening density, are:

- **The mental,**
- **The emotional,**
- **The etheric and**
- **The physical bodies.**

Answer for yourself: What do all of these 7 qualities of manifested life have in common?

They are all evolving toward their unique goals which are interrelated and which will be mentioned later.

The mental body, the most tenuous of the four, is composed of mental matter or "mind-stuff" and is the vehicle of analytical, logical thought. The emotional body, the vehicle of feeling and desire, is composed of material which is denser than "mind-stuff" but finer than the physical ether. The vital or etheric body is composed of etheric substance, which is finer than the gaseous and functions as the conserving principle of the bodily vital forces and the connecting link between the superphysical and physical bodies. The corporeal body is composed of solid, liquid and gaseous materials and is the vehicle of self-expression in the physical world, the densest, heaviest instrument of awareness and action.

Answer for yourself: So what have we seen? As the ancients stated an individual is comprised of seven bodies, comprising the Higher Triad and the lower quaternary, all occupy the same space, the finer interpenetrating and extending as an aura beyond the denser.

Knowledge of this sevenfold nature of human beings can be a key with which to unlock powers within them and the universe around them, which is also sevenfold. Each of the individual's seven bodies is in mutual resonance with forces and intelligences in the corresponding seven parts of the cosmos. Don't forget "So Above, So Below" as the axiom on which not only the ancient Egyptian Religion was founded but the whole of the ancient Spiritual Wisdom. The powers and intelligences associated with the seven planes of nature, the planets and the twelve signs of the zodiac, can be evoked and employed for constructive or destructive purposes by the person who possesses this key of the septenary or seven-fold constitution of universe and the individual. For this and other reasons, such power-bestowing knowledge, though partly conveyed, is heavily veiled in world Scriptures through the use of myths, allegories, legends, similes, and symbolisms. In many of them, the seven principles of the individual are personified by created identifies that mold and portray for the reader these typical attributes, of God which are slowly Spiritually evolving in mankind.

This Spiritual Knowledge has been lost to the vast majority of mankind but now in our day it is being restored and regained by many. When human consciousness is limited to the fourfold mortal aspect, one is temporarily unconscious of both one's divine nature and one's unity with God. When limited to brain consciousness, one may be said to suffer from Spiritual amnesia. This forgetfulness can be overcome by arousing into activity and directing into the brain a certain electro-vital power resident in the physical body. This tremendous force is already partly active, being the source of nerve energy and of the procreative impulse and power. When more fully aroused, sublimated and directed into the heart and the head, it greatly heightens the speed of the vibratory frequency of the cells and the organs of the brain-electrifies them, in fact. Thereafter, the individual thus sensitized becomes aware that he or she is a Spiritual being endowed with divine powers. Because this force follows undulating pathways in its ascent along the spinal cord from the sacrum to the brain, it is sometimes referred to as "the serpent fire." Its potency is so great, however, that in many ancient Scriptures it is only referred to under a protective veil of such symbols as serpents, dragons, hydras and other dangerous reptiles. For the same reason, knowledge of the method of its premature awakening is also protectively concealed in allegories of the conquest of serpents by saviors, heroes or heroines.

As one's evolution proceeds, the serpent fire is naturally awakened, thereby assisting one to recover the lost knowledge of one's own Divinity and unity with God. This is the ultimate object of all Spiritual endeavors. It is especially the goal of all who seek the way of mystical illumination. The Lord Christ described this experience as follows:

"I and my Father are one" (John 10:30) and "I am in my Father, and ye in me, and I in you" (John 14:20). **American poet Kenneth Boulding has written of "The burning oneness binding everything." Oneness with God, and through God with all that lives, is the supreme truth, and its full and continuous realization is the highest attainment of humanity.**

In a Hindu scripture, the *Bhagavad Gita* (meaning "The Lord's Song"), the Lord Vishnu as the second aspect of the Trinity, (the Son) says: *"He who seeth Me in everything and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me" (6th Discourse, 30. Translated by Annie Besant).* That says it no matter what religion we profess. The true salvation of the individual, following the "Fall" of the

Soul into "matter", is an ascent into full experience of this Spiritual fact of oneness with of man with God, implying ascension into conscious union with the Deity. This is the very Spiritual purpose of Human existence in allowing the Spiritual evolution of the Divine Soul to grow into the reality of "the god" which it truly is.

Answer for yourself: Why, then, you might ask, does the human spirit become incarnated in a physical body with the consequent loss, however temporary, of knowledge of its divinity and unity with God?

The purpose of human life is Spiritual, intellectual, cultural and physical evolution. This is a dual process, consisting on the one hand of the gradual unfoldment from latency to full potency of one's threefold Spiritual attributes, and on the other, of the evolution of the four material vehicles to a condition in which they perfectly make manifest the developed powers of the human Spirit. Life in a physical body is essential to this attainment.

The Spiritual Self of the individual is like a seed, in that it contains the potentiality of the parent plant, which is God. This seed is "sown" or born on Earth, puts forth shoots, stems and leaves, and eventually it flowers. The ancient Spiritual Wisdom teaches that the resultant human individuality in its four vehicles is strengthened by adversity, purified and refined by sorrow, beautified and expanded by happiness and love, and ultimately reaches the fully evolved state. Just as in seeds all parental powers are inherent, so in the Monads of human beings all divine powers are potentially present from the beginning. The experiences of life, combined with the interior evolutionary impulse, bring these inherent powers to increasing fullness and perfection of expression. All experience is valuable; nothing is wasted. Life is truly educative. The Spiritual evolution of the Soul and bodily development proceed simultaneously, inner evolution being accompanied by the outer development of the four mortal bodies. Here theosophical teaching becomes eminently practical, for when this all-important knowledge of the purpose of human life is gained and accepted, the intelligent person cooperates, and in such cooperation with the Divine plan resides the whole secret of human happiness.

Answer for yourself: So what is the goal of such Spiritual and natural evolution of mankind?

The goal of human evolution is the standard of perfection described in Christianity as *"the measure of the stature of the fullness of Christ" (Eph. 4:13).* This implies the attainment of a Divine state of perfected (only as far as human evolution is concerned) and resistless will, perfected and all-embracing wisdom and love, and perfected and all-inclusive knowledge.

The Ageless Wisdom affirms that the attainment of this culmination of human development is absolutely certain for everyone. The command found in the Gospel of Matthew 5:48 must be fulfilled eventually for all mankind and obeyed by the Spiritual Self of all human being: *"Be ye therefore perfect, even as your Father which is in heaven is perfect".* A lost Spiritual Soul is an impossibility in nature, for the true Self is immortal, eternal and indestructible since as human beings were are but ourselves "Living Energies" that have emanated from the Divine First Cause we call God. If one will contemplate this for a second he will realize that there is nothing to be saved from, nowhere to be lost, for God as the enfolding and indwelling life of the universe is omnipresent. Human beings need only to be on guard against the defects of their own character and the transgressions to which they lead, for all sufferings arise (karmically-educatively) from such transgressions.

The evolutionary process is itself everlasting, being without conceivable beginning or imaginable end. Beyond human perfection is a still higher attainment reached during passage through the superhuman kingdoms of nature, followed by a general ascent towards the Spiritual stature of the Logos of a universe. Beyond that again, progress continues towards the highest possible degree of unfoldment attainable at the end of a major cosmic period of manifestation. Even then, at the succeeding reemergence of cosmos from chaos, of activity from rest and dormancy, development will continue from the point previously attained and proceed to still greater heights. Perfection is thus hardly the best word, since it suggests finality. Actually it is only attained in a relative

sense, for it must give room to still further perfection, according to a higher standard of excellence in the following period of activity. This can be likened to a perfect flower must cease to be a perfect flower and die in order to grow into a perfect fruit, if such a mode of expression may be permitted (H. Blavtasky, The Secret Doctrine, 1:115). The individual is an evolving Spiritual being and will one day become as God now is. The human being is a God-in-the-becoming, a pilgrim God. Truly we are as Plato said; "gods in animal bodies".

It would serve us well if we actually knew just what is meant by the term "God".

Answer for yourself: So what is meant by the term "God"?

The Ageless Wisdom affirms the existence of one transcendent, self-existent life, eternal, all-pervading, all-sustaining, from which, by which and in which all things which exist live and move and have their being. This life is immanent in our solar system and world as the Logos, the "Word," worshipped under different names in different religions but recognized as the one creator, preserver and regenerator. The solar system is directed and guided by the solar Logos through a hierarchy of highly evolved beings, the "mighty Spirits before the throne." On Earth this direction and guidance are carried out by a corresponding and related hierarchy of perfected beings, referred to as Rishis, sages, Adepts, saints. The divine, absolute principle reveals itself in a universal process of perpetual unfoldment of potentialities. Although this is fulfilled according to eternal law, it is not mechanical, being directed and aided by the solar Logos through its ministers. God is thus presented as both transcendent and immanent, as the creator, sustainer and transformer of all worlds and the Spiritual Source of all beings within the solar system.

Answer for yourself: What is wrong with the above definitions of God?

First of all, these ancient definitions of Deity taken from the ancient Wisdom Religions of the world do not harmonize with the idea of God generally accepted in contemporary Christianity today. In the Ageless Wisdom and the Sacred Books of the ancients God is not presented as an anthropomorphic figure, an almighty Being in human form and with human tendencies combined with divine powers. God is not regarded as susceptible of propitiation but rather as an embodiment of Eternal Law in the cosmos. God does not bestow favors on some and withhold them from others at the same time; all human children of God are regarded equally. God is not distant in a far off Heaven and inaccessible to his creation, but actually present in the Divine life in nature and the Divine Presence within everything and everyone. Paul tells us very clearly when he states in Phil. 2:13:

"God which worketh in you" (Phil. 2:13)

The solar Logos is this God *"which worketh in man";* however, this God as described by the ancient as not so impersonal and impartial as to be unmindful of the aspirations and changes of human beings. On the contrary, the Logos may be thought of as responding to sincere and selfless aspiration to increasing wisdom and power to serve God and his neighbor. Within the law of justice, or cause and effect, nations and individuals receive Divine aid both directly and through the mediation of representatives. Divine grace is merited by the actions of mankind and was regarded as a reality which may descend upon one, either directly from the solar Logos or from the innermost divine Self. One only has to study the concept of grace in the Hebrew Scriptures to see quite often it is "merited". A wealth of testimony is provided by those who have experienced unexpected glorification, inspiring enhancement of their willpower and intellectual grasp of both God and mankind from such selfless service. Seemingly miraculous uplifting of Spirit and the healing of disease are similarly affirmed in every nation under the Sun regardless if they are "Christian" or not; God's love and mercy is not dependent upon man's religious dogmas but how he lives. God's love is not limited to a creed that some mistakenly believe and teach is "inerrant" and "necessary for salvation". God knows differently and we should as well; the evidences outside our Christian religion testifies to this unboundless love of the God within us all.

At this point the student of the ancient Spiritual Wisdom will meet with a statement concerning Deity which, though inevitable in logic, may at first be unacceptable and even repugnant. It is that God, as the Divine Principle in nature and in human beings, is that God as "Mind" is evolving together with the whole universe and all which it contains toward a goal which is beyond the comprehension of mortals.

Basically, is has been said that *"God goes to school."* This unfoldment to ever greater heights and awareness is the ultimate destiny of everyone, *"the one far-off divine event, to which the whole creation moves"* which Alfred L. Tennyson mentions in his *In Memoriam.* The Spiritual Self of every individual is a *"God-in-the-becoming"*, whose future splendor, wisdom and power are entirely without limit.

I Jn 3:2 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (KJV)

The goal of human perfection is attainable and already has been reached in the history of mankind; such perfected beings who have been born among us and lived among us are known as World Saviors, Mahatmas, Rishis, Adepts and, when they take pupils, Masters of the Wisdom. Their testimonies abound in literature. These superhuman beings make up the inner government of the world and are the true Spiritual teachers and inspirers of humankind. Each member of this Adept body would seem to be referred to in the Bible as having been *"made a high priest for ever after the order of Melchisedec" (Heb. 6:20).* The apostle Paul, if he is the writer of the Book of Hebrews which is in doubt, may have wished to indicate them by his phrase *"just men made perfect" (Heb. 12:23).* This august assembly is also known as The Great White Brotherhood of Adepts, the Adept Hierarchy, the Sangha of Buddhism and the seven Rishis and their successors of Hinduism. There have been designations for this group of "elevated" humans who walked among us and yet walk among us today.

Answer for yourself: How is this state of "perfection" of humanity and Adeptship attained?

The ancient Spiritual Wisdom teaches us and the Laws of Physics teach us today that it is a natural result of evolutionary progress of all life and is achieved by means of successive incarnations in material vehicles, newly formed during the prenatal period of each succeeding life. Repeated reincarnations in physical bodies provide the necessary time and opportunity for such Spiritual attainment. The diverse experiences thus passed through each life draws out and helps mold the latent powers of the evolving Spiritual Soul. Every experience has its value in terms of an increase of innate power, wisdom and knowledge of the Spiritual Self. At the near approach to perfection, however, rebirth is no longer a necessity. All further progress can then be achieved in the superphysical worlds above this present plane of our existence. This is stated in the book of Revelation in the following words:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:12).

We have heard it said in the Bible:

Gal 6:7 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (KJV)

This is a cardinal law of the ancient Spiritual Wisdom. All reincarnations are connected with each other by the operation of the law of cause and effect. Under this law, all actions, feelings and thoughts produce their own natural and perfectly appropriate reactions, which may follow either the causative actions immediately, later in the same life, or in succeeding incarnations. This principle is referred to in many places in the Bible, like the one above. One only has to read the account of King David, in reality the Pharaoh Tuthmose III, and see the account of his adultery and the effects it had on his family the rest of his life. The Sanskrit word karma (action) is used to designate this law, its operation and the effects it produces. Under its working, actions motivated by love, service and unselfishness produce pleasure and a growing freedom of self-expression, which encourage the person to repeat them. On the other hand, actions motivated by dislike, greed and selfishness produce pain and an increasing limitation of self-expression, which discourage the actor from repeating them. Furthermore, the intensity of pleasure or pain is governed by the degree in which unselfish and selfish motives find expression in action. This balanced compensation is affirmed in the words of the Christ in

our own Bibles no less:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Mart. 7:1-2).

Human suffering is thus seen to be neither a retribution imposed by the Deity, a punishment inflicted from above, nor an unjust, accidental adversity. On the contrary, all pain is self-inflicted and therefore justly received. It is, moreover, designed to apprise the person of his or her transgression; either in this life or a former life. Suffering is thus seen to be both just and truly beneficent, because it is educative in its ultimate effect. Recognition of the law of action and reaction solves the problem of justice for humanity. All human conditions such as suffering, disease, happiness and health are self-created under this law of karma. The problem presented by the birth of babies which are malformed or diseased is solved when the sequence of cause and effect is recognized as operating throughout a series of lives. While such afflictions seem on the surface to be completely unjust because they are unearned and so undeserved, they are in reality not so. They are, in fact, the strictly appropriate effects of causes generated by the same Self in former lives. Without this explanation life is but a hopeless riddle defying solution and making God out to be an arbitrary Tyrant. The twin doctrines of reincarnation and karma throw a flood of light upon human life, revealing the existence of justice, purpose, and an assured goal for all beings.

The principle needs to be advanced in closing of the alteration of karma by intervening actions performed before causes have had time to produce their full effects. Whatever one's actions in the past, either good or bad in varying degrees, the reactions which they produce are not to be regarded as an inescapable fate or as a dead weight from which there is no relief. Both individuals and nations by their subsequent actions are constantly modifying the operation of the law upon themselves. Thus, neither individuals nor nations are paralyzed by their past actions. Everything is not irretrievably fated. One can master circumstances and make of each experience an opportunity for a fresh beginning and can pass from the grip of the law by learning to work with it.

Civil law is an enemy to the criminal because it restrains and restricts the expression of criminal tendencies. To the good citizen, however, the same law is an assurance of security; it is not an enemy but a friend, not a source of restriction but a preserver of freedom. This is also true of the universal law of cause and effect. To selfish, lawless and cruel people, it brings retribution in the form of a reaction appropriate to every pain-producing action. To unselfish, law-abiding, kindly people, the law brings health, happiness and freedom. Furthermore, every such helpful action performed prior to the effects of selfish actions have had time to reduce the effects or even neutralize oncoming adversity due to our present Soul's failures. Such, briefly, is the principle of the modification of human karma. There is thus a Spiritual mechanism by means of which adversity resulting from actions motivated by selfishness can be diminished or even nullified. This is achieved by self-purification, self-discipline, and the enactment of deeds motivated by universal, non-possessive love.

The Bible and other Sacred Books of the world as cherished by the ancients state that such a mode of life partly constitutes "the way of holiness" and the "narrow way" of Christianity. It of course has other names as well as the Noble Eightfold Path of Buddhism and the Razor-edged Path of Hinduism. Christ said through the Jewish faith:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mart. 7:13-14).

This way of life teaches us that there is a way for mankind to quicken and shorten the time of his evolutionary Spiritual progress. There is a way by which man by his actions and motives can Spiritually develop before his allotted time and in so doing quicken his supernormal faculties, Spiritual intuitiveness and his Spiritual powers in this present "material" life. As a bonus this path leads to discipleship of an adept teacher, and thence through successive initiations to salvation or perfection of his Soul called again by various names by the

ancients such as Nirvana, Moksha or liberation.

Now this is important beyond measure. The lives of Christ and his disciples, as well as of other great teachers, may be regarded as dramatic representations of the experiences of the Soul on this path. As taught elsewhere all the ancient stories of Sungods and Goddesses were never to be understood as if "historical" or "literal" events or occurrences; but rather they were all understood as personifications of the Divine Soul which had "fallen" and been "crucified on the cross of matter" in these animal bodies. These allegorical lives of these nation's saviors and messiahs were mankind's teaching tool to lay before him the "pattern" for his own Soul's Spiritual Pilgrimage in this plane of material existence. The goal of such a "pattern" is typified by our "Jesus Story" let alone the stories of the twenty or so similar "Jesus Stories" that mankind has cherished since its inception. The teachings of the Lord Christ, particularly those in the Sermon on the Mount, or of the Lord Buddha concerning the Noble Eightfold Path and its applications to the Spiritual life, and of the Lord Shri Krishna as recorded in the *Bhagavad Gita* indicate the motives and the conduct necessary for this Spiritual attainment of the Soul while in these "bodies of death" in which we have come to dwell for a while in order to further our Spiritual evolution in this cosmos.

The Noble Eightfold Path was defined by the Lord Buddha as consisting of: "Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Exertion, Right Remembrance, Right Meditation or Rapture." This noble path the Buddha summed up in these words: *"To cease from sin, to acquire virtue, to purify the heart, to serve the world."* This is the true "way of holiness," leading to hastened Spiritual progress and rapid development of Spiritual powers. Such a path can be traveled today as in the days of old. Success in finding and treading it demands purity of life, selfless service and an unconquerable will to do so.

Answer for yourself: So what have we learned?

The individual is essentially a Spiritual being, whose mind and body are only temporary means of self-expression and self-unfoldment. When this true Self is discovered and becomes the directing power of one's life, then there is permanent peace for the individual. Without that discovery, peace is impossible. The search for and the discovery of the Self is therefore of supreme importance. That is why the Gnostics of old said: *"Man, Know Thyself".*

- **Knowledge of oneself is the only real knowledge, for as one understands oneself, only then may one truly understand another. Hence, the Oracle of Delphi proclaiming to know thyself, for within each of us, all is contained. *"We are created in God's image. Male and female (in one) were created."* We, in our cosmic aspect are very superior to that which is commonly looked upon as a "human" which is described in books on anthropology, anatomy, etc. Each of us, as a whole, may be conceived of as a planetary Spirit, a self-conscious, luminous sphere of unimaginable extent, as in fact, as present, the mental sphere of our mind has no defined limits; it reaches as far as thoughts can go. We were created for the purpose of being the image of God. The glory of God is residing in us, and we are penetrated by the light of Divine love. Within each of us everything is contained; God, the Christ, the angels, the celestial and terrestrial kingdoms, and the powers of hell. Outside of us is nothing of which we can conceive, we can know nothing except that which exists in our minds. No god or devil, no Spirit or any power whatever can act upon us unless it centers into our constitution. Only that which exists in us has existence for God/The All. Without a realization of this fact, the mysteries of religion will remain incomprehensible. It may be interesting and amusing to speculate about all the different gods and celestial hosts that go to make the pantheons of the various nations, but such a study does not constitute real knowledge. Only when our Spiritual perceptions are unfolded and we attain Divine knowledge of self, then will we know the Krst/Karest/Christ and all the celestial powers whose sum total goes to make up the kingdom of God existing within ourselves. Therefore, the evolution of the Spiritual Self to perfection through successive lives on Earth is the true purpose of human existence.**
- **A person's experiences are decided by the operation of the law of cause and effect. Cruelty brings war to nations and pain and disease to individuals. There is no possible escape from this sequence. Inversely,**

kindness brings happiness and health. Until this law is recognized and accepted as a rule of life, there will continue to be both war and disease.

- **The Spirit within humanity is one. Each being belongs to one Spiritual people which is without divisions of any kind. Experience of this unity, and its applications to human life, constitute the only possible means whereby lasting peace can be established on Earth and assured health and happiness be attained by every human being.**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ROME'S REINTERPRETATION OF THE ANCIENT SPIRITUAL WISDOM AND THE CORRUPTION OF THE "CHRIST STORY"

The relegation of the "birth of Christ" by which it was limited to a stable outside of Bethlehem because there was supposedly no room in the inn is one of the most tragic miscarriages of truth in the history of the Planet and so doing has set back mankind's Spiritual evolution more than 2,000 years. With the third century Roman conversion of the Ancient Divine Spiritual Allegories of the Descent of the Soul into humanity into an alleged biography of a incarnated "literalized" Jewish savior, the constructs of the great Divine truth that a spark of the solar Logos was incorporated distributively in the totality of animal humanity faded out and were wiped out. The location for God tabernacling with mankind and all common sense about the inner meaning of the Christmas nativity was irrevocably lost. The annual celebration of this Comic advent of deity to earth whereby it resides in the hearts of mankind remains a meaningless travesty to this day; the truths of which are obliterated by commercialism and the total misunderstanding of this momentous Spiritual event in the history of mankind.

We all say we want the truth but when given it often we recoil in almost uncomfortable unbelief. I encourage the readers to stick with it and in time you will see all the hidden "keys" behind our "Jesus Story" which will totally revolutionize your interpretation of it. For this to happen in now becomes necessary, then, to outline the historical trends that led to the hiding of this pervious ancient Divine Spiritual Wisdom by Rome beginning in the 2nd century. The restoration of the lost meaning of the ancient "Krst/Christ Stories" will be given greater credence if the causes of its devolution are set forth in the forthcoming articles. The knowledge that a fragment of the spiritual heart of the Sun was implanted in the body of each son of man to be his Soul and his "god" was the golden secret imparted by the hierophants and initiates in the Mystery Schools to their qualified pupils. This Divine Truth was regarded as such a priceless treasure, a pearl of great price, that there arose Secret Brotherhoods and Sects that were organized specifically to guard against the profanation of such esoteric Spiritual Truth. From age to age this Divine Knowledge was passed down by oral transmission, from nation to nation, and history shows us an unbroken thread detailing this Spiritual Knowledge from millennia to millennia among mankind. Rising in one nation only to perish in another, never was the world and humanity without such knowledge of their Divine origin. From remote antiquity it can be found in Egypt, Chaldea, India, China, Tibet, etc. It was carried by the priests of the Orphic Mysteries over to the Greek world. It was disseminated in the Greece in the philosophies of Pythagoras, Plato, Heraclitus, Empedocles, Anaxagoras. This Ancient Spiritual Wisdom of man's Celestial Origin was embodied in the poetry of Homer, Hesiod, Pindar; in the dramas of Euripides and Aeschylus. More importantly for us as Christians and followers of "the Christ" in Judeo-Christianity, from Egypt and Chaldea this Ancient Spiritual Wisdom and Knowledge emerged in the religion of the Hebrews, who wrought its myths, allegories and symbols obscurely into their Old Testament, but had more authentically kept the deposit of it in their ancient Kabbalah. Later it can be shown to have been taken up by pre-Christian and early Christian Gnostics, being contained with sufficient clarity in the great Gnostic work, *Pistis Sophia*, a work conjecturally of Basilides or Valentinus. Its Orphic-Platonic recension was widely republished by the Neo-Platonist school in the second, third and fourth centuries, with ample explanation, a measure necessitated in all likelihood to check the growing trend of

the beginning "literalistic" interpretation of this Divine Spiritual Wisdom by an emerging branch of the Christian movement which was recognized by the Spiritual Masters that if left unchecked it could seriously distort or wipe out the ancient understanding of the Soul in mankind. It was reintegrated eclectically around Alexandria by such syncretists as Maximius of Tyre, Ammonias Saccas and Philo Judaeus, powerfully influencing the character of primitive Christianity. It was carried most directly into Christian documentation by St. Paul, whom many scholars claim on evidence to have been himself a Gnostic and an Initiate in the Greek Mysteries (as were Clement and Origen in the Egyptian), and also by St. John, whose Bible writings are decidedly more Platonic than distinctively Christian. The visible thread of its transmission runs on to Plutarch, after whom it became more difficult to trace, being propagated by Hermeticists, Therapeutae, Rosicrucians, Platonists, Mystics, Illuminati, Alchemists, Brothers of various designations and secret fraternities in Europe, out of sight of the jealous eye of the all-powerful emerging Gentile Roman Church-State. At the period of its lowest ebb in Europe it avoided total extinction by incorporation into the religious teachings of Arabian and Moorish scholars and Jewish students in Spain. The teaching was preserved and handed on by such associations in Medieval Europe as the Cathedral Builders, the Platonic Academy of Florence, the Alchemists, the "Fire Philosophers," the Troubadours and Minnesingers, by secret printers, among them Aldus Minutius of Venice, who reprinted the classic Greek literature that ushered in the Italian Renaissance. Sporadically, now in one region, now in another, it took form in outward movements in groups of mystic and pietistic tendency of many names. One place where it could not be found however was in Christianity from the 2nd century onward! Coming to the surface again in recent years it is being revived by Rosicrucians, Theosophists, Kabbalists, Esotericists, Mystics, Spiritual and Psychic Scientists and Parapsychologists in large numbers, and is perhaps the most vital movement in the thought life of today.

Answer for yourself: Why the resurgence in this Ancient Spiritual Wisdom? This renewal of an influence so long buried was opened during the last century by the studies in Comparative Religion and Comparative Mythology exhaustively pursued by many scholars. I suppose the time was right and through such efforts there came a unity of thought from such studies whereby the vast majority of such scholars began to detect a unity, amounting virtually to identity, underlying all the old religious systems of mankind, which expressed so clearly the characteristic features of what appeared to have been a universal primal world religion, with the solar myth as its corner-stone. Such extensive examinations into Comparative Religion and Comparative Mythology showed that every great historical religion was readily seen to have been, at its start, a pure expression of the basic elements of this outline, and equally readily seen to have had their pristine purity of teachings badly corrupted by the later influence of Roman Christianity. A gross transgressor in this respect is seen to be Christianity, which carried original spiritual meaning further from its intended meaning than perhaps any other. It is most beneficial to trace the causes and progress of this corruption of the Ancient Spiritual Wisdom by Roman Christianity.

This bold assertion that the Ancient Spiritual Wisdom of the ancients, from the beginning to time down until the 2nd century, was darkly obscured under Christian influences is a challenging statement and must be given the room to vindicate itself. This website will serve as a substantiation of that claim. This point can be prover beyond any doubt only by an ample reproduction of the substance of the archaic World Religion, so that the clear outlines of the great pristine doctrines of theology as they were apprehended in the arcane schools, may by contrast reveal the darkness and emptiness of its present interpretation by Orthodox Christianity. Only in the light of this restored radiant wisdom of the past will the glaring corruption of current interpretation become discernible.

The stream of degradation of originally pure teaching flowed in through the channels of literalism. The simple but nearly incredible truth of the matter is that existing elaborate outlines of Spiritual ideography, which were devised with poetic genius and analogical skill, were mistaken for literal objective fact by Roman Orthodoxy from the early 2nd century onward. It needs stating that the ancient theologians had sought to portray the essence of deep truth by means of fanciful constructions of many kinds. We must understand this if we ever hope of coming to terms with this Ancient Spiritual Truths which was carried down through history as Divine allegory and myth. The whole of early Egyptian and Greek religious literature was a construction commonly termed mythology. What now looms as the most catastrophic stupidity of the centuries was the slanderous transmutation of Spiritual Allegory into alleged history by Roman Orthodoxy. This has been

perpetrated in spite of the obvious impossibility of explaining how a people that produced Plato, Aristotle, Socrates, Pericles, Heraclitus, Homer, Pindar and Demosthenes could gull itself into taking poetic fiction for objective occurrence on a grand scale. Our explanation of the mythology of the Greeks commits us to accrediting such sages with the minds of children. Contrary to what you might have thought or been taught religious myths to the ancients were the vehicles whereby one might come to comprehend ancient Spiritual and Metaphysical Truth. Only to the crudely ignorant were these mythical representations not transparent and not understood correctly. But, oddly enough, blind misapprehension carried the day, and the transparency of the myths was darkened and believed by increasing numbers under the influence of the Fathers of Orthodox Christianity to be supposed "literal-historical" narratives.

Now we must pay close attention. Christianity started out as a system closely kindred with the cults with similar dogmas and doctrines, and boasting of conformity with them. But that was to change with Rome's "reinterpretation" of the Ancient Spiritual Wisdom whereby they created a "literal-historical" Jesus.

One of the biggest problems for me in Seminary is the fact that I learned that no one alive when Jesus lived ever mentioned him. I would come to learn that there is no contemporary record that a "literal-historical" Jesus existed outside of this one Roman Bible given to the world. None. There is no Christian record. There is no non-Christian record. I am not making this up. It's part of mainstream modern scholarship. Problematic for me is the fact that no non-Christian alive when Jesus lived ever mentions seeing Jesus or hearing Jesus -- or even hearing about Jesus!

- **They don't mention the star that heralded His birth.**
- **They don't mention Herod's slaughter of boy babies.**
- **They don't mention crowds gathered to hear Him preach.**
- **They don't mention His trial.**
- **They don't mention His crucifixion.**
- **They don't mention His resurrection.**
- **They never mention anything He said, or anywhere He went, or anything He thought, or anything He said, or anything He did.**

No non-Christian alive when Jesus lived ever mentions Him at all. Not once.

Answer for yourself: What about the Christian record made by people who knew Jesus? There isn't any! The second part of the New Testament -- Acts and letters by Paul and other apostles was of course written after Jesus supposedly died, by people who didn't know Him. They say so themselves.

As to the "first" part of the New Testament, the Gospels, partly because Mark mentions the Jewish-Roman war of the 70s AD, and because Matthew and Luke quote Mark, the consensus of mainstream modern scholarship is that the gospels were written decades after Jesus' death -- by people who never met Him! Some scholars guess the gospels were written late in the first century, maybe forty or fifty years after Jesus died. But that's just a guess -- a low ball guess. The gospels are not mentioned in any other Christian writings -- Origen, Tertullian, Justin Martyr, for example -- until about 150 AD. Many scholars guess they existed before 150 AD -- but a scholarly guess is still just a guess. For starters, the guys who wrote the gospels are not the guys with their names on the cover. Mark did not write Mark. Matthew did not write Matthew. Ditto John and Luke. There are lots of reasons behind this, including the fact the earliest papyrus gospel manuscripts (the earliest ones date to about 200 AD) don't give the names of the authors, and we know the authors' names were actually first stuck on the gospels by a Catholic priest generations later. And of the four gospelers, the priest said only Matthew ever met Jesus -- yet Matthew copies extensively from Mark, who never met Jesus. What's more no early Christian writers quote or even mention the gospels until the middle of the second century AD. There is no evidence they existed before then! This should wake you up from the dead!

There is no contemporary record that Jesus existed. None. That's not a guess, that's a fact.

Answer for yourself: Don't the early Christian writings prove Christianity is unique?

No, they don't. This is what most Christians today don't know. The early Christians did not think Jesus was unique. Today the Internet can bring you "key" important quotes by Early Church Fathers that are alarming when the impact of their honesty hits home. We can today read what the earliest Christians --Tertullian, Justin Martyr, Origen --wrote about Jesus and the Pagan Gods. They said that Jesus was similar to the Pagan Gods.

Answer for yourself: Why? Because the "Jesus Story" is the SAME "story" as these prior Divine Personified Spiritual Allegories or "gods". The early Church Father, Justin Martyr in particular, is at pains to protest that Christianity in no wise differs from pagan usages.

Justin Martyr states:

""When we say that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter." [Justin Martyr, First Apology, 21]

Answer for yourself: What should this teach us?

It should teach you that directly from the pens of the first Christians themselves, that in the second century, at the foundation of the faith, even before the Gospels were available, Christians worried about the similarities between Jesus and the Pagan Gods, worried about the fact the Pagan Gods came first, and explained the similarity as "demonic imitation" -- copying by the Pagans backwards in time! This is plain stupid to blame it on the "Devil". These corrupters of the Divine Ancient Spiritual Wisdom were cornered, they were caught in their web of lies and misinterpretations and they had to come up with something. So they blamed it on the Devil!

What the New Testament and other early Christian writings prove is that after the time allotted for the death of Jesus, Christians eventually came to believe He was the uniquely true God.

In response to these admissions of history and Early Church Fathers Christians continually point to Josephus and a "quote" about Jesus to verify his historical existence. The Jewish historian Flavius Josephus is considered by many Christian scholars, but not all of them by any means, to be the most important non-Christian source on Christ's existence. Written around C.E. 95, this paragraph appears in The Antiquities of the Jews:

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works--a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named form him are not extinct at this day."

If this is the strongest and earliest extra-Biblical evidence for the historical Jesus, then the scholarship is on the shakiest grounds. That passage from Josephus has been shown conclusively to be a forgery, and even conservative scholars admit that it has been tampered with. But even were it historical, it dates from more than six decades after the supposed death of Jesus.

The passage, although widely quoted by believers today, did not show up in the writings of Josephus until centuries after his death, at the beginning of the fourth century. Thoroughly dishonest church historian Eusebius is credited as the real author. The passage is grossly out of context, a clear hint that it was inserted at a later time.

All scholars agree that Josephus, a Jew who never converted to Christianity, would not have called Jesus "the

Christ" or "the truth," so the passage must have been doctored by a later Christian--evidence, by the way, that some early believers were in the habit of altering texts to the advantage of their theological agenda. The phrase "to this day" that appears in the interpolation, reveals it was written at a later time. Everyone agrees there was no "tribe of Christians" during the time of Josephus--Christianity did not get off the ground until the second century.

If Jesus were truly important to history, then Josephus should have told us something about him. Yet he is completely silent about the supposed miracles and deeds of Jesus. He does not quote Jesus. He adds nothing to the Gospel narratives and tells us nothing that would not have been known by Christians in either the first or fourth centuries. In all of Josephus' voluminous writings, there is nothing about Jesus or Christianity anywhere outside of the tiny paragraph.

The Josephus paragraph mentions that Jesus was foretold by the divine prophets, but he does not tell us who those prophets were or what they said. This is religious propaganda, not history. If Jesus had truly been the fulfillment of Jewish prophecy, then Josephus would have been the exact person to confirm it.

Answer for yourself: So why is this Josephus passage so important? It is the best "historical evidence" for Jesus that exits in Christianity today.

There exists another phrase from Josephus that concerns James, the so-called brother of Jesus, and is likewise flimsy. It says that a man named James was stoned to death, which is not mentioned in the bible. Many scholars believe the *"brother of Jesus"* phrase is a later interpolation, and that Josephus was referring to a different James, possibly the same James that Paul mentions in Acts, who led a sect in Jerusalem. Contradicting Josephus, Hegesippus wrote a history of Christianity in C.E. 170 saying that James, the brother of Jesus, was killed in a riot, not by sentence of a court.

Often Christians have cited Pliny the Younger, who, in the early second century (112 C.E.), reported that *"Christians were singing a hymn to Christ as to a god."* Notice how late this reference is. And notice the absence of the name "Jesus." The passage, if accurate, could have referred to any of the other self-proclaimed "Christs" (messiahs) followed by Jews who thought they had found their anointed one. Pliny's account is not history, since he is only relaying what other people believed. No one doubts that Christianity was in existence by this time. This is of no proof at all for the existence of a supposed "literal-historical" Jesus.

Taticus, another second-century Roman writer who alleged that Christ had been executed by sentence of Pontius Pilate, is likewise cited by Christians. Written some time after C.E. 117, Tacitus' claim is more of the same late, second-hand "history." There is no mention of the name "Jesus," only "the sect known as Christians" living in Rome being persecuted, and "their founder, one Christus." Tacitus claims no first-hand knowledge of Christianity. No historical evidence exists that Nero persecuted Christians--Nero did persecute Jews, so perhaps Tacitus was confused. There was certainly not a "great crowd" of Christians in Rome around C.E. 60, as Tacitus put it, and most damning, the term "Christian" was not even in use in the first century. No one in the second century ever quoted this passage of Tacitus. In fact, it appears almost word-for-word in the fourth-century writings of Sulpicius Severus, where it is mixed with other obvious myths. Citing Tacitus, therefore, is highly suspect and adds virtually nothing to the evidence for a historical Jesus.

Historians have no evidence of a historic Jesus dating from the time Jesus supposedly lived, even though many contemporary writers documented the era in great detail. Philo of Alexandria, for example, wrote in depth about early first-century Palestine, naming other self-proclaimed messiahs, yet never once mentioning a man named Jesus. Many other contemporary writers covered that era, yet there is not a single mention of any existence, deeds, or words of a man named Jesus.

Timothy Freke and Peter Gandy, in their book The Jesus Mysteries, explain how the myth and legend of Jesus could easily have arisen without a historical founder. The Jesus story was pressed from the same template as other mythical savior-gods who were killed and resurrected, such as Osiris, Dionysus, Mithra, and Attis. This is not surprising for all these "Christs" were but personifications of the Divine Soul in mankind as interpreted

correctly in the Ancient Spiritual Wisdom; none were ever believed to be "literal-historical" personages as we are taught about Jesus who is the "same" quoting again Justin Martyr who lived a lot closer to the time of this Spiritual Wisdom than we today.

Early Christians agreed that Christianity offered "nothing different" from paganism. Arguing with pagans around C.E. 150, Justin Martyr said at another time:

"When we say that the Word, who is the first born of God, was produced without sexual union, and that he, Jesus Christ, our teacher, was crucified and died, and rose again, and ascended into heaven; we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter (Zeus)."

Fourth-century Christian scholar Fermicus, in attempting to establish the uniqueness of Christianity, met at every turn by pagan precedents to the story of Jesus, and in exasperation concluded: "The Devil has his Christs!"

The Gospels are not history; they are religious propaganda, contradictory, exaggerated, and mythical. The earliest Christian writings, the letters of Paul, are silent about the man Jesus: Paul, who never met Jesus, fails to mention a single deed or saying of Jesus (except for the ritualistic Last Supper formula), and sometimes contradicts what Jesus supposedly said. To Paul, Jesus was a heavenly disembodied Christ figure, not a man of flesh and blood.

There is serious doubt that Jesus ever existed. It is impossible to prove he was a historical figure. It is much more plausible to consider the Jesus character to be the result of myth-making, a human process that is indeed historically documented, or at best nothing more than a later Roman "reinterpretation" of pervious Divine Spiritual Allegories know to humanity since the beginning of time.

I want you to notice the date of this next quote:

The men of latter times accepted this..., not only calling them the births and deaths of the gods, but even believing that they are so. [Plutarch, Isis and Osiris, 379]

We should see that by 379 A.D. that the general populace had lost even more "keys" to correctly interpreting this ancient Spiritual Wisdom and were now believing these Pagan godmen to be "literal" and "historical" beings. Close to this date is the Canonization of the New Testament in 380 C.E. (one year difference) and when you put the two together no wonder Christianity has come down to us believing in a "literal-historical" Jesus Christ.

Answer for yourself: Was Jesus new? Was Jesus unique? Justin Martyr sure did not think so. In order to answer that we have to know something about the Pagan godmen.

This conjures up memories of the crucified "Jesus" but the problem is that the inscription reads "Orpheus Bakkus" which is another way of saying "Dionysus" who was likewise crucified on an old rugged cross. Understand that this image predated the time of the supposed crucified Jesus by over two hundred years.

Answer for yourself: Was Jesus a xerox copy of one particular Pagan God? Was He Mithras renamed? Or Dionysus? The answer is both "Yes" and "No". Jesus was a "new" edition of the same old idea. It was after all the changing of the Age and the Age of Pisces was dawning and the Age of Aries was ending and with it mankind needed a new understanding of God and Salvation. This new "reinterpretation" of the old religious motif served quite well. Jesus was the "new version" of an "old Spiritual idea" to which a "literal-historical" interpretation was given unlike before.

Jesus was the Son of God who suffered, died, and was reborn. But He wasn't the first Son of God who suffered, died, and was reborn. He brought salvation; but He wasn't the God first to do that either. His mother was a virgin; He wasn't the first God there either. It's the same with miracles, disciples, ascending to heaven -- the list goes on and on. Believing scholars like to bring up differences between Jesus and the earlier Pagan godmen in order to try to make the case that Jesus is "unique and different". They say that, for instance, Mithras was born of a rock, not a virgin, so Jesus can't be Mithras. Attis died under a pine tree, not on a cross, so Jesus can't be Attis. Believing scholars are right, Jesus wasn't Mithras, and He wasn't Attis. Jesus was a "new" God, but at the core his is but a "new" version of God, built from old ideas.

All of the nations "Godmen" were the "Word made flesh". A God shaped like a man, walking, talking, eating, but still having magic God powers -- you can't get more Pagan than that. Ancient Gods had human bodies, that's how Paganism worked. Jesus was no different. Gods like Attis, Dionysus, Osiris, Mithras, and others weren't just Gods in human form, they were God-men -- subordinate Gods, son's of the great universal God, miraculously conceived, living for a while on Earth rather than in Heaven.

Answer for yourself: Sound familiar? Sure it does. That's because Jesus is a Pagan godman. But when we take into consideration that this is but the use of personification and anthropomorphic language whereby human characteristics are given to Divine Ideas then we see the genius of the Ancient Spiritual Allegories and Myths. The Metaphysical Spiritual realm of God was described in such a way that the common man could identify and understand such Divine and lofty Spiritual Concepts like the incarnation of God within himself and the "resurrection" from the "dead" (Spiritually) while he yet lives in this fleshly body. In dealing with the dying, resurrected godmen, we don't know exactly when the myths of the resurrected godmen began -- they date back thousands of years, basically fading into prehistory. We do know the myths began in Ancient Egypt and migrate to the eastern Mediterranean (the Levant, the Middle East, Mesopotamia, Persia-Assyria-Syria), where farming cultures developed religions that celebrated the yearly return of crop fertility. You probably won't be surprised to hear Mother Earth religions had Gods who personified the cycle-of-nature by dying in the autumn, actual death and rebirth at the Winter Solstice, and the full celebration of being reborn in the spring when the Earth testifies to this Divine Truth.

- **In Athens the women fast...and the Boeotians...name that festival the Festival of Sorrow, since Demeter is in sorrow because of her daughter's decent into Pluto's realm. This month, in the season of the Pleiades, is the month of seeding....**
- **The Phrygians, believing that the god is asleep in the winter and awake in the summer, sing lullabies for him in the winter and in the summer chants to arouse him, after the manner of Bacchic [aka Dionysus'] worshipers.**
- **The Paphlagonians assert that in the winter he is bound fast and imprisoned, but that in the spring he bestirs himself and sets himself free again. [Plutarch, Isis and Osiris, 378]**

As you see, the myths' details differed, but at their core they are the same.

Answer for yourself: Can we be sure these pre-Christian people really believed their gods died and came back to life?

The men of latter times accepted this..., not only calling them the births and deaths of the gods, but even believing that they are so. [Plutarch, Isis and Osiris, 379]

The ancient Greeks and Romans inherited and adapted Gods from Ancient Egypt and the archaic Middle East, carrying their myths past the cycle-of-nature stage.

Answer for yourself: And what were some of their names? Adonis, Dionysus, Cybele and Attis, Isis and Osiris. And others. You should understand, there's a lot of stuff about the godmen we don't know -- after Constantine's conversion in 312 AD, pagan religions were suppressed, their temples destroyed or converted, their priests murdered, their sacred texts burned. We do know the names of their Gods, and some of their rituals. And we can trace their ideas to Greece and Rome -- and on to the church in your neighborhood this

weekend.

So we see that our "Jesus Story" is not new. The "Jesus Story" is not unique. He wasn't the first Son born to the supreme God and a mortal woman. He wasn't the first godman to heal the sick, raise the dead, turn water into wine. He wasn't the first godman to die and be reborn and ascend into heaven. The stories about Jesus -- his myths -- were not new. Everything we read and interpret as if "literal-historical" in our "Jesus Story" has its truest meaning in Metaphysical Realities dealing with our Souls and their incarnation in our bodies and it intended Spiritual Growth. The stories about Jesus -- his myths -- are not unique but are critically important for us only when interpreted correctly once again.

Having said all of this the fact of the matter is that you, the reader, cannot be sure that I am 100% right in what I have said and taught unless you possess some knowledge concerning other ancient religions. When you do the studies you see for certain that Christianity was not new like Justin Martyr said, Christianity was not unique, Christianity was not discontinuous with ancient Paganism but a gross "reinterpretation" of the Ancient Spiritual Wisdom that robs man of his rightful Spiritual inheritance.

Hundreds of years before Christianity Pagans had:

- **personal Gods who care about people and help or punish them**
- **A single supreme God who made and controls the Universe**
- **Gods who ascend and descend from their home up in heaven**
- **A soul that survives death**
- **Eternal life after death, with torment for sinners; reward for the worthy**
- **The Logos, which early Christians explicitly identify as the Holy Spirit**
- **Gods who are Sons of the supreme God, often born of a mortal woman**
- **Prophecy -- made and fulfilled**
- **Miracles -- stuff like raising the dead, healing the sick, restoring sight to the blind, turning water into wine**
- **Worshiped Gods who died and came back to life**
- **Were personal religions entered into voluntarily via initiation ceremonies that involved purification by water baptism that reenacted the God's death and rebirth**
- **Taught that initiation gave believers rebirth and salvation**
- **Celebrated with ceremonies of food and drink that reenacted a holy meal established by the God**
- **Had teachings that brought the faithful closer to God**
- **Worshiped Gods with the miraculous power to heal illness**

Christianity had all these things, but Paganism had all of them first. In all these things, Christianity was not new, Christianity was not unique, Christianity was not discontinuous with mainstream Paganism. Christianity was a "reinterpretation" of the above Divine Spiritual Wisdom; a sad gross mischaracterization of Spiritual Truth that so desperately needs to be restored to its correct interpretation today. Only in this way can the Bible be restored to the Divine Truth that it was intended to convey.

The first Christians knew all about pagan myths. The early writings of Christianity prove the first Christians knew Jesus' story is not unique.

If you're like me, you grew up thinking the bible stories about Jesus were historical. He really did have magical powers. He really did come back from the dead. Jesus was a new, independent -- who brought a radical new concept of God, a radical new concept of people's personal relationship with God, a radical new assurance of eternal life. What we've discovered is that nothing about Jesus was new or different, except the "literal-historical" aspect added to this Divine Allegory by Rome.. The miracle stories were old Pagan stories. Monotheism was old Pagan philosophy. Baptism was old Pagan ritual. Resurrection was old Pagan myth. Salvation was an old Pagan promise. Jesus wasn't sudden or new or independent. The Christ myth looks exactly like the old Pagan myths popular at the time. Most folks see that Christianity looks like it is in continuity with ancient Paganism because it is in continuity with ancient Paganism. The first Christians

built their new religion out of the ideas, rituals, and myths that defined the Pagan culture they grew up in. Christianity is an ancient Pagan religion. The salvation and resurrection you'll hear about in Church this Sunday are four thousand year old Pagan myths. They only problem is that you hear it without its original Divine intended interpretation thanks to Rome and their anti-Semitism and antinomianism.

Answer for yourself: How did this happen? It is complicated so I will summarize.

When, in the 2nd through the 5th century, the head-ship of the early Church passed out of the hands of the academicians of Athens and Alexandria, of Antioch, Tarsus and Ephesus, and fell into those of the less studied Romans, the trend to literalism had gained such momentum that there swept into the movement a spirit of vindictiveness against the dominant systems of esoteric secrecy that accompanied this Ancient Spiritual Wisdom which was reserved for "initiates" and those desiring such knowledge and showing themselves worthy of it. When the conception of the purely spiritual Christos could no longer successfully be imparted to the ignorant masses, who were crying out for a political savior, it was found necessary, or expedient, to substitute the more concrete idea of a personal and "literal" savior or Messiah. The swell of this tide of force carried the Church Fathers to the limit of recasting the entire Gospel in the terms of a human biography. So what had been originally in the Ancient Mysteries and the sacred scripts a combined astrological and mythical dramatization of mans total Spiritual experience, the Descent of the Soul into humankind, was now turned into the story of one character to which everyone's salvation depended.

The outcome has been that the theology handed down to us by the early reinterpretation of this Ancient Spiritual Wisdom is the crudest, least rational and intellectually most confusing interpretation of the ancient revelation anywhere extant. Philo, Origen, Clement and Josephus had expressly declared that scripture shielded beneath the literal narrative a secret profundity of meaning, which was its true message. Philo specified four distinct levels in which the sense of scripture was to be apprehended, the purely literal, or physical, the moral or emotional, the allegorical or mental and the lofty spiritual. The later Church discarded or disregarded the two or three more secret ones and held only to the lowest and the basest. The drive to convert the highly concentrated "meat" of spiritual truth into "milk" for the babes gave to Christianity zeal that it needed to capture the minds of the ignorance among the lower ranks of subjects and shortly enabled it to turn the tide against its chief rival, Mithraism. The masses will always, as they did in Luthers Reformation, seize upon a sweeping current of ideological hope and attempt to utilize it as a means of escape from their lowly economic lot. The hopes of the rabble interwove the dream of political liberation with the religious message, adding an the pressure to translate allegory into a tale of history. Thus Christianity lost its Gnosis; and all Christendom has since had to suffer this tragic erroneous "reinterpretation" given this Ancient Spiritual Wisdom by Rome.

Let us end with a reflection on how easy it was to obscure this Ancient Spiritual Wisdom among the early centuries and the ignorant masses that flocked to a Christian hope for both political and religious deliverance from the tyranny of Rome. The cultured Celsus, writing about 200 A.D., cannot refrain from commenting on the social complexion of the Christians of his day. He wrote: *"It is only the simpletons, the ignoble, the senseless--slaves and womenfolk and children--whom they wish to persuade . . . wool-dressers and cobblers and fullers, the most uneducated and vulgar persons . . . whosoever is a sinner, or unintelligent, or a fool, in a word, whoever is god-forsaken (kakodaimon), him the kingdom of God will receive"* (Bouck White, The Call of the Carpenter).

Christianity's failure is that it denied the Gnosis to the intelligent--or to any. Its Roman revolt against the spiritual esotericism constituted its betrayal of the innermost heart of all religion. Christianity is responsible for this lost message of the Gnosis of the Ancient Soul Science through its tragic "literal reinterpretation" of such Divine Wisdom. And the murder of the learned Hypatia and the burning of the priceless books of the Alexandrian library are sufficient attestation of the great lengths of purging of this Ancient Spiritual Wisdom to which Rome would go to conceal this horrible "reinterpretation" of Spiritual genius.

But this darkness and mind-control will no longer work in an age of enlightenment and information. Christianity now lives to witness a world of more general intelligence, after repression by fiend-like persecution

for fifteen centuries. That Christianity presented to the world a complete new system of higher Spiritual truth unknown before its time is shown to be a boldface lie and at best a tragic denigration of the Ancient Spiritual Wisdom and a gross egregious "mistranslation" of it.

The legitimacy of such a dogmatic assertion can become evident only in the light of the entire study here undertaken on this website as well as others since such a lengthy scrutiny is required to demonstrate that in dogma after dogma, rite after rite, and parable after parable, Christianity substituted a mean and valueless literal sense for the original lofty Spiritual Message of Ancient Egypt.

The truth of the matter is that Christianity devised nothing new and retained the outward form and dress of prior pagan systems. Even with this radical "reinterpretation" Christianity has ever been hard put to explain the undeniable similarity between preceding religions and its own faith and practice. Intelligent churchmen have seen the futility of denying the fact and have readily admitted the pagan sources of Christianity. But in the third century it was a matter of critical importance to maintain the novel and superior character of the new religion.

Answer for yourself: And how did Christianity answer such a charge of plagiarism and "reinterpretation"?

The device resorted to by numbers of the Fathers in answering historical charges of religious plagiarism and "reinterpretation" of the Ancient Spiritual Wisdom is indisputable testimony to the desperateness of their dilemma. Church membership and many Christian authors are not even aware of these historical admissions by these Church Fathers and even when informed of such attempts to answer such charges they are reluctant to credit the reliability of the evidence that exists on this matter. Once you see this then it is almost unbelievable that this was recorded in history and lost to the minds of Christianity down through the ages. But yet it was said in defence of the Christian "reinterpretation" of the Ancient Spiritual Wisdom when they were cornered in debates with men like Celsus and others. Church Fathers, confronted from time to time with amazing evidences of unbelievable parallels between the "Jesus Story" and the prior sungods had no recourse but to defy logic and blame it on the "Devil". It should be alarming for you to know and our Christian pride should recoil in horror at the dishonesty of this "literalistic" Christianity and its earliest founders when confronted down through history by others "possessing this knowledge" and extent of their plagiarism of the existing Ancient Spiritual Wisdom from Egypt and later periods of world history.

Now let me tell you of an excellent book that ever Christian should read. A classic "must read" is Edward Carpenter's Pagan and Christian Creeds. In this excellent work, Pagan and Christian Creeds, Edward Carpenter comments at length on the subterfuge, as follows:

"The similarity of these ancient pagan legends and beliefs with Christian traditions was indeed so great that it excited the attention and the undisguised wrath of the early Christian Fathers. They felt no doubt about the similarity, but not knowing how to explain it, fell back upon the innocent theory that the Devil--in order to confound the Christians--had centuries before, caused the pagans to adopt certain beliefs and practices! (Very crafty, we may say, of the Devil, but very innocent of the Fathers to believe it!) Justin Martyr, for instance, describes the institution of the Lords supper as narrated in the Gospels, and then goes on to say: Which the wicked devils have imitated in the Mysteries of Mithra, commanding the same thing to be done. For that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated you either know or can learn" (p. 25).

Tertullian also says (De Praescriptione Hereticorum, C. 30; De Bapt., C. 3; De Corona, C. 15) that *"the devil by the mysteries of his idols imitates even the main part of the divine mysteries. . . . He baptizes his worshippers in water and makes them believe that this purifies them from their crimes! . . . Mithra sets his mark on the forehead of his soldiers; he celebrates the oblation of bread; he offers an image of the resurrection and presents at once the crown and the sword; he limits his chief priests to a single marriage; he even has his virgins and ascetics."*

Cortez, if you are not aware, complained that the Devil had positively taught to the Mexicans the same things which God had taught to Christendom. This was in response of finding the new world a "crucified man" on a Cross before they brought Catholic dogma and their version of a "crucified savior" to the new world. You should read how these Priests and Cortez were utterly astounded at what they discovered already existed in the new world. With a little knowledge of astronomy then this becomes evident and this knowledge of the Cosmos was worldwide in Ancient times contrary to what we are taught today. This again shows you the influence of Ancient Egypt who taught the incarnation of the Divine Mind into matter over the whole world (crossing of the Divine and Matter shaped and depicted as intersecting planes making a "cross". This was what lied at the center of the Descent of the Soul, the Deific Mind, into mankind (Spirit in matter). This was symbolized as the events associated with the Vernal Equinox which became symbolic of this Metaphysical reality. This become evident the more you study and lies behind much of what we are finding today in current archeological studies. To which may be added the astonishing statement of a modern Catholic priest, quoted by Carpenter (p. 68): *"And the Tartary Father Grüber thus testifies: This only do I affirm, that the Devil so mimics the Catholic Church there, that although no European or Christian has ever been there, still in all essential things they agree so completely with the Roman Church as even to celebrate the Host with bread and wine; with my own eyes I have seen it!"* (Edward Carpenter, Pagan and Christian Creeds, p. 68).

There are many accusations against "the Devil" for this diabolical mimicry that we find in the same manner from Christian apologists throughout the 2nd through the 5th century. Not only were the spiritual dogmas and doctrines and practice of the new Christian religion identical in most respects with those of previous Ancient Spiritual religions but what is striking for us to realize is that they were "reinterpreted" and their original meanings lost. Its own central thesis, the divinity of the Savior, had been anticipated by some hundreds of years in other cults. But there is one big, big difference. These earlier ancient religions NEVER "literalized" this Spiritual Allegory of the Descent of the Soul into mankind and limited it to but one supposed "literal" person; they understood it referred to and applied to the whole of mankind. If we look close the result emerges with great clearness, that the figure of the Redeemer, as such, did not wait for Christianity to force its way into the religion of Gnosis, but was already present in these ancient Spiritual Religions under various forms (Prof. Bousset, Pagan and Christian Creeds, p. 206). But again all of these "Redeemers" were allegorical in the Ancient Spiritual Wisdom and in so doing expressed the "awakening in mankind of his divinity", as his Soul or "Krst/Karest/Christ" within his body. This was the "resurrection of Christ" from the dead (dwelling in bodies of matter considered as if "dead" by the ancients). We got it just backwards today!

Discussing the doctrine of a Savior, Carpenter writes: *"Probably the wide range of this doctrine would have been far better and more generally known, had not the Christian Church, all through, made the greatest of efforts and taken the greatest of precautions to extinguish and snuff out all evidence of the pagan claims on the subject. There is much to show that the early Church took this line with regard to pre-Christian Saviors"* (Edward Carpenter, p. 130). Carpenter makes it clear that the coming of a Savior-God was in no sense a belief distinctive of Christianity. He explains that the Messianic prophecies of the Jews and the fifty-third chapter of Isaiah, once again misinterpreted, infected Christian teaching to some degree with Judaic influence. The Hebrew word Messiah, meaning "The Anointed One," occurs some forty times in the Old Testament; and each time in the Septuagint, written as early as the third century before our era, it is translated Christos, which also means "Anointed." It is thus seen, says Carpenter, that the word "the Christ" was in vogue in Alexandria as far back as 280 B.C. In the Book of Enoch, written not later than B.C. 170, the Christ is spoken of as already existing in heaven, about to come to earth, and is called "The Son of Man." The Book of Revelation is full of passages from Enoch, likewise the Epistles of Paul and the Gospels.

These statements are but a suggestion of the full truth in this direction. The Christians were not content to let the matter rest with the explanation that Satan had teased them with some anticipatory resemblances. These earliest Christians responded to this insane "blame it on the Devil defense" by the most violent

measures to blot out all links between their body of doctrine and former Ancient Spiritual Wisdom. This is a black, black page in the history of Christianity and a measure of evil policy not easily condoned. They destroyed as far as possible the entire body of pagan record to obliterate, as Carpenter says, *"the evidence of their own dishonesty."* Porphyry tells of their destruction of elaborate treatises on Mithraism. And his own work on Christianity fell a prey likewise. Their vandal work is matter of record. The whole matter may be tersely summed up in the world of Sir Gilbert Murray: *"The polemic literature of Christianity is loud and triumphant; the books of the pagans have been destroyed."*

Christianity has lost a lot from its earliest expression of religion belief and its repeated attempts to mask the truth about its origins is laid open before concerned readers and truth seekers today. Radical fanaticism, fundamentalism, and the destruction of literature are always the resort of a rotten cause, revealing a absence of truth by those wanting and perpetrating such destruction of evidences to contrary positions they hold. The unlimited Christian zeal to wipe out all the testimony of the Ancient Spiritual Wisdom during the 2nd through the 5th century testifies to the erroneous interpretation of this Ancient Spiritual Wisdom given by Rome and to which we have fallen prey yet today. It may be said, in partial extenuation of the Fathers conduct in the second through the fifth centuries, that their discovery now and again of the startling similarities between their religion and earlier paganism may have come with genuine astonishment to the eyes of those not familiar with these parallels as it does to new students today. It is mistakenly believed by most that the Greeks and Romans of the early Christian days stood far closer to the great Egyptian and Chaldean cultures than we do today. That is not true. The Egyptian papyri, monuments, tablets, and hieroglyphics were a sealed book to the vast majority of early Christian Fathers, and remained so until Champollion worked out the key to the hieroglyphics from the Rosetta Stone in the early nineteenth century. Only then were we able to read and decipher the Ancient Spiritual Wisdom of Egypt and see the unbelievable parallels to our "Jesus Story". Only when we get back to the early Church Fathers in Alexandria, Egypt, do we find some commonality of thought with the Ancient Spiritual Wisdom of Egypt but we should not be surprised as Alexandria is in Egypt in the first place. The connection between the Christian cult and its antecedents in India, Chaldea and Egypt was not seen then as it can be today since aided by the Rosetta Stone and other archeological discoveries. We can in a some small way begin to understand the indignant surprise of the propagators of this new "reinterpreted" Christian faith on finding that their alleged novel and "unique" truth had been copied ahead of them by those they were taught to define as both "heathen" and "pagan". It is time to rethink that!

The crux of present interest in the matter is the consideration that the Christianity of our time is imperiling its own standing and reputation by perpetuating a mistake made at its historical inception. Continuance in denial of such plagiarism or "reinterpretation" of existing Ancient Spiritual Wisdom by Christianity is pointless in this information age which such things become open to critical investigation and exposed to the light of day. Such stances of denial by Christian preachers and Christian writers show only their disingenuousness and lack of concern for "truth". As I see it Christianity's only salvation from this onslaught of incriminating evidence and knowledge is outright admission of the purposeful erroneous interpretation of the Ancient Sacred Texts and a repentance which culminates in a frank admission of its outgrowth from pagan antecedents, along with a willingness to reconstruct a whole new "re-interpretation" of its theology in relation to the intended interpretation of this Ancient Spiritual Wisdom as given by those who handed in down the corridors of history.

This won't be easy for a religion that has defined itself as "infallible and inerrant". It will be hard for Christians to turn back and embrace what it had been so long taught to despise. But it must be done, or all pretense at regard for the truth will be abandoned. The grand body of ancient teaching should never have been brought into contempt as it was by the early Church Fathers. Convicted of its great error the Church must go the whole way in making the correction. No course but that of sincere honesty will now suffice. Further concealment, denial, and theological runaround will only prove the lack of sincerity and the love of truth by those who do so in the fact of such overwhelming evidence that negates and corrects most Christian theological positions. In the coming years with this culminating witness to the erroneous interpretation of Christianity of its own Bible how Ecclesiastical and fundamentalist Christianity meets this issue will determine its fate. Life and death is actually in its own hand. If it confronts it with honest humility it may rise again in power, respect, and esteem. For there is power in the Ancient Spiritual Soul Science to transfigure Christian nations with the glow

of righteousness at it was originally intended when the "Jesus Story" was to be the "pattern" for all mankind but was tragically grasped away from them by Rome's hidden religious agendas of power and greed. The Dark Ages are not yet past, and that treasure which slipped away through the fingers of early Christianity has not yet been restored. I pray these articles help in this regard in some small way.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIBLE: A BOOK CONCERNED WITH THE SCIENCE OF THE SOUL #1

We began this series of articles dedicated to restoring the "lost keys" for proper Biblical interpretation as stated in the first article in this series. Now we continue the study as each article after article will accomplish the promise made to all our readership in the first article in this series. So lets settle in and see what the world's spiritual truths of God were like before the rise of the mighty Roman Empire whom I will show you "reinterpreted" pretty much every thing in its battle with Judaism and the religious ideas set forth there which were actually inherited in many cases from Ancient Egypt. These articles are written to tell the truth about God, His Krst/Karest/Christ, and the Descent of the Soul into humankind as it existed and had been taught since basically unchanged since the beginning of recorded time before its "reinterpretation" during the 3rd through the 5th centuries by the emerging "replacement religion" of the Mighty Roman Empire which we know today as Christianity. I will show the reader how the Divine Truths as understood by the whole of mankind since its beginning were not only "reinterpreted" by Roman Christianity but how they they suppressed, buried this truth and its evidences, destroyed and changed the ancient documents and in its place a "reinterpreted" religious dogma after dogma in their presentation to the world of their counterfeit "salvation plan". I will show the reader how Rome substituted and promulgated with every device of propaganda known to mankind this "reinterpretation" of the Ancient Spiritual Wisdom. These articles should not be taken as an attack upon Christianity because so far from being hostile to Christianity, they actually are in all likelihood the first light of truth in centuries that is written in support and defense of the true religion of "the Christ" in over 1,900 years of Roman Christianity's mind control of the masses. These articles are intended to restore the Ancient Spiritual Wisdom and Religious Truths of the ancient world that once comprised the earliest expression of the true religion of the "Krst,/Karest/Christ" before the rise of the mighty Roman Christianity in the third through the fifth centuries. These articles set out to prove that what was passed under the name of Christianity is not and really has never been the true religion of the "Krst/Karest/Christ" at all. The thing accepted for Christianity today has turned out to be something else very unlike the original "Krst Religion" which was taught for thousands and thousands of years before the "keys" of its knowledge were lost and "re-interpreted" by selfish priestcrafts of the 3rd through the 5th centuries in Rome. What we have today is a false substitution and perversion of these Ancient Spiritual Truths which is passed upon the unsuspecting as the truth of God when in fact it is not. These articles are my best attempt to rewrite the religious history of true Christianity which was later refashioned upon false foundations, to define the nature of its falsification of the Ancient Spiritual Truth and its utter misinterpretation of its Scriptures as they have been mistakenly taken as assumed "historical narratives" instead of their pure allegorical and mythical basis which instructed humankind for over 10,000 years. What I will repeatedly show the reader is that Christianity evolved and took historical form as the result of a corruption of the high wisdom already in existence and which had been for cherished for over 10,000 years, and not as a promulgation of sone "new light and wisdom previously unknown". I will share with the reader the common solid ground for the thesis that the religion passed off upon the popular acceptance of the 3rd through 5th century by the Roman Empire was never anything but the corruption of the more exalted understanding and truer wisdom from Ancient Spiritual Egypt and the early nation of Israel. Let us begin now by exposing that fantastic delusion of "literalized and historicized" Scriptural myths which has inoculated the minds of untold millions in dark superstition over so many centuries under the name of Christianity and we do so first by looking at Augustine's world-shaking quote. Here it is:

"That which is known as the Christian religion existed among the ancients, and never did not exist; from the very beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity" (Retractt.I, xiii).

Christianity as it existed in the beginning of time as the world's true religion, the religion of the Krst/Karest/Christ, has existed since Ancient Egypt some 10,000 years B.C.E. or even longer. What you don't know is that the whole corpus of its dogmas and teachings were later "reinterpreted" and "changed" by Rome in the 3rd through the 5th centuries and exist today at best as "blurred" images of the real. This unbelievable fact was mentioned by many different Church Fathers in their own writings in early Christianity but one in particular astonishing declaration was made in the early 4th century of our era by the most famous of all the Church Fathers, Augustine. Had this quote from Augustine not been hidden from the light of day by others bent on concealing the truth of this new "reinterpretation of Sacred Egyptian Religion" but had been been shared in Western history, the whole course of that history would have been vastly altered for the better. It is only too likely the case that the obvious implications of the Augustine passage were of such a nature that its open dissemination was frowned upon by the ecclesiastical authorities in every age and for obvious reasons. Augustine's quote held the gist of the great truths of the Ancient Egyptian Religion which would have been a stumbling-block in the way of not only the perpetuation of priestly power over the general Christian mind but the later "reinterpretation" of the Ancient Egyptian Religion by a replacement religion of Rome which stood, unlike its former mentor, upon a "literal-historical" interpretation and hermeneutic of the whole corpus of Egyptian Religion. Augustine's quote stands as a point-blank repudiation of the whole

structure upon which the Roman Christian religion rests. Every child born to Christian parents in eighteen centuries has been indoctrinated with the unqualifed belief that Christianity was a completely new, and the first true religion in world history when in fact it is not! It is nothing more than a grossly, purposeful distortion of and deformed "reinterpretation" of a host of Ancient Egyptian Spiritual Dogmas of the Soul as I will show the reader as we progress from article to article. This ancient "true religion" that found its birth in Ancient Egypt came to be known under a lot of different names: Hermeticism in Ancient Egypt; Orphism in early Greece; Zoroastrianism in Persia; Brahmanism in India; Taoism in China; Shintoism in Japan and China, etc. Unknown to most Christians because of the negative writings of most misinformed Christian writers the Mystery Religions dramatized and ritualized the Descent of the Soul and "the Christ" in many lands. Always has this Soul Science existed among men; never was the core of this Soul Science not present in the history of the world. Hardly was this Soul Science ever apprehended at its real value by the masses and certainly not be the unenlightened; therefore often its representations have been badly misconceived and misunderstood at every turn down through history following the rise of the Roman Empire. Yet it existed despite attempts to conceal it, change it, and modify it and it came down to Augustine's day and he recognized it as the very basis of the Christianity that existed in his day. This same Soul Science found expression at the hands of Plato and Plotinus where it would find its new name, the Christos-Christianity; the religion of the Christos, the Divine Principle in all mankind. At the hands of the Roman Empire that which should have been but a straight perpetuation of that Ancient Egyptian Religious traditions of the Karest/Christ became almost a total negation and obliteration of the Ancient Spiritual Truths first entrusted to mankind by the Creator. In its place we unenlightened world was given our mistakenly presented "historical-literal" Jesus Story instead of the "keys" to understand the Ancient Krst/Karest/Christ as it had been taught since the beginning of time.

I think it fitting after this introduction to continue this article with the conclusions of this study at which we as students and "truth-seekers" will personally adopt after consistent and diligent study of all of these forthcoming articles over the next months. The conclusions will become reinforced article after article and hardened in our minds over and over again by the abundant discovery of facts after facts and the tons of sound evidences that will be brought forth in articles after articles which will soundly demonstrate over and over the truth of these 4 conclusions which I share with the reader since having done these in-depth studies for years. So here is what you are to look for over and over again as you read the forthcoming studies.

Based on years of the most diligent research, it is a fact that most of what we read in our Bibles which we take at face value as if a "literal narrative" or "objective literal history" is anything but that; in fact most of our Bibles are nothing more than Divine Allegories imparted by the heightened spiritual sensitivity of the Ancient Spirit Masters the likes of which the world sadly does not see or encounter any longer. Possessing the knowledge of these years of study I can say categorically that it is impossible to understand these spiritual allegories of the Bible that are mistaken for "literal-historical" truth without a knowledge of ancient methods of sacred writing, and of the ancient philosophies that formed these stories and gave them life in their very beginning. My efforts and diligent study in this field has been rewarded by a number of the most significant discoveries which are basic for further grasp of the material that will progressively be presented to the reader. Our modern genius for supposed "scientific study" suffers extensively today from it own tendencies toward "dead letter" interpretations of ancient glyphs and symbols, apparently unable to perceive the fact that allegory and metaphor and the use of myths were the main methods used in both the thinking process and its outward expression in ancient days. Along with this it needs be said that there has sadly been little if any forward thinking in the field of Egyptology during the last (twentieth) century. There exists a split today in the field of Egyptology. Too often these new discoveries in archeology and Egyptology are met by old-line Egyptologists with derision and contempt even though modern findings are built upon new awareness of these same ancient traditions and philosophies. These "hard-liners" are demonstrating an extraordinary slowness to accept the new evidences that threatens their "old" hypotheses and for good reason as we shall soon see since these new findings undermine the traditional accepted religious beliefs of both Christianity and Islam upon which current Egyptology rests. What is needed today is a new objectivity as new modern scholarship and archeology's findings opens up a better and more informed perspective on the subjects than these older "accepted" traditionalist have theorized. So the wind of change is long overdue and it is making headway but slowly. Today we are blessed by the reassurance in discoveries that is unveiling true ancient Egyptology like never before; findings which are too often scoffed at by the traditional entrenched Christian and Islamic Egyptologist who appear to be dangerously myopic and short sighted concerning the new revelations coming forth concerning this new breed of archeological study involving archaeoastronomical research through current efforts at Giza and other places in Egypt. As you might expect at stake here are long-seated religious beliefs that will be threatened and exposed as falsehoods by such new revelations coming forth from the sands of Egypt and Africa. The "Keys" to the greatest Spiritual Truths ever cherished by mankind are once again seeing the light of day. Great men like Robert Bauval, John West, Graham Hancock, R.A. Schwaller de Lubicz, John Anthony West and others are turning over the apple cart of brain-dead and "stuck in the mud" Egyptologists who refuse to recant of their mistaken theories and beliefs that are built upon the sinking sands of inherited Old and New Testament traditional assumed "literal-historical" inherited beliefs. This assumed inherited "literal-historical" basis for traditional "literal-historical" Christianity is crumbling day by day in the light of the Egyptian Sun. Now the facts which will be re-established over and over again throughout our studies:

- **The composers of ancient scriptures, including the Christian Bible, were poets, allegorists, dramatists and mythicists. They never wrote literally! They were in the line of generations of religious Spiritual Masters, sages and seers who had developed the art of spiritual representation to a point of the utmost ingenuity and complexity, completely shrouding the intended real meaning under veils of symbolism, which have utterly misled modern scholars who could not pierce the outer veil to read the veiled Spiritual truth hidden underneath. This means for you and me that our Bibles, let alone most of the holy books of the world, cannot be read without the "keys" of interpretation that unlock these religious and spiritual myths, allegories, metaphors, legends, and the reference to the symbols used. The ancients themselves testify plentifully that the scriptures are allegories. Origen, a early Church Father, regards the whole Bible as a set of allegories. But the most astonishing declaration to this effect is St. Paul's own**

statement in Galatians that the whole story of Abraham and Sarah and Hagar is "an allegory" in the book of Galatians.

- **The Ancients Spiritual Masters were also esotericists, writing only of the inner life and for initiated pupils and not for the common folk. They wrote of inner things under an outer veil. They wrote of the Greater Mysteries which were never given out to the multitude, but taught in secret to disciplined students and "initiates". Spiritual truth was never published or made available in the ways we might expect today in our culture and in ways which we are so familiar with today like our ingrained approach to "literalism" and "historicity" of almost all things we read. Whatever was written by the Ancients, was veiled under glyph, symbol, and expressed in myths. Mostly it was taught by oral tradition. So there existed two teachings; a "outer mystery" told in simple stories which some could easily mistake not possessing the "keys" for their rightful interpretation and an "inner mystery" to which the truths and the "keys" to their proper interpretation were strictly guarded.**
- **Then the ancients were "uranographers" and in so doing the translated and transferred the very "chart of Heaven" to Earth and captured the higher Spiritual realities and truths behind the veil of glyph and symbol, spiritual truths that were modeled for them in the Sky, Heavens, and Constellations above. The earliest ancestors of Egypt's ancient civilization studied the day and night skies just as intently as they studied their own souls. They accumulated considerable knowledge and wisdom about both the daylight world and the dream-time contained within the night sky. They established the foundations of their empire with this wisdom. We in the Twenty-first Century have had that same night sky transformed from the mundane, light-washed display of constellations learned in childhood to a place once again as vast and mysterious as it was for the ancients. The astounding photographs of the cosmos from NASA and the Hubble Space Telescope Project have restored the value of the heavens as both mystery and a reliable source of wisdom, because the images and data gathered from the sky have revealed the deeper structures of reality and taken humankind's knowledge up to the instant of creation itself. There is, once again, a living mythology about the relationship between the heavens and our daily life on Earth. We truly are made of star stuff, and it is on Earth as it is in heaven. Therefore we find that the ancients equipped with this wisdom of the Cosmos laid out and charted in esoteric language the very spiritual constitution and physiology of man, the psychic centers, areas of spiritual force, and all "after the pattern of things in the heavens" that spoke of mankind and his Soul. Man, the microcosm, is a replica of the heavenly man and the universe. The night sky above Egypt was that mystery of starlight and dreams through which the world and reality turned between sunset and dawn, Duat, the dazzling display of the night sky, embodied in the star-spangled figure of the goddess Nut enfolding the world. The ancient calendar material has revealed a wealth of connections between the belief in that divine, eternal dimension and the everyday life of the ancient people of the Nile. The patterns of sky and river that shaped their lives serve today as valid metaphors for the eternal patterns of human behavior and human nature. From the history of man written thus in the constellation of the skies, the early religious formulators transferred the record to earth and distributed the various phenomena and localities over the national maps in accordance with the heavenly chart! All nations tried to frame their own history and geography after the pattern of things in the heavenly mount. Mainly the Egyptians and after them the Jews made this transfer almost completely. Each nation thus strove to have its history interpreted as a fulfillment of the sacred allegory; and its national history, thus diverted into the form of the celestial myth, was made into the national epic. And finally came the claim on the part of several, notably the Jews, that since their history fulfilled the outlines of the sacred story, they were proven to be the "chosen people" of God.**
- **Finally, after years of intense and scholarly study, it dawned upon me that all religious writings deal with but one central fact, the incarnation of mankind, or the descent and resurrection of the Soul in mankind. This is the whole story of religion after religion from beginning to end. The old hoary sacred books from nation to nation, including our Bibles as Christians and followers of "the Christ", deal with nothing beyond this story and its associated paths of parallel instruction. This fact alone is the key to all philosophy and religion. In the light of this one fact all complicated meanings can be reduced finally to a concise and clear meaning that can unite the whole of the human race. This fact and knowledge alone unravels the infinite complexities of the symbology that have confounded the learned scholars and theologians for thousands of years since mankind lost the "keys" to interpret the Ancient Spiritual Wisdom imparted to the race of mankind in the beginning of time. That man is a god dwelling in an animal form is the central and cardinal fact of all religion along with the necessity that the god in him, in the form of his Soul, conquer, master, and subjugate the animal nature within himself in order to have the whole person serve the interests of God His Creator.**

Given these 4 grand conclusions above it is my hope and dream that I have contributed in some small way to help heal the fractured brotherhood in human society which lies separated by religion after religion; all claiming to be the only way to truth and Heaven when few if any today possess the "necessary keys" to unlock the Ancient Spiritual Wisdom that is go grossly misinterpreted today by these world religions who operate at large. It is again my hope that my efforts in the forthcoming articles will help in some small way expose the great injustice done to God's truth by the traditional "literal-historical" interpretation of the Sacred Scripture which was never the intent of the writer or his message as understood by those who heard his message in the beginning of time.

That being said there exists an old Egyptian inscription of Isis:

""I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled."

Veiled in the metaphors of mystery, illusion and time is the truth about who we are. Mysteries are veiled in secrets and veils shroud or distort the truth. The Mysteries of God are revealed in stages and the initiate, recipient, and hierophant can accept them. This is taught so clearly in our Bibles:

Matthew 13:10-17 Then the disciples came and said to him, "Why do you speak to them in parables?" 11 And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. 12 For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken

away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 With them indeed is fulfilled the prophecy of Isaiah which says: `You shall indeed hear but never understand, and you shall indeed see but never perceive. 15 For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.' 16 But blessed are your eyes, for they see, and your ears, for they hear. 17 Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. (RSV)

It should appear to most with the slightest recognition associated with the above verses that there exists "layers" of mystery and meaning behind the Scriptures we read that escapes understanding by the cursory reading of the texts by the vast majority of people which are unenlightened to the hidden mysteries behind what they read.

Answer for yourself: What should this mean to us?

Not every passage in the Bible, in fact most of them, should not be approached at first and thought to be seen or interpreted as if "historical" or "literal" since they involve "spiritual mysteries" that are said to be "hidden" in the first place. The Bible is a book of mystery concerning the Science of the Soul which involves the invisible realm of mankind. There needs to be understood that not everyone has the capability of just picking up these ancient Scriptures in our Bibles and easily understanding these layers of "truth" that lay behind these metaphysical verses we read. It is ludicrous that as "Greek minded thinkers" in the Western Hemisphere that we can pick up an Oriental religious document and interpret correctly and easily by just cursory reading without the necessary training and knowledge in the culture, language, symbolism, and mythology of that ancient time.

***What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?* -- Tertullian, Pres. Haer. 7**

We have before us in the quote above the whole crux of the problem that lies behind our Biblical interpretations today. Knowing that the Ancients wrote in hidden symbolism and used myths and allegory to capture and teach religious truth then we should suspect that what we take for "historical-literal" fact in our Bibles is more than likely anything but that. We should wonder just what *"our eyes are closed toward"* as we read these Scriptures. We should never cease to wonder what is really being said behind what we are mistaken told to accept as a "historical narrative" when knowledge of the facts and study of these passages in their ancient cultures and perspectives prove otherwise. We are told by the Christ that although we hear these teachings and these Scriptures we cannot hope to understand and perceive often what we read and even hear from these texts we cherish. We are at a loss and we simply don't know it. We are at such a disadvantage being removed thousands of years from the writing and the intent of the writers who penned and taught these scriptures originally. To think that we can approach this Oriental philosophy and religion with our traditional Greek Western "literalistic" mind-set is absolutely ludicrous and laughable in the first place; but yet that is what we do Sunday after Sunday as we wrestle these sacred passages out of their intended context and intended meanings. It has been my experience both as a Seminary graduate, ordained Pastor, and scholar that traditional Christianity and its devotees possess not the "keys" to restore these hoary and ancient scriptural passages back to their intended meanings by their original writers. This is a gross understatement of the facts involved once one begins his own personal study in order to acquire the "keys" necessary to understand these same Scriptures we mistakenly thought was but a simple historical narrative. Lucky for us today is the fact that we are the beneficiaries of huge amounts of ancient knowledge given us by the tireless efforts of archeologists over the last two hundred years whereby we can "see and perceive" deeper levels of Scriptural truth that lay buried under what we originally and mistakenly thought was "literal" and "historical" narratives never dreaming that a much deeper and profound spiritual implication lay behind such verses to which we had no inkling.

To slowly remove the veils of Isis in our minds to these problems surrounding proper Scriptural exegesis and interpretation of our Bible is tantamount to raising our consciousness and frequency of our thought; to come into total awareness of the truth of our reality and our true identity. In the beginning the Ancient sages and seers of antiquity taught that at one time all was shown, but as our consciousness spiraled downward to lower and slower frequencies and as the matter in which the Soul descended became more dense and "dark" then human consciousness forgot the simplest of concepts - the nature of who we are. Eventually our Souls moved to the slowest moving frequency and we "fell" no lower in matter and basically our Souls hit bottom - and just like a parachute in reverse - today we as mankind equipped once again with this Ancient Spiritual Knowledge spiraling upward in generation after generation as our Souls mature and maturate in this flesh of mankind as our Creator intended. With each turn of the spiral mankind moves through the veils that once blocked our view to the Spiritual realities from which we find our true origin as gods imprisoned in matter due to the Descent of our Soul. Then in successive ages of time mankind see the veils as slowly rising - things becoming clearer and begin to make more sense in a spiritual way unknown before. The truths hidden by the mystery of Krst/Karest/Christ are now revealed to the "truth-seekers" of this age as much more than a supposed "historical" or "literal" story. There is a whole other meaning that lies behind our supposed "historical-literal" Jesus Story; the meaning of which was cherished and unchanged until the rise of Roman Christianity in the 3rd through the 5th century. God help us restore the truth and make this Earth the brotherhood of man as it once was no longer separated by competing and opposing religions. This is what we begin to examine together in utmost intensity in the forthcoming article. So let us begin in earnest and in so doing reclaim our lost positions as truly God's "light" no longer hidden under the bushels of ignorance and religious deceit.

Now above all one must realize that in the age when that saying arose in the Egyptian culture concerning the inability to *"lift the veil of Isis"* it was still plain and clear that when one spoke of the 'immortal'



one spoke actually of man himself. **In the Egyptian culture, however, the mystery as a principle of the Mysteries, was a deeply rooted principle. The Egyptian who was acquainted with his civilization knew that what lives as 'immortal' within the Soul, must be awakened. Yes, contrary to our custom of today, the Egyptian, as too the Greek, at least the Greek thinking in the sense of Plato, really only considered a man to be a partaker of immortality, who had consciously grasped the spiritual world. Plato taught a difference existed between who sought to grasp in the Soul the impulse of the immortal, the spiritual impulse, and those men who disdain this, who neglected to do so. If you think this over, you will easily see that the saying on the Statue of Isis at Sais actually meant:** ***He who will never seek to grasp the spiritual life of the soul cannot lift the veil of Isis; he however can lift it, who grasps the spiritual life, who therefore (in the Egyptian sense, today it sounds rather different) as 'mortal' makes himself 'immortal'.*** **There was no intention of saying that the human being as such cannot lift the veil of Isis, but only that one who binds himself exclusively to the mortal element, one who will not approach the immortal element, cannot lift the veil. At the heart of all of this lies the very foundation of Cosmic Truth that underlies passage after passage in our Bibles which reveals the Descent of the Soul into flesh/matter which we mistakenly read as if a "literal history" of the incarnation of "the Christ" in a separate isolated person, this Jesus of Nazareth; limited to but one person who supposedly lived 2,000 years ago when the reality of the truth is that it applies to every child of God. This incarnation of "Jesus" is but a picture of yours and mind. The Bible again is a book concerned wholly with the Science of the Soul which ancient sages perceived was first taught to the whole of spiritual mankind from the Heavens and Sky above and which rises again from the dusts of Egypt and cries again to all of mankind its solitary truth that mankind is the offspring of God and themselves "gods" in matter working out their salvation in fear and trembling.**

Answer for yourself: Could it just be that God set the plan for the evolution of mankind's Soul in the Heaven's above and few if any Christians have this knowledge? Could the very plan and purpose of mankind and the intended spiritual maturation of the Soul of every one of God's children be hidden in the Sky or Heaven above us and we not know it? Are our Christian Bibles a distorted reproduction of this ancient knowledge and Soul Science as taken from the Sky above and we again not know this? Can we ever hope of coming to the truth of the matter and discern truth from error and what is "allegory" and what is to be taken as a "historical narrative" when reading our Bibles? Is the Science of the Soul written among the stars of the Sky and Heavens and we don't know this and possess not the "keys" to interpret this message from God? Can we obtain these "keys" in order to know the truth of our existence before our deaths when the time allotted for us and our Spiritual development in this plane of existence is over?

Well these important questions deserve answers. Most certainly we can come to the truth that lies behind the falsehoods of our Christian Bibles and their distorted symbology but to do so will require a good deal of effort on behalf of the student and "truth-seeker".

If it were not possible I would not have devoted my life to the study and restoration of the Cosmic Truths about the Soul of mankind. Let all of this sink in including the 4 conclusions. We now move to the next thought in the development of our Soul in the second article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIBLE: A BOOK CONCERNED WITH THE SCIENCE OF THE SOUL #2

We ended the previous article promising the readers that we will be able together to piece together the lost "keys" so necessary to reconstructing the lost Science of the Soul which was taught by the Ancient Spiritual Masters and sages for thousands of years and in so doing expose the Roman "reinterpretation" and deviation from this Ancient Spiritual Truth.

We can begin to restore these ancient Spiritual truths and arrive at a correct hermeneutic and interpretation of our Christian Bibles by recognizing that three ancient and long-discredited sciences have had a surprising revival in not only popular interest today but in scientific interest in our day and time as well. Of course I am speaking of :

- **symbolism,**
- **alchemy,**
- **astrology.**

The last in the list is somewhat problematic as many might agree. I wish to speak somewhat on astrology and I ask your indulgence. Astrology in its predictive or "fortune-telling" aspect is generally looked at skeptically and with good reason. That being said there is whole other side on which astrology has pertinence and virtue that has not been recognized in the modern revival and on which perhaps its most legitimate claim to consideration rests. I strongly suggest that before you read this short article that your read the above link concerning "astrology". This is astrology's function, of which I speak, is as symbolic theology!

In the early years of my study when I became aware of the unbelievable parallels that existed between my supposed "divine and unique" revelation of Jesus Christ and the lives of the nations various sungods from beginning to end I must say that such information was not only alarming and troubling to me but was a source of perplexity and bafflement to me that lasted for a long time until I acquired other necessary "keys" of knowledge that allowed me to correctly understand the relationship that exists between the nations sungods and the Jesus Christ of the New Testament. At first when reading the Bible knowing that what I was reading was but a "replay" of more ancient stories of the nation's sungods then my Bible became suspect and that bothered me intently. Next as you might expect I began having doubts as to how my "Jesus Christ" could have been a historical person since almost every event and saying found in the depiction of his supposed historical life can be found in the lives of ancient sungods like Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules and so on. All of the above were supposed to be "pagan" Christs or Satan's counterfeits of the real "Jesus" so I was led to believe by other Christian theologians, writers, or preachers. But my studies will prove to me otherwise and the philosophers of the ancient world knew what the vast majority of Christian writers and theologians evidently don't know today; namely, that these figures as Sungods and goddesses were but symbolic representation of the "neteru" and "Living Energies" of the cosmos and were never mistaken for supposed historical persons. If you take the time to study through this website and the associated articles you will be a very informed in these areas of study and become a wise student and doing so will only better prepare you for what comes next in our studies.

Yet I was taught since a child that my "Jesus" was different, unique, one of a kind. That meant that he had to be different from Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, etc., even though their stories and lives were unique parallels. I was at an impasse for some time. The more that I read and studied these solar gods and contrasted them with the other lives of the nation's sungods as well as my "Jesus Story" I could not help but wonder about my Jesus' uniqueness since the stories of their lives read as if they came from a xerox machine that just "copied" each life over and over again to which a new name was affixed down through recorded history. I grew up in a nation where my solar god-man was called "Jesus". As if that was not enough I found in my studies that the "Logia" or wisdom sayings attributed to these solar gods and my Jesus were often identical. I searched for years for the explanation for such similar accounts and why the lives of these solar gods and the life and events of my Jesus were practically identical and finally my search was rewarded with the answers I sought. I present them to you the reader in this and following articles. In so doing we retrieve the first of the "keys" so necessary to understanding the Bibles we have been given which so sadly distorts Divine truth when interpreted "historically" and "literally".

As you might suspect if the mythologies of the early nations have been a source of perplexity and bafflement to me and other students, no less so has been the Christian Bible itself which contain this "Jesus Story" to begin with; a story that is paralleled from beginning to end by almost 26 other solar saviors. Not even the most ardent Christian could claim that the Christian Bible has throughout a clear message between its two testaments that is clearly to be apprehended. Just ask a Jew and a Christian to try to agree on anything. Outside of much simple homiletic truth which has yielded comfort to many a troubled heart during their lives, the Bible has remained to even life-long students practically a sealed book and for obvious reasons that can be laid squarely at the feet of erroneous interpretation of its sacred texts fostered by Christianity itself for the last 1,900 years. I would find, as my studies advanced over the many years and as the "keys" to the Bible's proper interpretation were gathered by me "one by one", the major reason as to why the Bible's true meaning is not known to most Christians let alone theologians even living in this present day. Basically few know or are willing to even think that our Christian Bibles are books concerned about astronomy and astrology personified through the lives of metaphoric characters. "Nonsense" I hear readers scream when reading the above sentence. It would do you well to not discard this article and the many that follow if you truly want to know for certain what lies behind our "Jesus Story". Nothing but the smallest shadow of the truth that the book portrays has yet made itself known to the vast majority of Christians over the last 1,900 years since Rome burned all the libraries of the known world to cover up its plagiarism and reinterpretation of Ancient Spiritual Allegorical Wisdom pawned off to the ignorant and unlearned as presumed "historical narrative". Nineteen hundred years of theological jargon and searching for its hidden message of truth has not unearthed the treasure buried under its allegorical profoundness. This remains basically unknown to both Jews and Christians today; unknown to both are the ancient truths behind their competing testaments. And this failure to elucidate the Bible's cosmic truth can be laid squarely upon both the Jewish and Christian refusal to reinterpret their Bibles as spiritual allegory and instead they hold fast to their traditional interpretation of the Bible as a supposed "literal" history. Rejected now for over 1,900 years is the Bible's mystifying and cryptic typology and symbolism which is the "key" to its proper interpretation and always has been and always will be. From beginning to end the Bible is nothing but a series of spiritual allegories slandered as they are when presented as if a literal history when in fact they are not. Now understand at times we find interwoven with this cryptic symbolism enough history that only blinds our minds to the real allegorical significance of its myths that continue to be passed off as assumed history from beginning to end. The reason for this is that Israel, like so many other nations, were privy to these "allegories" and "spiritual myths" as we have them literally gestated and regurgitated through the eyes of the Jewish people as we also do with Egypt, Mesopotamia, Greece, etc. Thus there is a fabric of history from which these spiritual allegories are interpreted and disseminated through their unique cultural eyes.

A further startling discovery that I would make as my studies in Egyptian Religion, Gnosticism, and Astrotheology advanced is that the series of myths that line the pages of both the Old and New Testaments deal not with a wide variety of spiritual or cosmical situations, but only with the same one situation in endless repetition! After twenty years of study I can confidently say that there is but one story to all religions the world

over from antiquity to present along with their many Bibles and Sacred writings; only one basic event that provides the background for story after story that we read in our Bibles and other Sacred Books that stirs the human heart and inspires our loyalty to God and provokes our morality to our fellowman. Beginning with Egypt the ancient spiritual myth-makers had but one narrative to relate from the beginning of time; one fundamental mystery of life to amplify to all mankind. All phases of mankind's spiritual life arise out of the elements of this one cosmic drama in which the whole of humanity is involved; and all scriptural allegory has reference to this one basic cosmic event whether the reader is aware of it or not. The myths, whether Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, and Jesus are all designed to keep mankind informed of this central predicament in which we as the Souls of God find ourselves. This is truly the key to the Bible and all other Sacred Books. And it is the loss of this key event that the Bible is but an allegorical depiction of the Descent of the Soul as told through many different venues along with their proper interpretation in what we read in both our Testaments that has caused the Bible to yet be a sealed book even today.

Answer for yourself: And what lies behind this Bible as a "sealed book"?

This book, our Bible, and its many stories from beginning to end has withstood the best efforts of earlier "truth-seekers" down through history and will ever do so until those who try to find and ascertain its basic truth restore the necessary "keys" that unlock these various myths of the Descent of the Soul into matter (the incarnation of the Soul in humanity). This means we need familiarize ourselves with the symbols used by the ancients who wrote these spiritual passages if we ever hope to understand what they both thought and were teaching thousands and thousands of years ago as far back as Ancient Egypt and Israel long before the intertestamental years. The restoration of these "keys" to this ancient symbolism and allegorism is so necessary for correct Biblical interpretation for the whole of mankind. This Ancient symbolism incorporated in the Sacred Books of nations as well as our Bible is taught repeatedly in religious myths the world over. This knowledge is seen at once to open the doors to a clearer meaning of the many troublesome Scriptures which has defied mankind's proper interpretation of these spiritual allegories mistaken as historical truth in the Christian Bible. Sadly such an understanding of cosmology has been almost wholly discarded from religion since Milton's day, yet only a cosmical situation provides the firm foundation for all unimpeachable and adequate interpretation of the Bible and its allegorical depiction of the Descent of the Soul and its incarnation as "the Krst/Karest/Christ" in all of humanity. It needs saying once more; the one central theme in the whole of our Christian Bible is the incarnation of the Divine in matter; no, not to be thought to be limited to but one person but the gift to the whole of humanity. The limitation of the "birth of Christ" to but one supposed "literal" and "historical" baby at a localized Bethlehem manger to which animals gave watch on a "silent but holy night" has kept the the whole of humanity from realizing the true meaning of its own Messianic fulfillment. With the third century conversion of the religious and divine intent hidden in the many spiritual allegories of the nations like Egypt, all of which represented the "Descent of the Soul" into this visible realm, all of which were taken from the age-old spiritual drama taught since the beginning of mankind as seen and understood from the visible Heavens above and its distortion and deformity into an alleged biography of a man-savior, the outlines of the great truth that a ray of the solar Logos was incorporated and distributed into animal humanity faded from the minds of mankind. This Divine Truth of our human natures was obliterated to all but the few who escaped persecution and death at the hands of the Roman destroyers of this Divine Truth. All sound understanding of the true inner significance the real "Christmas nativity" was almost irreversibly lost to mankind and will remain so until one stumbles onto these truths of which I write by accidentally studying subjects like Gnosticism, Egyptian Religion and Astrotheology as I did in my search for the truth about "the Christ". I wanted to know why the Jews and Christians cannot agree on the Messiah and it was from this problem that I have searched out these last 18 or so years that this knowledge has come forth. It was in my search for a "Jewish Jesus" and my inability to find unforged evidence of his existence that I was led to other paths of study that connected Judaism with the mysteries that lay behind the great Egyptian Religion that brought from Heaven to Earth the superior understanding of God's Cosmos and mankind's relationship to it; a much greater knowledge of God and the Divine that I had ever hoped or experienced as a typical Christian. The annual celebration of the advent of deity's incarnation to earth in the bosom of all mankind remains a

"theological" travesty to this day in Christianity because it is limited to yet but one person when it is the inheritance of the whole of mankind.

Let us move on now is our studies and in so doing it needs be said that besides esotericism and allegorism the Bible composers had recourse to another method of depicting the Descent of the Soul which is less readily demonstrable and which has caused almost unlimited confusion in mistaking myth for history.

Answer for yourself: Other than esotericism and allegorism what else lies behind this Bible as a "sealed book"? Here is where it gets fascinating. Did I say fascinating?

Answer for yourself: And what is this? It was the method of uranography. What is a uranograph? Get ready to be blown away by what you will learn next. I suggest very strongly that you "buckle up" for what comes next. You are about to see the very Mind of our God like never before. God, the Deific Mind of the Cosmos is so awesome so get prepared for what you learn next.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS PAUL A GNOSTIC? #1

Answer for yourself: Are you aware that Gnostics since the first century claim the Apostle Paul as their great Pneumatic teacher?

Answer for yourself: Are you aware that Gnostics since the first century claim they are following Paul's example when they offer "secret teaching" of wisdom and Gnosis to their initiates?

Answer for yourself: Are you aware that Gnostics since the first century claim Paul's resurrection theology as the source for their own, citing his words as decisive evidence *against* the ecclesiastical doctrine of bodily resurrection? Did you catch that?

Answer for yourself: How can these things be?

When you and I pick up our New Testaments today and begin to read the Pauline epistles we surely get a different picture than what these ancient historical records attest.

Answer for yourself: Has something been changed to alter the earliest understanding of the historical Paul and his teachings from the first century? Yes...it has. The New Testament today is really the "Second New Testament" given to us by Rome and not the earlier "First New Testament" given to us by the earliest Christian Gnostics like Marcion and Paul which held these earliest of Pauline beliefs.

Answer for yourself: Is it just possible that much of what passes for the current "historical" interpretation of Paul and for "objective" analysis of his letters can be traced not to the religious beliefs of the earliest first century Christians but to the second-century heresiologists like Justin and Irenaeus? It sure can!

Answer for yourself: If the apostle Paul was so unequivocally anti-Gnostic as he is made to look in our "Second New Testament" then how in the world could these earliest Gnostic Christians claim him as their great Pneumatic teacher?

Something is not right!!!

Without a doubt St. Paul is the most influential Christian of all time. There are 13 letters attributed to him in the New Testament, making up a quarter of the whole of canonical Christian scripture. On top of that, most of the Acts of the Apostles is devoted to tales of Paul.

Answer for yourself: But what is the truth about this Paul since seeing that the historical record disagrees as not only to whom he was but what he taught as well? Who is Paul?

As a typical Christian you have grown up like myself being taught that Paul is the image of orthodoxy and a that he believed in a human Christ Jesus. This means simply that he could not be a Gnostic but really anti-Gnostic in his theology. If you have been faithful to read the articles on this website up to now then this inherited Roman picture of Paul has been brought into serious doubt if not exposed as a lie! Yet it is a

remarkable fact that the Gnostics themselves never saw Paul inn this light as we have been taught.

Answer for yourself: Why not? Simply because we are speaking about a time that preceded the later Roman forgery mill whereby Rome completely re-worked the First New Testament of Marcion and altered the allegorical understanding of "the Christ" and make this Spiritual Concept and Dynamic into a "human being" by forging the Pastoral Epistles in Paul's name. The rest is history.

Archeology and the discovery of the Nag Hammadi Library and coptic Gnostic Gospels have revealed to us that the early Christians held just the opposite beliefs about "the Christ" than we have inherited and been taught today. Only in the last fifty years have such archeological discoveries shown us that the great Gnostic sages of the early second century CE called Paul "the Great Apostle" and honored him as the primary inspiration for Gnostic Christianity (Elaine Pagels, The Gnostic Paul, 1979, p. 2).

Answer for yourself: How can the early Gnostic Christians who did not believe in a "human Christ" but an "allegorical Christ" claim Paul as their "Apostle" and the later Roman anti-Gnostic Church who taught a human "Christ Jesus" claim Paul as their "Apostle"? The answer is found in the authenticity of the texts of the New Testament; by that I mean the early authentic Pauline texts before they were later altered, changed, and invented by the later anti-Gnostics like Irenaeus and his production of the "Second New Testament" which contains a "different Pauline theology" than expressed in Marcion's Gnostic New Testament of 140 C.E.

Further proof that Paul was an advocate of Gnosticism is found in Valentinus where he explains that Paul initiated the chosen few into the "Deeper Mysteries" of Christianity, which revealed a secret doctrine of God. These initiates had included Valentinus' teacher Theudas, who had in turn initiated Valentinus himself (E. Pagels, The Gnostic Gospels, 1979, p. 62). Clement, *Stromata* 7.17, records the Gnostic claim that Theudas had received secret teachings from Paul-the "Deeper Mysteries" that Paul reserved from his public teaching and taught only to a few disciples in secret.

Many Gnostic groups claimed Paul as their founding father and Gnostics calling themselves "Paulicians" continued to flourish, despite persistent persecution from the Roman Church, until the end of the tenth century. W. Kingsland, in The Gnosis, 1937, on page 35 shares with us that Paul wrote his letters to churches in seven cities, which are known to have been centers of Gnostic Christianity during the second century.

Answer for yourself: Are you aware of what these seven cities that received Paul's letters had in common? These Christian communities were led by the Gnostic sage Marcion, for whom Paul was the only true apostle. (B. M. Metzger, The Canon of the New Testament, 1987, p. 90ff). Let the reader understand that we live in an age of advanced Biblical studies. That being a fact modern research has been carried out on the earliest collections of Paul's letters, which all contain prologues. Seven of these prologues are so similar as to suggest a common origin, and as they hold Paul to be the "true apostle" and are strongly anti-Jewish, they are now considered to be the work of Marcionites. These seven prologues are attached to the same Pauline letters that are also now accepted as genuine and the churches to which these are addressed are known to have been Marcionite strongholds in the middle of the second century. All of this suggests that Marcion, as he claimed, was indeed the true heir of Paul. By the time Paul's letters had swelled to 13, other prologues needed writing. These "clumsy works" have been dated to the fourth and fifth centuries. One thing is for sure: if Paul really were as anti-Gnostic as the Literalists claim, then it is astounding how many Gnostic texts quote him or are actually attributed to him. The followers of Marcion even had a gospel, which they claimed was written by Paul (S. Hollroyd, Gnosticism, 1994, p. 39).

Answer for yourself: Is there any evidence in the archeological finds at Nag Hammadi that lend credence to Paul being a Gnostic? Yes there is! The Nag Hammadi library includes many writings that incorporate the

name of Paul:

- ***The Prayer of the Apostle Paul***
- ***The Apocalypse of Paul*** **(J. M. Robinson, The Nag Hammadi Library, 1978, p. 256).** ***The Apocalypse of Paul*** **gives the apostle's visions in 10 heavens - a lower seven and a supernal three - not just the third that he describes in Corinthians.**
- **Another text,** ***The Hypostasis of the Archons*****, calls Paul "the Great Apostle" and explains his teaching in Colossians 1:13 on the "authorities of darkness," (J. M. Robinson, op. cit., p. 163). These, the text explains, are the planets and stars that control fate and destiny-just as they are for Paul.**
- **A scripture called** ***The Ascent of Paul*** **records the "ineffable words, which it is not permissible for a man to speak," which Paul heard during his famous ascent to the third heaven alluded to by the apostle in his Letter to the Corinthians.**
- **Another text, called** ***The Acts of Paul,*** **describes Paul traveling with a companion called Thecla - a woman who conducted baptisms! (W. Barnstone, The Other Bible, 1984, p. 652).**

Answer for yourself: Now that we have seen proof positive that the earliest Christian Gnostics regarded Paul as "their Apostle" from the many Gnostic writings that have his name then is the picture becoming a little more clear that the earliest Christians regarded Paul a Gnostic like themselves and pointed to his writings for an expression of their brand of Gnostic Christianity?

THE REAL PAUL...CAN HE BE FOUND?

So far we have seen conflicting depictions of the Apostle Paul. We have seen him from the view of the early Christian Gnostics who claim him as one of their own and one who taught an "allegorical Christ" as the mediator between the Spirit and matter. Then we have likewise seen him from the Orthodox Roman viewpoint of the "literalists" who paint him as anti-Gnostic and a supporter of a "human Christ Jesus."

Answer for yourself: Will the real Apostle Paul please stand up?

Answer for yourself: Could Paul have been a Gnostic, as the Gnostics claimed?

As we have already seen, modern scholars now regard many of the letters attributed to Paul as forgeries (G. Ludemann, Heretics, 1995, p. 198-9). Ludemann calls these fakes "foolhardy," as they only succeeded in putting "a spotlight on the struggles" between the Gnostics and the orthodox Church to claim the powerful figure of Paul. Ludemann brings to our attention that the author of 2 Thessalonians, in a pitiful attempt to suggest authenticity, writes, ***"Greetings to you in my own handwriting, which is a mark of all my letters: this is what my writing looks like."*** **This is one of the numerous addenda to Paul's letters made by scribes, usually to issue threats against dissenters. Again let us remember that scholars today are almost unanimous that this epistle is a complete forgery by the anti-Gnostic literalists. We see the same thing in 1 Corinthians 16:21-4, where the writer reassures the reader** ***"This greeting is in my own hand-Paul."*** **The most ridiculous of these is in Galatians 6:11-18, where a scribe launches out into a polemic against the Jews but introduces it with Paul's supposed words:** ***"Look how big the letters are, now that I am writing to you in my own hand."*** **Of the 13 New Testament letters, only seven are now accepted as largely authentic. (Ludemann, op. cit., p. 61). Regarding the Pauline letters, Ludemann writes, "Scholars generally agree that of the thirteen extant letters, seven are authentic (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon), whereas the rest have been composed by later disciples in the apostle's name." G. A. Wells, Did Jesus Exist, 1975, on page 17 refers to Schmithal's evidence that all the principal Pauline letters, apart from Galatians, are likewise composite. In the early Church, opponents of Paul were not averse to tampering with his letters. Both Irenaeus and Tertullian, for example, quote from Galatians but omit the word *not* in a key passage, thus turning Paul's meaning from the negative into the positive (E. Pagels, The Gnostic Paul, 1975, p. 104).**

As already mentioned, the so-called "Pastoral" letters to Timothy and Titus are universally regarded as fakes. Computer studies have confirmed that the author of the Pastorals is definitely not the author of the letters to the Galatians, Romans, and Corinthians, which are accepted as genuinely by Paul. (I. Wilson, Jesus: The Evidence, 1984, p. 154). Computer tests have confirmed the suspicions long held by theological scholars that whoever wrote Paul's letters to Timothy and Titus, it wasn't Paul (Ludemann, op. cit., p. 288).

Answer for yourself: What should we know about the Pastoral Epistles? These are anti-Gnostic religious documents. That being said then understand that the earliest Christians as we have shown are Gnostic and the First New Testament of Marcion is Gnostic in teaching a non-human allegorical Christ. Now be aware that the earliest collection of letters attributed to Paul by Marcion in 140 C.E. does not contain the Pastorals (E. Pagels, The Gnostic Paul, 1975, p. 5). Valentinian Gnostics cite only Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, and Hebrews. This list corresponds exactly to the earliest known Pauline collection attested from Alexandria. In fact, we do not even hear of the Pastorals at all until Irenaeus (c. 190). They appear as a part of the Christian canon only after this time, always as a set, and are regularly dismissed by Christians of all persuasions as forgeries. (Ludemann, op. cit., p. 135). Even the great orthodox propagandist Eusebius does not include them in his Bible (c. 325). B. M. Metzger, in The Canon of the New Testament, 1987, on page 202, says of Eusebius' attempt to delineate an accepted canon: "The most that Eusebius can register is *uncertainty so great that he seems to get confused when making a statement about it.*" Nonetheless he admits that the authenticity of the epistles of James and Jude is doubted (Eusebius, History of the Church, 1965, p. 61). 2 Peter and 2 and 3 John can be likewise grouped as "doubted". Revelation he regards as spurious. After picking our way through his well-guarded statements we end up with a canon of the four gospels, Paul's epistles minus the Pastorals, and 1 Peter and 1 John.

Answer for yourself: What should this say to us? Simply that these anti-Gnostic epistles that show up after Irenaeus in 180 C.E. are not authentic Pauline writings but forgeries intended to present Paul as opposed to Gnosticism instead of advocating Gnosticism. This is important, as it is only in the Pastorals that Paul is anti-Gnostic. Pagels notes that Irenaeus strikingly opens his treatise *Against Heresies*, claiming "the apostle's authority to oppose the Gnostics by citing both Timothy and Titus" (Pagels, op. cit., p. 5).

Answer for yourself: We now know that the Pastoral epistles are forgeries not written by Paul. Why is that? Only in the Pastorals do we find Pauline literature that is anti-Gnostic.

Irenaeus also records Tertullian's defensiveness on the issue and regards it as instructive. He notes that the heretics have dared to impugn the validity of the Pastorals, but insists that the "same Paul" who wrote Galatians also wrote Titus.

Unlike the genuine Pauline letters, the Pastorals present Paul as an organizer of the Church, a mainstay of Church discipline, and the unswerving antagonist of all heretics (Pagels, op. cit., p. 163). The Pastorals received their name because of their major concern with how the Church is to be organized. As Pagels notes, the authentic letters like "Ephesians, Colossians, and Hebrews, on the other hand virtually ignore Paul's role as an organizer of ecclesiastical congregations." Paul is made to condemn Gnostic myths as "unhallowed old wives' tales" (I Tim. 4:7) and to recommend his followers "not to meddle with the teachings and not to waste time on endless mythologies and genealogies, which lead to empty speculations" (I. Tim. 1:3-4). Obviously by the end of the second century the view of Paul as a Gnostic teacher was a sufficient threat to motivate someone to create an indisputably Literalist Paul in response.

This Paul is made to specifically advise:

1 Tim 6:20 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: (KJV)

He is also made to be authoritarian in enforcing the power of the Church hierarchy, writing, *1 Tim 5:20 20 Them that sin rebuke before all, that others also may fear. (KJV).*

2 Tim 2:17-18 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. (KJV).

Paul is made to attack "Hymenaeus and Philetus," two Gnostic teachers like himself who have "wandered afield from the truth" and are teaching the Gnostic doctrine that "our resurrection has already occurred"; although in his genuine letters Paul claims to be already "resurrected" himself! And despite the fact that there was a widespread tradition that Paul traveled with a woman who baptized (W. Barnstone, The Other Bible, 1984, p. 445). The tradition of Paul's companion Thecla who baptized and preached was part of a well established oral tradition in Syria. Paul is also made to attack the Gnostic practice of treating women as equal to men:

1 Tim 2:9-15 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (KJV)

Let us not forget that all the above passages as taken from the Pastoral Epistles are FORGERIES and were not written by the pen of the Gnostic Paul

- **It was the earliest Christian Gnostics that did not have organized clergy but an informal laity**
- **It was the earliest Christian Gnostics that used "myth" to capture Divine Truth for all eternity**
- **It was the earliest Christian Gnostics that treated women as equals with men**

All of which the forged Pastoral Epistles condemn!

At the end of the second century, by the hand of Irenaeus in his "Second New Testament" in 180 C.E., Paul is portrayed by Literalist Christians as anti-Gnostic and authoritarian. This has been assumed to be historically accurate, but is actually only the perspective of these Literalist Christians (E. Pagels, The Gnostic Paul, 1975, 8-10). Just a few decades earlier, however, this view of the "literalist Roman Church" was the complete opposite and the proof of this is found in the first half of the second century letters attributed to Clement, the Bishop of Rome, who vigorously attacked Paul as a misguided heretic!

Answer for yourself: What did Clement of Rome know concerning Paul in the early part of the second century before the later production of the Roman Second New Testament that would cause him to attack Paul and call him a heretic?

Answer for yourself: What was the major "heresy" that Rome opposed in those day? Gnosticism!!! Rome was faced with Marcion's First New Testament which contained the authentic Pauline epistles that taught a Gnostic Christ - an allegorical Christ and not a human Christ Jesus which was unacceptable to Rome and its first Bishop.

Ludemann in his Heretics notes other examples of second-century hostility to Paul in addition to Clement's vigorous polemic. Acts contains veiled criticism of Paul. By the criteria of Acts 1:21ff Paul does not qualify as an apostle as he was not with Jesus during his lifetime and had not seen the risen Jesus (G. Ludemann, Heretics, 1995, p. 54, 57, 199). Pagels suggests that ecclesiastical Christians might have preferred to exclude Paul's letters "but it was too late, he was already a chief apostle and stood in high regard" (Pagels, op. cit., p. 161). Toward the end of the second century the Literalists therefore took another tack. The Pastoral letters, 2 Thessalonians, 3 Corinthians, and other documents were forged to refute specific Gnostic/Pauline doctrines in the apostle's own name (Ludemann, op. cit., 201).

These letters attributed to Clement of Rome describe Peter as vehemently denying Paul's status as an apostle since only an eyewitness of the resurrection should be regarded as an apostle and Paul did not actually see the risen Christ. Paul's vision of Jesus on the road to Damascus is apparently not only invalid, it is a revelation from an evil demon or lying spirit!

Answer for yourself: Did you hear that? The first Bishop of Rome believed that Paul's vision of "the Christ" on the road to Damascus where he encounters a purely "Spiritual Christ Jesus" is from a demon!!! This sure will change with the Second New Testament under the influence of later proto-Catholic writers who altered and reworked Paul's Gnosticism to their liking and who remake "the Christ" into a fleshly human being. Clement alludes to the supposed fact that Jesus is "angry" with Paul who is his "adversary," because what Paul preaches is "contradictory" to Jesus' teachings (*Homily*, 19:1-7, quoted in Ludemann, p. 58). Peter writes of Paul as his "enemy" who has convinced some of the Gentiles to reject the Jewish Law and to embrace "foolish teachings," which are "outside the Law." Paul is accused of creating a heretical gospel and Jesus' genuine apostles have to secretly send out "a true gospel" to correct these heresies (*Homily*, 2.17.4, quoted in Ludemann, p. 58). Like his contemporary the arch-heretic Simon Magus, Paul is a satanically inspired divider of the Christian community (Pagels, op. cit., p. 9-10). Ecclesiastical sources that do refer to Paul often express hostility; the *Pseudo-Clementines* suggest that he, like Simon Magus, is a satanically inspired divider of the Roman community that is properly headed by Peter. He is a dangerous man who should be expelled from the Church! (R. Doran, Birth of a Worldview, 1995, p. 5). Here Doran describes Paul as a "flash point" in the growing Christian tradition. S.G.F. Brandon, Religion in Ancient History, 1969, p. 310ff, calls Paul the "problem figure of primitive Christianity;" Ludemann, op. cit., p. 61ff, calls Paul the "only heretic of the earliest period."

PAUL AND THE PAGAN MYSTERIES

If we can throw off the traditional picture of Paul and look at the evidence with an open mind this anti-Paul rhetoric is understandable, since his letters show distinct Gnostic and Pagan influences. Paul is a Jew who had embraced the ubiquitous Greek culture of the times. He writes in Greek, his first language. He quotes only from the Greek version of the Old Testament. His ministry is to Pagan cities dominated by Greek culture (Ludemann, op. cit., p. 65). Paul's mother tongue was Greek, and Paul uses only the Septuagint version of the Old Testament. (S.G.F. Brandon, op. cit., 1969, p. 313). Brandon notes that in Galatians 1 Paul states that his teaching was specially designed to be intelligible to those who were not Jews. Ludemann observes that whereas the gospels are "third person accounts," "often contradictory," and "do not come from eyewitnesses," in Paul "we hear his own voice in his mother tongue, free from all background noise, accessible to all who do not shrink from the trouble of reading him (Ludemann, op. cit., p. 61). Of these;

- **Antioch was a center for the Mysteries of Adonis,**
- **Ephesus was a center for the Mysteries of Attis, and**

Corinth was a center for the Mysteries of Dionysus (G.A. Wells, Did Jesus Exist?, 1975, p. 183.

Paul was a native of Tarsus in Asia Minor, which by his time had surpassed even Athens and Alexandria to become the major center of Pagan philosophy (D. Ulansey, Origin of the Mithraic Mysteries, 1989, p. 68ff). Strabo writes: ***"The people of Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where have been schools and lectures of philosophers."*** **Athenodorus of Tarsus even became a tutor to Emperor Augustus. Athenodorus was in turn a disciple of Posidonius, arguably the greatest philosopher of the first century BCE. Pompey twice turned aside from campaigns in Asia Minor to visit Posidonius and Cicero describes him as a friend. He is one of the first astronomers to make an orrery, which Cicero says "shows in its revolutions the movements of the sun and stars and planets, by day and night, just as they appear in the sky" (Cicero,** ***The Nature of the Gods,*** **p. 159). In his travels to Britain he made the discovery that the moon governs the tides. This he must have considered certain proof of astrology's first axiom, that the heavenly bodies have a direct effect on the physical world. All of the astronomical and astrological knowledge acquired by the Tarsian intellectuals, particularly the discovery of the precession of the equinoxes by Hipparchus, who worked at nearby Rhodes, made a major contribution to the doctrines of Mithraism. It was into this city that Paul was born, at a time when Tarsus was at the height of its power and influence. It was in Tarsus that the Mysteries of Mithras had originated, so it would have been unthinkable that Paul would have been unaware of the remarkable similarities we have already explored between Christian doctrines and the teachings of Mithraism (Ulansey, op. cit., p. 68). Tarsus was the capital of Ciicia, where, according to Plutarch, the Mithraic Mysteries were being practiced as early as 67 BCE. Ulansey considers it significant that the appearance of Mithraism coincides almost exactly with the lifetime of Posidonius and is in the same part of the Mediterranean. Hipparchus' discovery of the precession of the equinoxes had revealed that in the cycle known as the "Great Year" the sun was passing from Aries into Pisces at the spring equinox. Mithraic iconography portrays Mithras as the god who turns the wheel of the Great Year and thereby ushers in the New Age. Paul shows himself aware of "the passing age" in 2 Corinthians 4:4.**

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

Paul frequently uses terms and phrases from the Pagan Mysteries, such as;

- ***pneuma* (spirit),**
- ***gnosis* (divine knowledge),**
- ***doxa* (glory),**
- ***sophia* (wisdom),**
- ***teleioi* (the initiated), and so on**

(F.C. Happold, Mysticism, 1963, p. 186; H. Kennedy, St Paul and the Mystery Religions, 1969). All Paul's terms for *mature* or *perfect* Christians are variations on the Greek telete - "initiation." "Mature" is *teleion,* "to the level of maturity" is *ten teleioteta,* "the perfect man" is *andra teleion,* "the imperfect man" is *ateles.* (E. Pagels, The Gnostic Paul, 1975, p. 148, 149, 123). He advises his followers to "earnestly seek the greater charismata"

1 Cor 12:28-31 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way. (KJV)

The word "charismata" derives from the Mystery term *makarismos,* referring to the blessed nature of one who has seen the Mysteries (W. Burkert, The Orientalizing Revolution, 1992, p. 93), Burkert writes: ***"One of the***

main characteristics of the mysteries is the makarismos, the praise of the 'blessed' status of those who have 'seen' the mysteries." **Charismatic Christians might be interested to know the ancient root of their name.**

1 Cor 4:1 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (KJV)

Paul even calls himself a "Steward of the Mysteries of God," which is the technical name for a priest in the Mysteries of Serapis (G.A. Wells, Did Jesus Exist?, 1975, p. 23). The Alexandrian cult of Serapis and his consort Isis was widespread in the Greco-Roman world at this time. That Paul might have been a "Steward of the Mysteries" of Serapis is entirely possible. Emperor Hadrian writes of the citizens of Alexandria, "Here you see Christians worshiping Serapis, and worshipers of Serapis who call themselves bishops of Christ" (G. D'Alviella, The Mysteries of Eleusis, 1981, p. 103). Perhaps this throws light on a passage in the New Testament, which has left scholars confused. At Cenchreae, near Corinth, waiting to board a ship bound for Ephesus, Paul "cut his hair for he had made a vow." This is a curious report and not in accordance with Jewish Law, which states that hair is only to be shorn at Jerusalem. Near Cenchreae, however, was a temple of Isis where Greek sailors cut their hair and dedicated it to the goddess as "Stella Maris" in hope of a safe crossing.

Paul quotes the Pagan sage Aratus, who had lived in Tarsus several centuries earlier, describing God "in whom we live, and move, and have our being" (Acts 17:28).

He also teaches Mystery doctrines.

1 Cor 15:37 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: (KJV)

Paul uses the most ubiquitous of images from the Mysteries, the reaping and sowing of the crops as a symbol of mystical death and resurrection of an initiate. He speaks of the sprouting of a grain of wheat as an image of the resurrection and writes:

"The seed you sow does not come to life unless it has first died."

Like the Pagan sage Socrates, who was deemed wise because he knew he knew nothing (Plato, *Apology*, 23b) Paul teaches:

1 Cor 8:2 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. (KJV)

Just as Plato had written that we now only see reality *"through a glass dimly"* (Plato, *Phaedrus*, 250 b) so Paul writes, *1 Cor 13:12 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (KJV)*

This famous passage from Paul has also been translated:

At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face **(Phillips translation quoted in F.C. Happold, Mysticism, 1963, p. 194).**

This translation clearly brings out the Platonic nature of Paul's teachings. Plato had used the image of prisoners trapped in a cave who are only able to see the shadows of the outside world cast on the cave walls as an allegory for our present condition of mistaking for real what is in fact only a reflection of ultimate reality

(Plato, *The Republic*, Book 7). For Plato, as for Paul, "At present all we see is the baffling reflection of reality."

Plato teaches that philosophers are those who are released from the cave to go outside and see the reality of the dazzling light of day for themselves - "face to face." This phrase is a ritual formula of the Pagan Mysteries. In *The Bacchae* we read: "He gave these Mysteries to me *face to face."*(Euripides, *The Bacchae*, 207, line 501). Lucius Apuleius writes of his initiation: "I penetrated into the very presence of the gods below and the gods above, where I worshiped *face to face."* (quoted in S. Angus, Mystery Religions, 1925, p.61). Justin Martyr acknowledges that: "The aim of Platonism is to see God *face to face* (Justin Martyr, Dialogue With Trypho, 2.3, quoted in E.R. Dodds, The Greeks and the Irrational, 1951, p. 249). Plato describes how in the temple of the "true earth," which exists in the realm of ideas of which this Earth is a mere image, "Communion with the gods occurs *face to face"* (Plato, *Phaedo*, 111c). The Gnostic Valentinus also wrote of the Logos "who spoke of realities face to face (G.R.S. Mead, Fragments of a Faith Forgotten, 1906, p. 299).

Let us continue with article 2 in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS PAUL A GNOSTIC? #2

THE GNOSTIC PAUL

Paul's Christ Jesus is the mystical dying and resurrecting godman of the Gnostics, not the historical figure of the Literalists. **The only place where Paul seems to treat Jesus as a historical figure is in the Letter to Timothy, where supposedly he writes in I Tim. 6:13**

1 Tim 6:13 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; (KJV)

But as we have shown this this letter is a forgery. **The genuine Paul preaches the Gnostic doctrine of Illusionism, claiming that Jesus came not as a person but in the "likeness" of human flesh.**

Rom 8:3 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (KJV)

Phil 2:7 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Answer for yourself: What does the word "likeness" mean when looked up in the Greek?

Strong's Concordance says:

3667 homoioma (hom-oy'-o-mah); from 3666; a form; abstractly, resemblance: KJV-- made like to, likeness, shape, similitude.

Thayer's Greek Lexicon says:

3667 homoioma- what has been made after the likeness of something

- **a) a figure, a image, a likeness, a representation**
- **b) likeness that is, resemblance, such as amounts almost to equality or identity**

Take just a second and ponder what you just saw from the Greek. Without a doubt in the Greek we see what escapes us in the English; namely, that the Son of God, the Christ as we have seen, is not truly human but only a resemblance and an image and representation of mankind. This is what both Paul and Marcion believed and taught as found in the First New Testament before Rome would destroy it and replace it with their Second New Testament which alters this Christ and makes him into a human being which causes adherents of such faith idolators!

Paul's Paul's letters are full of such distinctively Gnostic doctrines.

Answer for yourself: Have you ever stopped and wondered what Paul's famous claim to have ascended as far as the third heaven could possibly mean?

What we fail to understand today under the influence of Western literalistic Christianity is that this would not be puzzling for a Gnostic or an initiate of the Pagan Mysteries, for both would have been taught that there are seven heavens linked to the seven heavenly bodies - the five visible planets and the moon and sun. It was obvious to Celsus that Christianity and Mithraism were teaching the same doctrine, (R. J. Hoffman Celsus On The True Doctrine, 1987, p. 95). As Ulansey notes, Christianity and Mithraism were "sister religions, arising at the same time and in the same geographical area" (D. Ulansey, Origin of Mithraic Mysteries, 1989, p. 4). Brandon writes: *"Paul's many references to the archontes, the stoicheia, and the pleroma all indicate his easy familiarity with esoteric concepts of a Gnostic hierarchy of supernatural powers"* (S.G.F. Brandon, Religion In Ancient History, 1969, p. 44).

Like the Gnostics, Paul is extremely disparaging of the externals of religion - ceremonies, holy days, rules, and regulations.

Rom 14:1-5 1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. (KJV)

Phil 3:3 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (KJV)

Col 2:20-22 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? (KJV)

As noted, the Gnostics preached the same freedom from human legislation - especially religious laws.

Answer for yourself: Could this be the reason why Paul is anti-Torah? It sure is!!!

Simon of Samaria quoted Paul in defense of his own freedom, saying, "Men are saved by grace, and not on account of their own righteous works." The followers of Carpocrates declared themselves saved "by faith and love" and considered all things "not good or evil in themselves, but only by convention," (E. Pagels, The Gnostic Paul, 1975, p. 44-5).

2 Cor 3:12-18 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (KJV)

Like the Gnostics, he claims that true Christians become like Christ: having "no veil over the face" they "reflect as in a mirror the splendor of the Lord" and are thus "transfigured into his likeness, from splendor to splendor."

Paul's imagery in 2 Cor. 3:12-18 is uncannily similar to the initiation rites in the Greek Mysteries. Novices wore veils, hence their appellation as "brides." At this stage they were known as mystae - those with "closed eyes." Only at the highest stage of initiation was the veil removed and the *mystae* became *epoptae* - *those* who had "seen." This is the stage that Paul insists that the Corinthians should have reached.

The Gnostics saw Paul as a teacher of secret "Pneumatic" initiations. In his Letter to the Romans Paul writes: "I long to see you, so that I may share with you a certain Pneumatic charisma of which he says, "I would not have you remain ignorant."

Rom 1:9-14 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren (devoid of Gnosis), that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (KJV)

Answer for yourself: If Paul wants to urgently share something with his correspondents, why doesn't he write it in his letter?

The answer for the Gnostics is that the "Pneumatic charisma" is an initiation, which he can only transmit in person and "in secret." (Pagels, op. cit., p. 15).

Paul writes:

1 Cor 2:9 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (KJV)

Initiated readers would undoubtedly recognize these words as a Mystery formula pronounced at the time of initiation. As Christians devoid of knowledge of Gnosticism and the truth about Paul we read these passages never understanding that they reflect Gnosticism. The vow of secrecy undertaken by the followers of the Gnostic sage Justinus incorporated these words and, among other places, they also occur in the Gnostic *Gospel of Thomas,* where Jesus offers:

I will give you what eye has not seen, and what ear has not heard, what has not been touched, and what has not arisen in the heart of man.

(Quoted in Pagels, op. cit., p. 58). Hippolytus records this as the oath of secrecy in Justinus' Gnostic group. It also occurs in *The Gospel of Thomas,* Saying 17, and in the first epistle of Clement, (A. Louth, Early Christian Writings, 1968, p. 37).

It is only our inadequate knowledge concerning the religious beliefs associated with Gnosticism and inadequate textual translation that conceals the fact that Paul's letters are full of characteristically Gnostic phrases and teachings. For example, the Valentinians claim that Paul initiated Christians into the "Mystery of Sophia," which probably included the myth of the goddess' fall and redemption, and quote as proof his First Letter to the Corinthians, in which Paul writes: "We speak of Sophia among the initiated."

1 Cor 2:6-9 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (KJV)

If you are wondering why you have never come across this decidedly Gnostic line of Paul's before, it is because it is usually translated as "We speak wisdom among the perfected," which doesn't make a lot of sense but at least sounds orthodox!

Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory.

This translation, if intelligible at all, distorts Paul's actual meaning considerably. One modern scholar explains:

The proper meaning of this passage is obscured at two crucial points.

- **The Greek word translated "world" here, severally in its singular or plural forms, is *aion,* which does not mean this physical world or earth, but "time" or "age." Paul's use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of "world-ages."**
- **Next, the words translated as "rulers of this world" *(archontes tou aionos toutou)* do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for condemning Jesus to death; they denote demonic beings, who were associated with the planets and were believed to govern the lives of men on earth. This is very important in our understanding of the later death of "the Christ."**

In this passage, then, Paul is found explaining that, before the beginning of a series of world-ages, God determined to send into the world, for the good of mankind, a preexistent divine being, whom the demonic rulers of the world, not perceiving his real nature, put to death and thereby in some way confounded themselves. In brief, Paul envisaged mankind as enslaved by demonic beings, connected with astral phenomena, whom he describes by a variety of terms such as *archontes tou aionos toutou* and *stoicheia tou kosmou* ("The elemental powers of the universe"). From this mortal slavery mankind had, accordingly, been rescued by the divine being, who, incarnated in the LIKENESS of a person named Christ Jesus, had been crucified mistakenly by these *archontes* who, presumably, by thus unwittingly exceeding their rights, forfeited their control over men (S.G.F. Brandon, Religion In Ancient History, 1969, p. 327).

1 Pet 1:20 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (KJV)

This is not Christianity as we know it today! Paul is preaching Gnosticism. Paul writes of a *Gnosis* which can be taught only to the "fully initiated."

He offers a prayer "that your love may more and more be bursting with Gnosis."

Phil 1:9 9 And this I pray, that your love may abound yet more and more in knowledge (Gnosis) and in all judgment; (KJV)

In 1 Corinthians Paul seems to diminish the importance of Gnosis, claiming, "Gnosis puffs up." But Clement

explains that this is not to be understood as "swollen up," but means in fact "to entertain great and true sentiments," (Clement, *Stromata,* 68). To the Gnostics, including Clement, the Gnosis was the Pneumatic initiation of the holy breath or spirit.

He writes of "Christ in whom are hid all the treasures of Sophia and Gnosis" and of "the Gnosis of God's Mystery."

Col 2:3 3 In whom (the Christ) are hid all the treasures of wisdom (Gnosis) and knowledge. (KJV)

Like a Gnostic initiate Paul claims: "By revelation the Mystery was made known to me.

Eph 3:3 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (KJV)

Like a Gnostic defending the secrecy of the Inner Mysteries he asserts that he has heard "ineffable words which it is not lawful for a man to utter."

2 Cor 12:4 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (KJV)

Like a Gnostic he puts the emphasis on understanding, not on dogma, writing, "The letter kills, while the spirit gives life."

2 Cor 3:6 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (KJV)

And like a Gnostic, he describes stories in the scriptures as "allegories".

Eph 4:24 24 And that ye put on the new man, which after God is created in righteousness and true holiness. (KJV)

And like a Gnostic, he writes of "events" as "symbolic."

1 Cor 10:6 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (KJV)

The evidence keeps mounting. Paul is Gnostic and is not teaching a human Christ Jesus but rather a Gnostic Christ mediator in the Spirit realm. That is why the Gnostic Marcion who gave us the First New Testament claimed that only Paul understood "the Christ" and his message correctly. Take a second and consider this: The seven authentic epistles of Paul do not teach a human Christ Jesus. That means the passages that you have read your whole life about "the Christ" and "Christ Jesus" in the Pauline epistles NEVER were meant to refer to a human being named Jesus of Nazareth!

Answer for yourself: Did you understand?

This just shows us how inept we are at interpreting the religious literature we possess and cherish. It also shows us how unprepared are our spiritual authorities, preachers, and pastors are who are given the responsibility of teaching us about God. I used be one and it was during my time in Seminary that I realized that something terribly was wrong with what I am being taught. I used to call it "swiss cheese theology" as it was full of holes. It would take me many years to plumb the depths of this religious source we call the Holy Bible and little was I prepared for what I would uncover in scholarly study. Yet I was reassured at the same time that with every lie and falsehood exposed and replaced with the original truth that I would be taking a step closer to the God of truth.

APOSTLE OF THE RESURRECTION

Literalist Christians tried to quote Paul to endorse their bizarre belief that at the Second Coming the dead would actually rise from their graves in their physical bodies. (G. Ludemann, Heretics, 1995, p. 26). The Literalists Irenaeus and Tertullian both preached the resurrection of the flesh. They did this by a devious exegesis of 1 Corinthians 15, which nonetheless failed to overcome the problem of Paul's categorical denial of this doctrine in 1 Corinthians 15:50.

1 Cor 15:50 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (KJV)

It is clear, however, that Paul had a very different perspective. In common with the Gnostics, Paul sees the resurrection as a spiritual event. He writes categorically that *"Flesh and blood cannot inherit the kingdom of God."* Rarely do we stop and ponder just what this verse implies. Irenaeus was evidently frustrated about this verse and complained, "All heretics (Gnostics) always introduce this passage" (E. Pagels, The Gnostic Paul, 1975, p. 85). To counter the Gnostic disciples of Paul, someone in the second century wrote 3 Corinthians to cast doubt on 1 Corinthians (F.L. Cross, The Oxford Dictionary Of The Christian Church, 1958, p. 1031). This states: "As for those who tell you that there is no resurrection of the flesh, for them there will be no resurrection (3 Corinthians v 24) We see the same testimony in Ludemann, op. cit., p. 224. The triumph of the Literalists in the fourth century rendered 3 Corinthians unnecessary and the forged text was excluded from the canon.

The Gnostic sage Theodotus calls Paul "the apostle of the resurrection" (Pagels, op. cit., 5, 14). Like the Gnostics, Paul does not see the resurrection as a promised future event, but as a spiritual experience that can happen right now. He writes, "This is it: the duly appointed time! This is it : the day of salvation"

2 Cor 6:2 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) (KJV)

Paul's message is clearly mystical and allegorical - he writes of being "raised up to heaven" and "enthroned with Jesus" not as some hoped - for afterlife reward, but as something, which he and other Christian initiates have already experienced.

Eph 2:4-7 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (KJV)

This is the Gnostic Salvation Message. The writer is speaking about something already accomplished for mankind by God and available to them in the present time. Like the Gnostics, Paul preaches that Christ Jesus' passion is not an event in the past, but a enduring mystical reality. Through sharing in Jesus' death and resurrection each Christian initiate can themselves die to their lower self and be resurrected as the Christ or Logos (W.R. Inge, Christian Mysticism, 1899, p. 64).

Rom 6:4 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (KJV)

Rom 8:11 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised

up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (KJV)

Inge notes: "Paul's mystical language about death and resurrection has given rise to much controversy."

In his Letter to the Philippians Paul writes of "participating in his suffering" and "sharing in the form of his death," and so being "resurrected from the dead."

Phil 3:10-11 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. (KJV)

In his Letter to the Galatians he writes:

Gal 2:20 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (KJV)

In his Letter to the Romans he interprets Jesus' passion allegorically, writing:

Rom 6:3-7 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. (KJV)

J. Campbell, Papers From The Eranos Yearbooks, 1955, p. 238 states: *"It lies in the nature of the mystery cult that the mystae undergo the same experience as their god, that, as St. Paul says, they die with him, are buried with him, are reborn with him, and are resurrected with him."*

In his Letter to the Colossians Paul describes himself as having been assigned by God the task of delivering his message "in full"; of announcing "the secret hidden for long ages and through many generations," which is now being disclosed to those chosen by God.

Answer for yourself: And what is this great secret?

Answer for yourself: Is it, as we might expect from an orthodox apostle, the "good news" that Jesus had literally come and walked the Earth, worked miracles, died for our sins, and returned from the dead? No! It is the perennial mysticism of Gnosticism and the Pagan Mysteries - that within each one of us is the one Soul of the Universe, the Logos, the Universal Daemon, the Mind of God. the Christ (T. Freke and P. Gandy, The Jesus Mysteries, 1999, p. 166-167).

Paul writes:

The secret is this: Christ in you!

Col 1:25-28 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (KJV)

When Paul describes his famous vision of Jesus on the road to Damascus it is significant what Paul does not say. Let us look at the verse very closely:

Gal 1:15-16 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (KJV)

Notice that Paul doesn't say "God revealed his Son *to* me," as we would expect from a Literalist Christian. Rather, he writes, "God revealed his Son *in* me."

Paul's Jesus is not a historical figure, but a symbol of the Universal Daemon of whom we are all limbs. For Paul, "Christ is like a single body with its many limbs and organs, which, many as they are together make up one body."

1 Cor 12:12 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. (KJV)

Rom 12:4 4 For as we have many members in one body, and all members have not the same office: (KJV)

In his Letter to the Ephesians he teaches:

Eph 4:25 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (KJV)

Answer for yourself: But what do we do with a flesh and blood Jesus?

In earlier articles we made mention of the "Outer Mysteries" and the "Inner Mysteries". The Gnostics claimed that Paul taught that seeing Jesus as a flesh and blood man was only a transitory stage for beginners - the Outer Mysteries for Psychic Christians. Those Pneumatic Christians initiated into the Inner Mysteries understood the Jesus story's allegorical meaning. The Gnostics claimed that this change of perspective from a "physical" Christ Jesus to a "spiritual" Christ Jesus through initiation into the Inner Mysteries is what Paul was referring to when he wrote:

2 Cor 5:16 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. (KJV)

W.R. Inge, Christian Mysticism, 1899, p. 69, states that the heretics (Gnostic Christians) claimed that the stage of worshipping the man Christ Jesus was a stage to be passed through and then left behind as one matured spiritually by ascending from the Outer Mysteries into the Inner Mysteries.

Answer for yourself: Can you find one place where Paul in his original and authentic epistles spoke of a historical Jesus? No! As stated in an earlier article it is "ONLY" in the forged Pastoral Epistles where we find Paul speaking of a supposed historical Christ Jesus.

Since Paul never claimed to have known a historical Jesus "in the flesh," it is indeed difficult to see what else he could have meant!

PSYCHIC AND PNEUMATIC TEACHINGS

Answer for yourself: So how could Paul have come to be both the hero of the "allegorical" Gnostics and the Literalists Roman Catholics?

As we saw above the Gnostics taught that the Jesus story works on two levels at once:

- **Christ Jesus was taught as an introductory story for Psychic Christians initiated into the Outer Mysteries**
- **Christ Jesus was taught later to initiates as a mystical allegory for Pneumatic Christians initiated into the Inner Mysteries.**

The irony of this is opposite of what we expect today; namely that the "literal" is the true and the "allegorical" is the untrue. Just the opposite is the case here. It is the "allegorical" Christ that is real and the "literal" Christ Jesus as a human being is the myth. There is no explicit evidence for the existence for a historical Jesus outside this one book given to us by the "literalist" Roman Church...the New Testament which they themselves produced as a refutation of the earlier Gnostic First New Testament of Marcion. Although it was understood in two completely different ways, the story remained the same. According to the Gnostics, Paul's letters were likewise designed to work on two levels. As the Gnostic sage Theodotus puts it, Paul "taught in two ways at once." (Quoted in E. Pagels, The Gnostic Christ, 1975, p. 7). Theodotus claims that Paul recognized that "each one knows the Lord in his own way: and not all know him alike." (Ibid., p. 5). So on the one hand Paul preached the savior "according to the flesh" as one "who was born and suffered." This was an a "literal" introduction to carnal believers in preparation for their spiritual transformation and resurrection as they were initiated to the Inner Mystery of "Christ in you"! This "kerygmatic gospel" of "Christ crucified" he taught to Psychic Christians "because this they were capable of knowing." But to Pneumatic Christians he proclaimed Christ "pneumatically" or "according to the spirit." Each level of initiate would take from these teachings whatever they were wise enough to be able to hear. Paul himself writes:

1 Cor 2:14-15 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. (KJV)

Let us re-word this verse a little:

The Psychic does not receive the things of the spirit of God; they are foolishness to him; he cannot recognize them, because they are Pneumatically discerned, but the Pneumatic discerns all things.

The Gnostics claimed that like the gospel parables, Paul's letters encoded secret teachings so that uninitiated readers would hear one thing and the initiated another. Only those who had been initiated into the secret oral teachings of the Inner Mysteries were capable of understanding Paul's deeper meaning. As Elaine Pagels writes,

The Valentinians claim that most Christians make the mistake of reading the scriptures only literally. They themselves, through their initiation into Gnosis, learned to read Paul's letters (as they read all the scriptures) on the symbolic level, as they say Paul intended. Only this pneumatic reading yields "the truth" instead of its mere outward "image" (Pagels, The Gnostic Paul, 1975, p. 7).

The followers of Valentinus systematically decoded the allegorical meaning of Paul's letters to show their hidden meaning. For example, in his letters to the Romans Paul uses a simple everyday situation - the relationship between Jews and Gentiles - as a parable for the relation between Psychic and Pneumatic Christians. An initiate of the Inner Mysteries would understand that where Paul writes "Jews" he means "Psychic Christians" and where he writes "Gentiles," he means "Pneumatic Christians". Paul calls himself "apostle to the Gentiles" in Romans 1:5 because he is a Pneumatic teacher of the Inner Mysteries. Yet he comes to teach Christians of all levels, both "the wise [Pneumatics] and to the foolish [Psychics]".

Rom 1:14 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (KJV)

As well as "Gentiles," the other code words used by Paul to signify "Pneumatic Christian" include "the uncircumcised," "the Greeks," "Jews inwardly," "Jews in secret," and "the true Israel." **(E. Pagels, The Gnostic Paul, 1975, p. 7).**

In a striking passage in his First Letter to the Corinthians Paul writes with disappointment of wanting to give his followers Pneumatic teachings, but finding them only to be on a "Sarkic" level of awareness (a term synonymous with "Hylic," meaning the lowest level of human awareness). So he is forced to teach his students only the most basic of Christian doctrines:

1 Cor 3:1-3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (KJV)

Now let us read it again with a few choice words:

And I, brothers, was not able to speak to you as to Pneumatics, but as to Sarkics, as to those uninitiated in Christ. I fed you milk, not meat, for you were not yet able to take it. Nor are you now - you are still Sarkic. For where there is strife and envy among you, are you not Sarkic. **(E. Pagels, The Gnostic Paul, 1975, p. 59).**

Likewise in his Letter to the Hebrews 5:11-14, Paul is impatient that his followers are still not ready to move on from elementary teachings. He writes:

Heb 5:11-14 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV) **(E. Pagels, op. cit., 148-9).**

Paul is impatient that his followers are still not ready to move on from elementary teachings. In his Letter to the Hebrews he writes:

Heb 6:1-6 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word [LOGOS/CHRIST] of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance...(KJV)

The "elementary doctrine," which Paul wants his disciples to leave behind, as a Gnostic would expect, includes repentance, faith, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment.

Answer for yourself: What do all of these have in common? All of these involve rituals and dogmas so precious to the Literalist Church but which Gnostics did not esteem. To the Gnostics these were only the Psychic Outer Mysteries of Christianity. Paul wants his disciples, having tasted the holy breath of

Pneumatic initiation, to progress to the Pneumatic level of understanding completely and leave behind such Psychic concerns.

PAUL AND JEHOVAH AND THE TORAH/LAW

Like the Gnostics, Paul teaches that the Mysteries of Jesus supersede the Law of the Jewish god Jehovah.

In Galatians 3:2-3 Paul asks:

Gal 3:2-3 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (KJV)

Paul's Gnostic Christ Jesus has given Jews a New Covenant or agreement with God and Paul does not hide his low opinion of the redundant old agreement that is traditional Judaism!" He writes:

Phil 3:5-6 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (KJV)

Paul gives a full account of his justification according to Jewish Law- - circumcised on the eighth day, Israelite by race, of the tribe of Benjamin, and a zealous Pharisee - "by the law's standard righteous without fault." Startlingly, he says in verse 8 that he counts all this as "so much rubbish."

Heb 8:13 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)

Like the Gnostics, Paul does not preach moral servitude to the Law, but spiritual freedom through Gnosis. He declares:

2 Cor 3:17 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (KJV)

For Paul, "Nothing is unclean in itself" (Rom. 14:1-15). Later Gnostics, such as Carpocrates, quote Paul to defend their own doctrines of natural morality against those who accused them of immorality. After all, it was Paul, not some "loony" Gnostic heretic, who had famously proclaimed: "All things are authorized for me!"

1 Cor 6:12 12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. (KJV)

Paul even goes so far as to declare Jehovah's traditionally sacred Law, the very basis of the Jewish religion, to be a curse, writing, *"All who depend upon works of the Law are under a curse" (Gal. 3:6-11)* and *"Christ redeemed us from the curse of the Law" (Gal. 3:13-14).* For Paul, as for the Gnostics, through sharing in Christ's suffering and resurrection the Christian initiate can be redeemed from the Law and set free: *"Now, having died, we are out of the purview of the Law that kept us down" (Rom. 7:6).*

Rom 7:6 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (KJV)

Paul claims the Law is the product of the "mediator."

Answer for yourself: What does he mean by calling Jehovah, supposedly the one God and creator of all, a "mediator?" A mediator between what and what?

Literalists have no answer, but Gnostics immediately recognize that Paul is teaching the Gnostic doctrine that Jehovah is the "demiurge," a lesser god who mediates between the ineffable supreme God and creation. Paul certainly does not regard Jehovah as the true God, for he continues: "The mediator is not one; God is one" (E. Pagels,The Gnostic Paul, 1975, p. 107-108).

Gal 3:19-20 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. (KJV)

According to Paul, people who do not understand the gospel he is preaching have had their "unbelieving minds blinded by the god of this passing age".

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

In many translations of his letters, the editor adds a helpful little note here to explain the mysterious phrase "the god of this passing age." The general orthodox gloss on this line is that Paul is referring to the Devil, but why he should refer to a wicked angel as a "god" is left unexplained! To the Gnostics it was obvious what Paul meant. He was referring to Jehovah, the lesser god of the Jews, whose years of ruling the Jewish people were coming to an end and who was to be abandoned in favor of the true ineffable God of Jesus and Plato.

CIRCUMCISION

The anti-Gnostic letters of Paul have been found to be forgeries, but his authentic letters do oppose others within the early Christian Church who preach "another Jesus."

2 Cor 11:4 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (KJV)

These are not Gnostic heretics, however, but pro-Jewish Christians who believe that the Church should maintain the old Jewish custom of circumcision and honor the Law of Jehovah.

Paul attacks them with passion. In his Letter to the Philippians he warns:

Phil 3:2 2 Beware of dogs, beware of evil workers, beware of the concision. (KJV)

In his Letter to the Galatians he proclaims:

Gal 5:2 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (KJV)

Paul goes on to say:

Gal 5:12 12 I would they were even cut off which trouble you. (KJV)

It is not such outer Psychic observances of religious rituals, but inner Pneumatic qualities, which mark the Mysteries Paul is preaching. He claims:

Phil 3:3 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (KJV)

Let us again reword this with different words:

We are the circumcised, we whose worship is Pneumatic (spiritual), whose pride is in Jesus Christ, and who put no confidence in anything external.

Paul's teachings here are completely in line with those of the Gnostic Jesus. In *The Gospel of Thomas*, for example, when the disciples ask Jesus about the benefits of circumcision, he explains:

If it were beneficial, their father would beget them already circumcised from their mother. Rather the true circumcision in spirit has become completely profitable (quoted in J.M. Robinson, The Nag Hammadi Library, 1978, p. 132, sayubg 53).

What characterizes Paul's rival Christians is not their Gnosticism as opposed to Paul's Literalism, or their Literalism as opposed to Paul's Gnosticism. This is not the issue at all. Their disagreement is over the relationship between Christians and old Jewish traditions, and whether Christianity should be open to non-Jews, and if so in what way. The battles in the Church of Paul's time were not between Literalists and Gnostics, but between Christians with different views on the relationship between Christianity and Judaism.

Paul's letters suggest that these more traditional Jewish-Christians live in Jerusalem. They have traditionally been taken to be Peter and others of Jesus' disciples who are mentioned in the New Testament. As we have already shown, this is actually an interpretation of the evidence based on unjustified preconceptions. Let us remember that the Book of Acts as Scholars attest today was a late second century document that appeared after Irenaeus in 180 C.E. Let us not forget who has control of writing these documents at this time; namely anti-Gnostic literalists. Having said that then understand that there is absolutely no evidence to support the idea that there ever existed a Jerusalem Church of the apostles as envisaged by traditional Roman Christianity. In fact, quite the opposite is true. (S.G.F. Brandon, Religion In Ancient History, 1969, p. 268). Indeed, when in 160 C.E. Bishop Melito of Sardis went to Judea to discover what had become of the legendary Jerusalem Church, to his dismay he found not the descendants of the apostles, but instead a small group of Gnostics! (G. Ludemann, Heretics, 1995), p. 31). Apparently this group of apostates was all that was left of the Jerusalem Church that God had so carefully preserved from destruction in 70 CE. Irenaeus leaves us in no doubt that the Ebionites were Gnostics (G. Ludemann, Heretics, 1995, p. 247, note 111). Epiphanius tells us that the Ebionites were vegetarians (W. Barnstone, The Other Bible, 1984, p. 203). This was a practice almost universally associated with Pythagoreanism in the ancient world. These Christians, who called themselves the Ebionites or "Poor Men," had their own *Gospel of the Ebionites* and also a *Gospel of the Hebrews, Gospel of the Twelve Apostles,* and a *Gospel of the Nazarenes"* (G.R.S. Mead, Fragments of a Faith Forgotten, 1906, p. 129). All of these gospels differed significantly from the gospels of the New Testament. It should be remembered that these Nazarenes knew nothing of the Nazareth legend, which was subsequently developed by the "in order that it might be fulfilled" school of historicizers (Ibid., 128-9). This form of Jewish-Christian Gnosticism managed to survive for many hundreds of years (Ibid., p. 126). The Nazarenes were still found scattered throughout Syria and the Decapolis in the late fourth century.

The Literalist propagandist Eusebius explains the fact that the Jerusalem Church had turned out to be made up of Gnostics by claiming that they had obviously all "apostated" from their original Literalism and become heretics - but he does not explain why or how this might have happened! Actually the evidence suggests that the Jerusalem Christians had always been Gnostics, because in the first century the Christian community was made up entirely of different types of Gnosticism!

CONCLUSION

Answer for yourself: So was Paul a Gnostic? Let's review a little of what we have discovered:

- **The Gnostics claimed that their spiritual lineage stemmed from Paul and that they were privy to secret oral teachings taught by Paul to select disciples.**
- **Gnostics had many gospels which they attributed to Paul, their "Great Apostle."**
- **Many Gnostic groups claimed Paul as their founding father.**
- **By the middle of the second century the communities to which Paul had written his letters are known to have been centers of Marcionite Gnosticism.**
- **Paul's anti-Gnostic Pastoral letters are fakes, forged in the late second century. In the genuine letters Paul is not anti-Gnostic and never mentions a historical Jesus.**
- **Literalist Christians of the early second century attack Paul, who they claim "contradicts" the true teaching and is the "adversary" of Jesus.**
- **Paul was born in Tarsus, a major center for the Pagan Mysteries, and often uses terms from the Mysteries in his letters. He even calls himself a "Steward of the Mysteries of God," the term for a priest in the Pagan Mysteries of Serapis. Paul quotes Pagan sages and teaches Pagan doctrines.**
- **When properly translated, Paul's letters reveal a powerful Gnostic content. Paul regularly uses Gnostic terms. He is a teacher of a Pneumatic initiation. He journeyed mystically to the third heaven. He teaches that Jesus came only in the "likeness" of flesh. He is disparaging of external religion. He describes the scriptures as "allegories" and "symbolic." He rejects the Law of Jehovah, who he calls "the mediator" and "the god of this passing age."**
- **While the Literalists saw the resurrection as the promise that they would rise from their graves and experience bodily immortality after the Second Coming, Paul teaches the Gnostic doctrine that the resurrection is a mystical experience that can be had here and now.**
- **The great secret that Paul claims to be able to reveal is not that Jesus literally walked the Earth, but the mystical revelation of "Christ in you."**
- **The Gnostics claimed that, like the gospels, Paul's letters encoded secret teachings. Paul taught in "two ways at once": the Outer Mysteries to Psychic initiates and the Inner Mysteries to Pneumatic initiates. Paul's letters can be understood in different ways because they were designed to speak on different levels simultaneously.**
- **Paul is frustrated with his disciples because they are not ready to abandon "elementary" Christianity and move on to the deeper level.**

All of the evidence strongly suggests that Paul was indeed a Gnostic just as the Gnostics themselves had claimed all along. Yet, upon reflection we felt that to call Paul a Gnostic was, in a sense, misleading. The more one looks at the evidence the more it seemed that to apply the terms "Gnostic" and "Literalist" to the Christianity of the first century was actually meaningless. From Paul's letters it is clear that the Christian community of this period was deeply divided, yet this schism was not between Gnostics and Literalists, as was the case by the end of the second century. Paul is neither anti-Gnostic nor pro-Gnostic, because in his day the great schism between Gnostics and Literalists had yet to occur.

At the time of Paul, the strands of thought that would become Gnosticism and Literalism were harmoniously co-existing as the Inner and Outer teachings of the Jesus Mysteries. The theological battle that Paul is engaged in is between those initiates of the Jesus Mysteries who want to maintain a traditional and distinctively Jewish identity and those, like himself, who wish to make their new Mysteries completely "modern" and cosmopolitan.

Paul has all the characteristics we would expect to find in an initiator of the Jesus Mysteries. When something is true then "everything" starts to fall into place. We see that repeatedly in these articles. The picture presented of the origins of Christianity explains the evidence, is internally consistent and beautifully simple once you understand Gnosticism and can differentiate between what writings are authentically Pauline and which ones were later anti-Gnostic forgeries in Paul's name.

Let us continue in article 3 of this series

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS PAUL A GNOSTIC? #3

PAUL AND THE PAGAN MYSTERIES

If we can throw off the traditional picture of Paul and look at the evidence with an open mind this anti-Paul rhetoric is understandable, since his letters show distinct Gnostic and Pagan influences. Paul is a Jew who had embraced the ubiquitous Greek culture of the times. He writes in Greek, his first language. He quotes only from the Greek version of the Old Testament. His ministry is to Pagan cities dominated by Greek culture (Ludemann, op. cit., p. 65). Paul's mother tongue was Greek, and Paul uses only the Septuagint version of the Old Testament. (S.G.F. Brandon, op. cit., 1969, p. 313). Brandon notes that in Galatians 1 Paul states that his teaching was specially designed to be intelligible to those who were not Jews. Ludemann observes that whereas the gospels are "third person accounts," "often contradictory," and "do not come from eyewitnesses," in Paul "we hear his own voice in his mother tongue, free from all background noise, accessible to all who do not shrink from the trouble of reading him (Ludemann, op. cit., p. 61). Of these;

- **Antioch was a center for the Mysteries of Adonis,**
- **Ephesus was a center for the Mysteries of Attis, and**
- **Corinth was a center for the Mysteries of Dionysus (G.A. Wells, Did Jesus Exist?, 1975, p. 183.**

Paul was a native of Tarsus in Asia Minor, which by his time had surpassed even Athens and Alexandria to become the major center of Pagan philosophy (D. Ulansey, Origin of the Mithraic Mysteries, 1989, p. 68ff). Strabo writes: *"The people of Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where have been schools and lectures of philosophers."* Athenodorus of Tarsus even became a tutor to Emperor Augustus. Athenodorus was in turn a disciple of Posidonius, arguably the greatest philosopher of the first century BCE. Pompey twice turned aside from campaigns in Asia Minor to visit Posidonius and Cicero describes him as a friend. He is one of the first astronomers to make an orrery, which Cicero says "shows in its revolutions the movements of the sun and stars and planets, by day and night, just as they appear in the sky" (Cicero, *The Nature of the Gods*, p. 159). In his travels to Britain he made the discovery that the moon governs the tides. This he must have considered certain proof of astrology's first axiom, that the heavenly bodies have a direct effect on the physical world. All of the astronomical and astrological knowledge acquired by the Tarsian intellectuals, particularly the discovery of the precession of the equinoxes by Hipparchus, who worked at nearby Rhodes, made a major contribution to the doctrines of Mithraism. It was into this city that Paul was born, at a time when Tarsus was at the height of its power and influence. It was in Tarsus that the Mysteries of Mithras had originated, so it would have been unthinkable that Paul would have been unaware of the remarkable similarities we have already explored between Christian doctrines and the teachings of Mithraism (Ulansey, op. cit., p. 68). Tarsus was the capital of Ciicia, where, according to Plutarch, the Mithraic Mysteries were being practiced as early as 67 BCE. Ulansey considers it significant that the appearance of Mithraism coincides almost exactly with the lifetime of Posidonius and is in the same part of the Mediterranean. Hipparchus' discovery of the precession of the equinoxes had revealed that in the cycle known as the "Great Year" the sun was passing from Aries into Pisces at the spring equinox. Mithraic iconography portrays Mithras as the god who turns the wheel of the Great Year and

thereby ushers in the New Age. Paul shows himself aware of "the passing age" in 2 Corinthians 4:4.

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

Paul frequently uses terms and phrases from the Pagan Mysteries, such as;

- ***pneuma* (spirit),**
- ***gnosis* (divine knowledge),**
- ***doxa* (glory),**
- ***sophia* (wisdom),**
- ***teleioi* (the initiated), and so on**

(F.C. Happold, Mysticism, 1963, p. 186; H. Kennedy, St Paul and the Mystery Religions, 1969). All Paul's terms for *mature* or *perfect* Christians are variations on the Greek telete - "initiation." "Mature" is *teleion,* "to the level of maturity" is *ten teleioteta,* "the perfect man" is *andra teleion,* "the imperfect man" is *ateles.* (E. Pagels, The Gnostic Paul, 1975, p. 148, 149, 123). He advises his followers to "earnestly seek the greater charismata"

1 Cor 12:28-31 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way. (KJV)

The word "charismata" derives from the Mystery term *makarismos,* referring to the blessed nature of one who has seen the Mysteries (W. Burkert, The Orientalizing Revolution, 1992, p. 93), Burkert writes: *"One of the main characteristics of the mysteries is the makarismos, the praise of the 'blessed' status of those who have 'seen' the mysteries."* Charismatic Christians might be interested to know the ancient root of their name.

1 Cor 4:1 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (KJV)

Paul even calls himself a "Steward of the Mysteries of God," which is the technical name for a priest in the Mysteries of Serapis (G.A. Wells, Did Jesus Exist?, 1975, p. 23). The Alexandrian cult of Serapis and his consort Isis was widespread in the Greco-Roman world at this time. That Paul might have been a "Steward of the Mysteries" of Serapis is entirely possible. Emperor Hadrian writes of the citizens of Alexandria, "Here you see Christians worshiping Serapis, and worshipers of Serapis who call themselves bishops of Christ" (G. D'Alviella, The Mysteries of Eleusis, 1981, p. 103). Perhaps this throws light on a passage in the New Testament, which has left scholars confused. At Cenchreae, near Corinth, waiting to board a ship bound for Ephesus, Paul "cut his hair for he had made a vow." This is a curious report and not in accordance with Jewish Law, which states that hair is only to be shorn at Jerusalem. Near Cenchreae, however, was a temple of Isis where Greek sailors cut their hair and dedicated it to the goddess as "Stella Maris" in hope of a safe crossing.

Paul quotes the Pagan sage Aratus, who had lived in Tarsus several centuries earlier, describing God "in whom we live, and move, and have our being" (Acts 17:28).

He also teaches Mystery doctrines.

1 Cor 15:37 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it

may chance of wheat, or of some other grain: (KJV)

Paul uses the most ubiquitous of images from the Mysteries, the reaping and sowing of the crops as a symbol of mystical death and resurrection of an initiate. He speaks of the sprouting of a grain of wheat as an image of the resurrection and writes:

"The seed you sow does not come to life unless it has first died."

Like the Pagan sage Socrates, who was deemed wise because he knew he knew nothing (Plato, *Apology*, 23b) Paul teaches:

1 Cor 8:2 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. (KJV)

Just as Plato had written that we now only see reality *"through a glass dimly"* (Plato, *Phaedrus*, 250 b) so Paul writes, *1 Cor 13:12 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (KJV)*

This famous passage from Paul has also been translated:

***At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face* (Phillips translation quoted in F.C. Happold, Mysticism, 1963, p. 194).**

This translation clearly brings out the Platonic nature of Paul's teachings. Plato had used the image of prisoners trapped in a cave who are only able to see the shadows of the outside world cast on the cave walls as an allegory for our present condition of mistaking for real what is in fact only a reflection of ultimate reality (Plato, *The Republic*, Book 7). For Plato, as for Paul, "At present all we see is the baffling reflection of reality."

Plato teaches that philosophers are those who are released from the cave to go outside and see the reality of the dazzling light of day for themselves - "face to face." This phrase is a ritual formula of the Pagan Mysteries. In *The Bacchae* we read: "He gave these Mysteries to me *face to face."* (Euripides, *The Bacchae*, 207, line 501). Lucius Apuleius writes of his initiation: "I penetrated into the very presence of the gods below and the gods above, where I worshiped *face to face."* (quoted in S. Angus, Mystery Religions, 1925, p.61). Justin Martyr acknowledges that: "The aim of Platonism is to see God *face to face* (Justin Martyr, Dialogue With Trypho, 2.3, quoted in E.R. Dodds, The Greeks and the Irrational, 1951, p. 249). Plato describes how in the temple of the "true earth," which exists in the realm of ideas of which this Earth is a mere image, "Communion with the gods occurs *face to face"* (Plato, *Phaedo*, 111c). The Gnostic Valentinus also wrote of the Logos "who spoke of realities face to face (G.R.S. Mead, Fragments of a Faith Forgotten, 1906, p. 299).

THE GNOSTIC PAUL

Paul's Christ Jesus is the mystical dying and resurrecting godman of the Gnostics, not the historical figure of the Literalists. The only place where Paul seems to treat Jesus as a historical figure is in the Letter to Timothy, where supposedly he writes in I Tim. 6:13

1 Tim 6:13 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; (KJV)

But as we have shown this this letter is a forgery. The genuine Paul preaches the Gnostic doctrine of Illusionism, claiming that Jesus came not as a person but in the "likeness" of human flesh.

Rom 8:3 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (KJV)

Phil 2:7 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Answer for yourself: What does the word "likeness" mean when looked up in the Greek?

Strong's Concordance says:

3667 homoioma (hom-oy'-o-mah); from 3666; a form; abstractly, resemblance: KJV-- made like to, likeness, shape, similitude.

Thayer's Greek Lexicon says:

3667 homoioma- what has been made after the likeness of something

- **a) a figure, a image, a likeness, a representation**
- **b) likeness that is, resemblance, such as amounts almost to equality or identity**

Take just a second and ponder what you just saw from the Greek. Without a doubt in the Greek we see what escapes us in the English; namely, that the Son of God, the Christ as we have seen, is not truly human but only a resemblance and an image and representation of mankind. This is what both Paul and Marcion believed and taught as found in the First New Testament before Rome would destroy it and replace it with their Second New Testament which alters this Christ and makes him into a human being which causes adherents of such faith idolators!

Paul's Paul's letters are full of such distinctively Gnostic doctrines.

Answer for yourself: Have you ever stopped and wondered what Paul's famous claim to have ascended as far as the third heaven could possibly mean?

What we fail to understand today under the influence of Western literalistic Christianity is that this would not be puzzling for a Gnostic or an initiate of the Pagan Mysteries, for both would have been taught that there are seven heavens linked to the seven heavenly bodies - the five visible planets and the moon and sun. It was obvious to Celsus that Christianity and Mithraism were teaching the same doctrine, (R. J. Hoffman Celsus On The True Doctrine, 1987, p. 95). As Ulansey notes, Christianity and Mithraism were "sister religions, arising at the same time and in the same geographical area" (D. Ulansey, Origin of Mithraic Mysteries, 1989, p. 4). Brandon writes: *"Paul's many references to the archontes, the stoicheia, and the pleroma all indicate his easy familiarity with esoteric concepts of a Gnostic hierarchy of supernatural powers"* (S.G.F. Brandon, Religion In Ancient History, 1969, p. 44).

Like the Gnostics, Paul is extremely disparaging of the externals of religion - ceremonies, holy days, rules, and regulations.

Rom 14:1-5 1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. (KJV)

Phil 3:3 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (KJV)

Col 2:20-22 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? (KJV)

As noted, the Gnostics preached the same freedom from human legislation - especially religious laws.

Answer for yourself: Could this be the reason why Paul is anti-Torah? It sure is!!!

Simon of Samaria quoted Paul in defense of his own freedom, saying, "Men are saved by grace, and not on account of their own righteous works." The followers of Carpocrates declared themselves saved "by faith and love" and considered all things "not good or evil in themselves, but only by convention," (E. Pagels, The Gnostic Paul, 1975, p. 44-5).

2 Cor 3:12-18 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (KJV)

Like the Gnostics, he claims that true Christians become like Christ: having "no veil over the face" they "reflect as in a mirror the splendor of the Lord" and are thus "transfigured into his likeness, from splendor to splendor."

Paul's imagery in 2 Cor. 3:12-18 is uncannily similar to the initiation rites in the Greek Mysteries. Novices wore veils, hence their appellation as "brides." At this stage they were known as mystae - those with "closed eyes." Only at the highest stage of initiation was the veil removed and the *mystae* became *epoptae* - *those* who had "seen." This is the stage that Paul insists that the Corinthians should have reached.

The Gnostics saw Paul as a teacher of secret "Pneumatic" initiations. In his Letter to the Romans Paul writes: "I long to see you, so that I may share with you a certain Pneumatic charisma of which he says, "I would not have you remain ignorant."

Rom 1:9-14 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren (devoid of Gnosis), that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (KJV)

Answer for yourself: If Paul wants to urgently share something with his correspondents, why doesn't he write it in his letter?

The answer for the Gnostics is that the "Pneumatic charisma" is an initiation, which he can only transmit in person and "in secret." (Pagels, op. cit., p. 15).

Paul writes:

1 Cor 2:9 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (KJV)

Initiated readers would undoubtedly recognize these words as a Mystery formula pronounced at the time of initiation. As Christians devoid of knowledge of Gnosticism and the truth about Paul we read these passages never understanding that they reflect Gnosticism. The vow of secrecy undertaken by the followers of the Gnostic sage Justinus incorporated these words and, among other places, they also occur in the Gnostic *Gospel of Thomas,* where Jesus offers:

I will give you what eye has not seen, and what ear has not heard, what has not been touched, and what has not arisen in the heart of man.

(Quoted in Pagels, op. cit., p. 58). Hippolytus records this as the oath of secrecy in Justinus' Gnostic group. It also occurs in *The Gospel of Thomas,* Saying 17, and in the first epistle of Clement, (A. Louth, Early Christian Writings, 1968, p. 37).

It is only our inadequate knowledge concerning the religious beliefs associated with Gnosticism and inadequate textual translation that conceals the fact that Paul's letters are full of characteristically Gnostic phrases and teachings. For example, the Valentinians claim that Paul initiated Christians into the "Mystery of Sophia," which probably included the myth of the goddess' fall and redemption, and quote as proof his First Letter to the Corinthians, in which Paul writes: "We speak of Sophia among the initiated."

1 Cor 2:6-9 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (KJV)

If you are wondering why you have never come across this decidedly Gnostic line of Paul's before, it is because it is usually translated as "We speak wisdom among the perfected," which doesn't make a lot of sense but at least sounds orthodox!

Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory.

This translation, if intelligible at all, distorts Paul's actual meaning considerably. One modern scholar explains:

The proper meaning of this passage is obscured at two crucial points.

- **The Greek word translated "world" here, severally in its singular or plural forms, is *aion,* which does not mean this physical world or earth, but "time" or "age." Paul's use of *aion* here**

accordingly shows that he was thinking in terms of an esoteric system of "world-ages."

- Next, the words translated as "rulers of this world" *(archontes tou aionos toutou)* do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for condemning Jesus to death; they denote demonic beings, who were associated with the planets and were believed to govern the lives of men on earth. This is very important in our understanding of the later death of "the Christ."

In this passage, then, Paul is found explaining that, before the beginning of a series of world-ages, God determined to send into the world, for the good of mankind, a preexistent divine being, whom the demonic rulers of the world, not perceiving his real nature, put to death and thereby in some way confounded themselves. In brief, Paul envisaged mankind as enslaved by demonic beings, connected with astral phenomena, whom he describes by a variety of terms such as *archontes tou aionos toutou* and *stoicheia tou kosmou* ("The elemental powers of the universe"). From this mortal slavery mankind had, accordingly, been rescued by the divine being, who, incarnated in the LIKENESS of a person named Christ Jesus, had been crucified mistakenly by these *archontes* who, presumably, by thus unwittingly exceeding their rights, forfeited their control over men (S.G.F. Brandon, Religion In Ancient History, 1969, p. 327).

1 Pet 1:20 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (KJV)

This is not Christianity as we know it today! Paul is preaching Gnosticism. Paul writes of a *Gnosis* which can be taught only to the "fully initiated."

He offers a prayer "that your love may more and more be bursting with Gnosis."

Phil 1:9 9 And this I pray, that your love may abound yet more and more in knowledge (Gnosis) and in all judgment; (KJV)

In 1 Corinthians Paul seems to diminish the importance of Gnosis, claiming, "Gnosis puffs up." But Clement explains that this is not to be understood as "swollen up," but means in fact "to entertain great and true sentiments," (Clement, *Stromata*, 68). To the Gnostics, including Clement, the Gnosis was the Pneumatic initiation of the holy breath or spirit.

He writes of "Christ in whom are hid all the treasures of Sophia and Gnosis" and of "the Gnosis of God's Mystery."

Col 2:3 3 In whom (the Christ) are hid all the treasures of wisdom (Gnosis) and knowledge. (KJV)

Like a Gnostic initiate Paul claims: "By revelation the Mystery was made known to me.

Eph 3:3 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (KJV)

Like a Gnostic defending the secrecy of the Inner Mysteries he asserts that he has heard "ineffable words which it is not lawful for a man to utter."

2 Cor 12:4 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (KJV)

Like a Gnostic he puts the emphasis on understanding, not on dogma, writing, "The letter kills, while the spirit gives life."

2 Cor 3:6 6 Who also hath made us able ministers of the new testament; not of the letter, but of the

spirit: for the letter killeth, but the spirit giveth life. (KJV)

And like a Gnostic, he describes stories in the scriptures as "allegories".

Eph 4:24 24 And that ye put on the new man, which after God is created in righteousness and true holiness. (KJV)

And like a Gnostic, he writes of "events" as "symbolic."

1 Cor 10:6 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (KJV)

The evidence keeps mounting. Paul is Gnostic and is not teaching a human Christ Jesus but rather a Gnostic Christ mediator in the Spirit realm. That is why the Gnostic Marcion who gave us the First New Testament claimed that only Paul understood "the Christ" and his message correctly. Take a second and consider this: The seven authentic epistles of Paul do not teach a human Christ Jesus. That means the passages that you have read your whole life about "the Christ" and "Christ Jesus" in the Pauline epistles NEVER were meant to refer to a human being named Jesus of Nazareth!

Answer for yourself: Did you understand?

This just shows us how inept we are at interpreting the religious literature we possess and cherish. It also shows us how unprepared are our spiritual authorities, preachers, and pastors are who are given the responsibility of teaching us about God. I used be one and it was during my time in Seminary that I realized that something terribly was wrong with what I am being taught. I used to call it "swiss cheese theology" as it was full of holes. It would take me many years to plumb the depths of this religious source we call the Holy Bible and little was I prepared for what I would uncover in scholarly study. Yet I was reassured at the same time that with every lie and falsehood exposed and replaced with the original truth that I would be taking a step closer to the God of truth.

Let us continue in article 4 of this series

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS PAUL A GNOSTIC? #4

APOSTLE OF THE RESURRECTION

Literalist Christians tried to quote Paul to endorse their bizarre belief that at the Second Coming the dead would actually rise from their graves in their physical bodies. (G. Ludemann, Heretics, 1995, p. 26). The Literalists Irenaeus and Tertullian both preached the resurrection of the flesh. They did this by a devious exegesis of 1 Corinthians 15, which nonetheless failed to overcome the problem of Paul's categorical denial of this doctrine in 1 Corinthians 15:50.

1 Cor 15:50 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (KJV)

It is clear, however, that Paul had a very different perspective. In common with the Gnostics, Paul sees the resurrection as a spiritual event. He writes categorically that *"Flesh and blood cannot inherit the kingdom of God."* Rarely do we stop and ponder just what this verse implies. Irenaeus was evidently frustrated about this verse and complained, "All heretics (Gnostics) always introduce this passage" (E. Pagels, The Gnostic Paul, 1975, p. 85). To counter the Gnostic disciples of Paul, someone in the second century wrote 3 Corinthians to cast doubt on 1 Corinthians (F.L. Cross, The Oxford Dictionary Of The Christian Church, 1958, p. 1031). This states: "As for those who tell you that there is no resurrection of the flesh, for them there will be no resurrection (3 Corinthians v 24) We see the same testimony in Ludemann, op. cit., p. 224. The triumph of the Literalists in the fourth century rendered 3 Corinthians unnecessary and the forged text was excluded from the canon.

The Gnostic sage Theodotus calls Paul "the apostle of the resurrection" (Pagels, op. cit., 5, 14). Like the Gnostics, Paul does not see the resurrection as a promised future event, but as a spiritual experience that can happen right now. He writes, "This is it: the duly appointed time! This is it : the day of salvation"

2 Cor 6:2 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) (KJV)

Paul's message is clearly mystical and allegorical - he writes of being "raised up to heaven" and "enthroned with Jesus" not as some hoped - for afterlife reward, but as something, which he and other Christian initiates have already experienced.

Eph 2:4-7 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ

Jesus. (KJV)

This is the Gnostic Salvation Message. The writer is speaking about something already accomplished for mankind by God and available to them in the present time. Like the Gnostics, Paul preaches that Christ Jesus' passion is not an event in the past, but a enduring mystical reality. Through sharing in Jesus' death and resurrection each Christian initiate can themselves die to their lower self and be resurrected as the Christ or Logos (W.R. Inge, Christian Mysticism, 1899, p. 64).

Rom 6:4 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (KJV)

Rom 8:11 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (KJV)

Inge notes: "Paul's mystical language about death and resurrection has given rise to much controversy."

In his Letter to the Philippians Paul writes of "participating in his suffering" and "sharing in the form of his death," and so being "resurrected from the dead."

Phil 3:10-11 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. (KJV)

In his Letter to the Galatians he writes:

Gal 2:20 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (KJV)

In his Letter to the Romans he interprets Jesus' passion allegorically, writing:

Rom 6:3-7 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. (KJV)

J. Campbell, Papers From The Eranos Yearbooks, 1955, p. 238 states: *"It lies in the nature of the mystery cult that the mystae undergo the same experience as their god, that, as St. Paul says, they die with him, are buried with him, are reborn with him, and are resurrected with him."*

In his Letter to the Colossians Paul describes himself as having been assigned by God the task of delivering his message "in full"; of announcing "the secret hidden for long ages and through many generations," which is now being disclosed to those chosen by God.

Answer for yourself: And what is this great secret?

Answer for yourself: Is it, as we might expect from an orthodox apostle, the "good news" that Jesus had literally come and walked the Earth, worked miracles, died for our sins, and returned from the dead? No! It is the perennial mysticism of Gnosticism and the Pagan Mysteries - that within each one of us is the one Soul of

the Universe, the Logos, the Universal Daemon, the Mind of God. the Christ (T. Freke and P. Gandy, The Jesus Mysteries, 1999, p. 166-167).

Paul writes:

The secret is this: Christ in you!

Col 1:25-28 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (KJV)

When Paul describes his famous vision of Jesus on the road to Damascus it is significant what Paul does not say. Let us look at the verse very closely:

Gal 1:15-16 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (KJV)

Notice that Paul doesn't say "God revealed his Son *to* me," as we would expect from a Literalist Christian. Rather, he writes, "God revealed his Son *in* me."

Paul's Jesus is not a historical figure, but a symbol of the Universal Daemon of whom we are all limbs. For Paul, "Christ is like a single body with its many limbs and organs, which, many as they are together make up one body."

1 Cor 12:12 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. (KJV)

Rom 12:4 4 For as we have many members in one body, and all members have not the same office: (KJV)

In his Letter to the Ephesians he teaches:

Eph 4:25 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (KJV)

Answer for yourself: But what do we do with a flesh and blood Jesus?

In earlier articles we made mention of the "Outer Mysteries" and the "Inner Mysteries". The Gnostics claimed that Paul taught that seeing Jesus as a flesh and blood man was only a transitory stage for beginners - the Outer Mysteries for Psychic Christians. Those Pneumatic Christians initiated into the Inner Mysteries understood the Jesus story's allegorical meaning. The Gnostics claimed that this change of perspective from a "physical" Christ Jesus to a "spiritual" Christ Jesus through initiation into the Inner Mysteries is what Paul was referring to when he wrote:

2 Cor 5:16 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. (KJV)

W.R. Inge, Christian Mysticism, 1899, p. 69, states that the heretics (Gnostic Christians) claimed that the

stage of worshipping the man Christ Jesus was a stage to be passed through and then left behind as one matured spiritually by ascending from the Outer Mysteries into the Inner Mysteries.

Answer for yourself: Can you find one place where Paul in his original and authentic epistles spoke of a historical Jesus? No! As stated in an earlier article it is "ONLY" in the forged Pastoral Epistles where we find Paul speaking of a supposed historical Christ Jesus.

Since Paul never claimed to have known a historical Jesus "in the flesh," it is indeed difficult to see what else he could have meant!

PSYCHIC AND PNEUMATIC TEACHINGS

Answer for yourself: So how could Paul have come to be both the hero of the "allegorical" Gnostics and the Literalists Roman Catholics?

As we saw above the Gnostics taught that the Jesus story works on two levels at once:

- **Christ Jesus was taught as an introductory story for Psychic Christians initiated into the Outer Mysteries**
- **Christ Jesus was taught later to initiates as a mystical allegory for Pneumatic Christians initiated into the Inner Mysteries.**

The irony of this is opposite of what we expect today; namely that the "literal" is the true and the "allegorical" is the untrue. Just the opposite is the case here. It is the "allegorical" Christ that is real and the "literal" Christ Jesus as a human being is the myth. There is no explicit evidence for the existence for a historical Jesus outside this one book given to us by the "literalist" Roman Church...the New Testament which they themselves produced as a refutation of the earlier Gnostic First New Testament of Marcion. Although it was understood in two completely different ways, the story remained the same. According to the Gnostics, Paul's letters were likewise designed to work on two levels. As the Gnostic sage Theodotus puts it, Paul "taught in two ways at once." (Quoted in E. Pagels, The Gnostic Christ, 1975, p. 7). Theodotus claims that Paul recognized that "each one knows the Lord in his own way: and not all know him alike." (Ibid., p. 5). So on the one hand Paul preached the savior "according to the flesh" as one "who was born and suffered." This was an a "literal" introduction to carnal believers in preparation for their spiritual transformation and resurrection as they were initiated to the Inner Mystery of "Christ in you"! This "kerygmatic gospel" of "Christ crucified" he taught to Psychic Christians "because this they were capable of knowing." But to Pneumatic Christians he proclaimed Christ "pneumatically" or "according to the spirit." Each level of initiate would take from these teachings whatever they were wise enough to be able to hear. Paul himself writes:

1 Cor 2:14-15 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. (KJV)

Let us re-word this verse a little:

The Psychic does not receive the things of the spirit of God; they are foolishness to him; he cannot recognize them, because they are Pneumatically discerned, but the Pneumatic discerns all things.

The Gnostics claimed that like the gospel parables, Paul's letters encoded secret teachings so that uninitiated readers would hear one thing and the initiated another. Only those who had been initiated into the secret oral teachings of the Inner Mysteries were capable of understanding Paul's deeper meaning. As Elaine Pagels writes,

The Valentinians claim that most Christians make the mistake of reading the scriptures only literally.

They themselves, through their initiation into Gnosis, learned to read Paul's letters (as they read all the scriptures) on the symbolic level, as they say Paul intended. Only this pneumatic reading yields "the truth" instead of its mere outward "image" (Pagels, The Gnostic Paul, 1975, p. 7).

The followers of Valentinus systematically decoded the allegorical meaning of Paul's letters to show their hidden meaning. For example, in his letters to the Romans Paul uses a simple everyday situation - the relationship between Jews and Gentiles - as a parable for the relation between Psychic and Pneumatic Christians. An initiate of the Inner Mysteries would understand that where Paul writes "Jews" he means "Psychic Christians" and where he writes "Gentiles," he means "Pneumatic Christians". Paul calls himself "apostle to the Gentiles" in Romans 1:5 because he is a Pneumatic teacher of the Inner Mysteries. Yet he comes to teach Christians of all levels, both "the wise [Pneumatics] and to the foolish [Psychics]".

Rom 1:14 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (KJV)

As well as "Gentiles," the other code words used by Paul to signify "Pneumatic Christian" include "the uncircumcised," "the Greeks," "Jews inwardly," "Jews in secret," and "the true Israel." (E. Pagels, The Gnostic Paul, 1975, p. 7).

In a striking passage in his First Letter to the Corinthians Paul writes with disappointment of wanting to give his followers Pneumatic teachings, but finding them only to be on a "Sarkic" level of awareness (a term synonymous with "Hylic," meaning the lowest level of human awareness). So he is forced to teach his students only the most basic of Christian doctrines:

1 Cor 3:1-3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (KJV)

Now let us read it again with a few choice words:

And I, brothers, was not able to speak to you as to Pneumatics, but as to Sarkics, as to those uninitiated in Christ. I fed you milk, not meat, for you were not yet able to take it. Nor are you now - you are still Sarkic. For where there is strife and envy among you, are you not Sarkic. **(E. Pagels, The Gnostic Paul, 1975, p. 59).**

Likewise in his Letter to the Hebrews 5:11-14, Paul is impatient that his followers are still not ready to move on from elementary teachings. He writes:

Heb 5:11-14 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV) **(E. Pagels, op. cit., 148-9).**

Paul is impatient that his followers are still not ready to move on from elementary teachings. In his Letter to the Hebrews he writes:

Heb 6:1-6 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the

doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word [LOGOS/CHRIST] of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance...(KJV)

The "elementary doctrine," which Paul wants his disciples to leave behind, as a Gnostic would expect, includes repentance, faith, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment.

Answer for yourself: What do all of these have in common? All of these involve rituals and dogmas so precious to the Literalist Church but which Gnostics did not esteem. To the Gnostics these were only the Psychic Outer Mysteries of Christianity. Paul wants his disciples, having tasted the holy breath of Pneumatic initiation, to progress to the Pneumatic level of understanding completely and leave behind such Psychic concerns.

PAUL AND JEHOVAH AND THE TORAH/LAW

Like the Gnostics, Paul teaches that the Mysteries of Jesus supersede the Law of the Jewish god Jehovah.

In Galatians 3:2-3 Paul asks:

Gal 3:2-3 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (KJV)

Paul's Gnostic Christ Jesus has given Jews a New Covenant or agreement with God and Paul does not hide his low opinion of the redundant old agreement that is traditional Judaism!" He writes:

Phil 3:5-6 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (KJV)

Paul gives a full account of his justification according to Jewish Law- - circumcised on the eighth day, Israelite by race, of the tribe of Benjamin, and a zealous Pharisee - "by the law's standard righteous without fault." Startlingly, he says in verse 8 that he counts all this as "so much rubbish."

Heb 8:13 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)

Like the Gnostics, Paul does not preach moral servitude to the Law, but spiritual freedom through Gnosis. He declares:

2 Cor 3:17 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (KJV)

For Paul, "Nothing is unclean in itself" (Rom. 14:1-15). Later Gnostics, such as Carpocrates, quote Paul to defend their own doctrines of natural morality against those who accused them of immorality. After all, it was Paul, not some "loony" Gnostic heretic, who had famously proclaimed: "All things are authorized for me!"

1 Cor 6:12 12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. (KJV)

Paul even goes so far as to declare Jehovah's traditionally sacred Law, the very basis of the Jewish religion, to be a curse, writing, ***"All who depend upon works of the Law are under a curse" (Gal. 3:6-11)*** **and** ***"Christ redeemed us from the curse of the Law" (Gal. 3:13-14).*** **For Paul, as for the Gnostics, through sharing in Christ's suffering and resurrection the Christian initiate can be redeemed from the Law and set free:** ***"Now, having died, we are out of the purview of the Law that kept us down" (Rom. 7:6).***

Rom 7:6 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (KJV)

Paul claims the Law is the product of the "mediator."

Answer for yourself: What does he mean by calling Jehovah, supposedly the one God and creator of all, a "mediator?" A mediator between what and what?

Literalists have no answer, but Gnostics immediately recognize that Paul is teaching the Gnostic doctrine that Jehovah is the "demiurge," a lesser god who mediates between the ineffable supreme God and creation. Paul certainly does not regard Jehovah as the true God, for he continues: "The mediator is not one; God is one" (E. Pagels,The Gnostic Paul, 1975, p. 107-108).

Gal 3:19-20 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. (KJV)

According to Paul, people who do not understand the gospel he is preaching have had their "unbelieving minds blinded by the god of this passing age".

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

In many translations of his letters, the editor adds a helpful little note here to explain the mysterious phrase "the god of this passing age." The general orthodox gloss on this line is that Paul is referring to the Devil, but why he should refer to a wicked angel as a "god" is left unexplained! To the Gnostics it was obvious what Paul meant. He was referring to Jehovah, the lesser god of the Jews, whose years of ruling the Jewish people were coming to an end and who was to be abandoned in favor of the true ineffable God of Jesus and Plato.

CIRCUMCISION

The anti-Gnostic letters of Paul have been found to be forgeries, but his authentic letters do oppose others within the early Christian Church who preach "another Jesus."

2 Cor 11:4 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (KJV)

These are not Gnostic heretics, however, but pro-Jewish Christians who believe that the Church should maintain the old Jewish custom of circumcision and honor the Law of Jehovah.

Paul attacks them with passion. In his Letter to the Philippians he warns:

Phil 3:2 2 Beware of dogs, beware of evil workers, beware of the concision. (KJV)

In his Letter to the Galatians he proclaims:

Gal 5:2 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (KJV)

Paul goes on to say:

Gal 5:12 12 I would they were even cut off which trouble you. (KJV)

It is not such outer Psychic observances of religious rituals, but inner Pneumatic qualities, which mark the Mysteries Paul is preaching. He claims:

Phil 3:3 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (KJV)

Let us again reword this with different words:

We are the circumcised, we whose worship is Pneumatic (spiritual), whose pride is in Jesus Christ, and who put no confidence in anything external.

Paul's teachings here are completely in line with those of the Gnostic Jesus. In *The Gospel of Thomas*, for example, when the disciples ask Jesus about the benefits of circumcision, he explains:

If it were beneficial, their father would beget them already circumcised from their mother. Rather the true circumcision in spirit has become completely profitable (quoted in J.M. Robinson, The Nag Hammadi Library, 1978, p. 132, sayubg 53).

What characterizes Paul's rival Christians is not their Gnosticism as opposed to Paul's Literalism, or their Literalism as opposed to Paul's Gnosticism. This is not the issue at all. Their disagreement is over the relationship between Christians and old Jewish traditions, and whether Christianity should be open to non-Jews, and if so in what way. The battles in the Church of Paul's time were not between Literalists and Gnostics, but between Christians with different views on the relationship between Christianity and Judaism.

Paul's letters suggest that these more traditional Jewish-Christians live in Jerusalem. They have traditionally been taken to be Peter and others of Jesus' disciples who are mentioned in the New Testament. As we have already shown, this is actually an interpretation of the evidence based on unjustified preconceptions. Let us remember that the Book of Acts as Scholars attest today was a late second century document that appeared after Irenaeus in 180 C.E. Let us not forget who has control of writing these documents at this time; namely anti-Gnostic literalists. Having said that then understand that there is absolutely no evidence to support the idea that there ever existed a Jerusalem Church of the apostles as envisaged by traditional Roman Christianity. In fact, quite the opposite is true. (S.G.F. Brandon, Religion In Ancient History, 1969, p. 268). Indeed, when in 160 C.E. Bishop Melito of Sardis went to Judea to discover what had become of the legendary Jerusalem Church, to his dismay he found not the descendants of the apostles, but instead a small group of Gnostics! (G. Ludemann, Heretics, 1995), p. 31). Apparently this group of apostates was all that was left of the Jerusalem Church that God had so carefully preserved from destruction in 70 CE. Irenaeus leaves us in no doubt that the Ebionites were Gnostics (G. Ludemann, Heretics, 1995, p. 247, note 111). Epiphanius tells us that the Ebionites were vegetarians (W. Barnstone, The Other Bible, 1984, p. 203). This was a practice almost universally associated with Pythagoreanism in the ancient world. These Christians, who called themselves the Ebionites or "Poor Men," had their own *Gospel of the Ebionites* and also a *Gospel of the Hebrews, Gospel of the Twelve Apostles,* and a *Gospel of the Nazarenes"* (G.R.S. Mead, Fragments of a Faith Forgotten, 1906, p. 129). All of these gospels differed significantly from the gospels of the New Testament. It should be remembered that these Nazarenes knew nothing of the Nazareth legend, which was subsequently developed by the "in order that it might be

fulfilled" school of historicizers (Ibid., 128-9). This form of Jewish-Christian Gnosticism managed to survive for many hundreds of years (Ibid., p. 126). The Nazarenes were still found scattered throughout Syria and the Decapolis in the late fourth century.

The Literalist propagandist Eusebius explains the fact that the Jerusalem Church had turned out to be made up of Gnostics by claiming that they had obviously all "apostated" from their original Literalism and become heretics - but he does not explain why or how this might have happened! Actually the evidence suggests that the Jerusalem Christians had always been Gnostics, because in the first century the Christian community was made up entirely of different types of Gnosticism!

CONCLUSION

Answer for yourself: So was Paul a Gnostic? Let's review a little of what we have discovered:

- **The Gnostics claimed that their spiritual lineage stemmed from Paul and that they were privy to secret oral teachings taught by Paul to select disciples.**
- **Gnostics had many gospels which they attributed to Paul, their "Great Apostle."**
- **Many Gnostic groups claimed Paul as their founding father.**
- **By the middle of the second century the communities to which Paul had written his letters are known to have been centers of Marcionite Gnosticism.**
- **Paul's anti-Gnostic Pastoral letters are fakes, forged in the late second century. In the genuine letters Paul is not anti-Gnostic and never mentions a historical Jesus.**
- **Literalist Christians of the early second century attack Paul, who they claim "contradicts" the true teaching and is the "adversary" of Jesus.**
- **Paul was born in Tarsus, a major center for the Pagan Mysteries, and often uses terms from the Mysteries in his letters. He even calls himself a "Steward of the Mysteries of God," the term for a priest in the Pagan Mysteries of Serapis. Paul quotes Pagan sages and teaches Pagan doctrines.**
- **When properly translated, Paul's letters reveal a powerful Gnostic content. Paul regularly uses Gnostic terms. He is a teacher of a Pneumatic initiation. He journeyed mystically to the third heaven. He teaches that Jesus came only in the "likeness" of flesh. He is disparaging of external religion. He describes the scriptures as "allegories" and "symbolic." He rejects the Law of Jehovah, who he calls "the mediator" and "the god of this passing age."**
- **While the Literalists saw the resurrection as the promise that they would rise from their graves and experience bodily immortality after the Second Coming, Paul teaches the Gnostic doctrine that the resurrection is a mystical experience that can be had here and now.**
- **The great secret that Paul claims to be able to reveal is not that Jesus literally walked the Earth, but the mystical revelation of "Christ in you."**
- **The Gnostics claimed that, like the gospels, Paul's letters encoded secret teachings. Paul taught in "two ways at once": the Outer Mysteries to Psychic initiates and the Inner Mysteries to Pneumatic initiates. Paul's letters can be understood in different ways because they were designed to speak on different levels simultaneously.**
- **Paul is frustrated with his disciples because they are not ready to abandon "elementary" Christianity and move on to the deeper level. It is time to grow up our Souls!**

All of the evidence strongly suggests that Paul was indeed a Gnostic just as the Gnostics themselves had claimed all along (see T. Freke and P. Gandy's book: Jesus and the Lost Goddess). Yet, upon reflection we felt that to call Paul a Gnostic was, in a sense, misleading. The more one looks at the evidence the more it seemed that to apply the terms "Gnostic" and "Literalist" to the Christianity of the first century was actually meaningless. From Paul's letters it is clear that the Christian community of this period was deeply divided, yet this schism was not between Gnostics and Literalists, as was the case by the end of the

second century. Paul is neither anti-Gnostic nor pro-Gnostic, because in his day the great schism between Gnostics and Literalists had yet to occur.

At the time of Paul, the strands of thought that would become Gnosticism and Literalism were harmoniously co-existing as the Inner and Outer teachings of the Jesus Mysteries. The theological battle that Paul is engaged in is between those initiates of the Jesus Mysteries who want to maintain a traditional and distinctively Jewish identity and those, like himself, who wish to make their new Mysteries completely "modern" and cosmopolitan.

Paul has all the characteristics we would expect to find in an initiator of the Jesus Mysteries. When something is true then "everything" starts to fall into place. We see that repeatedly in these articles. The picture presented of the origins of Christianity explains the evidence, is internally consistent and beautifully simple once you understand Gnosticism and can differentiate between what writings are authentically Pauline and which ones were later anti-Gnostic forgeries in Paul's name.

Now...you should not doubt as to the truth about the authentic Paul being a Gnostic and not a "literalist" as he is made out to be by Irenaeus and other proto-Catholic "literalist" which take the Gnostic New Testament and corrupt it beyond belief and later present the world with a book full of "lies" that render us who learn to cherish such false concepts idolators.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #1

I have said it before and it bears repeating; namely, "Archeology is your friend". We owe so much of our true knowledge of Christianity and our religious past today because of the efforts of these dedicated scientists that gave their lives and energy that the world might profit from the truth of its ancient past. Having said that let me introduce the reader to the Nag Hammadi library which is a collection of early Christian Gnostic texts discovered in the town of Nag Hammadi in 1945. That year, thirteen leather-bound papyrus codices buried in a sealed jar were found by local peasants. These codices have been collected and examined and undergone intense scrutiny by archeologist and theologians alike. The writings in these codices comprised 52 mostly Gnostic tractates (treatises), but they also include three works belonging to the Corpus Hermeticum and a partial translation of Plato's Republic. The codices are believed to be a library hidden by monks from the nearby monastery of St Pachomius when the possession of such banned writings denounced as heresy was made an offense. The zeal of Athanasius in extirpating non-canonical writings and the Theodosian decrees of the 390s may have motivated the hiding of such dangerous literature.

The contents of the codices were written in Coptic, though the works were probably all translations from Greek. Most famous of these works must be the Gospel of Thomas, of which the Nag Hammadi codices contain the only complete copy. After the discovery it was recognized that fragments of these sayings of Jesus appeared in manuscripts that had been discovered at Oxyrhynchus in 1898, and quotations were recognized in other early Christian sources. The 1st or 2nd century date of the lost Greek originals behind the Coptic translations is controverted, but the manuscripts themselves are from the 3rd and 4th centuries.

Along with the Dead Sea Scrolls the Nag Hammadi Library discovery has had earth-shaking repercussions regarding the traditional understanding of Christianity as taught by the Christian Church today. If the spectacular discovery of the Dead Sea Scrolls enabled historians to completely rethink the religious context out of which the earliest Christian traditions emerged, these same historians were doubly enriched when the Nag Hammadi collection finally came to light. And although the Dead Sea Scrolls reveal a surprising variety in early Jewish piety, the Nag Hammadi writings illustrate an even greater diversity in the religious speculation and communal piety of early Christian groups.

Unfortunately, we know nothing of the history of the group who gathered together this particular collection of writings. We know only what we have been able to learn from the writings themselves. The twelve original codices each contained a number of shorter compositions or tractates, fifty-two in all. They are Coptic copies of writings that were originally composed in Greek. Coptic is a version of the ancient Egyptian language adapted to the Greek alphabet that was in use in Egypt during the early Christian period. These writings cover a wide variety of subjects, and they seem to have been composed originally by a number of different authors, at different times, and in a variety of locations.

The collection, now known as the Nag Hammadi Library, is of great importance for the understanding of the development of early Christian communities because it presents the social and religious perspectives of groups of Christians who did not prevail in the battles that eventually resulted in the formation of a single, unified

church. Their differences with more orthodox Christians covered a wide range of issues, including whether the death of this Jesus on a cross was "real" or but an "allegory", and whether women were among the true disciples of this "Jewish Christ" and, therefore, had the authority to teach and to baptize. As you can see the whole "Jesus Story" is revealed under these writings in a completely different light.

Before the emergence of the Nag Hammadi texts, the views expressed in such early Christian writings as the Gospel of Mary, the Apocryphon (secret teaching) of John, and the Dialogue of the Savior were known only from the distorted descriptions found in the writings of their opponents. Since these opponents were famous church leaders such as Irenaeus, Hippolytus, and Tertullian, it is not surprising that their writings were not preserved by the church. Because of the discovery of the Nag Hammadi Library, modern Christians have a much more complete picture of their Spiritual family tree as well as the "beliefs" of these earliest "Christians" before the rise of Roman Orthodoxy.

The common thread that unites the disparate writings of the Nag Hammadi collection is an emphasis on secret, saving knowledge (gnosis), as well as an other worldly estrangement from human society in general and a desire to withdraw from the corruption of the material world. But not only that they focus on many "secret teachings" concerning "the Soul" of man.

Because early Christianity was so different than Christianity as it is practiced today, many scholars have said that the entire teachings of Jesus had more in common with Buddhism than it does with Christianity as it is practiced today. This is because the early Christian writings discovered in 1945 and the discovery of the Dead Sea Scrolls in 1947 has given scholars a better picture of the early Christians. They were Jews who did not renounce their Jewish religion. They were believers in reincarnation and taught a special form of "resurrection" that had to do with becoming Spiritually "born again." They believed that Jesus was a very, very special man but not God. They believed that Jesus would return within their generation. As you will see, the evidence also shows that the early Christians were much more believers in mysticism than probably most people are aware of today.

Answer for yourself: What is meant by mysticism? Mysticism is best explained as an immediate consciousness of the transcendent or ultimate reality or God and is closely associated with a belief in the existence of realities beyond perceptual or intellectual apprehension that are central to being and directly accessible by subjective experience. Simply said it is a "religion" based on mystical communion with an ultimate reality whom we define as "One" or "God" or "Godhead".

The impact of the discovery of these Nag Hammadi documents discovered in December, 1945, which have today been defined as the earliest Christian writings which contained these many secrets of the early Christian religion as found in upper Egypt, have challenged the later traditional interpretations of "the Christ" as taught by the Roman Church for the last 1,700 years. These documents were again located in an area where many Jewish followers of "the Christ/Messiah" fled during the Roman invasion of Jerusalem. Undisturbed since their concealment almost two thousand years ago, these manuscripts of Christian mysticism rank in importance with the Dead Sea Scrolls. Most astounding is that these writings affirm the existence of the doctrine of reincarnation being taught among the early Jews and Christians. These Christian mystics, referred to as Christian Gnostics, were ultimately destroyed by the orthodox Church for being in their mind "heretics". Their sacred writings were destroyed and hidden with the belief that they would be revealed at an appropriate time in the future. The discovery in 1945 yielded writings that included some long lost gospels, some of which were written earlier than the known gospels of Matthew, Mark, Luke and John.

Now I want you to read a quote by Brian A. Bain, M.A., dealing with these Gnostic writings discovered in 1945: "Long considered to be heretical, ancient Gnostic Christian texts unearthed this century display compelling similarities between Gnostic conceptions of life and death and modern near-death experiences. The Gnostic texts devoted extensive tracts to what readers could expect to encounter when they died. Other passages make numerous allusions to near-death-like experiences that can be realized in this life, most notably the human encounter with a divine light. The Gnostic Christian literature gives us one more example of near death experiences and similar experiences in the ancient world." Wow!

Another interesting fact comes from Edgar Cayce who is known today as one of America's greatest psychics and who himself experienced a "near-death experience". He is quoted as saying that "Gnosticism is the highest form of Christianity".

The Christian Gnostics were regarded by some as a new Jewish sect who believed they had finally found the long-awaited Messiah and not a new religion. Some of the apostles became Gnostic and because of this, Christianity could well have grown up as a Gnostic religion had it not been for their eventual persecution by the organized Church centuries later. St. Augustine is the father of Western Christianity, both Catholic and Protestant since he was directly connected to Martin Luther and John Calvin. He would give Western Christianity its theological excuse for murder and genocide against heretics such as the Gnostics, Arians, Donatists, etc. Oddly, his theology originates with the Gnostics (Manichaeans). How sadly ironic.

Important for us to know and recognize now is that Gnostics believe that they have secret knowledge about God, the Soul, humanity and the rest of the universe of which the general population was unaware. Gnosticism became one of the three main belief systems within 1st century Christianity, and was noted for three factors which differed from the two other branches of Christianity:

- **Their belief about God and His emanations, the Bible and the world which differed from those of other Christian groups.**
- **Tolerance of different religious beliefs within and outside of Gnosticism.**
- **Lack of discrimination against women.**
- **A belief that salvation is achieved through relational and experiential knowledge. In the words of The Gnostic Apostolic Church, humanity needs to be awakened and brought "to a realization of his true nature. Mankind is moving towards the Omega Point, the Great day when all must graduate or fall. This day is also the Day of Judgment in that only those who have entered the Path of Transfiguration and are being reborn can return to the Treasury of Light.**

Scholars trace the core of Gnostic religious beliefs about God and the Metaphysical realm back through Jewish mysticism and Hellenistic mystery cults and Iranian religious dualism of Zoroastrianism all the way back past Babylonian to Egyptian religion and their knowledge of this Creator God.

Answer for yourself: What should that teach us? Namely, that since the beginning of recorded records that have been uncovered by archeology today and that are made available to us we find that mankind's awareness and knowledge of God as shared by these Ancients has a "core religious belief system" that remained intact down through thousands and thousands of years in which it changed little if any. Sure, the "names" for God changed and there are differences but one can detect that the core religious beliefs among nations remained basically the same. It appears to an illuminated study of comparative religion that there is a "thread of truth" from the beginning of the creation of mankind down through the histories of succeeding nations that was cherished and held to be sacred concerning this Divine Realm and its intersection with the physical plane of matter and man's existence. The definition of gnosis or "knowledge" as concerned with the Eternal and His embodiment in matter and "flesh" appears to have been with mankind since the beginning of the species and this knowledge can be traced and found in the rise and fall of nation after nation down through the corridors of history. In fact if we begin with Egypt and look down through history we find this "common thread" passing through nation after nation until the rise of Rome when all is then "reinterpreted" and given other meanings different from those held sacred before.

At the core of gnosticism is "a specific Spiritual experience, grounded in vision and union, that does not lend itself to the language of theology and philosophy, but instead has a close affinity to and expresses itself through myth. In this context, the term "myth" does not mean stories that are not true, but rather, stories that embody truths of a different order than the dogmas of theology or the theories of philosophy" (Hoeller, Stephan A., Gnosticism New Light on the Ancient Tradition of Inner Knowing, Quest Books, Theosophical Publishing House, Wheaton Ill. 2002 p. 13. Thus, Hindu myths regarding Brahma or Krishna, secular gnostic myths that speak of the goddess "Sophia" or "Ennoia" (variously translated "wisdom" or "thought" who leaves the upper

realm to our lower realm, giving birth to an "abortion" the "Demiurge" or ruler of this world (Wand, J.W.C., A History of the Early Church to A.D. 500, Routledge, Great Britain, 1996, p. 43-52) and Christian myths based on reinterpretations of the Creation or Resurrection stories that cast Eve as wise and good, as well as the death and resurrection of Jesus and him not actually suffering at his death on this cross, can comfortably coexist in the family of gnosticism, as all these myths "embody truth" as seen through the "authority" of personal Spiritual experience.

We can never know for sure, but we'll just have to sit in amazement as we reflect upon the Church of Rome's centuries of persecution and extermination of heretics, massive and efficient book-burning campaigns and an active attempt to rewrite history. This should make us want to know why these Gnostic peoples and their writings were systematically destroyed over the earliest centuries of the rise of the Roman Orthodox Church. We must be fully aware that much of what we are taught today that comes from the formation early Orthodox Roman Christian doctrine was formulated in reaction to these Gnostics and their knowledge of God as handed down by mankind since its creation. So what is the truth? That is why we have to study to find out when and where the "train jumped the tracks" so to speak if we ever hope to restore the truth to our lives today.

Answer for yourself: How much truth have we lost concerning God and the Soul that was held sacred by these Ancients and these Gnostics? Let us find out shall we?

Let us continue in the second article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #2

Any Christian who has paid attention to the readings of the gospels in church will realize that there are significant differences in their perspective on the nature of Jesus. A close reading of the four canonical gospels will reveal strikingly divergent portraits. For example, throughout John's gospel Jesus is declared to be a transcendent and divine being, perhaps most recognizably in 3:16, a verse favored by fervent fundamentalists everywhere: *"God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life."* In contrast, one of the most noticeable themes in the gospel of Mark is that of Jesus being a "hidden Messiah," a more human figure who speaks in riddles and only teaches to his disciples. It is not surprising, then, that the discovery of a set of Gnostic documents dating back to the first and second centuries that contained a radically different view of Jesus would arouse intense interest and add further fuel to the theological debate about who Jesus truly was.

Elaine Pagels, the Harrington Spear Paine professor of religion at Princeton University, delves into this controversy in her presentation entitled "Jesus and His Message in the Gnostic Gospels" that is based on her national award-winning book. The 45 minute lecture and 25 minute discussion period, recorded on audio and videotape at Bowdoin College in May of 1996 by Roger Leisner of Radio Free Maine, offers an excellent introduction to the topic that will challenge anyone's certain conclusions about Jesus.

The scriptures that have revolutionized our understanding of the origin of Christianity were unearthed accidentally in 1945 by a peasant digging for fertilizer at a place in the Egyptian desert called Nag Hammadi. The find consisted of 52 separate text written in Coptic, an ancient language translated from the Greek, some of which may have been composed a generation before the first gospel was authored in AD 70. The tract which had come to be known as the gospel of Thomas contains many sayings which parallel similar words attributed to Jesus in the gospels of Matthew and Luke, suggesting it may have been a source held in common by both of the later authors. However, there are also many unique and startling verses, like Thomas 108: *"Whoever drinks from my mouth will become as I am, and I will become that person, and the hidden things will be revealed to him."*

Answer for yourself: Could this be the teaching of the "Jewish Christ" whom we call Jesus today and could this be a secret teaching from "the Christ" of God that we have never heard or have explained to us yet today?

Answer for yourself: Are there "secret teachings" of Jesus and this "Jewish Christ" that exist today? Are they relevant and should we be as Christians and followers of "the Christ" aware of them? Will they impact our lives?

In order to consider this, Pagels and other modern scholars today take us back to the period just after the time allotted for this supposed death of a man named Jesus, a time when Christianity was "diverse in views and practices and full of competing value systems." Among the myriad of the followers of "the Christ/Messiah" in Israel were the Gnostics, a group so-called because they believed one could seek after God and find secret knowledge or wisdom by studying oneself (the Greek word gnosis literally means "those who know"). The

Gnostics' appraisal of Christ's teachings was a stance we have come to associate today with the religions of the East, which are permeated by similar drive after personal enlightenment.

The Gnostics believed that by investigating the source of sorrow, joy, love and hate, one could cultivate insight and discover God as the fountainhead of all of these states of being. The significance of Jesus is interpreted to be that of a model, one whose instruction to come and know oneself as he did will transform human beings into sons (and daughters) of God like him. Consistent with the scholarly consensus that Jesus' purpose was not to found a new religion centering its devotion upon him, the Gospel of Philip, a companion text to the gospel of Thomas, urges followers not to become Christians, but rather new Christs.

Pagels juxtaposes texts from the Gnostic and the canonical gospels to highlight the contrasts between them. Was Jesus the unique Son of God (as in John 10:9: *"I am the door. Whoever enters through me will be saved"*), or was he not the source of all truth, but merely a guide to help us on our own way (as in the Gnostic Teaching of Sylvanus: *"Knock upon yourself as a door...and you cannot get lost"*)? The two bodies of Scripture also hold rival accounts of the characteristics of the kingdom of God. The kingdom that Jesus proclaims in Mark 13 is due to arrive in the near future with a world-shattering cataclysm that will be recognized ahead of time by forbidding natural signs and social upheaval. In the gospel of Thomas, however, the good news of the kingdom of God is portrayed to be existing both outside and inside of people at a deep level that breaks free when our consciousness is transformed by the knowledge that we are all children of the living God.

What is interesting about the Gnostic gospels is that they do not deny what is said about Jesus in other gospels, but rather testify that they contain secret teachings of Jesus as the Jewish Christ that their authors believed needed to be preserved. Irenaeus, the Bishop of Lyon in France, was one of many Church officials who denounced this literature circulating Europe and defended the four gospels that the Church had selected to be in the canon as the only authentic gospels--because "there are four principle winds, four pillars that hold up the sky, and four corners of the universe; therefore, it is only right that there be four gospels."

Pagels and others give a more rational explanation for why the Church deemed the Gnostic gospels to be dangerous and banned them. The coexistence of this Gnostic Theology alongside other views of Jesus' divinity was a direct challenge to the consolidating power structure of the Church. She elucidates that "As the creed, the hierarchy, and other components of the institution began to be set into place, there was a demand by the power-holders for organization and unity in thinking." The orthodox position that developed was aimed at preserving the cohesiveness of the early Christian movement in order that it might survive the state persecution of the Roman Empire. The Gnostic understanding of Jesus rendered the Church's existence unnecessary; one did not have to go through Jesus and the Church, but could approach God on one's own. The popes of later eras formulated Church dogma as extra ecclesia nulla salus ("outside the Church there is no salvation"). Irenaeus said elsewhere about the Gnostics, "Whatever good they are trying to do cannot repair the harm they are doing in cutting up the glorious body of Christ."

Indeed, the suppression of the Gnostic gospels fits the pattern of rational patriarchy that has marked the Church throughout the centuries. Unlike the dominant imagery of God (The Father) in the institutional Church, the Gnostic gospels recognize a feminine influence in God as Jesus' origin, and also affirm Jesus' upending of Jewish tradition by including women in his ministry. In addition, it seems clear that the Gnostics had some contact with Buddhism in the formation of their ideas. The Church's rigid demand for participation in sacraments and other externally focused actions has severely cropped the inner religious experience, precipitating many Christians to go outside the Church and add meditation practices to fill the void in their Spiritual lives. The forced exclusion of these Gnostic elements have kept hidden from Christians many aspects of their faith--until now.

Pagels' clear and succinct talk leads non-scholars and students alike through illustrations from history and the texts to impart a deeper knowledge of the currents swirling around the figure of Jesus and the formation of the Church's orthodox doctrine of Christ that still persists today.

Answer for yourself: What did these earliest Gnostic Christians believe about this Jesus and "the Christ" and how did Rome later change all of this? What were these "secret teachings" of Jesus and "the Christ" as handed down since antiquity that Rome did not want us to know?

An important Christian Gnostic teaching was the "Logos" which in Greek is translated as "the image of the Word." It is an important concept found in the gospel of John 1:1: *"In the beginning was the Word (Logos), and the Word was with God, and the Word was God."* It is important for us to understand that the Logos is the part of God that acts in the physical world. It is the perfect unity of the human and the divine. This is affirmed by John when he wrote that *"the Word was made flesh and dwelt among us."* When John stated that Jesus is the Logos, he is stating that Jesus, likened to a man, became the Logos, the Christ. This portrayal of "the Christ" as a man named "Jesus" is our example that we, as men and women, can become Christs as well and like this example of "Jesus" we can experience God's salvation (the name Jesus means "God saves"). These Gnostics understood what the Ancients of Egypt knew in the beginning of time, namely, that this Logos is the divine "spark" of God within humans (matter) that needs to awakened in every man and woman in order for them to know their Godly origins and their purpose in existence as Souls on a journey and mission in this physical realm. Everyone has the "image of the Word (Logos)" within them and it is for this reason that Genesis describes humanity as created *"in the image and likeness of God."* The Logos is the divine Spirit in humanity. Now what I say next is very important and will be one of the major causes of Rome's destruction of the Gnostics and their teachings. By using the Christian Gnostic idea of the Logos, John is not only affirming the preexistence and divinity of God's Christ before becoming our example of incarnation, but he is affirming that all sons of God created in the "image of the Word" as Jesus our example, preexisted in the Spirit realm with God as Souls before being born in earthly bodies. In other words, every human is an incarnation of the Logos in flesh (as is our Jesus example) and every human has to potential of becoming like Jesus (living a Jesus-like life); thus realizing in their own lives that they too can become a manifestation of the human-divine unity. Every human can be a "Christ" and because of this, every Soul will eventually be drawn back to God. This is the goal for our Souls in their pilgrimage to this realm of existence. The Roman Church misunderstanding what the Logos was in John incorrectly concluded from received traditions hundreds of years old that this Jesus was a literal human being and ONLY he was "divine" and "the Christ" as the "Word made flesh". This was not the teaching of the Gnostics who never taught a "literal-historical" Jesus as the Christ. The orthodox Church either rejected or ignored this Christian Gnostic concept found in John. This may have been a factor when the gospel of John was almost rejected from New Testament canon when it was being put together. This was during a time when Christian Gnosticism became an enemy of the organized Church. Nevertheless, it was the idea of the preexistence of the Soul and the Christ and their corresponding doctrine of incarnation and reincarnation that the Roman Church had great difficulty with.

The Christian Gnostics emphasized Spiritual knowledge rather blind faith as the road to salvation. They indicated that they possessed secret knowledge (i.e., "gnosis" in Greek) concerning the hidden meaning of the "resurrection." Understand that Gnostics understood that Christ's resurrection is to be understood symbolically as the goal for all men and woman in a Spiritual sense and never interpreted literally as we have been taught since the rise of Rome. This was a part of the Gnostic's "secret teachings" of "the Christ" told through the medium and example of this Jesus which was handed down to them by the Jewish apostles of "the Christ". This special knowledge was restricted to people who were given the public teachings of Christianity before qualifying to be initiated and receive the secret teachings. In contrast, the very term "Catholic" means "universal", implying that anyone could become a member of the Church by adhering to the public teachings of faith and rituals. The Christian Gnostics were harsh critics of the orthodox Church. The Christian Gnostics accused the Church of watering down the gospel in order to popularize it for the masses. The orthodox Church stressed salvation through faith alone and by the rituals of the Church.

This secret gnosis emphasized Spiritual "resurrection" (i.e,. Spiritual rebirth..."born again") and physical "resurrection" which is entirely different from what we are taught today. This "physical

resurrection" of these earliest Gnostic Christians was a belief in "reincarnation" as opposed to a resurrection defined as people sleeping in their graves until it is time their corpses to crawl out of their graves at the last day. This is what we have not been taught since the rise of Roman Orthodoxy. These earliest Jewish-Christian Gnostics held the view that if Spiritual resurrection was not attained in one lifetime, then the Soul would be subjected to as many reincarnations as it takes until Spiritual rebirth is attained. One of the great Church leaders was Clement of Alexandria in Egypt (150-211 A.D.) who indicated that he possessed the secret teaching handed down from the apostles.

In the Gnostic text entitled The Secret Gospel of Mark, one of the Christian Gnostic texts discovered in 1945 in Nag Hammadi, describes Jesus performing secret initiation rituals. Before the discovery of this secret gospel, our only knowledge of it came from a letter written by Clement. Clement, one of our earliest Church Fathers, quotes from this secret gospel and refers to it as, *"a more Spiritual gospel for the use of those who were being perfected."* He also states, *"It even yet is most carefully guarded [by the church at Alexandria], being read only to those who are being initiated into the great mysteries."* Clement mentions elsewhere that Jesus revealed a secret teaching to those who were *"capable of receiving it and being molded by it"* He also affirmed that, *"The gnosis (secret knowledge) itself is that which has descended by transmission to a few, having been imparted unwritten by the apostles"* (Miscell. Book VI, Chapter 7).

This is just part of what we were never taught since the rise of the Roman Orthodox Church and their centuries of extermination of these earliest Gnostic Christians and their writings and teachings. The efforts of the Roman Church to destroy every trace of what they considered "heretical blasphemy" proved so successful that, until the discoveries at Nag Hammadi only 50 years ago, nearly all our information concerning alternative forms of early Christianity came from the massive orthodox attacks upon them and these are almost always "negative" and we now know by examining these archeological discoveries that they are just more Roman lies upon lies. Think with me for a second. When we examine why Rome desired a belief in bodily resurrection of the dead from their graves we find political motives behind such a belief. Such a religious doctrine of bodily resurrection serves an essential political function: it legitimizes the authority of certain men (in this case Roman Church authorities) who claim to exercise exclusive leadership over the churches as the successors of the apostle Peter. From the second century, the doctrine has served to validate the apostolic succession of bishops, the basis of papal authority to this day. The Church Fathers, who were links in that chain of succession, regularly appealed to apostolic succession as a test for whether Catholics or heretics had correct doctrine. Clearly, something other than Scripture had to be used as an ultimate test of "correct" doctrine in these cases. As we come to see then it was these Gnostic Christians who interpret resurrection in other ways which had a lesser claim to authority: when they claimed priority over the orthodox, they are denounced as heretics by those of the Roman church who are the real "heretics". Such irony!

Time for a little Egyptian religion and the truth as it existed for thousands and thousands of years. The ancient Egyptians conceived man and cosmos to be dual: firstly, the High God or Divine Mind arose out of the Primeval Waters of space at the beginning of manifestation. Space, symbolized by the Primeval Waters, contains the seeds and possibilities of all living things in their quiescent state. At the right moment for awakenment, all will take up forms in accordance with inherent qualities. Or to express it in another way: the Word uttered by the Divine Mind calls manifested life to begin once more. Secondly, the material aspect expressing what is in the Divine Mind must be in a process of ever-becoming. In other words, the cosmos consists of body and Soul. Man emanated in the image of divinity is similarly dual and his evolutionary goal is a fully conscious return to the Divine Mind.

The Ancients taught in unison that growth is effected through a succession of lives which is a concept that is found in Ancient religious texts after texts and implied in symbolism in much of the Ancient wisdom we find from nation to nation. Herodotus, the Greek historian of the 5th century B.C.E., wrote that *"the Egyptians were the first to teach that the human Soul is immortal, and at death the body enters into some other living think then coming to birth and after passing through all creatures of land, sea, and air (which cycle it completes in three thousand years) it enters once more into a human body, at birth".* The

theory of reincarnation is often ascribed to Pythagoras, since he spent some time in Egypt studying its philosophy and, according to Herodotus (bk. ii, § 123), *"adopted this opinion as if it were his own."* Dr. Margaret A. Murray, who worked with Professor Flinders Petrie, illustrates the Egyptian belief by referring to the ka-names of three kings (the ka-name relates to the vital essence of an individual); the first two of the twelfth dynasty: that of Amonemhat I means *"He who repeats births,"* Senusert I: *"He whose births live,"* and the ka-name of Setekhy I of the 19th Dynasty was *"Repeater of births"* (The Slendour That Was Egypt, 1949, p. 211).

Reincarnation has been connected with the rites of Osiris, one of the Mysteries or cycles of initiation perpetuated in Egypt. The concept of transformation as recorded in the Egyptian texts has been interpreted in various ways. De Briere expresses it in astronomical terms: "The sensitive Soul re-entered by the gate of the gods, or the Capricorn, into the Amenthe, the watery heavens, where it dwelt always with pleasure; until, descending by the gate of men, or the Cancer, it came to animate a new body" (Quoted in Egyptian Belief and Modern Thought, by James Bonwick, 1956 reprint; p. 80). I have this book and it is great and I strongly recommend it to every reader and when you read it then look for the similarities to Christianity; those that Rome did not change that is. This will blow your mind when you see that Christianity, like all religions before it, was to be but another form and reinterpretation of Egyptian religion and instead of an elaboration and further insights into these Divine Truth Rome "changed it beyond belief" to where little if any has roots to Judaism and Egyptian religion and the Divine Truths understood by the Ancients since the beginning of recorded history. Herodotus writes of transmigration, i.e., that the Soul passes through various animals before being reborn in human form. Here we see the Greeks agreeing with the Egyptians and other Ancient Spiritual masters in this regard.

This "transmigration" of the Soul refers not to the human Soul quite the way that we might think but to the molecules, atoms, and other components that clothe it. They gravitate to vehicles similar in qualities to their former host's, drawn magnetically to the new milieu by the imprint made by the human Soul, whether it be fine or gross. It is quite clear from the Egyptian Book of the Dead and other texts that the Soul itself after death undergoes experiences in the Duat (Dwat) or Underworld, the realm and condition between heaven and earth, or beneath the earth, supposedly traversed by the sun from sunset to sunrise. The evolution of consciousness is symbolized by the Solar Barque moving through the Duat. In this context the "hours" of travel represent stages of development. Bika Reed states that at a certain "hour" the individual meets the "Rebel in the Soul," that is, at the "hour of Spiritual transformation." And translating from the scroll Reed gives: "the Soul warns, only if a man is allowed to continue evolving, can the intellect reach the heart." In the Corpus Hermeticum Thoth -- Tehuti -- was the Mind of the Deity (the Logos), whom the Alexandrian Greeks identified with Hermes. The text states that Thoth, after planning and engineering the cosmos, unites himself with the Demiurgic Mind. There are other expressions proving that this Poimandres text is a Hellenized version of prior Ancient Egyptian doctrine. Again Egyptian religion is digested by nation after nation and that great Greek nation was built upon Egyptian truths. An important concept that we must address is that of "making-new-again." The treatise claims that all animal and vegetable forms contain in themselves *"the seed of again-becoming"* -- a clear reference to re-embodiment -- *"every birth of flesh enSouled . . . shall of necessity renew itself."* G. R. S. Mead interprets this as palingenesis or reincarnation -- "the renewal on the karmic wheel of birth-and-death" (Thrice-Greatest Hermes, 1: 94; 2:55.). These teachings are just a small part of what Rome hated about these Gnostics among other things. This is the secret of our God that you have never known that goes to the very core of our existence We, as human dualities of Spirit and Soul never die but live again till Souls fulfill their purpose and maturation in this realm of Physical existence; much of which is full of sorrow and pain. Hence the desire to escape the wheel of incarnation and reincarnation as seen by the Ancients whereby we can return home and rest with God our Father.

Answer for yourself: Can we find these same teachings of reincarnation in the New Testament? Yes we can.

The existence of a secret teaching can actually be found in the New Testament. Let us read some texts.

Mark 4:11-12 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of

God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (KJV)

Matt 13:11-12 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (KJV)

1 Cor 2:6-8 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. (KJV)

1 Cor 4:1 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (KJV)

Matt 11:25-26 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. (KJV)

Paul wrote about teachings which are taught to Spiritual "babies," teachings about righteousness for the more mature, and then teachings for the Spiritually mature. Paul reveals this fact immediately after equating Melchizedek to Jesus by stating:

"We have much to say about this, but it is hard to explain because you are slow to learn. In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. (Heb. 5:11-14)

According to received tradition, after the Roman invasion of Jerusalem, the author of the Gospel of Mark established a church in Alexandria, Egypt. Mark may also have been the author of a "secret gospel" containing more advanced teaching for those being initiated into the Christian mysteries. This secret gospel contains passages portraying Jesus teaching secret doctrines. It is these "secret teachings" which Rome would view as a threat to their own agenda and doctrines that they wished to teach and have the masses follow.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #3

Answer for yourself: Did that divine knowledge of God and man's Soul which constituted the supreme possession of the Ancient priestcrafts survive the destruction of their temples? Is it yet accessible to mankind, or does it lie buried beneath the rubbish of ages, entombed within the very sanctuaries that were once illuminated by its splendor?

"In Egypt," writes Origen, "the philosophers have a sublime and secret knowledge respecting the nature of God.

Answer for yourself: What did Julian imply when he spoke of the secret initiations into the sacred Mysteries of the Seven-Rayed God who lifted Souls to salvation through His own nature? Who were the blessed theurgists who understood them profundities concerning which Julian dared not speak?

Answer for yourself: If this inner religious and secret "Divine Doctrine" of God and the Soul was always concealed from the masses, for whom a simpler code had been devised, is it not highly probable that the proponents of every aspect of modern civilization--philosophic, ethical, religious, and scientific-are ignorant of the true meaning of the very theories and tenets on which their beliefs are founded? Do the arts and sciences that the race has inherited from older nations conceal beneath their fair exterior a mystery so great that only the most illumined intellect can grasp its import? Such is undoubtedly the case and is easily proven today beyond anyone's doubt if they will but look.

Albert Pike, who has gathered ample evidence of the excellence of the doctrines promulgated by the Mysteries, supports these above assertions by quoting from the writings of Clement of Alexandria, Plato, Epictetus, Proclus, Aristophanes, and Cicero, all of whom unite in lauding the high ideals of these institutions. From the unqualified testimony of such reputable authorities no reasonable doubt can exist that the initiates of Egypt, Babylon, Greece and other ancient countries possessed the correct solution to those great cultural, intellectual, moral, and social problems which in an unsolved state confront the humanity of the twentieth century. The reader must not interpret this statement to mean that antiquity had foreseen and analyzed every complexity of this generation, but rather that the Mysteries had evolved a method whereby the mind was so trained in the fundamental truths of life that it was able to cope intelligently with any emergency which might arise. Thus the reasoning faculties were organized by a simple process of mental culture, for it was asserted that where reason reigns supreme, inconsistency cannot exist. Wisdom, it was maintained, lifts man to the condition of Godhood, a fact which explains the enigmatical statement that the Mysteries transformed "roaring beasts into divinities."

The preeminence of any philosophical system can be determined only by the excellence of its products. The Mysteries have demonstrated the superiority of their culture by giving to the world minds of such overwhelming greatness, Souls of such beatific vision, and lives of such outstanding impeccability that even after the lapse of ages the teachings of these individuals constitute the present Spiritual, intellectual, and ethical standards of the race. The initiates of the various Mystery schools of past ages form a veritable golden chain of supermen and superwomen connecting heaven and earth. They are the links of that Homeric "golden chain" with which Zeus

boasted he could bind the several parts of the universe to the pinnacle of Olympus. The sons and daughters of Isis are indeed an illustrious line--founders of sciences and philosophies, patrons of arts and crafts, supporting by the transcendency of their divinely given power the structures of world religions erected to do them homage. Founders of doctrines which have molded the lives of uncounted generations, these Initiate-Teachers bear witness to that Spiritual culture which has always existed--and always will exist--as a divine institution in the world of men.

But historically as the orthodox church in Rome gained more and more political power the more it viewed "secret teachings" and "Ancient Wisdom" as a threat to their own public teachings. Yet let us not forget that the New Testament speaks much of these "secret teachings" of the Jewish Christ and Paul:

"He [Jesus] told them, ' The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables so that, they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!'" (Mark 4:11-12)

"No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began." (1 Corinthians 2:7)

"So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God." (1 Corinthians 4:1)

"For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all Spiritual wisdom and understanding." (Colossians 1:9)

The Church leader who made the final and greatest attempt to revive the secret teachings of "the Christ" within the orthodox teachings was the first Church Father named Origen (183-253 A.D.) of Alexandria in Egypt who was a disciple of Clement of Alexandra, Egypt. I want you to notice that in the beginning the Christian Church has strong connections with Egypt because it is from Egypt that the world will get its religions no matter how far today the apple has fallen from the tree. Origen was the first person since Paul to develop a system of theology around the teachings of "the Jewish Christ". His effort was the first within the orthodox church to systematize a theology on so vast a scale. Although Origen defended orthodoxy, he included in his system the wisdom of the Christian Gnostics. His theology was a perfect synthesis of "orthodox" and "gnostic" teachings and came the closest to reviving the "Lost Christianity" of the original sects, communities and schools, at a time when the Christian Gnosticism was falling into disrepute. Unfortunately, hundreds of years later, the Church declared him a heretic and his teachings as heresy mostly because they affirmed preexistence of the Soul and therefore reincarnation.

Origen had this to say about the secret teachings of Jesus:

"[Jesus] conversed with His disciples in private, and especially in their sacred retreats, concerning the Gospel of God; but the words which He uttered have not been preserved, because it appeared to the evangelists that they could not be adequately conveyed to the multitude in writing or in speech… and they saw… what things were to be committed to writing, and how this was to be done, and what was by no means to be written to the multitude, and what was to be expressed in words, and what was not to be so conveyed". (Contra Celsus, Chap. VI. 18)

Concerning these secret teachings, Clement stated:

"James the Righteous, John and Peter were entrusted by the Lord after his resurrection with the higher knowledge. They imparted it to the other apostles, to the seventy…" (Outlines Book VI)

A fragment of the Secret Gospel of Mark, one of the Gnostic texts discovered, describes this Jewish Christ named "Jesus" performing secret initiation rites. Before the discovery of Gnostic writings, our only knowledge of it came from a letter written by Church Father Clement of Alexandria (150 AD - 211 AD), which quotes this secret gospel and refers to it as *"a more Spiritual gospel for the use of those who were being perfected."* He said, *"It even yet is most carefully guarded [by the church at Alexandria], being read only to those who are being initiated into the great mysteries."* Clement insists elsewhere that the Jewish Christ among the religion of Judaism revealed a secret teaching to those who were "capable of receiving it and being molded by it." The same could be said for the operation of the "Egyptian Christ" and the "Greek Christ" and all others emanations from God sent to teach mankind the truth about their Spiritual identities and the life that they were given in this physical realm and existence. Clement indicates that he possessed "the secret tradition", which was handed down through the Jewish apostles and followers of "the Jewish Christ/Messiah" that taught the nation of Jews through Judaism and its tenants. Such Jewish Gnostics, and even Gentile Gnostics, were Spiritual critics of the orthodox Church of what they saw as not so much a popularization as a vulgarization of the real Christianity as originally imparted to mankind. This original teachings of "the Christ" among mankind is the real Christianity no matter what nation you find it or what term it is called. There is only one Divine Truth and teaching of God's Christ among men and this truth overlaps from nation to nation and is easily detected and recognized once the student and reader possesses the necessary "keys" needed to recognize the Ancient Wisdom given mankind since the beginning of recorded history. The orthodox church stressed faith, while the Gnostic church stressed a secret knowledge (gnosis).

Answer for yourself: And what is at the core of this "secret knowledge"? Namely that the "Jesus Story" is not a "literal-historical" story confined to but one person but an allegory and metaphor for the Soul in all of mankind and its intended incarnation and subsequent Spiritual growth in this physical realm leading up to is release from the body at death where it is reunited with God. This secret knowledge emphasized "Spiritual resurrection" of the Divine Nature in mankind rather than physical resurrection of the physical body at one's death. Instead of a physical resurrection of the dead body these Ancient Gnostics taught the re-incarnation of the Soul in a new body. Indeed, the Gnostic Christians believed reincarnation to be the true interpretation of "resurrection" for those who have not attained a Spiritual resurrection through this secret knowledge in their previous earthly life.

The first-century Jewish historian Flavius Josephus states that the Pharisees, the founders of rabbinic Judaism for whom Paul once belonged, believed in reincarnation. He writes that the Pharisees believed that the Souls of bad men are punished after death but that the Souls of good men are *"removed into other bodies"* and they will *"have power to revive and live again."* The Sadducees, the other prominent Jewish sect in Palestine, did not emphasize life after death and according to the Bible *"say there is no resurrection" (Matthew 22:23).* From what we have just discussed, it is clear that what Matthew really states is that the Sadducees "say there is no reincarnation". Let that sink in for a second.

The following are some the secret teachings of Jesus from the Gnostic gospels that affirm reincarnation, revealing the secret knowledge:

"Watch and pray that you may not be born in the flesh, but that you may leave the bitter bondage of this life." (Book of Thomas the Contender)

In the Book of Thomas the Contender, Jesus tells the disciple Thomas that after death those who were once believers but have remained attached to things of "transitory beauty" will be consumed "in their concern about life" and will be "brought back to the visible realm".

In the Secret Book of John, reincarnation is placed at the heart of its discussion of the salvation of Souls. The book was written by 185 AD at the latest. Here is the Secret Book of John's perspective on reincarnation:

All people have drunk the water of forgetfulness and exist in a state of ignorance. Some are able to overcome ignorance through the Spirit of life that descends upon them. These Souls "will be saved and will become

perfect," that is, escape the round of rebirth into a world full of suffering and sorrow. John asks Jesus what will happen to those who do not attain salvation. They are hurled down "into forgetfulness" and thrown into "prison", the Gnostic code word for a "new body". The only way for these Souls to escape, says Jesus, is to emerge from forgetfulness and acquire knowledge (their true identity and live accordingly in obedience to the Torah, the roadmap for their Souls). A Soul in this situation can do so by finding a teacher or savior who has the strength to lead her home. "This Soul needs to follow another Soul in whom the Spirit of life dwells, because she is saved through the Spirit. Then she will never be thrust into flesh again" (Secret Book of John).

According to Pistis Sophia, some Souls do experience hell as a shadowy place of torture where they go after death. But after passing through this hell, the Souls return for further experiences on earth. Only a few extremely wicked Souls are not allowed to reincarnate. These are cast into "outer darkness" until the time when they are destined to be "destroyed and dissolved".

Several Gnostic texts combine the ideas of reincarnation and union with God. The Apocalypse of Paul, a second-century text, describes the Merkabah-style ascent of the apostle Paul as well as the reincarnation of a Soul who was not ready for such an ascent. It shows how both reincarnation and ascents fit into Gnostic theology.

Pistis Sophia combines the ideas of reincarnation and divine union in a passage that begins with the question: What happens to "a man who has committed no sin, but done good persistently, but has not found the mysteries?" The Pistis Sophia tells us that the Soul of the good man who has not found the mysteries will receive "a cup filled with thoughts and wisdom." This will allow the Soul to remember its divine origin and so to pursue the "mysteries of the Light" until it finds them and is able to "inherit the Light forever." To "inherit the Light forever" is a Gnostic code for union with God.

For the Gnostic Christians, resurrection was also a Spiritual event - simply the awakening of the Soul. They believed that people who experience the resurrection can experience eternal life, or union with God, while on earth and then after death, escape rebirth. People who don't experience the resurrection and union with God on earth will reincarnate. Jesus states the following the Gnostic Gospels:

"People who say they will first die and then arise are mistaken. If they do not first receive resurrection while they are alive, once they have died they will receive nothing" (Gospel of Philip).

Answer for yourself: The Gnostics claimed their terminology was sprinkled through the Epistles of Paul, himself a Gnostic. The people who wrote and circulated gospels like the Gospel of Thomas certainly didn't think they were heretics as they would be labeled by Rome later. They thought of themselves as the true followers of "the Christ" or "Chrestians" (Christians) who had received, in addition to the other gospels, secret teaching. For example in the 4th chapter of the Gospel of Mark, Mark says that Jesus taught certain things privately to the disciples. And Paul too says that he had secret teaching. And these claim to give some of the secret teaching of the Christ (Jesus). Whether he actually did teach secretly or not, we don't know otherwise. But the Gospel of Thomas claims to be this kind of secret teaching.

For example, the author of Ephesians whom many believe to be Paul or a Pauline follower uses the words "awake", "sleep" and "dead" in a Gnostic sense: Do these remarks above help us better to understand verses like these:

Eph 5:14-17 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. (KJV)

Col 1:27-28 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every

man, and teaching every man in all wisdom; that we may (KJV)

Now we need to pay close attention. Many of the Greek words in the New Testament translated as "resurrection" also mean to "rise" or "awake". Therefore, argued the Gnostics, when Paul says people can be part of the resurrection, he is really saying that their Souls can be awakened to the Spirit of God within them (awakened to the indwelling of 'the Christ') and by so doing come to know their "true identity, from where they have come, and to where they go when they die". Thus, the Gnostic Christian's motto was *"Know Thyself"* which referred to knowing the Divine Nature within them, their very Soul.

Paul writes in several places that resurrection involves a Spirit body. Such a definition corresponds with Spiritual resurrection and reincarnation and not a bodily resurrection.

"It [the dead body] is sown a natural body, it is raised a Spiritual body. If there is a natural body, there is also a Spiritual body." (1 Corinthians 15:44)

"I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." (1 Corinthians 15:50)

"When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ." (Colossians 2:13)

But even more startling we know that in some passages Paul writes about the resurrection as a present rather than a future event:

"Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin - because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (Romans 6:3-11).

Colossians also seems to describe the resurrection as a "present-day event":

"Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God." (Colossians 3:1)

"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator." (Colossians 3:9-10)

In the above passage, taking off the old self and putting on the new is a code for the resurrection, which, again, is described as a present-life event.

The Gnostic manuscripts present a clear, simple and strong vision of the resurrection. First, the Gospel of Thomas disabuses people of the notion that the resurrection is a future event:

"His followers said to him, 'When will the rest for the dead take place, and when will the new world come?' He said to them, 'What you look for has come, but you do not know it.'" (Gospel of Thomas)

In the Gospel of Thomas, Jesus is saying that the resurrection and the kingdom are already here. We simply do not realize it - or, in the Gnostic sense, we simply have not integrated with them.

The Jewish Christ teaching these truths through Judaism to Israel explained the concept of resurrection before raising Lazarus from the dead:

"Jesus said to her, "Your brother will rise again." Martha answered, "I know he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:23-26)

In these verses, Jesus tells Martha her brother Lazarus will "rise again". Martha mistakenly thinks Jesus means Lazarus will come out of his grave at Judgment Day. Jesus corrects her by stating that those who believe in Him will live, even before they die. Jesus is referring here to Spiritual regeneration. Jesus also states that those who die believing in Him, will never die. This clearly implies reincarnation. The flip-side to this is that those who die not believing in Him, will have to die again (i.e. reincarnate). It is interesting to note that by raising Lazarus from death, Jesus is forcing Lazarus to live out the rest of his life only to die physically again. By raising Lazarus from death, Jesus seems to be demonstrating that one does not wait until Judgment Day to rise.

Jesus flatly tells Nicodemus:

"I tell you a truth, no one can see the kingdom of God unless he is born again." (John 3:3)

Nicodemus misunderstands what Jesus means by "born again":

"How can a person be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!" (John 3:4)

In response, Jesus states:

"I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit." (John 3:5-6)

In context of these verses, Jesus or "the teachings of the Christ" is talking about the process of resurrection, that is, being born of water and being born of the Spirit. Jesus describes physical resurrection (to be born of water) and Spiritual resurrection (to be born of the Spirit). They are two similar yet different processes. From these verses, the case can be made that Jesus taught the concept of resurrection as being physical rebirth as well as Spiritual rebirth. In the Apocryphal book Wisdom of Solomon, recognized by the Catholic Church, is the following verse:

"... I was given a sound body to live in because I was already good." (Wisdom of Solomon 8:19-20)

Answer for yourself: Already good? That makes you think does it not? Does not the above verse raise the following question: How is it possible to get a body after you have already been good if reincarnation is not a fact?

Flavius Josephus records that the Essenes of the Dead Sea Scrolls lived "the same kind of life" as the followers of the Greek philosopher Pythagoras who taught reincarnation. According to Josephus, the Essenes believed that the Soul is both immortal and preexistent which is necessary for belief in reincarnation.

The Dead Sea Scrolls indicate that the Jewish mystical tradition of union with God went back to the first, if not

the third, century before Christ was depicted as the embodiment of "Jesus". Jewish mysticism has its roots in Greek mysticism which espoused reincarnation and this is important to note. Some of the hymns found with the Dead Sea Scrolls are similar to the Hekhalot hymns sung by the Jewish mystics. One text gives us unmistakable evidence of Jewish mysticism. It is called "Songs of the Sabbath Sacrifice". Also, fragments of 1 Enoch, which is considered the oldest evidence of Jewish mysticism, were also found with the Dead Sea Scrolls. Since Jewish mysticism existed in the third century before the Jewish Christ was depicted as Jesus, as Enoch indicates, then it would certainly have been present in first-century Judaism.

Answer for yourself: So what does all of this evidence show us when amassed? As stated earlier, this twin idea of divine union and reincarnation can be found in early Christianity and one can easily conclude that it was the key to the heart of Jesus' message in many places in the New Testament.

Reincarnation has been a tenet for thousands of years for certain Jews and Christians. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that *"all Souls are subject to revolutions."* This is metempsychosis or a'leen b'gilgoola which is the belief that at death the Soul passes into another human but it declares that "men do not know the way they have been judged in all time." That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. The Kether Malkuth says, "If she, the Soul, be pure, then she shall obtain favor.. . but if she hath been defiled, then she shall wander for a time in pain and despair. . . until the days of her purification." If the Soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reincarnation is constantly spoken of in the Talmud. The term means *"the judgment of the revolutions of the Souls."* And Rabbi Manassa, son of Israel, one of the most revered, says in his book Nishmath Hayem: "The belief or the doctrine of the transmigration of Souls is a firm and infallible dogma accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it. . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar, and all books of the Kabbalists."

Answer for yourself: Having seen this evidence does it not make you wonder what we would have been taught about God and the Divine Realm had not Rome destroyed the libraries of the known world to cover up their "man-made" replacement religion known as Orthodox Christianity today?

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #4

We made mention in earlier articles that Gnosticism is based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means.

Answer for yourself: Is it possible by studying Gnosticism that we can learn valuable truths and lessons concerning the Soul within mankind?

I believe we can and all of this is related in the final analysis to "the Christ" of God and the purpose for "this Christ" within the flesh of mankind and the true "revealer" of God to mankind. It is up to man to "find the Christ within" and through communion with Him partake of God and in so doing discern his true "makeup" as a Divine Creature within this physical plane of existence and the purpose for such an existence. This is made all the more important by coming to an understanding of man and the Soul within him and Gnosticism gives us plenty of insight into this miracle. The goal is for man to awaken to his true Spiritual Identity as a Divine Being and act accordingly and this is accomplished by finding the "Christ within" and receiving instruction and enlightenment from Him.

Answer for yourself: How did these Ancient Gnostics from Egypt down through history teach these truths? They taught these metaphysical realities through the agency of "myths". Let me explain a little.

Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths; myths that are not to be understood as if "historical-literal" events in the "here and now" but yet expressions of "literal-truths" told via the agency of metaphors and allegory which lay beyond the physical realm in which we live. We see but a "shadow" of these truths in our visible and physical existences but the "real" exists beyond this physical realm in which we live in the invisible realm which we call "the Spirit" or "Energy" from which we have come and to which we return after our existence in this Earth.

Answer for yourself: What should we know about the use of "myths" and religion and Divine Truths imparted to the Ancients since the beginning of recorded time?

The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.

Our whole problem that lays at the very heart of Christianity and Christian doctrine as we have been taught it today is that when Rome comes around it "literalized" and "historized" and "carnalized" these Divine Truths handed down in the form of "myths" for thousands of years previously by the Spiritual Ancients and in so

doing we lost the "real" truths as understood and taught by these Ancient Spiritual masters and have settled for a false "historical-literal" interpretation instead that obscures that this Divine Existence is not limited to but one person, this Jesus, but rather encompasses all of God's children. First before we begin a little history is needed.

The early Christian Church, before it was an organized body, emerged in an historical era known for its syncretism, variety, and religious experimentalism. Faced with an outbreak of interpretive zealots and apocalyptic mystics, the network of societies calling themselves "Followers of the Way of Christ" (later to be renamed "Christians") was steeped in confusion during the first three centuries of its existence. Without a distinctive, unifying body of dogma, this network would have no chance at survival; but first, the leaders of this emerging "authoritative" body had to draw distinctions between what they defined as their "orthodox Christianity" and other "heretical sectarians" (in their opinion) that sprouted up in major theological centers like Alexandria, Egypt and Rome. One of the most significant, if not the most significant sectarian movements and challenges to the later Roman Christian concept of faith during these centuries was the philosophical movement that modern scholars know as Gnosticism, which presented not merely a dogmatic challenge to the Church, but an entirely alien knowledge of the Divine that opposed the confined "literalized" interpretations of the Divine as taught by the emerging Gentile Church of Rome and applied to their concept of "the Christ" called Jesus. We must remember that Rome had "literal" gods and "literal godmen" setting on their thrones known as "Ceasars". To "literalize" these Ancient Divine metaphysical truths and apply them to real people and presumed "literal people" was no problem for them for they already had done this with their Emperors and Ceasars. And know that Rome, even knowing that the standard hermeneutic of these prior Divine Wisdoms and Spiritual Truths of these Ancients as handed down since the beginning of recorded time had never been understood by these Ancients as "historical-literal" in the first place, was no obstacle to Rome "reinterpreting" everything in their "literalized-historical" approach to "the Christ". These Divine Truths of these Ancient Spiritual Master since Egypt on down were "real" and "literal" as taught in these religious "myths" expressing the metaphysical but the personified characters embodying these Divine Spiritual Realities were not to be understood as "historical" or literal-real people. They were pictures and allegories expressing the whole of mankind. Rome will change all of that with their "literal-historical" Jesus as "the Christ" and confine such a Divine Concept to only "one person" and exclude the rest of mankind in the process. This is the tragic horror of what they did; they caused the whole of mankind under the Roman Church's influence to loose their true knowledge of their Divine Beingness and it remains so today in traditional Western Christianity.

A great body of sects that arose in Egypt and Asia Minor between the First and Fourth centuries had qualities that we call "gnostic"; these sects, however, never used this term to describe themselves. Mostly they called themselves, believe it or not, "followers of the Christ" ("Christians") ; making no distinction between themselves and the early Church. These "Gnostics" considered themselves "followers of the Christ and His teachings" as handed down since the beginning of mankind in every nation; thus the name "Christians". Originally they were "Chrestians" for the Gnostic term for the "indwelling Christ" was "Chrestus". But again Rome will change all of that when they over the first 5 centuries worked furiously to eradicate all traces of Gnosticism and did so by burning countless numbers of the world's libraries to cover up their agenda. Consequently, since many different sects that considered themselves "followers of the Christ" were grouped under the heading of "Christians" then modern scholars today are forced to lump these "Gnostics" all together based on their possession of similar knowledge, its presuppositions and foundations and their metaphysics or even how they dealt with the nature of man's being (both Spiritual and physical - duality). To elaborate on the beliefs of every sect would require a many-volumed opus; as such, scholars of gnosticism have deduced two main points that most Gnostic groups shared:

- **a pseudo-dualistic cosmology of Spirit versus matter, including Emanationism from the One, the Father who "emits all things"**
- **the belief in "gnosis," or personal acquaintance with the God of the Spiritual realms.**

Answer for yourself: What is "Emanationism"? This is important for us for one of these emanations is "the Christ".

Emanationism is a component in the astrophysics that studies the origin and evolution and structure of the

universe and concerns itself with the cosmology of certain religious or philosophical systems that argue a Supreme Being did not directly create the physical universe, but instead emanated lower Spiritual beings who created the world (ie., intermediaries, aeons, angels, etc.). We accept this concept of "angels" in Christianity as other Divine Beings but we don't call it the same as did the Ancients and have lost all concepts of Emanationism as taught by these Ancient Spiritual Masters. In fact in many circles we believe in "angels" but refuse the teaching of Emanationism. Emanationism explains creation as a gradual process of emanation and descent from a transcendental Absolute to a mundane physical reality. Try to think of Jacob's ladder where he saw Diving Begins "ascending and descending" from Heaven to Earth. This is a great picture explaining this concept which we find in the Hebrew Scriptures. Jacob's ladders, named for the biblical Jacob who saw a ladder leading from earth to heaven in a vision, have shown up all over the world. Like the spinning top, the Jacob's ladder seems to be universal symbol, appearing at widely divergent world locations with no apparent historical connectedness. This is easily explained when you study Gnosticism for these Divine Truths of the Absolute and His emanation from Himself thus connecting the Invisible with the Visible realm in which man inhabits was known by all at one time on this planet.

Many Gnostics (especially the followers of Valentinius) taught that there was the One, the original, unknowable God; and then from the One emanated Aeons, pairs of lesser beings in sequence. The Aeons together made up the Pleroma, or fullness, of God. The lowest of these pairs were Sophia ("Wisdom," in Greek) and Christ.

Understanding this "ladder of Jacob" then there is no Creator God standing apart from, even if intimately connected with, the universe as in typical Christian monotheism; but rather a series of stages of down-grading of Consciousness-Being, by means of which the Absolute principle actually becomes the multiplicity of entities and objects (the All in the One). This is why at the center of Egyptian religion and even Judaism from which it came we find these same pure concepts not adulterated as we do in later Christianity. The Ancients of all nations once understood that God is everything and everything is God; that the world is either identical with God or in some way a self-expression of His nature. Similarly, it is the view that everything that exists constitutes a "unity" and this all-inclusive unity is in some sense Divine. These Ancient Spiritual Master of Egypt and other nations understood that every existing entity is, only one Being; and that all other forms of reality are either modes (or appearances) of it or identical with it. All matter, energy, and life are an interconnected unity of which we are an inseparable part. These Ancient Spiritual Masters from nation to nation taught that there is a single kind of substance, energy/matter, which is vibrant and infinitely creative in all its forms, both invisible and visible. This body and mind are indivisibly united. Finally let it be said that these taught that every individual has direct access through perception, emotion and meditation to this ultimate reality, which is the Universe and Nature with all its Energies, Powers, and Forces interworking together whom we call God and this "whole" exists on a small scale in every human being as man is a microcosm of the Cosmos and Universe which in the final analysis is the totality of his being, past, present and future. This God and His Universe as His expression is self-organizing, ever-evolving and inexhaustibly diverse and man is an interconnected unity with this Universe of which we as mankind are an inseparable part. This understanding of God and His workings allowed these Ancients to revere and celebrate the Universe as the totality of God; His being, past, present and future. This Universe and God was understood as self-organizing, ever-evolving and God is thus inexhaustibly diverse. His overwhelming power, beauty and fundamental mystery compel the deepest human reverence and wonder and we can read of these insights today when we study and properly understand the Ancient Religions of mankind like we find in Egypt and as Gnosticism cherished and preserved for the whole of mankind in their writings which Rome tried desperately to utterly destroy. Thus these Gnostic Spiritual Masters understood that man is an integral part of Nature, thus man should cherish Nature as the workings of this God and revere and preserve all manifestations of "life" in all its magnificent beauty and diversity. Thus they strove to live in harmony with Nature locally and globally and in so doing acknowledged the inherent value of all life, human and non-human, and strive to treat all living beings with compassion and respect for at their core they are all expressions of this Divine Energy we call God. Likewise all humans are equal centers of awareness of the Universe and nature, and all deserve a life of equal dignity and mutual respect. This in a nutshell is the Gnostic Mystery of God in all things.

Col 1:16 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created

by him, and for him: (KJV)

And the communicator of these Divine Truths and these "all things" mentioned above is "the indwelling Christ" who brings down to man these Divine Truths from Heaven above. Thus Egypt says it best and yet does so still today: *"So Above, So Below".* This is the cosmology that produced the worlds greatest cultures that have ever existed and which allowed Ancient man to reach such pinnacles of truth and knowledge that we set as dwarfs today with all our science and technology and but wonder at their insights and achievements. A blessing to us today is what archeologist consistently dig up and provide us which we can read that reveals these unbelievable Divine Truths hidden from us for thousands of years. Archeology is restoring these Ancient Spiritual Truths today to those who desire to know them and when you encounter them as I and others have they absolutely take your breath away; sadly few hear of these truths since Christianity turns a deaf ear to all but its rigid religious doctrines.

It has been suggested by Professor Huston Smith, in his book Forgotten Truth that the basic cosmology, and this Emanationism arrived at independently by many different philosophies and Spiritual traditions by nation after nation down through recorded history, shows Reality to be divided into a very minimum of four levels or planes of reality:

- **the Infinite or Absolute**
- **the Celestial or Divine,**
- **the Intermediate or Psychic**
- **and the Terrestrial or Physical**

Each of these can in turn be sub-divided. Thus, applying this in an Emanationist perspective, the process of creation, in the Emanationist cosmogony and cosmology, proceeds through a number of distinct stages. First the Absolute produces the Spiritual reality (or "God"). The Spiritual reality in turn produces the Psychic reality. And finally, the Psychic reality produces the Physical reality; the material world. Each reality constitutes a specific stage of manifestation interconnected to the one above and the one below. Emanationism understands the more subtle and Spiritual realities as preceding and generating the grosser and more material ones, sort of like a "ladder" as mentioned before and as seen in the Kabbalah and not vice-versa as materialism assumes; and that additionally those grosser realities are the result of an out-flowing from the subtle, rather than being created ex nihilo - out of nothing - as the Theistic religions claim. There is a "First-Cause" for all that comes after and is the Source for "all" that later exists; both invisible and visible.

We only need to go to Egypt to see this best expressed even yet today. The most common knowledge about Ancient Egyptian divinities comes to us as the result of the "interpretation" of western academic Egyptologists of the Ancient Egyptian texts. Sadly I have found as have other objective scholars that this Western Christian mindset of these Egyptologists and their "interpretations" are skewed and constrained by their western and Judaeo-Christian paradigms. As a result, they report a confused religious system with a great many number of "so-called gods". Academic Egyptologists, while worshipping everything Greek or Roman, totally ignore eyewitness accounts of Herodotus, Plutarch, Plato, Diodorus, and other historians who reported about the Ancient Egyptian traditions, and who were much closer to the scene than the further removed Western "Christianized" academic Egyptologists. In line with Gnostic thoughts of the Divine down through history Egypt taught what we explained above; namely that there exists "neter" and "netert" but these are not defined as "gods" and "goddesses" as unenlightened Western Egyptologists erroneously do. Instead of calling Egyptian religion "polytheistic" and "heathen" as do these Christian Egyptologists today we find upon objective study that rather Egypt understood this Divine Absolute correctly and explained this Absolute as "neteru" (plural of "neter/netert") and explained these "neter" as Divine Principles, Energies, and Functions of the One Supreme God. Call them "attributes" of the One if you wish. Egypt taught that there is One God who is self-produced, self-existent, immortal, invisible, eternal, omniscient, almighty, etc. This One God was represented through the many functions and attributes of "His" domain. These many attributes of this One God were called collectively the "neteru". The terms "gods" and "goddesses" as given by many Christian Egyptologists today as separate divinities from this One God are a gross misrepresentation of the Egyptian term "neteru". Egypt defined this God through His emanations which are these "neteru". The more we learn of these qualities or "neteru"

the closer we are getting to know our own Divine origin as mankind. Far from being a primitive, polytheistic form or religion as erroneously seen by Christianity, this is, when properly understood, the highest form of monotheism that ever has existed among mankind even yet today. The logical and only way to explain anything to human beings is on human terms and in human forms. As such, the complicated scientific and philosophical information was reduced in Ancient Egypt to human and animal images and terms which were but pictures and symbols of the "inexpressible". These "neteru", like Horus with a hawk's head, are but "symbols" and "metaphors" expressing a concept behind the image given or idea given to this indescribable God. This was again best done through the agency of "myths" and other nations which followed Egypt did the same. Thus all of these "godmen" and their "stories" are at their core metaphysical stories of the Descent of the Soul through different levels and stages of Emanation until it finds its home in the flesh of mankind.

Not knowing this then when we first read of these myths of Osiris, Isis, Horus, and Set we are startled by their similarities with our "Jesus Story" and discount them outright either out of fear or want to blame the Devil for "copying" the "Jesus Story" as did the Church Fathers when these similarities were brought out to them by their critics. Christianity essentially plagiarized Ancient Egyptian religion, and some elements of other religions too. The Church fathers of the 3rd-5th Century AD practically appropriated the myths and legends of other religions as their own, and took them away from the realm of myth and back-wrote them and thus made them "literal" History. This is the problem that lies at the very core of our "Jesus 'only' Story".

Such is the veracity of the Gnostic Spiritual Truths which lay behind these "godmen" like Osiris, Horus, and Jesus; Gnostic metaphysical Spiritual and Scientific Truths which Rome desired we never know or learn. But again at their core these myths were never intended to be seen and believed as if they were "historical-literal" accounts of real people who lived in the past but only symbols and metaphors and allegories that taught at its core the Divine Soul in its incarnation in this physical realm.

Important for us one again is to note that this "mediation" occurs between these different levels of creation and being and "descent" from the Absolute One. The one we are most concerned with in these articles is "the Logos" or "Christ". Although not all of the gnostic sects were Christian, the most significant did follow the teachings of "the Christs" of Ancient nations to some extent, and it is these that we must investigate when we attempt to show the gnostic concept of "faith," which is inextricably intertwined with both their phenomenon of gnosis and their cosmology. But of concern for us is not just the concept of "Emanationism" but "Dualism" which lies at the very core of this Absolute we call God. We move to this study in the next article in this series.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #5

It never ceased to amaze me when taking Church History in Seminary and doing my "outside" reading the shock and horror that I felt when reading about the glorious history of the Christian church down through history. Let me give you an example.

In 1209 A.D. the entire population of the Albigens was slaughtered at the order of Pope Innocent III. The Albigens, in the south of France, was then the most populous, the most technically, socially, and economically advanced part of Europe. Its population was largely Gnostics and Arian Christians, and were a sanctuary for Jews who were persecuted almost everywhere else in Europe. All of these groups had a high percentage of literacy and read the Bible, which was prohibited by the Vatican. Innocent III was seeking to put a stop to the "Gnostic heresy", but found it to be entrenched throughout Europe, so he followed the "Cathar Crusade" with the creation of the Inquisition, resulting in countless millions of people being slowly and brutally tortured to death over the next 500 years for even the mere suspicion of being witches. Innocent also reinstated a prohibition against the owning or reading of Bibles by anyone other than clergy, under penalty of death.

Of course we have mentioned before the terrible persecution of the Gnostic Christians by Orthodox Roman Christianity but we never pointed out that Rome is responsible for the death of 18,000,000 people who were put to death for the "beliefs"; beliefs many of which held which were the Ancient Beliefs of the Spiritual Masters of Antiquity which had been handed down since the beginning of recorded time. These "beliefs" could easily be classified as "Gnostic". Gnosticism usually refers to an esoteric cult of divine knowledge (in reality a synthesis of Christianity, Judaism, Greek philosophy, Hinduism, Buddhism, Egyptian religion and the mystery cults of the Mediterranean which flourished during the 2nd and 3rd centuries and which was a rival to, and influence on, early Christianity before the rise of Romanism. The medieval French Cathar heresy and the modern Mandean sect (in southern Iraq) descend from Gnosticism and likewise felt the point of the Roman sword for their religious traditions concerning "the Christ".

As mentioned elsewhere Gnostic 4th-century codices were discovered in Egypt in the 1940's and they include the Gospel of St Thomas (unconnected with the disciple) and the Gospel of Mary which probably originated about AD 135. Gnosticism envisaged the world as a series of Emanations from the highest of several gods or Aeons. In this cosmology the majority of Gnostics saw as stated before that all creation emanated from One Absolute Intelligent Energy-Force-Power-Spirit and that from this One Source came all later attributes or emanations from this One which comprise the "All in the One". The lowest emanation was seen as less "pure" than this Absolute and associated with the idea of "evil" and this "evil god" (the Demiurge) was believed to have created the material world with all is death and suffering as a prison for the divine sparks that dwell in our human bodies. In other words this Demiurge was "way down the ladder" from the Perfect Absolute. The Gnostics identified this evil creator with the God of the Old Testament.

Answer for yourself: Why would they do that? Well this question is self-explanatory if you have ever read the Old Testament and can remember what you read. The God of the Jews is depicted as quite arbitrary and cruel at times. This evil god of this world (who is identified with the god of the Old Testament) is separate from a

higher more abstract God revealed by the "Christ" who taught a religion religion that regards this world as the creation of a series of evil archons/powers who wish to keep the human Soul trapped in an evil physical body, a religion that preaches a hidden wisdom or knowledge only to a select group as necessary for salvation or escape from this world.

These Gnostics taught that this physical world was created by this Evil God who they identified as the Old Testament God who acted without proper authorization from the Good Absolute God, who was the secret and true God. The material world, for either the reason above or some other reason, is therefore inherently evil and flawed. Adam and Eve were thrown out of the Garden of Eden by the Evil God for the "sin" of seeking knowledge (gnosis, get it?), thereby rendering the serpent into a heroic figure. Only later is the serpent made evil in the religion of Rome. No wonder the serpent is identified with "wisdom" all the way down through history. This Evil God is a male figure, sometimes referred to as Samael, which means "blind God," or Yaldabaoth, which means "born of chaos" or some such thing. The Good God was often depicted as a mother goddess named Sophia, which means "wisdom." One only has to read Proverbs to see the beauty of the "feminine" aspect of this Absolute God or "Sophia" as one of His Emanations. Jesus, or "the Christ" functioned as an intermediary and an emissary of the Good God (or Goddess), who was sent to Earth to impart secret knowledge to the chosen few. Now you can begin to see more clearly why the Gnostics saw that the ministry of "the Christ" within mankind was so important for he had come to attempt to liberate humanity from the dominion of this Evil God and this again was done by imparting Divine Truth and Secret Wisdom (Sophia) of the Divine Realm to those who had shown themselves worthy of such truths.

Naturally, the Roman church decided the best way to resolve their differences with these Gnostics was to kill all the Gnostics and burn all their books. This took a while, but they did a really thorough job. With the extermination of the Cathars and the Knights Templar by the Inquisition in the 13th century, the last vestiges of Gnosticism were eradicated... or so it seemed.

Rome would set out to "edit" the Bible because there were traces of gnosticism scattered through the Christian bible (specifically the Gospel and letters attributed to the apostle John, as well as the Book of Revelation). But the real survivals of the religion came in three distinct branches.

- **Gnosticism continued to survive in the Mandeans, a ascetic sect of between 30,000 and 60,000, located along the border between Iran and Iraq. The Mandeans believe there is a world of light to the North and darkness to the South, and the two are engaged in war (dualism again). Other than that, they seem to follow generally Gnostic lines, although they hold some secrets to themselves.**
- **The second survival of Gnosticism came through secret societies, which purport to carry on Gnostic traditions through various means. Freemasonry is thought to be influenced by the Gnostics, as were the Knights Templar, who were based in the same French territory where the Cathars lived. Various groups claim the Knights Templar as part of their lineage, including the Illuminati and the Ordo Templi Orientis. The latter organization overtly identifies itself with Gnosticism, and one of its major rituals is the Gnostic Mass, written by Aleister Crowley.**
- **The third survival of Gnosticism is a weird historical oddity mentioned before. In 1945, a collection of ancient texts were found at the site of Nag Hammadi, Egypt. They had been sealed in jars and buried by an small sect which had a monastery on the site, then forgotten. Because they had been so thoroughly concealed, they escaped the vast book-burning campaign of the early Catholic church. The discovery of the texts provided the first legitimate record of the Gnostics; previously most historical information about Gnosticism was extracted from published church tracts attacking their beliefs.**

Answer for yourself: So why is all of this so important for Christianity? The Gnostic scriptures provided a lot of insight into the development of early Christianity, as well as providing textual clues to the origins of the New Testament gospels, which may have been plagiarized in part from the Gnostic originals.

Because of this "plagiarism" and "the rewriting" of the Gnostic Gospels which taught only an "indwelling Christ" and not a "literal-historical Christ" as a man who lived in Israel in the first century Rome felt compelled to silence their opponents. Thus the persecution and killing of the Gnostics and the destruction of

their "knowledge" and "gnosis" was undertaken by the emerging Roman Church. Grace is a word which has so oftentimes been mentioned by the lips of Bible-thumping Christians in these earliest centuries but the Gnostics found none at the hands of Rome.

Now I want you to think with me. There has been so much emphasis on grace that most Christians have comparatively little knowledge and understanding of the Law as in the Old Testament. In fact I showed in an earlier article done years ago that the Hebrew word for "grace" carries with it the idea of "conditionalism"; that man "merits grace" from God or else he does not. And this "conditional grace" come only in man's attempt to live according to God's Torah and Commandments and Laws and when and if man fails then repentance and renewal to the task of obedience brings the "grace from God" to such a man. This is a starling revelation to the Christian Church who prides themselves today to not be "under the Law or Laws of God" and not "under grace" and who seldom ever hears of "repentance" except in a new members's class when you join the church. The fact the Church and Protestants in particular won't really follow anything in the Old Testament or even the teachings of "the Christ" himself in Matthew, Mark, and Luke has always puzzled me. We always seem to spend our time in Church reading "the black" of Paul and not the "red" of the Christ. Amazing to me as a ex-Pastor is that hardly any of God's Ten Commandments are followed at all by most mainline churches and their teachings:

- **We ignore the Commandment mandating the worship of God "only". Thus our Christian theology is full of idolatry and blasphemy as evidenced by the orthodox positions of Christianity concerning their interpretations of Jesus as being "God" according to the Gospel of John and the later Nicean Creed which undergirds all Christian theology today.**
- **Our churches are full of icons and statues to which many bow and figurines of "angels" and "Jesuses" adorn our homes because we think it "cute" or "religious"; but yet the Lord says "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth". We never stop to think that this yet today applies to us for our God is an "invisible" God and not a God with form or flesh as the Church has tried to make in their "Jesus". This is what Rome has done to us people. Sadly, the church stands guilty of creating "God in mans' image" and failed to understand that is is "man made in the image of God who is invisible".**
- **We continually take the name of God in vain; if not in casual cursing in just simple speech and both are forbidden. But are forbidden in this Commandment. God's name is not to be used in "secular" speech.**
- **We ignore and break the Sabbath Commandment every week by not observing the Sabbath and redefining the day of the Sun, Sunday, as the "Sabbath". Again we can thank Rome and Constantine for this.**
- **We are a nation that has failed to honor our Fathers and Mothers and neglect the elderly and the lawlessness of our Land testifies to this great sin again our horonable parents who gave us life.**
- **We completely misunderstand the Commandment that forbids killing never understanding that it is about "premeditated murder" only. In fact the God of the Bible commands "killing" as a judgment upon sin to root out the evil from the world and warns man that he will be judged by God if he fails to purge the "garden of its weeds".**
- **We completely misunderstand the Commandments forbidding adultery and sanction divorce in our Churches instead of repentance and forgiveness as the goal for adultery when the Commandment really refers to fornication before marriage and not sexual discretions after marriage (see Matt. 19 for more elaboration). According to the Hebraic interpretation adultery is not a "God" sanctioned reason for a divorce; only "fornication" before marriage when the man entered the marriage believing his wife a virgin and later finds out he has been defrauded in the marriage. The man has a right to divorce in this instance if he so chooses but discretions after marriage is the opportunity for God and the couple to seek healing between themselves and work out their problems which led to such a betrayal.**
- **The Commandment to "not steal" is specific and means "not to kidnap" another person. It does not apply to "stuff" which might be stolen from another's possession. This Commandment is interpreted to refer to only one kind of theft; namely, to someone who kidnaps a person, forces him or her to work for him, and then sells him or her into slavery.**

And I could go on.

Most amazing is that the level of brainwashing is so severe that Christians in general are not even aware that this shift of focus away for God's Laws and Commandments had been propagated in the 2nd century. At the beginning, after all the apostles had died, the leaders who replaced them were mostly Gentile pagans. These Gentiles had comparatively little understanding of the Old Testament Scriptures unlike the Jewish apostles and followers of "the Christ in Israel" who had been exposed to the teachings of the Law and the Prophets since birth. This caused a shift in focus to the New Testament (written by fellow converts) and the elimination of anything Jewish. This was very true of the moral codes which Jesus exalted his followers to obey.

Answer for yourself: So what caused the church to virtually ignore the Law, the Hebrew Prophets, all the Apostles (except the Gnostic John), and even the teachings of the "Jewish Christ" himself and focus full attention to Paul and his writings on grace? The name is Marcion who is Gnostic.

Marcion was born around 100 C.E. at Sinope, a seaport located on the Black Sea coast of modern Turkey. His father was a leader in the church and so Marcion grew up in fellowship with the church in Asia Minor. Around 138 C.E., he traveled to Rome and became a member of one of the Roman churches. As a wealthy ship-owner, he large contributions to the church and he became a respected member in the Christian community. He was eloquent and learned in the contemporary form of the Gospel and the early Christian community and so gave the impression of being a Christian teacher with apostolic authority.

While Marcion was later condemned as a heretic over his unorthodox views and booted out of the Church in Rome, by the end of the 2nd century his doctrine became a serious threat to the mainstream Christian Church. His strange kind of Christianity had swept across large sections of the Roman Empire.

Marcion's reference was always the teachings of Paul (the only apostle whom he trusted), especially that of the saving grace. In his belief, the saving grace of God was miraculous. He held the Gnostic idea the whole creation to be faulty, being the creation of a lesser god, thus containing no element of the divine. Marcion got it partly right and partly wrong and we need to read closely to understand this if we are to every understand "Dualism" correctly.

Marcion was influenced by Persian dualism which is often called Zoroastrianism which is a belief in two forces in the universe, one good and one bad, who are constantly fighting it out for supremacy. As well Marcion believed that the Creator God who created the material universe was the God of Israel (Demiurge), who was a totally different God from the Father spoken of in the gospel of Christ (the Good God).

Answer for yourself: Is Marcion teaching Emanationism? Yes. Believe it or not so far so good as Marcion was expressing Ancient Concepts of Emanationism as taught by the Ancient Spiritual Masters for thousands of years. But there is a problem with Marcion and his Emanationism and later Dualism that is a departure from what the Ancients believed.

Answer for yourself: What was that? Well the answer comes later in this article so hold on.

It was here in Maricon's idea of Emanationism and the reality of "belief in two forces in the universe, one good and one bad, who are constantly fighting it out for supremacy that we find the seeds for later theological error. The problem is in Marcion's understanding of the "source" of these opposing powers which we will get to later.

Answer for yourself: Did Marcion see that the "Evil God" came from the Good God (the Absolute) or did he teach that both the Evil God and the Good God were in existence from the beginning? This is very important for our concept of Emanationism!

This is where Orthodox Christians and Gnostic Christians part company on the Creation. Orthodox believe Creation (physical world and man) became "corrupt" with Adam and "the Fall" where Gnostics believe Creation was corrupt to begin with since all Creation was the work of the Evil God (Demiurge) while yet the Absolute Spirit was good. Thus we have our basic "Dualism" of light vs dark, good vs bad, etc.

In the Second Century, when Christianity was coming to light as an important new theology, the ideas of personal acquaintance with God and dualistic worldview were old hats. Important for us to notice now is that a tendency towards dualism was evident in the West as far back as Zoroaster, author and prophet of a four thousand year-old Persian religion that we know only as Zoroastrianism. Assuming a dualistic battle between the God of Truth (Ahura Mazda) and the God of Falsehood (Ahriman), Zoroaster displays the universe as the interplay of these opposing forces in battle, as the two sides share in the Creation. He understood that in created being which we call "the physical realm" that it is but a picture of the "invisible realm" as Egypt had taught in the beginning; *"so Above, so Beneath".* Thus there are basically two opposing Forces or Energies in the Cosmos; we can call them "positive" and "negative" for simplicity. These over time become "God" and "Satan". With the advent of Zoroastrianism, dualism was in place within Western society, and would later be evident in Gnostic scripture. Also neither Greek and the Jewish religion can be said to be decidedly free of all Zoroastrian concepts of "dualism".

Dualism states that two opposing, or opposite, ideas, things, or categories mutually exist. A person holding such views is a dualist. Dualism explains the theory of knowledge by the confrontation of two different realities, subjective or objective; the religious cosmos in the terms of a perpetual conflict between good and evil, which has always existed. As one examines any dualistic situation he discovers that the two opposites are usually considered as coming from the same or similar source (the Divine Absolute). Thus "all comes from the One"; both visible and invisible. Thus this perpetual conflict of good and evil come from the One Absolute. This is a prime dualistic subject which we find over and over again when discussing the history of religion.

Answer for yourself: What do we have here? We have the attempt of early mankind to find the origin of "evil" in Creation and as we see he does not want to lay it at the feet of the Absolute One who we desire to be all "love" without "evil".

When hearing this statement of such "dualism" many think it only pertains to recent formalized religions, but such dualism has an ancient aspect as well. This is seen in the ancient religions centered on animism; that is the belief in Spirits of the same genus or origin capable of doing good or benevolent things or evil and injurious things. Understand that it is the results of the actions of these Spirits or mediators which determine whether it is good or evil, not the qualities themselves. Since all these Spirits are Energies or Forces of nature of the Cosmos they can be good in some respects or circumstances and bad in others but again understand that they all come from the One Absolute.

Moving onto more highly developed religions one finds that a supreme, all-powerful Spirit has emerged, called a great God. According to tribal legends and the Ancient Wisdom collected from around the world this supreme God is not the sole creator of the world, but has an adversary or collaborator who committed a malicious or stupid act that lead to irreparable harm. Thus we have saved the reputation of the "great God" and no evil can be connected to Him.

Answer for yourself: Why was this "second God" theorized? Simply to explain the existence of evil, sin, death, destruction, and the existence of suffering that must be kept apart and far away from the "Good God". In protecting God's character and identity and preserving His appearance as "all Good" men theorized the existence of another entity responsible for this suffering and sorrow in this physical Creation. Thus, the birth of "dualism" is a necessity and it follows that we have the later hypothesis that there is a second entity or "God" responsible for the flawed Creation in which we live.

Such legends express the astonishment of men finding themselves in the presence of evil and death, and expressing their belief that these terrible things do not belong to the essence of things, and they are not attributable to the supreme God. Here lies the germ of the dualism; the terrible things are believed to have come from the second being even though his independent origin is never positively expressed. This being may be a creature of the Supreme God or Absolute, or his origin is omitted.

Yes there are some who will believe that this "second being" had an independent origin and this confuses this whole system of Emanationism and such a one is Marcion as we shall soon see. This is why Rome will take issue with him believing him to believe in two separate "Absolute Gods".

Answer for yourself: Where did this dualism all start?

This dualistic struggle finds it literary origin in Ancient Egypt where we find it expressed in their religious "myths". This dualistic struggle between good and evil is exhibited between the sun god Re, symbolizing life and truth, and his antagonist snake god Apep (the Greeks called him Apophis) in the ancient Egyptian religion. Apep, a monster living in perpetual darkness, perpetually tried stopping Re's Barque on its nightly journey through the underworld. During this struggle between light and darkness, the gigantic serpent is wounded by knives and spears hurled by Re's divine entourage. In legend, Apep was the personification of darkness, evil, and chaos. Occasionally the deity was victorious for a short duration, but in the end Re triumphed (Sunrise). Apep was slain by Re who cut up his body and burned it (the heat of the Sun). Again it is very important that we notice that it is observed that both deities have the same divine nature but have opposite objectives. They find their origin in the Absolute One from which both "good" and "bad" emanate.

The dualism theme is expressed again in the ancient Egyptian religion with the legendary battle between Osiris and Set or Seth. Osiris, the grain god, was considered by some the counterpart of Re after death. He was crucial to Egyptian agriculture; therefore, every king was the divine embodiment of Horus in life and became Osiris after death. From this evolved the Osirian legend found in the Pyramid Texts to be later popularized and embellished by the Greek writer Plutarch. The legend describes Set as the adversary and jealous brother of Osiris who during a drunken party was persuaded by his brother to step into a sarcophagus. Once inside the coffin was nailed shut and thrown into the Nile. This was followed by years of searching by Isis who eventually found the body. She brought it home. On the journey back, she breathed breath into the body and impregnated herself with Osiris' semen and bore his son Horus. Set was not always depicted as being evil. According to one legend he helped the sun-god Re when he was about to be swallowed up by Apep. However, later Set became the personification of evil.

Answer for yourself: What do we see here? Here again, both parties share a divine nature but have opposite objectives.

Notice in the following examples down through history we have the same understanding of the Divine Realm passed on from nation to nation over thousands of years.

- **The Babylonian mythology shares a similar legend. Marduk, the chief deity and tutelary god of Babylon, engages in the primordial battle with Tiamat, the power of the ocean. He kills her, splitting her in half and uses parts of her corpse to fashion heaven and earth. Tiamat fought him in revenge for the death of Apsu, the deep. These were two opposing deities sharing a divine nature.**
- **In Greek mythology the primordial battle was waged between Zeus and the Titans, Cronus, his father, in particular. Cronus swallowed all of his children. Zeus escaped the fate by trickery of Rhea, his mother. In battle Zeus overthrew his father, making him vomit up his brothers and sisters and also freed his aunts and uncles whom Cronus had imprisoned (Jordan 296). This ushered in the Olympians. Both deities shared the same nature; one was begotten from the other.**

- **The strict personification of evil in a deity began with the religion of Zoroastrianism, founded by Zoroaster or Zarathustra. The exact time in which Zoroaster lived is uncertain; many give the date of 6000 BC while others state 1200 BC. In Zoroastrianism the Holy Immortals included Ahura Mazda, Lord of Wisdom, and the six lesser Ahuras which he created through his Holy Spirit, Spenta Mainyu. According to Zoroaster these with other divinities were the Yazatas who helped mankind. Opposing them was Angra Mainya and the Daevas. This was the premise of the dualism of Zoroastrianism. The basis for the premise was formed by the eternal struggle between Ahura Mazda and Angra Mainya. These were**

both uncreated Spirits, existing eternally in time, they were destined by nature to be constant combatants within the physical world that Ahura Mazda, the good Spirit, created; Angra Mainya, the evil Spirit, by nature would continually try to destroy the world and everything in it. The Zoroastrians believed that Angra Mainyu would win some battles but at the end of the world, the eschatological theory, he would be defeated and good would triumph.

Answer for yourself: Did you catch the big difference above in the Zoroastrian concept of Dualism? How does this concept of "dualism" change in Zoroastrianism that causes such a huge impact upon later Judaism and Christianity as we see today? Give up?

It is in Zoroastrianism that the nature of dualism changes and assumes its more permanent characteristic. The common meaning of a dualistic conflict became good versus evil, right and/or wrong, and so on; the sources of good and evil were separate, both no longer came from a single source as in the Aegean era. Both sources of "good" and "evil" had independent uncreated origins for their source. Both were essentially eternal Forces and Powers and Energies; equals. There is no longer any Emanationism involved in the sources of "good" and "evil". No longer do we have a "unity" from the Absolute but rather a "war in heaven" between two opposing Powers with separate origins and beginnings. Now God is fighting Satan; not Satan doing God's bidding!

The Aegean gods, such as Zeus, were both good and bad; they shared both qualities as their worshippers considered them deities with human traits. Within the Zoroastrian theogony this changed, good and evil came from separate sources, not one; dualism no longer was a combat between a more powerful versus a weaker god; it now involved the struggle between the good, or perfect, deity against the evil one. This struggle, or war, between equals is to be seen influencing most-later religious philosophies.

It is here in Zoroastrianism that the concept of the "All in One" and "Emanationism" is altered and ended for the most part and the influence of Zoroastrianism in later Judaism and even emerging Christianity is responsible for the loss of these Ancient Divine Truths of "Emanationism" from the Absolute God.

The Christian Gnostics continued the cosmic dualism, but varied it in a different fashion. Good and evil still existed, but resided in two different Gods; but they yet had the same source. The Christian God, Yahweh, they called the Demiurge, the "bad God", and they believe the "good God" was impersonal and aloof from the world. Contact with the Absolute was to be made through "His Christ" within mankind. Christ was the "bridge" so to speak. The Demiurge had been born of the Spirit of God and wisdom, personified as Sophia, is the divine creative force. To explain again the evil in creation the Gnostics used as they had before various myths to explain Spiritual realities. Let us look at one. Sophia, without the knowledge of the Absolute God, her mate, gave birth to her son, the Demiurge, a horrible looking child who is the "evil God". Unbeknown to the Demiurge his mother had given him some of her power which contained the Spirit, which he thought was his and with which he created the physical world. When doing this the Gnostics believed the Demiurge entrapped the Spirit (Divine Sparks) in matter. They viewed the Demiurge as being the Yahweh, Christian God, the creator, basing their belief on the statement, "I am God, and there is no one besides me."

For the Gnostics this changed the dynamics of the dualism. It was no longer the opposition between good and evil; they held the Christian God, called Demiurge, was evil representing the Devil; but the opposition was now between Spirit and matter since the Spirit was entrapped in matter. This oppositional change of "good versus evil" to "Spiritual versus material" generated an overwhelming desire to eliminate the material among members of the Gnostic sects. This desire to eliminate the material was based upon the belief that the Demiurge through creation had entrapped the Spirit, especially in man, in matter, and the only way to ultimately free the Spirit was not to prolong life through propagation and sexual union. This view was part of the intuitive or reflective knowledge, which the Gnostics called "gnosis," which came from the study of man's

inner self or Soul and illuminated the Logos to bring salvation.

- **A more prominent dualistic influence on Gnosticism was Platonic philosophy. As is well known, Platonic thought is dualistic in a variety of ways. The philosopher, in his cosmological work Timaeus, states that the Earth is created by a Demiurge and that there are two "World Souls:" the good, and the not-good, both of which are equal in power. Most Gnostic sects shared this idea, as we have seen. More of Plato's thought than his cosmology displays an innate separation between matter and Spirit. Perhaps his most famous idea of all, the "divided line," found in Book VI of the Republic, presents us with a dualism that most definitely sparked off similar currents of thought within the world of human reason. According to this idea, there exist extra-material realms that contain "Ideals" (an important concept to the Gnostics). These Ideals are archetypes – blueprints, as it were – upon which material creations were modeled. The realms of the ideal were much closer to "reality" than the realms of the Created in which we live. He expounds on this idea more firmly in his "Allegory of the Cave" which is highly regarded in Gnostic circles. And, who can forget the famous phrase that so inspired Socrates in the Apology: Gnosti Sauthon --- "Know thyself." In fact, an excerpt from the Republic was discovered in a cache of gnostic scripture at Nag Hammadi, Egypt in 1945.**

It is time to refocus. Central to our purpose in these articles is the obtainment of the metaphysical knowledge of these earliest Ancients and whom they influenced like the earliest Christians regarding their later beliefs about God and the Soul. Let us take one by one the cardinal points of the Gnostic creed and trace them back to their earliest appearance. Central to the above ideas is that before Zoroastrianism *"the All is from the One"* and not separate sources if we recall. This again beings us to "Emanationism" as first understood by the Ancient Egyptians as mentioned before. What we are really talking about here is Quantum Physics.

Emanationism is contemporary with the beginning of high civilization in Egypt. The "Memphite Theology" is a tractate from the Old Kingdom. In it, Ptah, the deity whom the Egyptians of Memphis considered the eldest of the gods, has emanated from him four couples of gods, male and female, in descending order of being. Ptah thought, spoke, and his word created them. Each god or goddess had no other being than the "heart and tongue of Ptah" and by them all things were made and without them was not anything made that was made. Ptah himself, incidentally, is represented not with the ordinary body of a man, but as a swaddled mummy with a huge protruding phallus, the combination of life and death. Earlier still than the Memphite Theology is the Ennead of Heliopolis, where the same four pairs are derived from the creator Atun. This, however, is an ordinary creation myth and does not share with the Memphis tract its remarkable philosophy. The unique idea of Emanationism is that the Great God acts only through his emanations.

Let us continue in the final article in this series as we look at some important historical changes to Emanationism and Dualism.

Now let us continue with the last article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HIDDEN TEACHINGS OF THE GNOSTIC CHRISTIANS CONCERNING THE SOUL #6

Changes were being made to the evolution of this "Dualism" and "Emanationism" over time and from nation to nation down the corridors of history. In Egypt and Judaism as the fruit of Egyptian religion we don't find the concept of a "war" of Good and Evil and the debauching of creation like we will in later Babylonian and later Persian ideas. It never seems to have occurred to the Egyptians or the early Semites that there was anything seriously wrong with the world; "good" and "evil" worked in harmony (ma'at). But with the rise of Mesopotamian and later Persian religions they are fixated and haunted by the power of evil. This is an important distinction. The Egyptians were well aware of evil, but they granted it no metaphysical, let alone ontological importance:

- **Isis and Osiris saved men from death and the grave.**
- **The saviors of Persian religion save man from sin, against which, unaided, man, and all creation with him, could not prevail.**

We have an abundance of texts which indicate that the Egyptians, like the Quakers, found it relatively easy to be good. The same can be said for Judaism which teaches that the Torah serves to "train the Soul" of man for "goodness. Farther east, the Babylonians, then the Persians, and after them the majority of Christians which built their concept of "good and evil" off of Zoroastrianism seem to have found it difficult indeed.

The Gnostics went still further. Although in Persian religion evil often functions as an autonomous principle, there is no suggestion that creation, matter, or man, is bad as such. This idea, of the intrinsic evil of the world, is the peculiar and distinguishing notion of most of the Gnostic cults.

From Persia comes the concept of the universe as a moral battleground, existence in itself as the struggle of light against darkness. We are familiar with this language in the New Testament and among the Jewish sectaries of the Dead Sea Scrolls. With it, into Gnosticism, came a whole physics and metaphysics of light which was to survive in various forms in Western thought for centuries.

This "battleground of Emanationism and Dualism" which we see in Heaven above and in Nature below with all of its opposition of light and darkness, positive and negative, warmth and coldness, spring/summer and autumn/winter, the equinoxes and solstices, life and death, is but a picture to teach man of the dualistic struggle within himself and his Soul. In order to understand the Soul of man one must begin with the Gnostic understanding of Whom we call God for this Mystery begins there and true knowledge of the Universe in which we live is best taught there. The Gnostic God concept is more refined than that of most religions. In its way, it unites and reconciles the recognitions of Monotheism and Polytheism, as well as of Theism, Deism and Pantheism. In the Gnostic view, there is a true, ultimate and transcendent Absolute God, who is beyond all created universes and who never created anything in the sense in which the word “create” is ordinarily understood. This is the Ultimate Consciousness, Energy, and Intelligence for all which will be. But from this impersonal, ultimate and transcendent Absolute One came the "good Force/Energy/God" and the "evil Force/Energy/God" which mediates all planes of Creation; both invisible and visible. While this True God did

not fashion or create anything, He (or, It) "emanated" or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In a certain sense, it may therefore be true to say that all is God, for all consists of the substance of God. By the same token, it must also be recognized that many portions of the original divine essence have been projected so far from their source that they underwent unwholesome changes in the process which led to corrupt portions of the Emanated Divine Essence.

The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate Deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. The Fullness stands in contrast to our existential state, which in comparison may be called emptiness. One of the aeonial beings who bears the name Sophia ("Wisdom") is of great importance to the Gnostic world view. As mentioned before in the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins and the Absolute One, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence within himself he fashioned it into various forms, he is also called the Demiurgos or "half-maker". There is an authentic half, a true Deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or "rulers".

Human nature mirrors the duality found in the world: in part it was made by the false creator God and in part it consists of the light of the True God. Humankind contains a perishable physical and psychic component, as well as a Spiritual component which is a fragment of the Divine Essence. This latter part is often symbolically referred to as the "divine spark". The recognition of this dual nature of the world and of the human being has earned the Gnostic tradition the epithet of "dualist". Now it become clearer.

Humans are generally ignorant of the divine spark resident within them. This ignorance is fostered in human nature by the influence of the false creator and his Archons, who together are intent upon keeping men and women ignorant of their true nature and destiny. Thus the cry of the Gnostics to "awaken" to the truth concerning ourselves as living being; half "good" with the potential to do "evil". Thus the need for instruction, thus the need for the Torah to train the Soul. This Torah is interpreted by 4 levels; one of which the Rabbis teach is the "Sod" or "Mystical" meaning of the text. This is the "secret wisdom" taught by the Ancients which helps "awaken the Soul within us", "the Christ" within us that allows it to fulfill our Soul's incarnational destiny. Anything that causes us to remain attached to earthly things serves to keep us in enslavement to these lower cosmic rulers. Man has "forgotten" his Divine nature and from where he has come and his Heavenly home. According to Gnostic theology, a series of "falling away" from the Whole and Absolute that is God occurred in eternity which resulted in all that there is today. After the first "fall", the divine consciousness descended to the level of the divided consciousness; now after another "fall", it has fallen even further, into the depths of the unconscious; the divine consciousness has been "forgotten." It is now humanity's privilege to discover the potential realms of human existence and face the great challenge of the "ascension of consciousness" through the Man-God-Spirit transformation. And lest we forget the training ground for the Soul is the Torah which means the "instruction" of God intended to perfect ourselves in our Earthy sojourn.

Once Souls fell into the lower levels of consciousness, they became enamored of it and burned with the desire to experience the pleasures of matter. The Souls then no longer wanted to disengage itself from these lower levels. Thus the world was born. From that moment Souls forgot themselves. They forgot they original habitation, their true center and eternal being.

Gnosticism proceeds from one fundamental insight: this world in which we find ourselves is thoroughly and irretrievably less than holy. Thus the admonition given all mankind:

Lev 20:7 7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. (KJV)

The Soul is trapped in a prison of flesh, and the flesh is intrinsically less than divine. According to Gnostic theology as stated above, this whole creation of the cosmos came about as the result of a tragicomic mistake: the

fall of the Soul from God. Thanks to the advent of the Absolute God's Emanations, "the Christ" in the lower realms of consciousness, the power of reconciling the fallen Souls has been given to restore the Oneness with our Creator "good God" and usher in the kingdom of light over the kingdom of flesh and matter. The unity of the Godhead is assured thanks to the introduction of the new uniting force, the Logos, the part of God who acts in the flesh and the material. It is important to distinguish the Logos (Christ) from the personification of "the Christ" in religious texts named Jesus who is representative of a "complete and perfected" person. Any person has the potential of becoming a Logos but it is the example of a perfected Soul named and exampled by this "Jesus" that we as men and women can learn that we likewise are incarnated as a Logos ourselves and therefore we can become a Christ on earth as our example give us in the "Jesus Story". You see the "Jesus Story" is the story of the Soul; a perfected Soul which is our goal in our Earthly existence.

We, as humans, cannot comprehend the omnipotent power available to us until we utilize the Christ power. When we effectively use the divine "Christ awareness" we have the ability to help in the liberation of the imprisoned "sparks of divinity" from flesh and rejoin them to the Source. The divine plan of creation will become complete as the divine outpouring of Christ gnosis liberates humanity from ignorance. The result of this will be the redemption of all human beings.

The Christ power can only liberate Souls through the call and revelation of Christ gnosis to, *"Awake, remember who you are and where you come from!"* It is time to act the part. This begins with repentance and instruction in the Torah and the Laws and Commandments of God. Now you understand that "grace" comes as we merit it by trying to obey the intended program for our Soul in the "Jesus Story" which is nothing more than the Torah lived-out in an example for us. But since the Soul cannot by itself hear the gnosis, the Christ power resorts to elaborate strategies to create the conditions for which all Souls will be saved.

Christian Gnostics felt that initiation into the Cosmic Christ gnosis is inseparable from *"the light which lighteth every person coming into the world."* It is this light within, our Higher Self, which each individual must bring to at-one-ment with the divine Source if liberation is to occur.

As more and more people hear the call to "Wake up!" and attain the Christ gnosis and become liberated, their Souls are received back into the bosom of Divine Consciousness. The Soul becomes free from unholy flesh and the cycle of birth and rebirth. Christian Gnostics seek to achieve this by cultivating the Higher Self within people to seek reunification with the Godhead. But each Soul returning to its divine source must, after death, pass through the various levels of consciousness. Sometimes Christian Gnostics describe seven of these heavenly realms, other times ten.

Death releases the divine spark from its lowly prison, the body, but if there has not been a substantial work of Gnosis undertaken by the Soul prior to death, it becomes likely that the divine spark will be hurled back into, and then re-embodied within, the pangs and slavery of the physical world. Not all humans are Spiritual (pneumatics) and thus ready for Gnosis and liberation. Some are earthbound and materialistic beings (hyletics), who recognize only the physical reality. Others live largely in their psyche (psychics). Such people usually mistake the Demiurge for the True God and have little or no awareness of the Spiritual world and the aeons (angels) beyond matter and mind. In the course of history, humans progress from materialistic sensate slavery, by way of ethical religiosity, to Spiritual freedom and liberating Gnosis. As the scholar G. Quispel wrote: "The world-Spirit in exile must go through the Inferno of matter and the Purgatory of morals to arrive at the Spiritual Paradise." This kind of evolution of consciousness was envisioned by the Gnostics, long before the concept of evolution was known.

Man is in need of "salvation" from his plight as Souls entrapped in bodies capable of such evil. Evolutionary forces alone are insufficient, however, to bring about Spiritual freedom. Humans are caught in a predicament consisting of physical existence combined with ignorance of their true origins, their essential nature and their ultimate destiny. To be liberated from this predicament, human beings require help, although they must also contribute their own efforts. From earliest times Messengers of the Light have come forth from the True God in order to assist humans in their quest for Gnosis. Only a few of these salvific figures or "Avatars" are mentioned in Gnostic scripture; some of the most important are Seth (the third Son of Adam), the Jewish Christ who

teaches through the Jewish Faith and Religion, Paul, Marcion, Basilides, Valentinus and, Prophet Mani, C. Jung, etc. The majority of Gnostics always looked to these and other teaches who taught the Gnostic Christ, the Jewish Christ, as the principal savior figure (the Soter).

Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance or should I say ignorance of Spiritual realities is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light, especially by Christ, the Logos of the True God who lives and operates in our fleshly bodies. It is not by His suffering and death but by His life of teaching and His imparted revelation and illumination within man that Christ establishes the mysteries and performs his work of salvation in each man and woman. The Gnostic concept of salvation, like other Gnostic concepts, is a subtle one. On the one hand, Gnostic salvation may easily be mistaken for an unmediated individual experience, a sort of Spiritual do-it-yourself project. Gnostics hold that the potential for Gnosis, and thus, of salvation is present in every man and woman, and that salvation is not vicarious but individual. At the same time, they also acknowledge that Gnosis and salvation can be, indeed must be, stimulated and facilitated in order to effectively arise within consciousness. This stimulation is supplied by Messengers of Light who, in addition to their teachings, establish salvific mysteries (sacraments; baptism, passover/eucharist, anointing with oil, marriage, mystery of the bridal chamber) which can be administered by apostles of the Messengers and their successors. One needs also remember that knowledge of our true nature, as well as other associated realizations, are withheld from us by our very condition of earthly existence. The True God of transcendence is unknown in this world, in fact He is often called the Unknown Father. It is thus obvious that revelation from on High is needed to bring about salvation. The indwelling spark must be awakened from its terrestrial slumber by the saving knowledge that comes "from without".

At times in the New Testament we encounter the "Paul Problem" where Paul both "taught the Law" and "taught others to not obey the Law". This is confusing until you understand Paul was a Gnostic and Gnostics came to possess an "inner knowing" that eclipsed the knowing of the mind. I pray you understand what comes next and while your read this remember that there are levels of mankind as understood by Gnostics.

- **Hyletics are people earthbound and are strictly materialistic beings who recognize only the physical reality.**
- **'Psyche' is the word we get 'psychology' from, and you may remember the tale of Cupid and Psyche, from Greek myth. It can refer to the personality, to one's character, Soul, etc. Often it is translated as Soul, but it can in some contexts refer to emotions and instincts, one's life energy (similar to the animating essence/anima/Soul), too. So to say someone was limited by their psyche, in religious terms, or is 'Soulish' would mean their psyche is limiting or acting up. What is translated as carnal fruit in Paul's letters, is really 'psychic' fruit, if you look at the Greek. The psyche acts up and causes needless strife, meddles or tries to control others, enjoys judging others, etc. Spiritual fruit on the other hand transcends the psyche, and might even heal/transform the psyche. In some Gnostic texts, the way the psychics are described indicates they were understood to be people who have the capacity to improve their character and to purify their Soul, to seek to do more of what is right and wise, but who are nonetheless not aware of, understanding of, open to, or receptive of, deeper Spiritual teachings of Gnosis. In certain Gnostic texts/teachings, 'psychics' was contrasted with 'pneumatics'.**
- **Pneumatics are Spiritual people, and in Gnostic texts they are people who are rising above the merely psychic.**

Now knowing this we are ready for what comes next. If the words "ethics" or "morality" are taken to mean a system of rules, then Gnosticism is opposed to them both. But yet Gnostics taught God's Law and Harmony as a way of life. So we are missing something here. Typical Gnostics taught that such systems of Laws usually originate with the Demiurge and are covertly designed to serve his purposes. If, on the other hand, morality is said to consist of an inner integrity arising from the illumination of the indwelling spark, a spark that embodies these Laws and Commandments of God, then the Gnostic will embrace this Spiritually informed existential ethic as ideal. He will live as "the Christ" that lives within him. He will be "in

Christ" as Paul speaks. We are all "Christs in waiting"! This explains why Paul grew to a higher understanding than the literal obedience of a Law for he came to understand the intent behind the Law; a higher Law. When not realizing that at times his audiences needed these "simple laws" for they were yet "psychics" needing more training of the Soul he seems to rush to move past these Laws hoping to make them "pneumatics" that we have a Paul problem. They simply were not ready for these "higher laws"; they had not got the elementary things of the Laws down good enough yet. Thus the rebuke by James in Acts 21:

Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV)

The Christ taught these higher Laws as did Paul:

Matt 5:21-22 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (KJV)

Matt 5:27-28 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (KJV)

I think you see the point. It takes time for a seed to grow and we are all at different levels of Spiritual Growth of our Soul.

To the Gnostic, commandments and rules are not salvific; they are not substantially conducive to salvation. Judaism never taught that one is saved by obeying the Torah! That is why the Law does not save...but it elevates one "saved". Rules of conduct may serve numerous ends, including the structuring of an ordered and peaceful society, and the maintenance of harmonious relations within social groups. Rules, however, are not relevant to salvation; that is brought about only by Gnosis. One must "KNOW" why he must obey these Laws of God; one must come to know that he is a Divine creation and to do any less is a waste of his Soul. Morality therefore needs to be viewed primarily in temporal and secular terms; it is ever subject to changes and modifications in accordance with the Spiritual development of the individual.

As noted in the discussion above, "hyletic materialists" usually have little interest in morality, while "psychic disciplinarians" often grant to it a great importance. In contrast, "Pneumatic Spiritual" persons are generally more concerned with other, higher matters. Different historical periods also require variant attitudes regarding human conduct. Thus both the Manichaean and Cathar Gnostic movements, which functioned in times where purity of conduct was regarded as an issue of high import, responded in kind. The present period of Western culture perhaps resembles in more ways that of second and third century Alexandria. It seems therefore appropriate that Gnostics in our age adopt the attitudes of classical Alexandrian Gnosticism, wherein matters of conduct were largely left to the insight of the individual.

Gnosticism embraces numerous general attitudes toward life: it encourages non-attachment and non-conformity to the world, a *"being in the world, but not of the world"*; a lack of egotism; and a respect for the freedom and dignity of other beings. This is just the opposite of Roman Christianity. Nonetheless, it appertains to the intuition and wisdom of every individual "Gnostic" to distill from these principles individual guidelines for their personal application.

Phil 2:12 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (KJV)

When Confucius was asked about death, he replied: "Why do you ask me about death when you do not know how to live?" This answer might easily have been given by a Gnostic. To a similar question posed in the Gnostic Gospel of Thomas, Jesus answered that human beings must come by Gnosis to know the ineffable, divine reality from whence they have originated, and whither they will return. This transcendental knowledge must come to them while they are still embodied on earth.

Death does not automatically bring about liberation from bondage in the realms of the Demiurge. Those who have not attained to a liberating Gnosis while they were in embodiment may become trapped in existence once more. It is quite likely that this might occur by way of the cycle of rebirths. Gnosticism does not emphasize the doctrine of reincarnation prominently, but it is implicitly understood in most Gnostic teachings that those who have not made effective contact with their transcendental origins while they were in embodiment would have to return into the sorrowful condition of earthly life.

In regard to salvation, or the fate of the Spirit and Soul after death, one needs to be aware that help is available. Valentinus, the greatest of Gnostic teachers, taught that Christ and Sophia await the Spiritual man -- the pneumatic Gnostic -- at the entrance of the Pleroma, and help him to enter the bride chamber of final reunion. Ptolemaeus, disciple of Valentinus, taught that even those not of pneumatic status, the psychics, could be redeemed and live in a Heavenworld at the entrance of the Pleroma. In the fullness of time, every Spiritual being will receive Gnosis and will be united with its higher Self -- the angelic Twin -- thus becoming qualified to enter the Pleroma. None of this is possible, however, without earnest striving for Gnosis.

Answer for yourself: How would like to have lived before the rise of the mighty Roman Empire and heard the above as the "true gospel" as the teachings of "the Christ"? Having now heard this how do we reconcile the Gnostic Gospel or can we with the Roman version and reinterpretation of the Gnostic "true gospel"? We can't. That is the problem. Now you know why on my other websites I mention the First New Testament and the Roman Second New Testament.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN WE FIND THE NAME OF "JESUS CHRIST" IN EGYPT 10,000 B.C.E.?

Answer for yourself: If it can be shown that the name "Jesus Christ" existed in Egypt some 10,000 years B.C.E. then what impact does that have upon the supposed "historical-literal" Jesus Christ of the first century? Did the ancient Egyptians look some 10,000 years into the future toward the birth of a Jewish Rabbi for their salvation when Israel would not exist for some 9000 years? Or, was the Spiritual Concept of the indwelling God and evolving Divinity within mankind known by them and we find this knowledge of the indwelling God incarnated into mankind chiseled in stone as the equivalent to the more familiar "Jesus Christ" of what we read today? If this "Jesus Christ" can be shown to have been known in ancient Egypt and was never understood as a "literal" or "historical" personage that is limited to but one person then why has this same ancient Egyptian Spiritual concept been expressed to us as a solitary supposed "literal" and "historical" person since the 2nd through 5th centuries by Rome? Equipped with this ancient knowledge and questions let us investigate the information presented in this article and obtain the answers we need.

An unbiased study of modern scholarship regarding history reveals to the "truth-seeker" that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a man named Jesus; in fact an abundant amount of scholarly evidence exists that he did not. An unbiased study of Comparative Religion reveals that the basic plot of the "Jesus Story", including the motif of a crucified savior, already existed in many other religions long prior to the alleged time of Jesus. Lastly when one studies Solar Mythology he finds beyond any doubt that "Jesus Story" is actually an allegory for the annual passage of the seasons of the year and the Sun as its moves through the Equinoxes and Solstices. This Celestial phenomena was understood by the Ancients to be but a symbolic representation of a higher invisible Energy of the Cosmos which found a place to tabernacle in the flesh of mankind. This Celestial picture was understood to be an archetype for a Invisible Spiritual Reality that centered in the Descent of the Soul into matter (flesh). This Cosmic Truth was captured not only in the receptive spirits and minds of gifted men and women in Ancient Egypt some 10,000 years B.C.E. but was immortalized through the aid of personification and anthropomorphic language in the depiction of Egypt's religious myths of Osiris and Horus but in subsequent nation's Sungods, Saviors, Karests, and Christs. This fact was known but yet concealed by the Early Church Fathers whereby they reinterpreted this Divine Allegory and presented it anew as if a "literal-history" of a godman; known today as the Jesus Christ of Christianity.



In the last two hundred years with the restoration of the Egyptian Hieroglyphs such charges can be proven beyond any doubt. With the enlightenment of Europe and the advances made by archeology in these last two hundred or so years the the modern world is awakening slowly to the fact that in the days which describe by the noun "ancient", though it was but a few thousand years ago in the run of millions, advanced men with a heightened spirituality and deserving of the name "sages" were deeply experienced and versed in profound philosophy and possessed knowledge of things both human and the Divine that exceeds quite often the fare we see exhibited by "religious" men and women today. These "Spiritual Masters", as I prefer to call them, well comprehended the great sciences of both cosmology and anthropology. Possibly these terms need to be defined for new readers:

- **Cosmology: the branch of philosophy dealing with the origin and general structure of the universe, with its parts, elements, and laws, and especially with such of its characteristics as space, time, causality, and freedom. It included the branch of astronomy that deals with the general structure and evolution of the universe.**
- **Anthropology: the science that deals with the origins, physical and cultural development, biological characteristics, and social customs and beliefs of humankind which includes of course religious beliefs and their origins. It is also called philosophical anthropology and includes the study of the nature and essence of humankind.**

The fruits of archeology and historical discovery has made evident today that it is men of this caliber who inscribed and recorded the great Scriptures of ancient religions which have won and held the reverence of mankind. It is the great wisdom found within these sacred writing which have made them the unique objects of religious veneration and the canons of spiritual authority for most of the world over long ages. Indeed for many the reverence paid these "sacred writings" has been often described as "worship": something of the character of reverence offered to something regarded as Divine. So we find that over the whole of the world various traditions that have prevailed for thousands of years that attests that the Bible authors were men of a divine or semi-divine order, or at least men inspired by a divine inspiration to transmit to mankind the heavenly dictation of sacred truths which they witnessed both above, around, and within their own species.

Many never undertake such a study of these sacred writings but if one were do attempt such a scholarly study he will be amazed as I was that there exists within these writings we call "the Bible" as well as other exiting tomes of ancient literature the presence of a definitely formulated and high organic truth-structure that shows all the marks of an much earlier period or ancient period beyond the time of their assumed writings. But not only that these "spiritual truths" that we grow too revere often overlaps between various ancient nations which when considered can be shown to form a "unity" that consists of essential elements of a great logical systematization of fundamental principles of a cosmic order of being, expressed in many varied forms of representation everywhere over the field of ancient culture. Primarily, of course, the great wisdom was embodied in volumes of a vast body of literature, a literature so cryptically profound that its hidden and original secret meaning has almost completely eluded the most scholarly of the world's wise men today. In other words we have lost a tremendous amount of Ancient knowledge about the Divine from the ancient day to the present and just in the last one hundred or so years as this "lost knowledge" concerning these Ancient secret writings have once again seeing the light of day. Owing to the loss of this "gnosis" or knowledge concerning the proper interpretation of what mankind has erroneously read for some 1700 years when considering alone the Christian Bible needless to say we often arrive at religious beliefs 180 degrees contrary to what the original writings first intended let alone what the writers originally desired to convey. Due to this loss of "gnosis", the key to proper interpretation of the sacred documents we inherited, we have fallen pry to perversions and misinterpretations of that ancient corpus of wisdom which has afflicted the religious consciousness of the world, particularly in the West, with an intellectual fog that approaches the status of a universal madness for some two millennia.

Not only in the scripts and handwritings of religion, however, but also in a wide variety of other modes of expression was the wisdom tradition of the Ancients embodied and transmitted by these Ancient "Spiritual Masters". It is found, but always in subtle forms of concealment and because of this method or preserving of these Divine Truths by the Ancients mankind since has been bewildered and confused at many of the later conclusions of investigators. The areas of which I speak include ancient art, architecture, myth-making, secret society ritual, dramatic scenario, music, mathematics, anthropological science, logic, rhetoric, philosophy, astronomy, semantics, psychology, festival ordinances, social ceremonies and throughout life generally. Now, perhaps strangest of all the channels through which it was given expression, comes the momentous revelation that the shrewd genius of antiquity had even insinuated a form of its basic outline into the very structure of that ground-base of all literature; namely the alphabet. The announcement and elucidation of its presence in this, the fundamental semantic code for the transmission of human thought, should rank as an epochal event in the history of world culture.

Contrary to what we might think growing up in our "literalized Western culture" the Ancients who possessed

such incredible wisdom viewed the high spiritual culture in a different light from that in which it is envisaged today. While modern intelligence desires to share and disseminate its blessings and knowledge over the widest popular area, hoping that it may edify the greatest number of people generally, the sages of old did not hold to such a "Modus Operandi". These "Spiritual Masters" who possessed these heightened Spiritual insights viewed the cultural potential of the "vulgar masses" as practically nothing, and therefore deemed it a sacrilege to cast the precious jewels of esoteric truth and knowledge to the "swine" that would trample them in the mire of unconscionable crudity of misunderstanding. This should bring to mind one of the teachings put into the mouth of "the Christ" in the New Testament:

Matt 7:6 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (KJV)

This religious philosophy did not begin in the first century with some unique saying by some Jewish Rabbi but rather can be found exiting to the beginning of Ancient Egypt some 13,000 years B.C.E. It may be said that the history of religious practices and devotion of many religious groups have over many centuries and millennia demonstrated the practical wisdom of this conservatism in preserving higher "Spiritual Truths" in the veil of secrecy known only to their "initiates". This process of preservation of higher Spiritual Truth is known by various names but the two most common are divided between the terms "Inner Mysteries" and "Outer Mysteries".

Matt 13:10-11 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (KJV)

John 16:12 12 I have yet many things to say unto you, but ye cannot bear them now. (KJV)

As you can see there were groups privy to special revelation and even within them there were divisions to be found between those "in the know" and those "not in the know".

It is my conclusion having done the necessary study into the Ancient wisdom of the nations, including both Egypt and Judaism, that the perversion, corruption, materialization and especially the "literalization" of the lofty mystical sense of ancient cryptic literature, has caused perhaps the most colossal debacle in the culture of spiritual values in the course of known history. Its easily discernible evil fruit is found in the complete misrepresentation of the Occidental mind regarding all things religious, theological and Scriptural. This loss of "gnosis" and the keys to interpreting these Ancient writings has caused the "literalization" of the "Mystical" and "Spiritual" has caused mankind to ascribe erroneous understandings and meanings to these volumes of inherited spiritual writings that on the surface seem reasonable and valid but that actually are unrelated to the true interpretation of them intended by the Ancients who wrote them in the first place. Such a loss of the "keys of interpretation" of these inherited spiritual writings has caused millions down through the Roman history of the Church of knowing the sublime meaning of the Jewish-Christian Scriptures, which are a collection of ancient mythographic portrayals of spiritual truth, sadly and grievously mistaken for history.

Not only were the Sages constrained to adopt methods of crypticism of varied forms to safeguard precious cosmic and "Divine Truths" from desecration by the "rabble," but they employed a technique which found its basic authentication in nature itself. As the world below is a mundane reflection and copy of an overshadowing world of spiritual truth, they strove to portray the structural forms of that higher truth by representing it under the forms of its counterparts everywhere existent in the natural world. Egypt had a term for this: "So as above so below". Let me stop right here and show you a case in point. Most everyone is familiar with the "Star of David" as it is associated with King David of the Jews.

Answer for yourself: But are you aware that its origin comes again from Egypt? What we find is this Spiritual principle, "So as above so beneath" modeled in these intersecting pyramids; one pointing up toward Heaven and one pointing downward to earth which is to be a reflection and embodiment of these "Spiritual Truths" given to mankind from Heaven above. Again we find the same principle echoed even in the New Testament but

again stripped of its greatness and reference to the Ancients:

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

This beautiful verse and Divine Truth is but another manifestation of the Ancient wisdom of Egypt: "So as above, so beneath".

LOOKING AT THE ALPHABET....CAN WE FIND GOD AND HIS CHRIST?

It is time we begin to focus on the alphabet to see wonders beyond our own imagination that lay there unnoticed by many. Remember as we begin that this great structure of elements comprising the cosmic logic of creation was woven into the pattern of all human cultural expression and even the alphabet itself as we shall see presently as we look, possessing these "keys of proper interpretation", just what lies hidden and in cryptic form in the "words" of our Bible and the individual order of letters and the alphabet beneath them.

It is the words themselves which carrying the elements of the original letters that represent the forms of the archaic thought of the Ancient Spiritual Masters which only as their symbols they portrayed. We find the deep "Spiritual Insights of the Ancients", hidden in their thoughts which was reserved for initiates, in the examination of the groupings of letters making up the word which captured the Spiritual Truths long lost to the world today. It is in reconstructing the hidden outlines of meaning from the alphabet that we pierce into the very core and heart of the most profound undertones of all literature.

Answer for yourself: What is a letter in the alphabet?

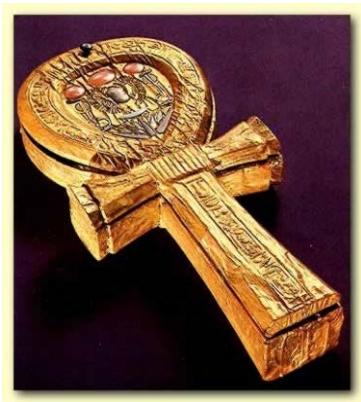
It is a commonplace of present educational theory to say that letters of the alphabet are symbolic representations of the sounds universally possible to the human vocal organs. Unknown to most is that the very letter's shape is more than than mere algebraic x's or sheer echoic imitations. They are in fact evident forms shaped to picture basic ideas. In other words letters express ideas. Let us look at one example when considering the capital letter A. The letter "A", for instance, is obviously the cardinal letter "I", the symbol of primordial unity (since it is also the number "1"). This "I" is split apart from the top and spread apart representing, as the Ancients describe it, the creative duality of spirit and matter, the cross-bar indicating the interrelation which dynamically subsists between both spirit and matter. This is seen in the "A".

Answer for yourself: How many of you ever saw the dichotomy between spirit and matter when looking at the letter "A" before now or its importance since being the first letter of the alphabet? What is the message to mankind owing to the fact that the letter "A" is the first letter of the alphabet and contains such a hidden meaning right from the start in man's communication with both God and others make in His image?

Let us look at other examples. The letter "U" or "V" symbolizes, exactly as it is drawn, the descent of spirit into matter and its return above. We are speaking here of the "descent of the Soul or God into matter". We express this concept by the more common saying today that man is the "Temple of the Holy Spirit". This basically is quantum physics as understood by the Ancient Spiritual Masters. Quantum physics is such a vast subject I will leave that for your own study but basically what it teaches is that "energy", or "God", can become "matter" or "flesh". Now you have it in a nutshell.

Now the letter "W" pluralizes the "U", and we find, not strangely, the "W" to be the letter that pluralizes words in the Egyptian hieroglyphics. The "O" readily symbolizes the endlessness of matter and of eternity; a never ending cycle of time. Often the wedding ring is mentioned in such a capacity at marriage ceremonies. These concepts are very, very important; so important that the Gnostics, when they named the unit of deity in the cosmos, chose the "IAO". In so doing they had condensed by three letters a Eternal Spiritual Concept in the triadic name which signified the initial dividing of the first unit divine consciousness, the "I" (primordial unity),

apart into the duality, "A" (spirit and matter), and the concept of the eternal cycle "O" (the pattern and cycle of spirit conjoining with matter). And so even the book of Revelation can say: "I" (am the) "A" (and the) "O", the beginning and the end, the first and the last,"--IAO.



It is possibly true that literation started with the utilization of the two simplest elements of written symbolism, the vertical line "I" and the circle "O". An amazing fact to note is that nearly all divine names in antiquity were built up from and upon these two letters: "I" and "O". For the Egyptians of remote past time had combined the two in the form of what is almost certainly the most ancient of cross symbols, the crux ansata, ansated cross, called by them the A N K H. When looking at the A N K H notice if you will we have an "O" topping an "I" with a horizontal line at the point of contact. It represents by the "O" above, the endless existence of that which is the indestructible primordial matter, the eternal Mother of all things; and by the "I" below, it indicates the emanation of Universal Soul or creative Mind of God, or Spirit power, from the heart of the great sea of first matter plunging downward. Not to be missed "the horizontal bar" shows both their conjunction and their separation, as does any boundary line between two areas. This is similar to what we have just learned about the "A". But the median line is important also because it marks the meeting point between the two poles of spirit and matter, since it is at this point that all reality is brought out to manifestation through the union of the two. The ANKH is also an astrological symbol. The Ankh is the Egyptian symbol of eternal life. The circle is a symbol known worldwide in many different cultures. It represents the woman, eternity, cycles, seasons. It is the representation of the wheel of the year, the wheel of fortune, and the wheel of life.

The two symbols with which literate symbolism begins are thus with the "I" and the "O".

Answer for yourself: Can you, when looking at the "I" and the "O" see gender?

The item of the gender connected to the "I" and the "O" comes first to notice to many. The "I" is masculine, as standing for the Father's power of generation, which is spirit; the "O" is the eternal feminine, which is matter, the universal Mother, *personalized and personified* in ancient religions by such goddesses as Isis, Cybele, Mylitta, Aditi, Venus, Juno and others. The appropriateness of this symbolism "I" denotes the phallus of the male and the "O" the womb of the female. As all progeneration of life can come only through the union of male and female elements of the cosmic duality, a symbol that would dramatize life would have to combine both the "I" and the "O". We find the first recognition of this with the Spiritual Masters of Egypt as they captured this truth with their great A N K H symbol, which thus is their written word for *life*, and which carries also with it the connotation of two other elements entering into life, or necessary for life as taught by Egypt, namely "love" and "connection". Even more than the "IAO" the Ankh condenses in its three renderings the meaning of life. Rendered in one sentence the symbol means *life* because life can exist only where two things, spirit (I), and matter (O), are bound together by a sufficiently cohesive power which Egypt tell us is "love". Love ties the two together to procreate life. The "A N K H" is therefore the first and greatest symbol in the world, which should make us aware that*"the cross"* is the first and greatest symbol because it is the symbol of *life* and *not* of death.

Answer for yourself: How have we misunderstood the meaning of the cross down through history?

The ancients taught differently than what we have been taught in Roman Christianity. Their writings and their religious mysteries are the origin for all religious concepts we have today; both those that have been "blurred" almost beyond recognition which we have inherited from Rome today and those which have not. Egypt has left us today a great treasure which is being restored to us in only these last two hundred years and it teaches us that the soul, when incarnated in the body on earth, was in its spiritual "death," and therefore the cross became the emblem of death but not the death of the body but the death of the soul since its descent into matter was

but a prison and limitation imposed upon it. The Gnostic Paul, the real Paul, teaches us that in the New Testament:

Rom 7:24 24 O wretched man that I am! who shall deliver me from the body of this death? (KJV)

Because of the later Roman corruption and forgery of Paul's letters his "Gnostic faith" is blurred almost beyond recognition but with a little study you can find the "keys" needed to reevaluate Paul and see the very truth of his Gnostic views strewn throughout his "forged" letters we have inherited from Rome today.

We are not speaking of body-death but rather a soul-death; a death viewed wrongly by almost all Christian theology since the days of ancient mystery teaching was suppressed by Rome in the early centuries of the emerging Gentile church, since the reference is to the "dead" condition of the *soul* when immersed in body, and not to the demise of the physical body. Even in this view it equally signified *life,* for it was the soul's relative "death" that gave life to the creature and matter, whose bodily demise in turn liberated again the soul for its freer life above. This is the teaching not only of Egypt and other nations which were bequeathed this Ancient wisdom by these Egyptian Priests and Spiritual Masters but was the same "belief" as held by the Christian and Gnostic Jews whom Rome would torment and eradicate in its 5 centuries of persecution and murder in order to censor any and all Gnostic spiritual views not endorsed by the Papacy and the Roman church.

Answer for yourself: What else is "hidden" in the "IAO"?

Detaching the two emblems from each other as they are united in the A N K H symbol, the "I" and the "O", and combining them in lateral juxtaposition, we have the first divine word and name in all literature, "IO". That it figures with equally fundamental significance in ancient typological numerology is evident from the fact that the two, now converted into numbers, constitute the cardinal base of all mathematics, the number "10" [ten]. Modern study seems not to have recognized this close connection, amounting almost to identity, between the letters of the alphabet as originally devised, and numbers. Numbers were indicated by letters. In fact before letters and words primitive man first noticed the digits on his hand and fingers; it is from here primitive man first became acquainted with "number" before "letters" and "words". "God built the universe on number." Pythagoras, himself taught by Egypt, would tell us this. Only then could it be said that "God built the universe on the letters of the alphabet" as found in theZohar.

Each letter carried a number value. Hence words were composed of those alphabetical units that would together express an idea, a mental value, but as well a numerical value. As far as the Scriptures are concerned, even whole sentences were constructed to total a number quantity. I was fascinated when seeing this years ago in my beginning studies in Biblical Judaism. The Jewish faith has a word for this entitled "gematria" which is a cabalistic system of interpretation of the Scriptures by substituting for a particular word another word whose letters give the same numerical sum. As Pythagoras has said, God geometrized in creating the world; he built the universe on number. Such esoteric works asThe Zohar, of ancient Jewish Cabalistic literature, reveal clearly also that the deity formed the creation by means of the letters of the alphabet. This can have sense only on the predication that as (according to the Scriptures) God spake and the worlds formed themselves in order under the vibratory impact of the letter tones of His voice, every letter sound of the creative reverberation became a constituent element in the cosmic framework. Every letter expressed or in fact constituted a principle or fundamental part of the universal structure. Perhaps this is one of the greatest keys to our recovery of the cryptic meaning of ancient writing. This is all the more important when your studies come to see how Egypt used "vibration" and "sound waves" to not only cut stones "made without hands" but "elevate them" to the the necessary heights required to place these 2 million limestone blocks, each weighing an average of 2 1/2 tons, which were required to built the pyramids to such great heights.

The antiquated "IO" (10) then should be understood as the first projection of God's creative "thought-force", but only in its first partition into duality, not in its later and further subdivisions and derivations as we shall see momentarily.

Duality becomes triplicity. Let me explain. From the "two" we derived the "three". In its expression as the prime triplicity the "IO" would later become the "IAO" *which became* "IAH" and "JAH", and its still further differentiation toward endless multiplicity at the quaternary stage brought it to the form of the great Tetragrammaton, the Cabalistic "J H V H". What I have just expressed is the evolution of creative ideas which form the understructure of later derivation of words which carry this same idea. Genesis says God "separated" and "divided" and in so doing increased His creation. The same we see with the evolution of "IO" into "IAO" and "JAH" and even later into "JHVH". We recognize it today in its full seven-letter evolution or later expression, "Jehovah". This seven letter name is the same only now including vowels. The Greek alphabet still retains seven vowels, "a", short "e", long "e"," i", short "o", long "o" and "u". This was to express the fact that every cycle of creation runs through seven sub-cycles, each of which sounds out the reverberation of one of the seven successive component form-tones.

Godfrey Higgins, in Anacalypsis, Vol 1, p. 323, states that in the ancient books of the Jews we constantly find mention made of the god "Jehovah," who ought to be called "Jah" or "Ieue". This God answered to the person whom the Hindoos designate by the name of Cristna, the second person in their trinity, or their God the saviour or preserver; and was he whom the Persians designated by the name Mithra, the second person in their trinity, and also their preserver or saviour; and was he whom the Romish Christians designate by the name of "Jesus", also the second person in their trinity, and their saviour and preserver.

Answer for yourself: Did you catch this? Godfrey Higgins, in his great two volume work Anacalypsis, shows how the "IAO" become later the "Jah" which later was likewise evolved into "Jehovah" and which was later connected with both the Hindoo "Cristna" and the Persian "Mithra" and all of this predated the later appearance of the Roman "Jesus" or "Ieue" which follows the same pattern of etymology. Etymology, by the way, is the study of historical linguistic change, especially as manifested in individual words or derivation of words from associations of various letters.

It is plain that Cristna of India and the Persian Mithra furnished the copy for the later Jesus of the Romish Church, all of whom mean one and the same thing–the second person in the Solar Trinity. This explains why there are so many similarities between Mithra and the "Jesus Story".

This same entity is called by the Jews the "Lord of Hosts" and God of Sabaoth" which means "God of the stars and constellations".

Answer for yourself: Did you catch this? We just got our first glimpse of the connection between the later New Testament "Jesus" and the stars and the constellations (Keep This In Mind)! If you have been studying our new website, the site on astrotheology and the personification of the path of the Sun through the Heavens as told through the "Jesus Story" then you should be seeing the puzzle pieces come together rather well by now for this site reveals to the interested student how the events in the "Jesus Story" are nothing more but the personifications of the path of the Sun through the Zodiac and the Heavens which have been mixed with the "logia" or "sayings" of "the Christ" which have been collected down through Ancient History. You have to see it to believe it.

Now it is time we go deep; possibly deeper than you have ever gone before. This same name, "IAO", "Jah" (Jehovah), and "Ieue" (from which I will later show you we derive the name 'Jesus') with the Greeks, Romans, and Gentiles in general, was understood and meant to designate both the Supreme Being (God) and the Sun, Dominus Sol, the Lord of heaven and the heavenly host. The Sun was the Lord of heaven and the heavenly host. We must not loose sight of this connection.

The titles "lamb," "anointed," etc., which were applied to Christ, and all appear attached to former incarnations of the sun, the first named standing for the sun in Aries (lamb, ram). Now pay attention. Effigies or representations or sculpured images, as on monuments, of a crucified savior found in Ireland and Scotland have been found in connection with the figure of a lamb, a bull, and an *elephant*, the latter of which is not

a native of those countries.

Answer for yourself: Why is this finding of a crucified elephant so astounding?

Simply because it shows that these effigies or crucified representations do not represent Christ, a human being, but a crucified sun-god worshipped by the inhabitants of the British Islands ages before the supposed birth of the great Judean philosopher and teacher.

For those not acquainted with our "sun-worship" website and the crucifixion of the Sun from which all later crucifixions of later sungods derive some background is in order. In the poetical myths of the ancients the sun is yearly overpowered by cold or by the destructive agencies in Nature following the Summer solstice and the sun's slow death and descent into "hell" following the Autumn equinox. Astronomically, or astrologically, the sun wanders in darkness and desolation during the winter months; in fact it was said to die on December 22, the Winter solstice, which it remains motionless in the sky in its trajectory, and is resurrected 3 days later at December 25th as it begins to reverse its course in the sky, and during these three days the Ancients told myths about this celestial orb as it was human and in so doing described it as descending into hell following its death at the Winter solstice. This hell is nothing more than personified darkness, and this descent was necessary in order that he may rise from the darkness of Winter and continue its resurrection on its way to Spring and the Easter season where with renewed warmth and photosynthesis and renewed harvest it would gladden the hearts of mankind and make all things new again. Literally man was saved by the resurrection of the Sun which was later personified into the "resurrection of the Son" of "the Sun". Then you got it. Mythologically, this new sun, through the medium of "personification", becomes incarnate; enters again his mother's womb, and is born into the world in the form of a man whose mission is to renew human life. Hence we have an explanation of the Eastern Buddhas and Crishnas, all of which were born of virgins at the winter solstice. This is the genesis of the later "Jesus Story".

The new sun at this "Spring" or Vernal equinox following the Winter solstice (which at the close of each cycle was believed by the more ancient people of the globe to "issue forth from the womb of Nature to renew the world," now that the truths underlying Nature-worship were lost), became a redeemer or mediator between earth and heaven, or between spirit and matter. It is stated that at the time for the supposed appearance of the New Testament Christ it was just the Jews who were expecting this "Coming One", but the Persians, the Romans, the ancient Irish, and in fact all the nations of the earth, were anxiously awaiting the event of another incarnation of the solar Deity; and that maidens of all classes and conditions were in a state of eager expectation, the more pious, or at least the more ambitious among them, being in almost constant attendance at the temples and sacred shrines, wither they went to pay homage to the male emblem of generation, thereby hoping to be honored as a Mai or Mary. The Ancients understood what we have forgotten as a people; the "Coming Sun" of a New Age, the Age of Pisces that was replacing the Age of Aries, was announced by the rising Sun at the Vernal Equinox and such an event as the Sun "crossing" the intersection or "CROSS" of the celestial orbit of the earth and the equator of the earth was its rising from the dead (as it rises from the southern hemisphere into the northern hemisphere" from which it brings the hope or renewed life and salvation which was commemorated at the Spring or Vernal equinox). The Sun was understood as man's savior from darkness and the death of winter. The Sun echoed this same message of salvation daily in its cycle of sunrise and sunset, yearly at the Winter solstice and the resultant emergence of Spring, and every 2,160 years with the changing of the age when a new constellation would become the stellar backdrop for the rising sun. The message of hope and salvation was ever tied to Sun and its path through the heavens.

On the wall of the temple at Luxor are a series of sculptures, "in which the miraculous annunciation, conception, birth, and adoration of Amunoph III., the son of the Virgin Queen Mautmes, is represented in a manner similar to what is described in St. Luke's Gospel (ch. 1 and 2) of Jesus Christ, the son of the Virgin Mary, and which is found also in the Gospel of St. Matthew (ch. 1) as an addition not met with in the earliest manuscripts, "which fact has caused Samuel Sharpe, from whom the above is quoted, to suggest that both accounts may have been of Egyptian origin. I don't know whether you caught it or not but the "nativity" is inscribed in hieroglyphics on the Temple of Luxor and again this is the but the personification of the birth of

the Sun in its paths and cycles.

Again it is important that we stop and notice that no person actually believed the "Sun" was the literal God of all creation but ONLY a representation of the Uncreated Intelligent Energy-Architect Father of the Cosmos which was the First Cause of all Creation and ONLY a symbol of God who is the ONLY Savior! This "God" and "First Cause" was symbolized by many different ideas and ALLEGORICAL concepts down through history and we must be careful to not "literalize" them since those who created them to express the inexpressable, God, never intended these concepts be understood in such a manner or fashion. Personification is one thing but when we literalize these concepts and believe that it referred to a "real historical person" in any age then we err greatly. These are but symbols and pictures expressing deep Divine Truths.

Of this God, "IAO", "Ieue", "I H S", "Jehovah", the author of Anacalypsis, Vol i, pp. 323-327, says that he was the son of the celestial virgin, which she carries in her arms; the "aur" or the Horus of the Egyptians, the Lux or "light" of the Egyptians, the same "light" expressed by the writer of the Gospel of John. It is from this infant that Jesus took his origin; or at least it is from the ceremonies and worship of this personified infant (the birth of a new sun), that the Egyptian religion came to be corrupted into what we have today. From the traditionary stories of this god "IAO", which was represented by the Sun, which feigned annually to be born at the Winter solstice, and to be put to death and raised to life on the third day at the Vernal equinox, the Romish searchers after the evangelion or gospel, made out their Jesus. The total destruction of every thing at Jerusalem and in Judea, buildings, records, every thing, prevented them from coming to any absolute certainty respecting the person who, they were told by traditions (the Sun now personified), had come to preach the gospel of peace, to be their saviour, in fulfillment of the prophecy which their sect of Israelites found in their writings, and who had been put to death by the Jews. Simply they lacked the "gnosis". From all these circumstances the Roman Jesus would come to have applied to him the monogram of "IHS", the name of "IHSouj", and to him at last all the legendary stories related of the god "IAO" were attributed. This "Jesus" was commonly now called Christ.

The three letters I H S, from the very earliest age of the Romish Christians, have been adopted for the insignia of their religion. We now very commonly see them embroidered in golden letters upon the velvet pulpit cloths of the churches in England, and the clergy say they mean Jesus Hominum Salvator. It is amazing when you study and find for yourself that these three letters, IHS, in the Greek language, are the insignia of Bacchus or the Sun, and stand for the mystical number 608, which is sacred to him; a pretty striking proof of the identity of the "IHS" and the Sun being identical.

Diodorus Siculus, a Greek historian, born at Agyrium in Sicily, lived in the times of Julius Caesar and Augustus, and he says that that Moses pretended to receive his laws from the God called "IAO".

Answer for yourself: What should this teach us? This shows that the Greeks considered the name of the Jewish God to be, not Jehovah, but, "IEU" or "IEO" (Beaus. Hist. Manich. Vol. II. liv. iv. chap. iv. p. 59).

M. Beausobre says, "One must allow that it is that of Jehovah, which the ancients have written and pronounced sometimes "Jaho" (Euseb. Dem. Ev. Lib. iv. p. 129), sometimes "Jevo" (Euseb. Præp. Evan. Lib. i. x.), and sometimes "Iaou" (Clem. Alex. Strom. Lib. v. p. 562). But it is necessary also to allow, that "IAO" is one of the names that the Pagans give to the Sun. Higgins goes on to say that he has noticed in the oracle of Apollo at Claros, in which Pluto, Jupiter, the sun, and "IAO", divide the seasons amongst them.

Answer for yourself: What divides the seasons? It is the Sun.

Gen 1:14 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (KJV)

Answer for yourself: What should this teach us? Namely that Jupiter, Pluto, the Sun, and Bacchus (Dionysus) have the same identity; namely they are all names for the Sun. Higgins goes on to say "I declare to you that IAO is the greatest of the Gods. It would be doing too much honor to the Demon, if one believed that the god called "IAO" is the Jehovah of Scripture, or the true God. This is no other than the sun…." (Higgins, Anacalypsis, vol. i, p. 323).

One more fact we must consider. In innumerable places in Italy very old paintings may be seen of Christ in various situations, labelled with the words in the middle of the painting, *"Deo Soli"*. These words have two meanings:

- **To God alone**
- **To the God Sol**

In most cases of the mention of the above two terms in relationship to the paintings we see the attributes of the latter (the God Sol), such as the glory or halos above the head of Jesus Christ indicating his solar attributes. The former sense (to God alone) is in no way applicable to Christ, because as one person of the Christian Trinity he cannot be called "solus" or "sole" since there are 3 identities in the Christian Trinity.These pictures and paintings of the Christ, with their two different meanings and terms, show two different "meanings" of Christ; one for the priests (the Hidden Mysteries) and one for the common people (the Outer Mysteries). Dr. Parkhouse, in his Lexicon, proves from the authority of Diodorus Siculus, Varro, and Saint Augustine that "IAO", Jehovah, "IEUE" or "IE" of the Jews was the "JOVE" of the Latins and Etruscans. He goes on to say that this "IE" is the name of Apollo which stands over the door of the Temple of Delphi. This he also admits "IEUE" or Jehovah is also the same as Jesus Christ and this let us keep in mind is centuries before the historical time assumed for the birth of a literal Jesus Christ.

Answer for yourself: Are we beginning to see that the terms "Jesus Christ" may refer more to a concept than to a literalized person? Well that is something to really think about is it not?

The Latin god Sol, associated with the Greek god Helios, was the deity who drove his chariot, which carried the sun, across the sky every day. Understandably this made Sol a god of some importance to farming and crops as we should expect seeing the Sun plays such an important role in the growing seasons and harvests of mankind. It is in his guise as 'Sol Invictus' that this god became a major deity in later Roman history, when he can be found on many coins. Several emperors of the later era seemed to show preference to Sol in their worship. Some might therefore see this preference for Sol Invictus as a stepping stone from a Roman pantheon littered with hundreds of gods towards Christianity with only one god. In particular Sol's presence on the Arch of Constantine in Rome is the cause of some controversy. In any case the Roman Senate, after the Battle of Milvian Bridge, erected a triumphal arch in the Coliseum. According to the inscription on this arch Constantine's victory was won "through the prompting of the Deity." But the deity in question was not Jesus. It was Sol Invictus, the pagan sun god. Constantine was almost certainly a Mithraic, and his triumphal arch, built after his 'conversion', testifies to the Sun-god, or 'unconquered sun'. Many Christians did not make a clear distinction between this sun-cult and their own. They referred to Christ 'driving his chariot across the sky'; they held their services on Sunday, knelt towards the East and had their nativity feast on 25 December, the birthday of the sun at the winter solstice. During the later pagan revival under the Emperor Julian many Christian found it easy to apostasize because of this confusion; the Bishop of Troy told Julian he had always secretly prayed to the sun. Constantine never abandoned sun-worship and kept the sun on his coins. He made Sun-day into a day of rest, closing the law courts and forbidding all work except agricultural labor. In his new city of Constantinople, he set up a statue of the sun-god, bearing his own features, in the Forum; and another of the mother-Goddess Cybele, though she was presented in a posture of Christian prayer.

Answer for yourself: For if Constantine dedicated the arch to celebrate his Christian victory over the Pagan

Maxentius, then why is this Pagan god depicted on the arch? Simply for this reason; Constantine connected Christ with the Sun.

As we can see from the words above "to God alone" is no way applicable to Christ, because as one person of the Christian Trinity he cannot be called "solus" or "God alone". Thus we see that the words "Deo Soli" under many paintings of Christ Jesus in Italy and the Vatican officially declare Jesus Christ to be the God Sol or the Sun god. As you can see this does not refer to a human being but more to a "concept" which was later "literalized" and "carnalized" as if a human being.

Stukeley is recorded to say "I doubt not but it is the great name of Jehovah, which they learnt among the Jews: and that Evòhe Sabòhe is the Jehovah Sabaoth, Lord of Hosts, in the Scripture; whence Bacchus was called Sabazius likewise. Diodorus Siculus says expressly, the Jews call God IAO; and the learned universally agree that this is Jehovah. Evòhe (Jehovah) is but another awkward way of pronouncing it" (Stukeley, Pal. Sac. No. 1 p. 21).

According to the ancient historians Theodoret, Diodorus Siculus and Clemens Alexandrinus, "IAO" is the ancient Hebrew version of the modern Jehovah, Yahweh, or God.

IAO=JEHOVAH=YAHWEH=GOD

This name of "IAO" also occurs in the ancient Askew Codex or Pistis Sophia. In the Oracles text, "IAO equates with Yahweh". When used in conjunction with Elohim, "IAO" refers to the masculine side of Deity.

Alvin Khun states "None dare to enter the temple of Serapis, who did not bear on his breast or forehead the name "JAO" or "J-ha-ho", a name almost equivalent in sound to that of the Hebrew Jehovah, and probably of identical import; and no name was uttered in Egypt which more reverence than his of "IAO"."

Shuckford says, "The name Jehovah was, I believe, known to be the name of the Supreme God, in the early ages, in all nations." As you can see now this name of Jehovah was know by almost all nations as "IAO" or "JAO" and it finds its origin in Ancient Egypt and not Israel.

Answer for yourself: Did other nations in the world know of Yahweh other than the Jews? Were you aware that we an find the name of Yahweh as far back as Ancient Egypt, Arabia, Babylon, etc?

Concerning the name Yahweh it might be surprising to note that this name was common to religions other than Israel's, according to Friedr. Delitzsch, Hommel, Winckler, and Guthe, having been found in Babylonian inscriptions. Ammonite, Arabic and Egyptian names appear also to contain it (Davidson, Old Testament Theol., 52 f); but while, like 'Elohim', it was common to primitive Semitic religion, it became Israel's distinctive name for the Deity. But let us not forget what we have learned so far; it all began with "I" and "O" and from this we arrived at "IAO" and through successive evolutions of words even later became "JAH" and even later into "JHVH" and "Jehovah". Jehovah is "IAO".

Nothing has been more revealing than the list of words, in English, Greek, German, Hebrew, which can be traced to the old Egyptian name of this mighty symbol...the ANKH. If you have kept up this all began with the ANKH. Its central idea, it was noted, is the production of life through the bonding or union of spirit and matter and eventually the masculine/feminine combination. The central clue to the meaning of all these derivatives is the idea of binding two things together. It must be elucidated that in building words upon the A N K H stem, the "H" may be virtually dropped out of consideration, as "K H" is equally well expressed by "K" alone. But "K H" is also equivalent to "C H", which often replaces it. The vowel "A" is of inconsequential value and can also be dropped. So there is the bare "N K" left as the hard root.

The next matter to be noted is that in later philosophical usage it was immaterial whether it was written "N K" or "K N". In other words the letters were often reversed. And in Greek the "N K" or "K N" became "N G" or

"G N". This as we will see will be a significant item. With these specifications it is possible now to discern a whole new world of meaning in many common words never dreamed to have come down from so divine a lineage.

WHO IS JESUS?

As important as this is there is one area where it is mandatory that we understand these linguistic concepts and interpret them correctly; namely, the derivation and proper interpretation of the name of "Jesus" and the proper interpretation of the concepts behind the term "Jesus".

By the aid of archaic sacred books we have been enabled to trace authentically the origin of the name Jesus. And it is of great importance to present this material, because it throws a flood of clear light upon the ancient conceptions of the Messiah and the coming Son, or Sun-god. In this light the name of "Jesus" will be seen to be a type-designation and not the personal name of an historical being.

Building upon what we just learned above the name of "Jesus" is derived from the two letters (or numbers) which in the beginning of typology symbolized the two first elements, spirit and matter, into which the First Cause, or the Uncreated Energy of the Cosmos, God, divided as we saw above when "spirit" and "matter" divided.

Answer for yourself: And do we remember what are these two letters?

They again are the "I" (or #1) symboling the male or spirit, and the "O" (letter) or the number "0" (zero,cipher) symboling the female or material universe. Together they represented the biune male-female deity.

Answer for yourself: Are you aware that until 2000 B.C.E. God was primarily known as "female" and not "male"? Let us not forget as well that the Hebrew Scriptures contain both masculine and feminine names of God; in fact God was first recognized as female long before recognized as male for it was only around 2000 B.C.E. that the masculine understanding of God overtook and replaced the feminine understanding of God (Merlin Stone, When God Was A Woman).

We have, then, the letters "IO", or the number "10" once again. As the vowels were freely interchanged, in ancient languages, the name was written either "IO", "IA", "IE", or "IU", and all these forms are found when one does the research. Next the "I" transformed into consonantal value and became a "J" (as it is yet in Latin), so that we find the names "JO", "JA", "JE" and "JU", from each of which many names have arisen. When the creation had combined the male and female and the two had given birth to the Son, or the Logos, the name for the Logos/Son was given the form of three letters as we saw above in its 3rd and 4th generations and it is there then find such forms as "IAO", "JAH", "IEO", "JEU", "ZUE". When the universe became founded on the four cardinal points or the square of four dimensions, the name was spelled according to the next generation variously as "IEOU", "JOVE", "ZEUS", "JEVE", "DIOS", "T/HEOS", "HUHI", "IHUH" and others. In its character as a sevenfold or seven-lettered name, it took the form of "JEHOVAH", "SABAOTH", "DEBORAH", "DELILAH", "SEP/HIROT/H", "MICHAEL", "SOLOMON", and others of seven letters. Later the letter "I" permuted was interchanged with the letter "I" (el) or "1" (one), so that "IE" became "LE" or, inverted as "EL". Now we have the great Hebrew character of deity. The "EL" and the "IAH" ("JAH"), became the most frequent determinatives of divinity, as a study of the many names of deity will testify. There are Bethel, Emanuel, Michael, Israel, Gabriel, Samuel, Abdiel, Uriel, Muriel Azazel, and many others, in which the "EL" is prefixed. The "JAH" is seen in such names as EliJAH, AbiJAH, while the "IAH" comes in a host of such names as Nehemiah, Jeremiah, Obediah, Hezekiah, Isaiah, Messiah, Alleluiah and more.

Answer for yourself: Where comes the "s" in Jesus's name? Now this gets very interesting and we go to Egypt once again. All roads I found do not lead to Rome, no matter how much they would like this, but they lead to Egypt. Let us see this.

This is of great importance. We are looking for the "s". It is derived from an Egyptian suffix written either "SA", "SE", "SI", "SU", or "SAF", "SEF", "SIF" or "SUF" ("SAPH", "SEPH", "SIPH" or "SUPH") and meaning "the son," "heir," "prince" or "successor to the father". The "F" is an Egyptian ending for the masculine singular. When the original symbol of divinity, "IO" or "IE", "JO" or "JE", was combined with the Egyptian suffix for the succeeding heir, "SU" or "SA", the resultant was the name "IUSA", "IUSE", "IUSU", or "IOSE"; or "IESU", "JESU", "IUSEF", "IOSEF", "JOSEF". One of the many forms, as you saw above, was "JESU" and another was "JOSEF". The final "F" became sibilant at times and gave us the eventual form of "JESUS".

Answer for yourself: Do you mean we find "Jesus" in Egypt from thousands and thousands of years ago and was all of this, as shown above, is connected to "IAO" which we have seen above was understood as the Sun?

The Egptian name "JESU" is the name that meant the "divine son," and combined in the Egyptian "IU" carries the idea of the "coming one". When your study advances in this area you realize that Egypt never worshipped the "Sun" but only as a "SYMBOL" for the Uncreated Intelligent Energy of the Universe whom we call "God" today which was represented in perfect manner by our actual Sun in our solar system. The "Sun" was a picture of the God to them. It goes without saying that the idea of the "coming one", or "Jesu" was connected with the Sun in its regular course not only through the sky daily from sunrise to sunset, through the sky through the equinoxes and solstices (seasons) as followed through its rising and setting in different "signs of the Zodiac" or constellations connected to various months, but also carried the idea of the "coming one" (the Sun) as connected with the precession of the equinoxes as each new Sun was welcomed by a different constellation of the Zodiac at each new age that existed for some 2,160 years. Truly the "Sun" was the "coming one" who "came" over and over again and was understood in Egypt as "JESU" which is our "Jesus" today. We have this hidden knowledge or "gnosis" as evidenced by the carnalization of this concept by Rome.

Answer for yourself: And who was this " coming one"? It was Sun at sunrise, at the Vernal equinox following its resurrection at the Winter solstice, and the Sun on the cross at this same Vernal equinox where it gave its life and energy for all man, and it was the Sun every 2,160 years at this same Vernal equinox as it announced the new age as a new constellation of the Zodiac moved itself behind the Sun for another 2,160 years due to the precession of the equinoxes.

Answer for yourself: Does this explain why Jesus is made to say following his resurrection (personified sun rising from the death of winter):

Matt 28:20 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)

Answer for yourself: What is wrong with the above verse? The word for "world" has been altered in many manuscripts. Scholars today teach us that originally the word used in the verse was "age".

Thayer's Greek Lexicon:

165 aion-

1) **forever, an unbroken age, perpetuity of time, eternity**
2) **the worlds, the universe**
3) **a period of time, an age**

Of course if you are keeping up then you notice that the Sun is with man for eternity and definitely from "age" to "age", from unbroken time only separated by divisions of time as determined by the Zodiac; from the age of Gemini, Taurus, Aries, Pisces, and will be with us throughout the age of Aquarius. The change of the word was necessary again to cover up the real intended meaning known in the Ancient oral traditions; that the

personified Sun, in the life of Hercules, Mithra, Horus, and Jesus, is the actual identity of the characters expressed through the religious myths of history and this Sun "never

Matt 24:3 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)? (KJV)

It all began in Egypt as you now can see and if you want to find Jesus, the Egyptian Messiah long before the creation of the "Jews" who were the children of intermarriage between Egyptians and Semites then you begin to look at Ancient Egypt. This coming one was the personification of the Sun at the Spring or Vernal equinox as it "crossed" the intersection of the ecliptical orbit of the earth around the Sun with the equator of the earth. It was at this "Crossification" or "crucifixion" that the Sun was not only only on the "cross of the Zodiac" but was rising from the death of winter to bring mankind in the Northern Hemisphere their salvation which they experienced through renewed light, heat, photosynthesis, safety, security, etc. Man's salvation came in the form of the Sun whom was but their personification of the Invisible Intelligent Uncreated Energy and Architect of the Universe. They called this Energy God and He had many names and attributes as exampled by Egypt as their "neteru" or "gods" and "goddesses".

***"That the Sun rising from the lower to upper hemisphere should be hailed the Preserver or Savior appears extremely natural"* (Drummond, Cedip. Jud. p. 195).**

The word Jesus is the same as the word Joshua in Hebrew, and has the same significance. Joshua literally signifies the preserver or deliverer and that by such titles he was known.

Answer for yourself: Should we be surprised that Joshua made the "Sun" stand still as we read in the texts?

Joshua, just like Jesus may be correctly derived either from the Hebrew word "ISO", or from the Greek word "to save". It may be correctly derived from the Greek as well as the Hebrew, because the Greek is itself derived from the Hebrew. It may be derived from "IE", the name of the Hebrew God, often rendered "JAH", and "ISO", savior; or Jehovah or "IAO" savior (Higgins, Anacalypsis, vol. i, p. 326).

As we summarize then you can now see when this God divided Himself into Spirit and Energy and the masculine combined with the feminine they produced a "Logos", a "Son", a Messiah which is the "Son of the Sun". This Son was as much their savior as the Father. This Son was first the Egyptian Messiah before it was inherited by the Jewish children of Egypt and adopted as "their Messiah". That explains for those who read the Hebrew Scriptures closely why the first "messianic promise" in Isaiah is made to Egypt and not the Jews. Hard to believer but check it out.

These concepts began with Astronomy and Quantum Physics as expressed by the Ancient Masters of Egypt. Hence "JESUS" is an Egyptian word for their Messiah, the coming son of the divine life who was pictured and personified as Horus, the Son of Osiris, to the Egyptians for thousands of years. Our "Jesus" is but another "personification" just like so many other nations that in antiquity learned from Egypt; the difference is whereas all other " messiahs" for other nations were but allegories or personifications of celestial forces and powers which benefited mankind ours as Christians was later "literalized" by Rome in their rejection of the "Gnostic Christ". This "rejection" of the Gnostic Christ "within all mankind" is today found in the New Testament where we find the "literalized" and "historicized" and "carnalized" fleshly Christ whom we call "Jesus" today.

This coming one was the Sun rising to new life following its death at the Winter solstice. There he can be found in Egypt for ten thousand years B.C. in his personified character of this functionary under the name of "IUSA". Later he was the "Iu-em-hetep", which means "the divine son who comes with peace (hetep). He is the Prince of Peace. But most interestingly, this last word also means seven. Hence Jesus is he who comes as the seventh principle to complete the six elementary powers of natural evolution with the gift of divine intelligence,

which supplants the elementary chaos with the rulership of love and intelligence and thus brings peace into a warring situation. Hence finally, this Jesus is the seventh cosmic principle, announced in all religious lore as he who comes to bring peace and good will to men. And as such he was announced in the Christian Gospels. But there was more than one Jesus or "IUSA" or "IU" before the coming of the alleged and presumed historical Jesus. There were many down through history as every nation under the Sun personified this same Power whom they identified with God the Creator.

As we close this article there is something I hope the close reader noticed in this article. As we can see from the evolution and derivation for all words relating to God; from "I" and "O" and the ANKH of Egypt we find that all nations down through history have known the "same" God but only called Him by different names. I grew up in a Christianity that told me that "only we as Christians" had the truth and all other nations were damned not having our "Jesus" or not having a faith in "our God" through belief in this Jesus and the acceptance of his sacrifice on "the cross" for their sins to redeem them from some fall. In fact we prided ourselves as having the "only way to God" and this fueled the missionary outreach and the collection of large inestimable sums of money to "save the world" which often was achieved during the history of the church by the sword and the murder of over 18 million people at best estimates of modern scholars. Well if you have been reading closely then you should have seen a completely different view of the "Pagan world" than what Christianity have given us. In fact I have come to see that these supposed "pagans" often knew this God we love much better than we "learned" Christians. I mean to tell you my studies confirmed it to me beyond a doubt over these last 20 or so years; namely, that God..."IO", "IAO", or the God "Amen", Amun", or "Aten" of Egypt, the God "IEUE", Jehovah, "IE" or "Jah" of the Jews, the God "EL", the "Apollo" of Delphos, the "Jupiter", "Jovis", "Jovispiter" of the Latins, the god "Mithra" of the Persians, and all the gods of the Heathens, are identically the same person or being as the God Jehovah of the Jews; not merely derivatives from one another, but that they are one and the same; and this same being, the Sun, or Shekinah of the self-existent Being Whom is the Uncreated Intelligent Creator and Architect of all the Cosmos.

In short, that Jehovah was the sun; for if Jehovah was "IAO", and "IAO" was the sun, Jehovah must be the sun. Dr. Parkhurst, in his Lexicon, admits that Jesus was Jehovah; but if Jesus was Jehovah, and Jehovah the sun, it follows that Jesus, that is, the Romish Jesus must be the sun. Study where you contrast the personified events of the prior sungods and the sayings or "logia" of the sungods with the events and sayings of the New Testament Jesus Christ will CONFIRM such an identification beyond any doubt; a blind man can see this for himself.

It cannot be said that these doctrines are merely a fantasy or some incredible coincidence, an invention of one's own imagination; almost every assertion which is made in this article is taken from and supported by the authority of some one or other of learned Christian divines who have studied the subject most carefully that the average Christian. Jesus being mistaken through inherited oral traditions, by the founders of the Roman church, was identified with the god Sol and thus the sun may be expected to be found in their religion and one is not disappointed in such a search for similarities and patters for such identification of Christianity with Sun worship. Upon study one finds that most of the rites and doctrines of modern Christianity are nothing more than the rites and doctrines of the old religion, collected by devotees of very diluted understandings, and applied either to an assumed real historical personage when looking back some one hundred to one hundred fifty years by the likes of Ignatius, Justin Martyr, or Irenaeus , or to an imaginary personage which never lived but whose traditions got mixed up and misunderstood by those lacking the "keys" to interpretation of such traditions since lacking the required "gnosis" to properly understand the inherited "oral traditions" and "logia" of the Lord (whom was the personified Sun). That is why Rome called Sun-day the "Lord's Day" instead of honoring the Sabbath as did the Jews.

I have expressed a very simple but yet very important principle in this article so far. The farther removed we are from the origin of a concept, be it religious or not, the further we move away from its intended interpretation given by those who originated these dogmas in the first place. All one has to do is read James Bonwick's Egyptian Belief and Modern Thought to see that almost all Christians religious doctrines today had

their origin in Ancient Egypt and that being so then we should desire to know what these "dogmas" meant to the Ancient revelators of such concepts and trace them down through history to see how they changed in "meaning" with the pens of Rome.

Answer for yourself: Having read this book and many other good ones like then they you must ask yourself these questions: "Why did these ancient religious concepts change? When did they change? Who changed them? Did God change them or did man change them for hidden agendas?" Such a quest to find these answers has consumed me for almost 20 years presently and the answers slowly came and so did my religious freedom and my ultimate joy and happiness in seeing the plan of God so clearly as I do today unincumbered by the guilt heaped upon me by the later "fables" and "religious bondage" of man's religions which rejected the simple understanding of God given man in the beginning of time. Christianity heads the list!

Simply said we as Christians and followers of the Roman literalized "Christ" have lost the Gnosis of the Ancient Spiritual Masters and without the "keys" to interpret correctly what we read today we follow blindly every "wind" of doctrine never realizing that we do not have the truth. In particular and the reason for the existence of Bet Emet Ministries is that without such restored "gnosis" or knowledge we are left alone in the sea of idolatry worshiping a fictitious godman, a historical creation of Rome officially adopted at the Council of Nicea, which set about destroying these Ancient Gnostic truths from Egypt and other nations which existed in the first century in the teachings of the earliest Christian and Jewish Gnostics which never believed in or could ever accept a "carnalized Christ" or a fleshly historical Jesus. Now you see what Rome tried to cover up and conceal not only by burning the libraries of the world but by the murder of over 18,000,000 people who knew and accepted this "gnosis" of old. We call what we have in the absence of this "gnosis" today "replacement religion" and its is responsible for most of the wars that this planet has known over the last 2,000 years.

Answer for yourself: How are we to understand these personifications of the sun which are represented to us as assumed historical characters and their messages to us?

Now let us see what the conception of our divinity as a Sun-god in reality meant to the sages of old, and what it should mean to us. It meant that the divinity resides within us, our divine soul or Self, was itself the Sun-god, or solar deity that fell into matter in times of old and today lives through us to experience His creation through us. All the more reason to live holy lives and "be holy for I am holy" says the LORD.

Rom 6:13 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (KJV)

Understood correctly the above passage says everything. When one came to the understandings of old, as old as Egypt itself (an understanding that Rome would do their best to destroy and mutate by focusing this "divinity" in one assumed historical person to the exclusion of all others); an understanding of divineness within these mortal bodies of clay which entrapped the soul or Christ of God as taught by the first century Jewish and Gentile Gnostics, an understanding that mankind was "divine" which when realized was understood as man's resurrection from the dead as they came to see that they were God's presence, God's Christ and God's potential Messiah in His world, that man and woman were the sons and daughters of Ra of old, the sons and daughters of God who were to let their light shine from their clay bushels, their internal sun, and bring Heaven to bear upon this world through their actions and deeds as they restored and maintained harmony and order among the whole of the earth and its inhabitants and let their "leaven leaven the whole lump" of human existence for the better. This was the dream which was the responsibility of every man and woman personally who realized this potential that lies dormant inside himself until awakened.

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

This is the real Christ and the real Paul whom Rome has tried to mask with a "historical Jesus". Rome, not wanting this righteousness which comes with the resurrection of Christ within each of us which is now revealed in our day through the restoration of the Nag Hammadi Library and the Gnostic's "gnosis" which proves the fallacy the New Testament Jesus and the assumed historical Christ who never came to the neglect of all "Christs" within each of us which slumber and sadly await some supposed "coming of a historical Christ" which is so long overdue. It is time to realize that the "coming of Christ", like the Sun, is but a moment away and only dependent upon our awakening to the truth of "God's Sun within, God's glorious light within that slumbers waiting on no one but ourselves to arise to the truth to our identity as divinity and the experiential truth that we truly are the Temple of the Holy Spirit and that God resided within waiting to get out through our surrender and our righteous deeds. We have waited too long for another to come when it is us who remained dead in ignorance believing a lie in a black book and thereby have so often missed our day of visitation and our unveiling as God's Christ in the world.

Mal 4:2 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth... (KJV)

Wow! That was quite a study and our knowledge sure increased. Let us continue digging out the truth behind the Ancient Spiritual Wisdom and our "Jesus Story".

Now when this knowledge is added to the fact of the corruption and falsification of the Hebrew Scriptures and the human messiah of Judaism expressed in the Hebrew Scriptures, then one has to seriously question the existence of the "literal" and "historical" Jesus of the New Testament; especially when it is known for a fact the the "Jesus Story" is little more than the retelling of the "sungod stories". This knowledge mandates that one reconsider the religious dogmas created around the Jesus of the New Testament which Rome has given the world in their Bible and assured mankind are necessary to believe for man's salvation. There is no higher religion even given mankind than "TRUTH".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 7504**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN WE FIND THE GOD YHVH -YAHWEH- IN ANCIENT EGYPT....AND DID JUDAISM INHERIT THE EGYPTIAN RELIGION?

The name Adonai, translated "Lord" (only the "L" capitalized), occurs approximately 300 times in the Old Testament. It's interesting to note that it is almost always used in the plural possessive form meaning "My Lords". When the plural is formed using a singular possessive ending ("my Lords"), it always refers to God, and occurs over 300 times in the Tanakh in this form. The Masoretes ensured that the sacred Name of the LORD YHVH would not be taken in vain by putting the vowel marks for Adonai under the letters י-ה-ו-ה in the running text.

Answer for yourself: Have you ever wondered why a "monotheistic" religion like Judaism would express the concept of its God in the plural tense? It stands to reason that it should be expressed in the "singular" tense but that is not what we find. Before I give you the real reason first understand that Judaism teaches us that the plural form Adonai, like the plural form Elohim, is regularly used with singular verbs and modifiers, so it is best to construe the Name as an "emphatic plural" or "plural of majesty." Well that sounds like it could be right but I will share with you something in a second that will make a lot more sense as to why the name of God is expressed in the "plural" tense.

The word "Adonai" is used in Judaism as a spoken substitute for the ineffable (Incapable of being expressed; indescribable or unutterable) name of God. The name "Lord" or "Adonai" signifies ownership or mastership and indicates the truth that God is the owner of each member of the human family, and that He consequently claims the unrestricted obedience of all. This Hebrew word "Adonai", meaning "my lord, my master", comes from "adon" which also means "lord, master". "Adon", the basic form for the word "Adonai" is a title variously used to refer to men, angels, and to the true God of Israel, meaning "lord, master, owner." It is derived from the Ugaritic "adn" meaning "lord" or "father" and the Akkadian "adannu", "mighty." In the Tanakh, the word "Adon" can, as I mentioned above, refer to men and angels as well as to the LORD God of Israel (e.g., Exodus 34:23). The reference to "angels" is very important as we shall see because it connects with the idea of the "neteru".

Answer for yourself: Why is this connection between "angels" and "God" as expressed as "Adon" so important? Well you will have to wait a second to find out.

From Hellenistic times onward "Adonai" was used verbally to replace the written Yahweh. When the tetragrammaton (YHVH) appears in the Biblical text, it is usual to read it out loud either as Adonai or as Ha-Shem ("The Name"). "Jehovah" is one of the English renderings of the Hebrew YHVH (illustrated below, note that Hebrew reads right to left), a Name of God revealed to the early Hebrews, long before there were any "Israelites".

Answer for yourself: Did I say "before" there were Israelites? Yes I did and we know this for sure today.



The name and word "YHVH" was, after about 300 B.C.E., held in such high regard by Jews, in accordance with a "take no chances" interpretation of The Third Commandment to not use the Name of God in vain, that it was not spoken at all. The only exception was the high priest on The Day Of Atonement when he entered into the Most Holy Place of the Temple. This practice was carried over into The Septuagint (the Greek translation of the Hebrew Scriptures of the Old Testament which was done by Greek-speaking Hebrew scholars...the Essenes of Alexandria, Egypt) where the YHVH was translated as the Greek word "Kurios" i.e. Lord. This was further carried into modern times where English-language Bibles now commonly translate the YHVH as all-capitals LORD. One of the major exceptions was the American Standard Version (ASV) of 1901 that uses "Jehovah" when translating the YHVH. Also, whenever YHVH occurred in the Scriptures, the Jewish people pronounced it, as is still done today, "Adonai" (i.e. "Lord"), thus replacing the YHVH with Adonai.

Thus we see that the Hebrew Spoken Name for God is Adhonai. In writing it is YHVH, yet this tetragrammaton is always pronounced as Adhonai. Now we can better understand why the Masoretes ensured that the sacred Name of the LORD, "YHVH", would not be taken in vain accidentally by putting the vowel marks for Adonai under the letters in the running text. They did this to remind the reader to pronounce Adonai regardless of the consonants in the text. Let us not forget, please, that I mentioned earlier that the word "Adonai" is plural.

Answer for yourself: Why is this "plural"? What is this to teach us? Have we understood correctly why this monotheistic religion, Judaism, has for the biggest name for God a "plural" concept instead of a "singular" concept? In order to understand this we have to come to a proper understanding of the "neteru" which we shall do momentarily.

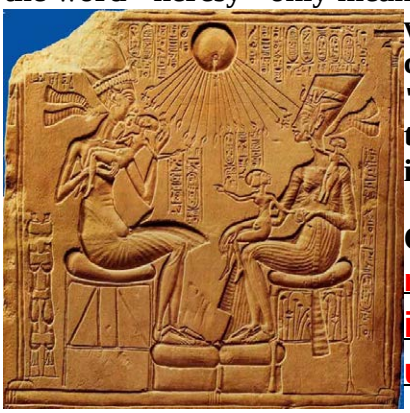
Now "Adonai" is the plural of Adhon, which in Greek translates as Adonis with the usual meaning of 'The Lord'.

Answer for yourself: It is possible to find the name "YHVH" in Ancient Egypt and it is possible that the Hebrews and Israelites obtained their understanding of God and His "names" in Egypt and only "borrowed" them and grafted them onto their own understandings of God following the Exodus? Could this reason revolve around the Egyptian "neteru"? Yes, it does, as I will show you.

In Egyptian, "Adhon means Aten".

Answer for yourself: What is meant by "Aten" and just Whom is "Aten"?

Our study begins with the fact that "Aten" is the name for the God of the supposed Heretic King Akhenaten, one of the Hebrew Pharaohs of the 18th Dynasty in Ancient Egypt. I learned long ago that the word "heresy" only meant "another opinion"; not necessarily a "wrong" opinion. But few understand this when they hear or read the word and unfortunately it carries a "negative" connotation today when in reality it should not. Often, in fact, those deemed "heretics" by Roman Christianity are those who possessed more Divine Truth than those who classified them as "heretics" in the first place. This is the irony of all ironies.



Of great importance for us now is that we recognize that there is a general misconception that those who were faithful to Aten worshipped the Sun. This is utter nonsense, yet easily swallowed by the gullible and the unlearned in the truth behind the Egyptian Religion.

A young pharaoh comes to power in Egypt in 1379 B.C.E. and it will change the world and its effects are seen today the world over. Like his father he is called Amenhotep/Amenophis (IV) (Amenhotep='Amon is satisfied') in the beginning. Later on he changes his name to Akh-en-aten. He tries to impose a new belief system on his Egyptian subjects, which is in contrast with the traditions and habits of thousands of years. This new belief system is an orthodox monotheism, the first example of its kind in history. Amenhotep's rule lasted 17 years (1379-1362 BC.). Following his death this new belief system meets its end abruptly, and anything and everything that belonged to this 'heretic' ruler is banned. Unlike the previous Egyptian religious system, the religion imposed by Amenhotep IV, the Biblical Moses, was a fairly simple one, albeit radically different in character. In place of a pantheon of gods (neteru), God being separated into each of His attributes, characters, and features, each with separate functions and forms, they were all grouped under a single deity - to the exclusion and denial of all other deities and attributes of this One God. Now, instead of God being thought about as different manifestations of the Divine He is understood as the "All in the One"; a Divine Unity of all that exists. This god was Aten or Aton, the Intelligent Life-giving Force or Energy of the Universe that was symbolized by the the disk of the sun (the physical example of the Cosmic Energy that exits behind all matter). Quite simply, Aten was the supreme God of all creation, responsible for all existing life regardless of place or culture. No longer would mankind be divided over this "understanding of God" or "that understanding of God"; now all mankind could come together under the One God of All. Mankind could finally be "one brotherhood". Furthermore, besides the very obvious image of the sun, Atenism was basically a religion without any image for its God; it assigned no mythological visual representation to Aten. Aten was never represented in the form of either man or beast, simply the impersonal disk of the sun.



Answer for yourself: Why do you think Moses writes the following when Ancient Egypt was full of representations of these "neteru" and "attributes" of the One God?

Exod 20:3-6 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments. (KJV)

Now Egypt was not without its images and these were not wrong mind you; but they had the potential to be divisive. There were hundreds of them and without a proper understanding of Egyptian Religion it is easy to jump to conclusions and say that Egyptian Religion was "polytheistic". But it was not. Bet that as it may these "neteru" did not always bring unity. We see the same principle in the New Testament addressed by Paul:

1 Cor 1:12-13 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? ...(KJV)

In a previous article I introduced the reader to a new concept: the Neteru as the "Attributes of God" as well as the Neteru As the "Angels" of God as understood by the Ancient Egyptians. I shared a little about the neteru as the personifications of universal principles, functions and attributes of the One great and supreme God. The neteru who were called "gods" by some, were endorsed and incorporated into Christianity under a new name, "angels".

Now above I mentioned that in the Tanakh, the word "Adon", the root for "Adonai" can refer to men and

angels.

Answer for yourself: Now then can you see that this concept of "Angels", accepted in both Judaism, Islam, and Christianity and "Neteru" are the same spiritual concept that reflects the Emanation of God and the Spiritual Hierarchy in the Godhead? I hope you can. This behooves us to understand the "neteru" if we ever hope to grasp the truth behind our Creator God let alone the name "Adonai" and "YHVH".

The ancient Egyptian word "neter," and its feminine form "netert," have been wrongly, and possible intentionally, translated as "god" and "goddess," by almost all scholars. There is no equivalent word in meaning, to the word "neter," in the English language. Honest translation should use the native word, if they cannot find its equivalent in their language. "Neteru" (plural of "neter/netert") are the Divine Principles and Functions that operate the Universe. They are all aspects and functions of the One Supreme God. The words "god" and "goddess" leave the impression that ancient Egyptians had a multitude of gods, which is absolutely untrue.

As such, an Egyptian neter/netert was not a god/goddess but the personification of a function/attribute of the One God. With this understanding comes likewise the understanding that the labeling of Egyptian religion as "pagan" or "idolatrous" betrays the complete lack of understanding of the Egyptian religion by the writer or would be scholar.

The Song of Moses in Deuteronomy (32:43), as found in a cave at Qumran, near the Dead Sea, mentions the word "gods" in the plural:

"Rejoice, 0 heavens, with him; and do obeisance to him, ye gods."

Answer for yourself: Does this reference by Moses to "gods" by one motivated by Monotheism seem strange? Does this principle possible indicate that the Essenes, who would find their home in Alexandria, Egypt, later were influenced not only by Egyptian religion but by the evolution and paganization of it in their day? The Essene answer will come later for we have not gotten that far yet but the answer you will find upon examination is "yes." I have devoted a whole website to this problem which you need to see for yourself if you want to know how these ancient Divine Revelation and truths and personifications of universal principles, functions and attributes of the one great and supreme God were later corrupted by these Essenes in Alexandria and Qumran where these concepts once expressed as "attributes" of the One True God were later personified as if "real people" and later applied to Jesus; thereby making him God.

The passage we find in the New Testament (Hebrews, 1:6),

Heb 1:6 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (KJV)

reveals to us the transformation of the idea of the neteru. The the word "gods" as understood by Moses in the Song of Songs pointed about above has been modified. These attributes of the One True God now have a life of their own and they become "angels." The word for "gods" is substituted with "angels of God". Again this concept of the "neteru" shows the hidden influence of Egyptian religion not only among Judaism but even the movement later termed Christianity and because of this fact it is imperative to understand Egyptian religion in its earliest form as well as the corruption of it down through history if one wants to correctly understand both Judaism and the later corruption of Judaism and the simple Divine Revelation under Christian hands and Gentile Christianity. The term "angels", according to the Metaphysical Bible Dictionary, refers to those who "guard and guide and direct the natural forces of mind and body, which have in them the future of the whole man."

Angels, or neteru, are living energies. In the wisdom teaching of various cultures, these Causal

Powers are called by many names including Agents, Angels, Conscious Thought Forms, Creative Energies, Devas, Fathers, Fountains, Gates, Governors, Hands of God, Lords, and Shining Ones.

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of, The Inner Guide Meditation, says that angels are, *"living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the life energies that pour out of each of us unceasingly night and day. . . influencing everyone in our lives and causing us to be influenced in return."*

Just like the Egyptian's neteru, each "angel" has been given a name and specific function(s). And just as each neter of Egypt did not always take the same form and shape, so is the case for each angel. As your projection of them changes, so will their appearance. Sometimes, they are so blocked by the ego that you can only see their dim, hazy outlines. Many have seen angels change from a shining light to a form resembling a human being, then into a symbol (cube, triangle, etc.), and back to human features. Upon careful examination, the concept of the Egyptian neteru was accepted by ancient and modern societies, who merely chose new names to express Egyptian ideas. The neteru became angels.

The roots of monotheism in Egypt could be found in earlier times. For a significant period there have been in Egypt attempts among the priests of the Sun Temple at On (Heliopolis) to develop the thought and emphasize the moral aspect of an universal god. During the reign of Amenhotep III, the Biblical Solomon, (the father of Akh-en-Aten, Moses...I know the chronology in our inherited Bible is wrong...blame Ezra) worship of the sun-god seems to have achieved some degree of popularity. In so doing the very ancient name of the sun-god, Aten, Aton or Atum, has regained importance. Understand that "Aten" was an older name for God and that Moses, Akhenaten, did not originate it; in fact we can find Aten worship during the reign of his father Amenhotep III. Thus we see the young king Amenhotep IV found a ready movement based on Aten/Aton belief system already existing when he came to the throne. Although he was not the first to have initiated this belief system, he became a loyal follower. While all this was going on, Egypt became a world power, and the resultant imperialism found its reflection in religion as universalism and monotheism. This god had to go beyond the boundaries and spread its sovereignty to the occupied lands. Amenhotep IV has never denied his loyalty to the sun cult. Amenhotep IV worshipped the sun not as an object but as a symbol of the Divine Being whose energy is manifested as rays of light, and he described himself as "first prophet of Re-Horakhte, rejoicing in the Horizon, in his name 'Sunlight which is in Aton.' " The high priest of Aton was called 'greatest of seers'. Instead of the word god, Aton is used and god is differentiated clearly from the sun as a body, and the pharaoh has sanctified the sun's power to influence the world.

What is of great importance for us is the fact that this new understanding of God emphasized the personal nature of the relationship between the god and the pharaoh. No longer anthropomorphic the sun was depicted as a golden orb shedding rays of light on the king and his queen Nefertiti, each ray ending in a little hand proffering the sign of life, the ankh, to the royal pair. Amenhotep's influence was an energetic intervention. He has introduced for the first time the 'exclusion factor' which transformed the doctrine of a universal god into monotheism. In one of the hymns he says: *"O, sole god, there's no other god beside you!"* (An identical impression could be found in Zoroastrianism, Judaism, and Islam). As a result of the reaction amongst the priests of Amun towards this new religion Amenhotep's belief system gradually became clear, coherent, unyielding and intolerant. This opposition has risen to such a level in the sixth year of Amenhotep's reign that he changed his name - a part of which was the name of god 'Amun/Amen' to Akh-en-Aten (Akh-en-aten='Aten is pleased' or 'It pleases Aten').

After changing his name he left the city of Thebes, and has established a new royal capital lower down the river, which he named 'Akhenaten' (Akhenaton='The horizon of Aten/Aton') the ruins of which is Tell el-Amarna in our day. He closed all the temples of Amun, worshipping in those temples were banned, all the assets of the temples were confiscated. According to Akh-en-aten what is said about the other gods were all lies, and

deception. Akh-en-aten accepted the energy of the sunlight as the source of life on earth, and worshipped the Energy behind this light as a symbol of his god's power. He boasted his happiness caused by the 'creation', and his Ma'at (honest and just) life. Despite all the richness and extravagance that could be seen in the art of the Amarna period there was no other representation or a personal image of the Sun-God Aten/Aton. Because Akh-en-aten did not allow the making of the idols or images of the Sun-God. The king said that the real god has no form, and kept his position until the end of his life. And a last point: There was an absolute silence about Osiris and the kingdom of the dead; there would no longer be any worship of the icon of the "godman".

Despite the fact that Akh-en-aten has banned all the other gods and insisted on his sun-god as the sole god to be worshipped, (in other words he was really a monotheist), he was accused first with anti-theism then with atheism. Egyptian pharaoh Akh-en-aten is the first registered atheist in the history of mankind. Although Akh-en-aton has worshipped the sole god, the sun-god Aten/Aton, he was accused by his son in law Tut-ankh-aton-who replaced him - with atheism, because he has rejected the official gods. Tut-ankh-aton's name was changed to Tut-ankh-amen as the belief system of Aten was abandoned following the death of Akh-en-aten. Since Akh-en-aten all those who have rejected or opposed the official gods (the multiplicity of the neteru) in Egypt, Greece or Rome were accused of atheism. Socrates, Anaxagoras, Diagoras, Protagoras and others thinking like them were amongst those who were accused of atheism. The idea of monotheism which had risen with Akh-en-aten had to stay in darkness for a long time. There are those scholars who find the origin of the sole god, the father god of the code books of Judaism, Christianity and Islam here, in Egypt, in the Aten belief system. The belief system Moses imposed on Hebrews must have been nothing but the Aton/Aten religion.

Answer for yourself: Could YHVH be the Aten and we not know it? We will get to that in a second.

Answer for yourself: So what have we seen? We have seen that Egypt understood this One God as "the All in the One".

The energies represented by the various neteru may function together in groups or as individuals. The interaction between the neteru are expressed in myth, which is to be understood as the dramatization of cosmic and natural laws. We discussed the role of myth in an earlier article. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

Answer for yourself: What should this teach us? Simply when reading of Osiris and Horus and Isis as well as other "neteru" or "gods of Egypt" we are not speaking of "literal historical people" or actual "competitive gods of the One God" but Divine Concepts that operate in this One God that are very real that are later personified by the Egyptian Spiritual Masters to help mankind better understand and relate to his God and Creator. This is not an odd concept, and it was copied in the trinity of the Christian faith and few know it. This explains why the corridors of history and nation after nation express these same "Divine Concepts" under different names whom we mistakenly believe were "pagan gods" and ridicule them as "stupid" in fact when a proper understanding of this Divine Concept, the Descent of both the Soul and "the Krst/Karest/Christ" into "matter", as expressed in these myths and Spiritual concepts are absolutely breathtaking when you see them as they were understood by the Ancients. Behind the Sungods and goddesses of the ancient Mysteries and the ancient Spiritual Wisdom lie the personification of the metaphysical concept of the Descent of both the Soul and "the Krst/Karest/Christ" into "matter" and humanity. This is not "pagan"; it is highest Spiritual revelation than mankind was ever given by our Creator and ancient Egypt was the custodian for humanity of this Spiritual reality. Our blindness today is due to Rome who burned the worlds libraries and murdered millions to cover up the fact that their "literalization" of these "allegorical expressions of God" was a lie and a gross misrepresentation of truth. Rome basically "literalized" the Christ within, one of the neteru, as a historical "god-man" whom we know today as "Jesus" to give validity to their Emperor as the Roman "god-man". Today we don't know this when reading accounts of a "literal" and a "supposed historical Jesus" but in fact the "Christ" was always real...but not a historical person but rather "a Divine Spark" that lives in all people. God's Christ dwells within us all as does this God Whom we love and Whom Manifests Himself as Osiris, Isis, Horus, etc. When we speak of "resurrection from the dead" we speak of the reality of Osiris. It is but a picture expressing a holy and Divine concept which tragically down through history lost its true meaning

and today as Christians we truly look through a glass darkly. Tragically the Bible speaks of what has happened to Christianity since loosing the true "gnosis" behind these concepts:

Isa 42:18-19 18 Hear, ye deaf; and look, ye blind, that ye may see. 19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)

Now you better understand why Judaism has other names for God, in particular Eli, or in the plural Elohim (like Adhonai). Since Hebrew like Egyptian is a consonantal language, we cannot be sure how the vowels were pronounced. In Hebrew, the spellings for Eli and Alah are almost identical, so it is quite easy to understand whence the Islamic name of Allah originates.

In a country which seemed to recognize many manifestations of God as "gods/neteru", one may wonderwhy Aten caused such an upheaval and division. Akhenaten never said that the "neteru" did not exist; only that we are not to worship one to the exclusion of all others; it is better that we worship God in his totality and promote the unity not only of God but of mankind at the same time. In the first place, as I just showed you, the Egyptians did ONLY recognize one supreme being, who was generally known as 'Amen', 'Amun' or 'Amon'.

Answer for yourself: Did you notice the word "Amen"? Ever heard this before?

With no written vowels we can only be reasonably sure that it was 'Amen' for this is the pronunciation still used at the end of prayers. The multiple names for God in Ancient Egypt arises not from there being many Gods, because there is only One as taught by Egypt, but the different characteristics of the One God each being given a different name along with its symbolic representation (archetype). Thus as a Potter the One God was known as Ptah, and so on.

Answer for yourself: So what is going on that Akhenaten enforced Aten worship upon the whole nation?

We have to go back to the time of the Hyksos Pharaohs to understand why there was such an upheaval when Amenhotep IV, the Biblical Moses, changed his name to Akhenaten and tried to eliminate the cult of Amen, along with its temples and the very strong Amen-Ra priesthood. The Thirteenth and Fourteenth Dynasties were powerless to put down the Hyksos, tribal warlords with foreign support who seized control of the Delta, establishing the capital of Avaris and moving south. Despite their alien origins (Hyksos means "Princes of Foreign Lands") and foreign ties, the Hyksos assumed an Egyptian identity and ruled as pharaohs.

Important for us to note is the fact that the Hyksos were Semites who infiltrated Egypt around the 18th Century B.C.E., and eventually took over as rulers. They were eventually driven out of Egypt by Ahmose I, who founded the New Kingdom and 18th Dynasty in 1570 B.C.E. The Hyksos had ruled Egypt for some two to three hundred years. The hostility between Egyptian and the Semite Hyksos never ceased in spite of intermarriage and their living together eventually in a precarious peace. Important again for us to note is the fact that in adopting the Egyptian God, the Semites added their own interpretation of the One Supreme Creator, and they retained their own language.

Answer for yourself: What does the Precession of the Equinoxes have to do with this and the changing the end of the Age?

Having arrived in Egypt during the Age of Aries these Hyksos Semites associated themselves with the Sign of Aries (lamb, ram) in the Zodiac because it was now to rule the Vernal Equinox. That being so they became known as the "the Shepherd Kings". On the other hand, Egyptians still remembered the old Age of Taurus (bull) and maintained customs that pertained to the sign of the bull, the Age of Taurus which was passing away and being replaced by the Age of Aries.

Answer for yourself: Why is this important?

This was the reason that Moses became so enraged when he saw some of his flock making graven images of The Calf of God, for by then "the Son of God" was being reinterpreted as the "The Lamb of God" since the Constellation of Aries was replacing the Constellation of Taurus at the Spring/Vernal Equinox.

To make matters worse long after the Hyksos had been driven out of Egypt, their people still maintained high places in the Egyptian Administration.

Answer for yourself: Can you think of one in the Bible?

Joseph became Chief Minister under the Pharaoh Tuthmosis IV. When his daughter Tiye married the next Pharaoh Amenhotep III (the King Solomon of the Bible), it is plain to see that the Egyptian hierarchy was horrified at the prospect of the hated Hyksos-Semites regaining the Royal Throne. And that is exactly what would happen as we find the line of Hebrew Pharaohs in Egypt during the 18th Dynasty. Queen Tiye was naturally afraid that her baby son, the future Amenhotep IV and Akhenaten (the Biblical Moses), would be in danger. We do know that he was hidden away, for there is no record of him in the Egyptian Royal family, until he suddenly emerges as a young man.

Joseph's sarcophagus, coffins and funerary furniture bear eleven different versions of his godly name. Just as a Christian name may be derived from biblical names, and Muslim from the Prophet's family, the Egyptians bore the name of the god (neteru) they worshipped as well as their family name. Joseph's God, YHVH (a shepherd...Aries) was a problem for the Egyptian funerary scribes, and his Mummy is now known as 'Yuya'. The name given Joseph by the Pharaoh was Zaphnath Paaneah (Book of Jasher and Genesis 41:45). He would have been better known as Yu-Zaph, or Joseph. What is really important though, is that YHVH, the hidden name of God of the Hyksos invading Semites, finding equivalency with Adon, Adonai, and the Aten", was known as the same God of the both the Semite population of Egypt as well as the Egyptians far back as the 18th Dynasty and earlier, and more importantly to Akhenaten, thought by many scholars to have been Moses. Bearing all of this in mind, we can now see how YHVH was the hidden name behind Aten, the spoken Adhonai.

Answer for yourself: So is YHVH the Aten and is Aten YHVH? Are they the same? Did Akhenaten, Moses hide the "neteru" behind the idea of the Aten and use the Hyksos name for this same God (YHVH) since he was a Hebrew part-Semite? Yes.

Answer for yourself: Now can you understand why in Judaism we have the idea of "plurality" in the name for God? It carries the idea not of "majestic plurality" but rather the Divine Concept of the "neteru" as the Emanations of God who is the many All in the One. I have found the study of the "neteru" simply fantastic and I understand why Akhenaten had to do what he did but sadly lost behind all of this is the glorious knowledge of these "neteru" which helps paint the glorious picture of God like I have never beheld it before.

This Hyskos dominion was shaken by Thebes which established the Seventeenth Dynasty and, under Wadikheperre Kamose, Egypt laid siege to Avaris. When his successor Ahmosis expelled the Hyskos from Egypt in 1567 B.C.E. , the New Kingdom was born. Ahmosis founded the Eighteenth Dynasty (1567-1320 B.C.E.) which reigned over the first part of a prosperous and stable imperial period during which Pharaonic culture flowered and Egypt became a world power.

Lawrence Gardner states: "It was upon the mountain at Sinai that Jehovah first announced his presence to Moses. Being an Aten supporter, Moses asked this new lord and master who he was, and the reply was "I am that I am", which in phonetic Hebrew became 'Jehovah'. However, for the longest time afterwards, the Israelites were not allowed to utter the name 'Jehovah' - with the exception of the High Priest who was allowed to whisper the name in private once a year. The problem was that prayers were supposed to be said to this new godhead".

Answer for yourself: But how would this God know the prayers were said to him if his name was not mentioned?

The Israelites knew not this Jehovah as well as Moses; for them it appears that they were confused, for after all the concept of the "neteru" is vast and problematic to one who does not have the proper "keys" for its understanding and interpretation. This is evident today when would be scholars interpret the great Egyptian Religion as "polytheistic". Lacking this the Israelites presumed he must be the equivalent of the great State-god of Egypt (Amun, Amon, Amen). It was decided, therefore, to add the name of that State-god to all prayers thereafter, and the name of that god was "Amen". To this day, the name of "Amen" is still recited at the end of prayers. Even the well-known Christian Lord's Prayer (as given in the Gospel of Matthew) was transposed from an Egyptian original which began, *"Amen, Amen, who art in heaven..."*

As for the famous Ten Commandments (said to have been conveyed to Moses by God upon the mountain), these too are of Egyptian origin and they derive directly from Spell Number 125 in the Egyptian Book of the Dead. They were not new codes of conduct invented for the Israelites, but were simply newly stated versions of the ritual confessions of the Pharaohs. For example, citing the 42 Negative Confessions, the confession "I have not killed" was translated to the decree "Thou shalt not kill"; "I have not stolen" became "Thou shalt not steal"; "I have not told lies" became "Thou shalt not bear false witness"; and so on.

Not only were the Ten Commandments drawn from Egyptian ritual, but so too were the Psalms reworked from Egyptian hymns (though they are attributed to King David, Thutmose III). Even the Old Testament Book of Proverbs - the so-called 'wise words of Solomon' - was translated almost verbatim into Hebrew from the writings of an Egyptian sage called Amenemope. These are now held at the British Museum, and verse after verse of the Book of Proverbs can be attributed to this Egyptian original. It has now been discovered that even the writings of Amenemope were extracted from a far older work called The Wisdom of Ptah-hotep, which comes from more than 2,000 years before the time of Solomon."

Answer for yourself: Can you begin to see the importance of Egypt in our Judeo-Christian heritage? Then if any of these earliest understandings of God have been purposefully or even accidentally changed and new replacement religious dogmas and doctrines have taken their place then can you grasp the severity of the nature of the problems lurking behind our inherited Roman "literalistic" Christianity which rejected their Jewish Roots and ultimately the Egyptian Religion on which it was built? Time to study and study hard before we die as Christian idolators and blasphemers and never know it because we inherited an anti-Jewish religion to which we never verified for ourselves that what we are told to believe for our "salvation" is indeed the Ancient Divine Truths held sacred by mankind since the beginning of time and up until the rise of the mighty Roman antisemitic Empire and its Orthodox Christianity.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN WE FIND THE HOUSE OF DAVID IN EGYPT?

In an earlier article I made mention of the fact that the chronology of the Old Testament and the chronology of Egyptian records and King-lists often disagree. This makes the following study more difficult than it had to be but we are stuck it. Your attention will be needed to follow what will be said in the following article.

The task of recognizing the person in which we are familiar as the "historical David" in the Old Testament is complicated from the beginning by the fact that the Old Testament provides us with two contrasting "Davidic" characters with which span over 500 years whose accomplishments are found inscribed "exactly the same" in Egyptian stone which are the records of two different Pharaohs of the 18th Dynasty. Needless to say when you see these things for yourself it is beyond any wild coincidence and without a doubt the evidence points to two different "Tuthmose" Pharaohs of the 18th dynasty whose events are recorded and attributed to a "King David" in the Old Testament. These blendings of two different characters and events from 1500 B.C.E. and around 1000 B.C.E. show us concretely that they cannot have been the same person. History and archeology prove the above statements beyond any doubt and the evidence will be presented in the accompanying articles. There are two different Davids of the bible and few ever notice that they are separated by some 500 years yet the story line is that they were one and the same person:

- **The first "David" is a warrior king who lived 1500 B.C.E. that established an empire from the Nile to the Euphrates. He devoted himself to the expansion of the Egyptian empire, leading many campaigns into Canaan, Palestine, Phoenicia and Syria. When we mention Palestine you need to think Israel! Scholars teach us that this is Tuthmose III. Thutmose III was an Egyptian king of the 18th dynasty (reigned 1479-26 B.C.E.), and is often regarded as the greatest of the rulers of ancient Egypt. Thutmose III was a skilled warrior who brought the Egyptian empire to the zenith of its power by conquering all of Palestine and Syria, crossing the Euphrates to defeat the Mitannians, and penetrating south along the Nile to Napata in the Sudan. He also built a great number of temples and monuments to commemorate his deeds. He recovered the previous empire of his great grandfather for Egypt from the "Nile to the Euphrates" (this is very important for our identification).**
- **The second "David" is a tribal chief generally agreed by biblical scholars to have lived from 1000 to 960 B.C.E. who ruled over the traditional Promised Land (from Dan in the north to Beersheba in the south of the Israel-Judaean and spent most of his life in conflict with the Philistines (the 'Peoples of the Sea' who had invaded the coastal area of Canaan in the middle of the 12th century B.C.E.).**

So we have a time span of around 500 years telling us that these two different "Davids" cannot be the same person. Now here is where the problem begins. Despite the lack of any genealogical link between him and the start of the Christian era, many Scholars have chosen to identify this tribal chief as the "King David" of the Old Testament texts. This King David we know well as the young shepherd boy, son of Jesse who become the later rival to Saul and later lshbosheth, one of Saul's surviving sons. It is this young shepherd boy, harpist,

friend of Jonathan who is the son of Saul, slayer of Goliath, a man of war and one who struggles for Israelite leadership and finally unified Israel under his Kingship. Yet he is depicted as a coward who fled from the wrath of his son, Absalom. But here is where it gets interesting. The Biblical writer tells us that he also, as a warrior king, he also established an empire that stretched from the "Nile to the Euphrates" just like the warrior king of 1500 B.C.E. which history teaches us was a Tuthmose Pharaoh. The phrase "Nile to the Euphrates" is going to be very important in our studies as you will see.

2 Sam 8:3 3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. (KJV)

2 Sam 8:13-14 13 And David gat him a name (erected a stele) when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men. 14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. (KJV)

This account is repeated in I Chronicles, 18:3:

1 Chr 18:3 3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. (KJV)

The above passages are the exploits of the King David of which we are fall familiar. This is the tribal King David. I direct you attention to the map and notice the vast expanse of territory that existed from the Nile to the Euphrates which this young shepherd boy was supposed to have controlled. Pay attention in particular to the Nile river that splits the Egyptian delta territory.

Answer for yourself: Are you aware that these above statements are major problems for historians and scholars today? Why?

Needless to say this is a vast empire. The statements of the Biblical text does not equate with the fact that this tribal chief "David" is said in the Old Testament to have had an army of just a few hundred men yet he is recorded killing "thousands". We know these few courageous men of David by the term "David's mighty men". It defies common sense that a few hundred men could conquer and control such a vast territory belonging to Egypt during this time of Egyptian domination of this part of the world let alone conquer the vast armies of Egypt which historians teach us that they had in light of many of their historical battles that Egypt fought to conquer such a huge territory as depicted on the map. Records often teach us that Egypt commanded armies of hundreds of thousands of men and the idea of some shepherd boy with a few hundred men conquering hundreds of thousands of Egyptians and controlling this vast area from the "Nile to the Euphrates" is beyond any conceivable idea. It would seem to a thinking believer that a few hundred men would be hard pressed to conquer Egypt and dominate the territory from "the Nile to the Euphrates". Something is wrong with this idea; something is missing here.

But that is not the only problem.

Answer for yourself: Do you know what it is? There is not any existing archeological or historical evidence of any kind to support the view that an empire stretching from the Nile and the Euphrates was founded in the early years of the 10th century B.C.E. that can be attributed to this Israeli tribal chief "King David". Indeed, archeology and history teach us that no such empire can be said to have been created between the reign of Tuthmose III in the 15th century BC and the second half of the 6th century BC, when Cyrus of Persia conquered both Mesopotamia and Egypt. Nowhere



do we find any evidence where some "King David" in Israel created any such empire. Nothing, I mean nothing exists that verifies these Old Testament texts as truthful. Nowhere can we find any records that indicate that a similar empire was created in the 10th century by some tribal David. However, during this time frame, the 15th to the 6th century this empire was well know in world history and archeological records testify to its presence; the only problem is that it was strongly governed by Egypt and not Israel! Take a second to let that sink in!

Now you did not know it but I just introduced you to the "Warrior King" Tuthmose III who was a Pharaoh of the 18th Dynasty. In light of the absence of such evidence for the existence of such an empire in the 10th Century ascribed to a tribal King David Jewish and Christian scholars have therefore had to explain or rather explain away this invisible empire story of David by saying that the biblical narrator simply invented it as an act of aggrandizement towards an important biblical figure (Ahmed Osman, Out of Egypt, p. 21). Others avoid this embarrassing problem that casts doubt upon the historical reliability of the existence of a King David. The good news is that we find in history this "King David"; the only problem is that he is a Pharaoh; in fact he was two Pharaohs blended together in such a way that his true identity is concealed to all but those with a keen eye and a grasp of history and Egyptian religion.

However, blending the stories of two Davids, one a warrior king who lived in the 15th century BC, the other a tribal chief who lived five centuries later, should be seen as another facet of the attempt by Old Testament editors (Jewish scribes living in Babylon between the 6th and 3rd centuries BC...beginning with Ezra) to conceal the fact that Tuthmose III was this "King David".

Answer for yourself: Why would they do that? What was their motive? What were they trying to cover up?

Simply they knew what few today know; namely, that Isaac is not the biological son of Abraham. This has staggering implications.

Gen 12:14-15 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. (KJV)

That would mean that Sarai, when married to the Pharaoh Tuthmose III, begat a son with the Pharaonic bloodline of Egypt. Here we have a mixed bloodline where "Hebrews and Egypt" melt into a later lineage of King-Pharaohs which later come to the throne of Egypt prior to the Exodus and the religious revolution in Egypt.

That would mean that from Isaac would come the bloodline of later Pharaohs through Jacob, and the twelve tribes of Israel. That would mean that Tuthmose III, and not Abraham, was the father of Isaac, and therefore also the founding father of the 12 tribes of Israel.

Answer for yourself: How can we make the connection between Tuthmose III and King David besides the empires "from the Nile to the Euphrates" that are identical which are separated by some 500 years? We can begin with the name for David.

Answer for yourself: Are you aware that the first part of the Pharaoh's name, "Tuth" (or Thoth), becomes

"Dwd" in Hebrew? Are you aware that makes the word for "David" as used in the Hebrew of the Bible?

Answer for yourself: Is this just a coincidence? Now we have seen the name is the same and the accomplishments of creating the "same" empire is the same. Is there more? Yes there is.

Answer for yourself: What do you know about the battle between this King David and Goliath?

The story of the epic duel between David and Goliath, inserted to enhance tribal David's reputation as a "man of war". The Bible tells us that Goliath was a Philistine and the evidence indicates that the Philistines became established in Canaan after the reign of Ramses III (1182-1151 B.C.E.) which is long after the reign of Tuthmose III. After the reign of Ramses III, Egypt lost control over Palestine and the Philistines established themselves in the coastal plains of Canaan and started expanding toward the Dead Sea and the River Jordan. It was at the same time the Israelites were trying to establish themselves in the same areas. Because of the power vacuum left after the reign of Ramses III, both Philistines and Israelites began fighting and thus the stories of Saul, David, and Goliath came into being (M. Gadalla, Historical Deception: The Untold Story Of Egypt, p. 149). Historically speaking, if David did do battle with the Philistines, he could not have lived before the twelfth century B.C.E., because that was when the mass invasion of the coastal plain of Canaan by the Philistines took place. Therefore, historical facts contradict the Biblical time period of the David and Goliath duel, to occur during the first half of the 10th century B.C.E. (Ibid).

Answer for yourself: Are you aware that this story of "King David" ("Dwd" in Hebrew/"Tuth" in Egyptian), is an adaptation of a much-admired Egyptian literary work, The Autobiography of Sinuhe, which describes events that took place 1,000 years earlier? This story is found as far back as the twentieth century B.C.E. Therefore it was developed a thousand years before the Biblical account of David and Goliath was supposed to have occurred (some 800 plus years before the historical time period given by the Bible for the supposed events).

Answer for yourself: Should it not expect that such a tale would certainly have been familiar to the Israelites from the earlier period of their Sojourn in Egypt, the four generations they spent in Egypt during the 15th and 14th centuries B.C.E.?

Sinuhe was a courtier in the service of Nefru, daughter of Amenemhat 1, the founder of the 12th Egyptian Dynasty in the 20th century BC. The form in which his autobiography is cast, the story of his sudden flight from Egypt, his wanderings, his battle with "a mighty Canaanite man" like Goliath, and his eventual return to be buried in the land of his birth, makes it clear that it was inscribed originally in his actual tomb. Many copies of the story, which is recognized as being based on fact, were found subsequently, dating from the 20th century B.C.E. (when the events actually occurred) until as late as the 21st Dynasty in the 11th century BC. It was a popular tale in ancient Egypt, taught as a literary example to students, and there can be no doubt that all educated persons in Egypt, no matter what their ethnic background, would have been familiar with its contents (Ahmed Osman, Out of Egypt, p. 21-22). As a result of Sinhue's win, he was appointed the commander of the army. Likewise, David was given an identical position as recorded in I Samuel 18:5: *"Saul set him over the men of war".*

The Biblical account of David and Goliath occurred, accordingly to the Book of Samuel, when Jerusalem was not yet under Israelite control.

Answer for yourself: Why and how did David take Goliath's head to a foreign city under enemy's control? Again I Samuel 17:54 states: *"David took the head of the Philistine, and brought it to Jerusalem, but he put his armor in his tent".* This should be nigh impossible since Israel did not control Jerusalem at this time (Ibid).

The similarities between the two accounts have been noted by many scholars. For example, William Kelly Simpson, the British Egyptologist, makes the point in his book The Literature of Ancient Egypt that the "account of the fight with the champion of Retenu has frequently been compared to the David and Goliath duel,

for which it may have served as a literary prototype. The Autobiography of Sinuhe survived in the memories of the Israelites when Moses led their Exodus to the Promised Land in the 14th century B.C.E. to escape from the harsh oppression of their Egyptian masters. Later, in the 6th century BC, the Hebrew scribes, writing the Book of Samuel during the Israelite 70-year exile in Babylonia, which had invaded Judaea and destroyed the Jerusalem Temple, and anxious to enhance the image of the tribal David in order to make it possible for readers to accept that it was he who established the great empire stretching from the Nile to the Euphrates, included Sinuhe's encounter with a "mighty Canaanite man" (Ahmed Osman, Out of Egypt, p. 21-22).

Based on the evidence cited we can easily see that the story of David and Goliath is not only out of the proper time period of its origin but is nothing more than a fictional account and story which was later inserted into the Bible in order to enhance King David's hero status as a great warrior and that the events of the duel between David and Goliath was actually borrowed from the Egyptian literary work The Autobiography of Sinhue (Ibid, p. 150).

The evidence keeps mounting indicating that there has been a cover-up of the true identity of this King David of the Bible. Yes the most conclusive evidence is yet to come. We have seen a lot but the most significant fact of all in establishing the identity of King David with Tuthmose III comes when one takes the time to compare the military battles and campaigns of Tuthmose III with the biblical accounts of King David. If you do then you find what I did; namely, that the military battles and campaigns of both match in precise detail. The battles of this King David of 1000-960 B.C.E. match those exactly of Tuthmose III in 1500 B.C.E.!

Answer for yourself: How is that possible unless they are blended accounts? I this another coincidence? How many have we seen so far?



We can read these details of these battles of Tuthmose III today and many have and having done so then compared them with the details of the military battles ascribed to this King David of the Old Testament. The details of the military campaigns of Tuthmose III are to be found found inscribed in the Annals, a 223-line document at the granite holy of holies the king built after his Year 40 (1439 BC) at Karnak (modern Luxor) in Upper Egypt, on the east bank of the Nile opposite the Valley of the Kings. Tuthmose III was admired and revered for generations to come for having a great impact on Egypt both as a nation and as a culture. He constructed many great buildings and obelisks throughout his empire. The first of seventeen successful campaigns happened only a few months into his reign, at the city of Megiddo. The reader should take time to notice that this city where Tuthmose III won a strategic battle is just north of the city of Jerusalem which we find instrumental in the reign of Tuthmose III as well for it is there that he placed the Ark of Amun-Ra which made this city "holy" for eternity.



Answer for yourself: Does this not remind you in the slightest of the Ark of the Covenant and the Biblical David who likewise placed the Ark in Jerusalem? Is this but another coincidence?

This campaign, which is recorded in great detail on the walls of the temple he built in Karnak, revealed Tuthmose III as a military genius. Tuthmose III used the element of surprise attack when he invaded Megiddo, using the least expecting route. This route was narrow, hilly, and difficult to pass, and it took over twelve hours to reach the valley on the other side. Tuthmose III lead his men through the hills and when he made it to the valley he waited until the last man made it through safely. This attack from the rear gave the Egyptians an upper hand and played a big part in their victory. The battle lasted more than seven months and when it was over Tuthmose III let the enemy leaders go so that they could tell everyone who the new leader of Egypt was. This victory not only gained Tuthmose III the respect of the people of Egypt but also the respect of leaders and kings of other nations as the rightful pharaoh

and a very skilled and intelligent general. Through the rest of his reign, Tuthmose III engaged in sixteen more campaigns and won every one of them. Because of his undefeated record, Tuthmose III is often referred to as "The Napoleon of Egypt".

Tuthmose III was also a master builder. Buildings were constructed at Heliopolis, Memphis, Abydos, and Aswan, as well as the additions made to the great temple at Karnak, where he had his annals inscribed in the walls.

LOOKING AT THE HOUSE OF DAVID...THE ARMANA DYNASTY

The first king of the 18th Dynasty, Ahmose I, completed the expulsion of the Hyksos from Egypt, which his brother Kamose had begun. This action set apart these Kings set apart "the New Kingdom". Once again, the south united a fractured land, giving rise to the New Kingdom (about 1550-1070 BC). During Ahmose's reign, which lasted from about 1550 to 1525 BC, the central government was reestablished, the economy improved, and Egypt's borders were extended to the south and east into Palestine. His reign set the stage for the continuing expansionist activities of the kings who followed.

During the 18th Dynasty, Egyptians began using the term pharaoh (literally "great house," a reference to the palace) to refer to their king.

Answer for yourself: Do you remember the verse where Sarai was taken into "Pharaoh's house"? Is this another link to the 18th Dynasty of Egyptian Pharaohs; in particular Tuthmose III who married her and fathered a child that necessitated that Sarai be given a handmaid to help in her pregnancy after leaving Egypt when it was found out she was already married?

At its zenith, Egypt under the 18th Dynasty controlled an area that extended south into what is now Sudan and east into the Middle East. Much of this imperial expansion is credited to Thutmose III, the dynasty's fifth king, who extended Egyptian control farther than had any other ruler (*"Nile to the Euphrates" which is the same thing said of the Biblical King David*).

The 18th Dynasty of Egypt had been founded 100 years earlier when, after just over a century of rule over the Eastern Delta of Egypt by the invading Hyksos (Asiatic shepherds, with some Semitic and other elements among them, who subdued the territory around 1630 BC and set up their capital at a fortified city on the eastern borders of Egypt, which they named Avaris), the princes of Thebes united in the 16th century BC in a successful attempt to drive them out of the country. This victory over the Hyksos shepherd "kings" resulted in the crowning of Ahmosis I (c. 1575-1550 B.C.E.), as the first ruler of the 18th Dynasty, which started what is known as the New Kingdom. In all, he spent 15 years battling to ensure that no part of Egypt remained under foreign control, including pursuit of the remnants of the Hyksos into the Gaza region.

Ahmosis I was followed by his son, Amenhotep I *(c.* 1550-1528 BC), who pushed further into Palestine and Syria in continuing campaigns against the Hyksos. He, in turn, was followed on the throne by Tuthmose I (c. 1528-15 10 BC), one of his generals, after the king had arranged for him to be married to the royal heiress and appointed him as his co-regent. Despite his relatively short reign, Tuthmose I was the original founder of the Egyptian Empire. He marched into western Asia at the head of his army and reached the River Euphrates in the area between northern Syria and Mesopotamia, south of Anatolia. There they succeeded in crossing the river into the territory of Mitanni (the ancient kingdom of northern Mesopotamia) where Tuthmose I erected a stele commemorating his victory. At this time, however, the Egyptians were satisfied simply to crush their enemies and never tried to establish control over the vanquished territories (Ahmed Osman, Out of Egypt, p. 23).

The next ruler was the king's son, Tuthmose II (c. 1510-1490 BC), born of a minor wife and not the Great Royal

Wife (Queen Ahmose). In order to inherit the throne he married, as was the custom, his half-sister, Hatshepsut, the heiress daughter of his father and Queen Ahmose. Now here is where it gets interesting again. In his turn, Tuthmose II chose his son, Tuthmose III (c. 1490-1436 BC), by a concubine named Isis, to be his successor. Thutmose III, the son of a concubine (being not full blood Egyptian since a son of a slave concubine), began his reign as a co-regent in 1479 BC but ruled alone after the death of Hatshepsut, his stepmother, who ruled from 1473 to 1458 BC. As a daughter of a pharaoh (Thutmose I) and the wife of one (Thutmose II), Hatshepsut took full control of the throne as the ruling pharaoh during her reign. The relationship between her and Thutmose III apparently was one of mutual coexistence. However, late in his reign as sole king, and after her death, Thutmose III began removing Hatshepsut's name and images from all painted or carved surfaces, thus expunging her memory for posterity.

Now we need to pay close attention. Since being the "son of a concubine" and not of pure blood then in order to ensure his son's right to the throne Tuthmose II took the precaution of having Tuthmose III "adopted" by the state god Amun-Ra. The story of the god's choice of Tuthmose III to be King-Pharaoh of all of Egypt is found in an inscription at Karnak, written long after he had come to the throne. It describes how the selection ceremony took place in the Temple of Amun at Thebes as the Ark of the state god was carried in procession: *". . . On recognizing me, lo, he [the god] halted. . . [I threw myself on] the pavement, I prostrated myself in his presence . . Then they (the priests) [revealed] before the people the secrets in the hearts of the gods. . .?*

At this point, the story describes how the young prince was whisked off to Heaven to be appointed king by Ra, the king of the gods: *"Ra himself established me. I was dignified with the diadems which were upon his head, his serpent diadem, rested upon [my forehead]... I was sated with the counsels of the gods, like Horus... at the house of my father, Amun-Ra"* (Ahmed Osman, Out of Egypt, p. 24).

Tuthmose III, who had been given the throne name (that given at his coronation, different from the one given at birth; in fact, the king usually had four names) MenkheperRa ("established in the form of Ra"), was still a young boy, aged about five, when his father died. His "adoption" by Amun-Ra as king would in the normal course of events have been confirmed by marriage to his half-sister, Neferure, a daughter born to Queen Hatshepsut shortly before the death of Tuthmose II. This marriage did not take place and we do not know why. We do know, however, that her mother, Queen Hatshepsut, prevented the young king from ruling. Instead, she (his aunt-stepmother) appointed herself as his guardian, allowing him only to appear behind her in reliefs of the period.

Soon, as early as Tuthmose III's 2nd year of his co-regency (1489 BC), she even took the step of sharing the kingship, posing and being dressed as a man. For as long as she lived she kept Tuthmose III in the background and regarded her daughter, Neferure, as the real heiress and heir, "Lady of the Two Lands, mistress of Upper and Lower Egypt" (a title found on inscriptions of Hatshepsut). Her plans were frustrated, however, when Neferure died in the 16th year of the co-regency, and from this point onward Tuthmose III gained increasing importance. He seems to have joined the Egyptian army as a young man, and there is evidence to suggest that he fought in the area of Gaza towards the end of the co-regency.

The chance for Tuthmose III to rule Egypt on his own came in the middle of the 22nd year of his reign (1469 BC) of the co-regency when Hatshepsut died. It seems that the first task he undertook was to deface many of the monuments erected to his aunt-stepmother: her reliefs were hacked out, her inscriptions erased, her cartouches (the oval rings containing names and titles of Egyptian rulers) obliterated, her obelisks walled up. It was late in his reign as sole king that Thutmose III began removing Hatshepsut's name and images from all painted or carved surfaces, thus expunging her memory for posterity. So now, technically speaking, as he was neither the son of the Egyptian queen, nor had he married the heiress to inherit the throne, he ruled only by virtue of having been appointed by the state god Amun-Ra. Nor was Tuthmose III the legal descendant of the earlier Ahmosside dynasty. Tuthmose was the "adopted son of God".

Ps 2:7-12 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (KJV)

The Hebrew word "yalad", translated "begotten" means "to declare one's pedigree" and that is exactly what we have seen when Tuthmose III was "adopted" as God's son. Now we can better understand this very important psalm that describes Tuthmose III's adoption as the "son of God", the "son of Amun-Ra". This passage historical meaning was concerning Tuthmose III being adopted as the "son of God" and has nothing to do with a later supposed historical Jesus of the New Testament. We could go so far as to day that it apples to the Old Testament King David since he and Tuthmose III are the same person.

From this time until the end of Amarna rule in Egypt (the rule of Akhenaten, Semenkhkare, Tutankhamun and Aye in the 14th century BC) it was this 18th dynasty of the New Kingdom which was legitimized by the state god Amun-Ra by his adoption of Tuthmose III.

His lack of stature and the physical appearance did not have a damaging effect on the domestic life of Tuthmose III. His chief wife and the mother of his successor, Amenhotep II (c.1436-1413 BC), was his half-sister, Meryt-Ra. Nothing much is known about her, but she was certainly not the heiress. In addition, Tuthmose III had at least three Asiatic wives, whose shared tomb was found in western Thebes, and a large harem.

Scripture indicates that King David also acquired wives and concubines, David's blessings, including his wives, were given to him as a result of God's favor (2 Sam. 5:12-13; 12:8).

Answer for yourself: Is this just another coincidence?

We find no evidence of the relationship with the visiting Sarah that resulted in the birth of Isaac. Perhaps Egyptian scribes regarded it as an unimportant episode or as a great sin whose memory should not be preserved in official records in the same way that Hebrew scribes, while admitting the marriage, tried to obscure the identity of the father of the child born to it. Yet some scholars believe the incident with Bathsheba is the concealed story of Sarai and she was later taken to be his wife (see the article on the true father of Isaac).

By the time that Tuthmose III became sole ruler of Egypt in the 22nd year of his co-regency after the death of Hatshepsut, four decades had passed without a major Egyptian military campaign in western Asia. Now the situation changed completely. The King of Qadesh (a strong fortified city on the River Orontes in northern Syria) led a Syrio-Canaanite confederacy in a general rebellion against Egypt. In response, Tuthmose III marched into western Asia to regain the territories between "the Nile and Euphrates" that had been conquered 40 years earlier by his Tuthmose I. In the next 20 years he led a total of seventeen campaigns in western Asia, at the end of which Tuthmose III (David) had earned himself the reputation of being the mightiest of all the kings of the ancient world and had re-established the empire that was the subject of the Lord's promises to Sarah's descendants.

Gen 15:18 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed (through Isaac on Sarai's side) have I given this land, from the river of Egypt (Nile) unto the great river, the river Euphrates: (KJV)

Gen 15:18 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed

(through Isaac on Sarai's side) have I given this land, from the river of Egypt (Nile) unto the great river, the river Euphrates: (KJV)

Gen 17:8 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (KJV)

In summary fashion we need to look at other key "Armana Pharaohs" before we conclude this article on the House of Tuthmose III, the Biblical King David.



Amenhotep III, the Biblical Solomon, the ninth king of the 18th Dynasty, had a long and fairly peaceful reign of almost 40 years (1391-1353 BC). It was marked by unprecedented wealth, cultural creativity, internal strength, and prominence in the ancient world. The king built a magnificent pleasure palace at Thebes, constructed and decorated huge temples throughout the land, and encouraged a flowering of the arts. The influence and power of the priesthood of Amun also increased in Egypt at this time, but the stature of the ruler remained supreme. In fact, Amenhotep III emphasized his own divinity with a focus on divine birth, as seen in reliefs on the walls of Luxor Temple (portions of which he built) at Thebes and in statues bearing his divine name.



Amenhotep IV, the Biblical Moses, the son and successor of Amenhotep III, reigned for less than 20 years (1353-1335 BC). However, his reign represented a focal point in history. He introduced the concept of a single supreme deity, Aton (Aten), the disk of the sun, radically changing the belief systems that had been in place in Egypt for more than 1,000 years. The somewhat monotheistic religion that he developed was a major repentance for Egypt in the face of the overemphasis of Osiris worship (worship of the "godman") in the 18th Dynasty.

Along with the religious changes came modifications in other areas, such as art, language, and architecture. Amenhotep IV changed his name to Akhenaten ("The one who is beneficial to Aton"). He abandoned Thebes and built a new capital at Akhenaten, between Thebes and Memphis. The new capital had innovative plans and structures. For example, temples had no roofs, to let the sunlight in. The art used to decorate its walls displayed a more natural style, and texts composed there used a unique hybrid grammar. Akhenaten's revolution, sometimes known as the Amarna period (after the site of modern excavations of Akhenaten), was short-lived, however, and his successors quickly restored the traditional beliefs. Akhenaten tried to change the Egyptian people to a concept of Godhead which was both monotheistic and abstract. He worshiped the Divine Uncreated Intelligent Energy of the Universe represented by the sun (Aten) as the one true god and it is possible that the Hebrew prophets' concept of a universal God was derived in part from this cult.

It is of great importance as I see it to note that Akhenaten did not originate the Aten. The Aten was not a new invention of Akhenaten - rather, it was portrayed as a sun disc even in his father's time. It has been identified with various pharaohs in previous times. This is nothing new which helps us better understand that behind all the icons of Egyptian religion was the basic idea of "monotheism" as expressed in the concept of the "neteru". Some scholar maintain that Akhenaten, possibly in a move to lessen the political power of the Priests, introduced the worship of one god, the Aten, or Sun disk. The Pharaoh, not the priesthood, was the sole link between the population and the Aten which effectively ended the power of the various temples.

Tutankhamun, who some scholars think may have been the king's son by a minor wife, married the princess Ankhesenamun and succeeded to the throne. He is known to history not so much for reestablishing order after this chaotic period as for the discovery of his nearly intact tomb, filled with magnificent treasures.

Furthermore, in the (unfinished) first tomb of Ay, Tutankhamun's successor, a hymn to Aten was found that

bears an uncanny resemblance to Psalm 104. The Psalms are attributed to David. According to David Rohl, David lived in the Amarna period. So that fits nicely.

The last pharaoh of the 18th dynasty, Horemheb, was a general under his predecessors. He reigned from 1319 to 1307 BC and set the precedent for the military pharaohs who ruled during the 19th Dynasty, which lasted from 1307 to 1196 BC. The ability to command troops became critical for Egypt's survival, since rival powers in Asia and elsewhere created difficulties in the coming years.

There you have it. A lot of facts from history and archeology combined that paints a pretty clear picture; namely, that the Biblical David is truly a composite figure mixing the exploits of two different 18th Dynasty Pharaohs separated by some 500 years and all this was done to conceal by Ezra and the later Jewish redactors of the Hebrew texts the truth about Abraham and Sarai and their "adopted" child Isaac from which the promises of the "Lord" (Tuthmose III...the presentative of God on earth) were given them concerning his descendants through this child. It would be from this mixed bloodline that the twelve tribes of Israel would emerge and the messianic promises of the Throne of Egypt be fulfilled in the Hebrew Pharaohs of ancient Egypt.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



FINDING THE "ORIGINAL ACCOUNTS" THAT LIE BEHIND THE BIBLICAL STORIES: THE NECESSITY OF PROPER HERMENEUTIC

Answer for yourself: Is the first eleven chapters of the Book of Genesis "myth" or "factual history"? Is this material to be understood "literally" or is it but an allegory for what really happened behind these "stories" we inherited? Where can we go to learn the truth about this book we call today "Genesis" and what these stories really meant before they were handed down for thousands of years and finally collected and recorded by the Jewish race in the Hebrew Scriptures?

Answer for yourself: Was the book of Genesis and these accounts of Creation taken from earlier Babylonian and earlier still Egyptian accounts of Creation? Is Genesis but a summary "reworking" of earlier spiritual writings of other nations which existed for hundreds, even thousands of years and if read and properly understood can be much more enlightening concerning mankind's existence and creation?

Answer for yourself: Could the reading and proper interpretation of these Egyptian Creation accounts, for existence, allow for Science and the Bible to finally meet in reconciliation and harmony which does not seem to exist today?

Answer for yourself: Can Egyptian mythology be behind the later Hebrew interpretation and beliefs about the earliest history of the Jewish race which we read about in the Hebrew Scriptures?

Answer for yourself: Is Christianity's least important features as well as its most important doctrines and components well developed in the Ancient Egyptian culture as well as others that flourished well before the time that Christ is alleged to have walked the paths of Roman Palestine?

Answer for yourself: Is Christianity's Christ and religions dogmas not unique and can they be shown to be merely an adaptation of a vast ancient Egyptian religious drama that was already many thousands of years older than the Christianity that emerged from Rome? Is Jesus Christ no more historical than Zeus, Osiris, Krishna, or Bel?

The lack of attention to Egyptian influences on the Bible by both biblical scholars and today's Christianized Egyptologists is truly unfortunate. If you study these materials for yourself then you can see without a doubt a conscious and deliberate effort to keep the two spheres of knowledge, Egyptian and Jewish, separate. Yet the Bible shows a long and continuous relationship between ancient Egypt and Israel. It places Israel's formative years in Egypt, living an Egyptian life-style, educated in Egyptian ideas, and dwelling there for centuries before the Exodus. Is even describes Joseph as prime minister of the nation and married to the daughter of the chief priest of Heliopolis (the Biblical On), one of the most influential Egyptian cult and education center of the Egyptian religion. Not only that but Ephraim became heir to Joseph and was later a Hebrew Pharaoh and founded the kingdom of Israel. Moses, according to the biblical account, was raised and educated in the Egyptian royal court, and many members of his tribe, Levi, had Egyptian names. King Solomon was himself a

Pharaoh and married a pharaoh's daughter and built an Egyptian temple in Jerusalem for her. Jeroboam, when he fled from Israel to escape Solomon's wrath, dwelt in Egypt before leading Israel away from Judah. The impact and influence of Egypt upon Israel is without question as well as its later developing religion unique to its people who departed Egypt.

Answer for yourself: Are you aware that historically Egypt had a powerful cultural influence on Canaan from well before the Exodus to late in the first millennium B.C.E.?

Answer for yourself: What are we to make of the fact that an eight-century seal of a Hebrew official from the court of King Hoshea of Israel (730 B.C.E.) shows the Hebrew official dressed in a typical Egyptian garb standing over an Egyptian winded-disk icon; thus indicating that Egyptian ideas heavily influenced the royal court of the kingdom of Israel in 730 B.C.E.? Take time to note the date please!

These facts should make us wonder just when we can date the origin of Hebrew monotheism for certain. No doubt Biblical monotheism appears to have gone through an evolution of sorts. In the earliest stages, the Hebrew imagined an all-powerful Creator deity, but evidenced a belief in other deities that is seen buried in stories in the forms of various "Emanations" from God whom we call "angels". This appears to be the primary form in which Hebrew monotheism originated and the form in which it has fundamentally survived even into the present times. The three major monotheistic religions, Judaism, Christianity, and Islam, still believe in a "host of supernatural beings", particularly angels and the devil. They are beings created by the one all-powerful Creator and all find their source from the primal ONE. This same Divine origin for ALL will change after the influence of Zoroastrianism upon Israel and will manifest in Judaism following Israel's return from Persia.

Answer for yourself: Are the beliefs in these "angels" and "devil" nothing more than the same ideas expressed by Egypt and the "neteru" as deities which were also the product of the one all powerful Egyptian Creator? If do you do not know what are the "neteru" then please stop now and read the above "link" before you continue. Have we only changed the names of these "Emanations" from the ONE God and in so doing covered up the Egyptian foundation for Judaism, Christianity, and Islam? Are our "angels" today the "neteru" of Egypt? Yes they are! But you will come to see this as your studies advance. Egyptian religion lies as the foundation upon which both Judaism and Christianity lies today.

Answer for yourself: Where do we find for the first time the idea of an all-powerful Creator who brought forth from Himself other supernatural beings? Yep, you might have guessed it. We find such an idea in the beginning in Ancient Egypt and this helps us understand that Egyptian religion is the very foundation for Judaism, Christianity, and Islam. Our unfamiliarity today with Egypt and Egyptian religion is the reason why we don't recognize the Egyptian religion when we read the Hebrew Scriptures let alone the New Testament and the Koran.

It is in Egypt that we find for the first time the idea of a single Creator who is responsible for all creation and existence, including the appearance of other deities which are but other delegated manifestations of Himself. The Ancients called these "delegated manifestation" of God "Emanations" from the ONE. These "Emanations" from the ONE are depicted in Egypt in the multiple forms, statues, and icons that we see today carved in stone and painted on the wall of Temple and inside the Pyramids. It is these Egyptian views of God and His "Emanations" that initially influences Hebrew understanding of the first times, and we will see that many of these Egyptian Creation myths are replicated in biblical history that we read in Genesis and other places in the Hebrew Scriptures as well as the New Testament but sadly go unnoticed today by most since few possess any knowledge concerning the Ancient Egyptian Religion.

What we find is that over time the nature of the "theology" behind these Creation accounts will change in the hands of Jewish, Christian, and Islamic scribes. They will distance themselves from their "Egyptian Roots" the same way that Gentile Christianity distanced itself from its "Jewish Roots". Whereas Egyptians also worshipped the many other deities created by the prime Creator as part of the ONLY ONE there will be times when overemphasis upon these "deities" will eclipse the worship of the ONE. This is not good and great spiritual men like Moses will do something about it. By the time of Moses there is a movement to

return to the worship of the ONE and we find a renewed emphasis in which this ONE Creator deity is deemed to be the only god to be worshipped. The idea that only one deity among many should be worshipped is the highest of monotheisms and is called "henotheism" but understand the worship of other deities from this ONE is yet still monotheism and not polytheism as some suppose since they find their origin in the ONE. It is only when the worship of these "manifestations from this ONE God are separated from Him in pedigree and given origins apart from Him that we find "polytheism" but that is not the case with Egyptian Religion. Rather, we find this condition of "polytheism" in Zoroastrianism and later Gentile Christianity. Thus we now understand better the commandment which Moses found necessary in his day:

Exod 20:3 3 Thou shalt have no other gods before me. (KJV)

For a brief time in the mid-fourteenth century B.C.E. Egypt experienced a from of authoritarian monotheism under a Pharaoh Akhenaten (many believe this to be the Biblical Moses). This occurred at a time when Israel was still in Egypt and the influence of the ideas of Akhenaten upon the educated people in Israel cannot be doubted. Yet, in spite of this reform by Moses/Akhenaten the Hebrews depicted in the Bible never embraced a pure monotheism, nor was there a single universal religion. Over time due to the influence of Persia and Zoroastrianism, where Israel was to be captives for a while, they would later emerged with a purer monotheism but sadly these "deities" which came from the ONE now are separated as entities that originated and "emanated" from this primal ONE are separated from Him in "origin" and thus now at war with Him. Not only that but these returning Hebrews succumbed to the religious influences of the Canaanites and Philistines as well. Lost now is the pure Egyptian influences that they once had and molded their religion around. Under King Josiah (640-609 B.C.E.) many severe religious reforms were instituted and strong opposition to "polytheism" and idol worship emerged. But by this time, the earlier Egyptian beliefs had become embedded in Hebrew traditions and writings along with later Babylonian, Persian, Canaanite, and Philistine religious influences. Ultimately a single redactor or a school of redactors after the 5th century B.C.E. gathered and collected the main sources and traditions together and produced the first version of biblical history as seen through the nation of Israel in its present form, editing as best they could to eliminate inconsistencies between monotheism and the varieties of earlier religious beliefs owing to the fact of the influence of Babylon and Persia and Canaan upon Israel.

If you follow this train of thought then you can understand that this loss of the sum and substance of "Emanationism" of the "many deities and manifestations" from the ONE was the reason for giving new identities to this devil and even "the Christ". Instead of being part of the ONE now these manifestations of God existed separate from this ONE and were given new agendas and "lives" of their own. The world today lies in the sad condition of blaming this "devil" for the evils done by men's hearts whereby they focus on "binding the devil" instead of repentance as well as looking at "the Christ" entirely different from those who first gave the world these spiritual concepts in the first place. We have so fallen away from our Egyptian roots in Judaism, Christianity, and Islam that we don't have a clue quite often about what we speak or worship or read in our Bibles. Wars and the blood of untold millions have been spilt down thought recorded time because of this deviation from our Egyptian roots that once underlaid all world religions. Such is the tragic fruit of the loss of the worlds' first pure monotheism which was Egypt's greatest gift to the world. We only have know the deep truths of Egyptian religion for the last 200 years or so since by it man was able to recover the ability to read the Egyptian heiroglyphs (pictures that were used to write the ancient Egyptian language). For 1400 years, no one knew how to read Egyptian hieroglyphs and all we knew of the Egyptian religion was but speculation. Virtually all understanding of this mysterious script had been lost since the 4th century AD. The breakthrough to the decipherment of hieroglyphs came in 1799, a year after Napoleon's armies successfully captured the Egyptian Nile Delta. A French soldier, while working at a fort on the Rosetta branch of the Nile River, found a black basalt stone slab carved with inscriptions that would change the course of Egyptology. The Rosetta Stone (now in the British Museum) was carved with an inscription in three different scripts: Egyptian hieroglyphs at the top, demotic script (a late cursive form of hieroglyphs) in the middle, and Greek at the bottom. The translation of the Greek passage revealed that the inscription was a royal edict issued on March 27, 196 BC. The



decree recorded the benefits conferred on Egypt by the 13-year-old pharaoh Ptolemy V Epiphanes at the time of his coronation. The Greek inscription was a translation of the upper two Egyptian passages and thus provided the key to deciphering ancient hieroglyphs. Copies of the Rosetta Stone inscription were sent to linguistic experts in Europe. The final breakthrough was made by the Frenchman Jean-François Champollion (shown nearby) who published his results in 1822. Because of this discovery then we are able today to reconstruct not only the Egyptian religion and its detailed dogmas but see the influence of Egyptian religions in both Judaism and Christianity and Islam as well.

Answer for yourself: So what are we to make of fact that the government of Israel in 730 B.C.E. was dressing in Egyptian ways? What does this say about Israel and its religion at that time? What happened to obscure all of this later in Israel to where the Egyptian ideas and religion is lost to all but those with a keen eye on Hebrew Scripture who can spot these "masked" Egyptian references that go unnoticed by most in these religious texts? Why does Israel distance themselves later from Egyptian religion after 730 B.C.E.? What does this say about them not doing so for some 700 or more years following the Exodus? What happened?

Wow. What a detective story we have here. Turn off your televisions and begin the study of the greatest cover-up in the world's history, second only to what Rome will do with this information later. But it has to wait for a second. A few more introductory statements must be made.

But before we begin this study we need to plant our feet upon secure ground if we ever hope of dealing with these issues in a satisfactory manner. We need to focus for a second on matters of "interpretation" as it applies to the Hebrew Scriptures which we possess today.

I would like to focus on some principals or ways of thinking related to how we read and interpret Scripture. This article is the study of "hermeneutics"; the theory and methodology of interpretation, especially of scriptural texts and includes the branch of theology that deals with principles of exegesis. I think we need to do this before we move into actually working with the Genesis passages, because how we come to Scripture and the way we think about Scripture as we come to it, affects how we can hear it and what we get out of it.

What we tend to do as we casually read Scripture since being reared as most likely Christians in this nation is to approach the Bible as if it were a sequentially written historical account that is simply recounting events for us to follow through history. In other words we assume that we can pick up this many thousand year old document that we read and easily understand it and proceed from book to book within it without any training whatsoever. We approach this book with a pre-formed idea that all we have to do is read the Bible and approach it as if is the recounting of "literal" history of some event or events or an individual story that occurred "literally" in the past sometime. From this perspective, when we read Scripture we think we are accessing the Bible, entering into the biblical message, on that level as if we are reading of a "literal" historical event. We then move, as we have been taught, from historical event over to application to our lives. We tend to think that the historical event relates directly to how we apply it to our lives of it these passages were really written for "us" today. We reason that since this happened to a certain individual, so it works that same way in our lives today.

I think there is a serious problem with how we come to Scripture in this way of thinking, and I would like to suggest a different way of approaching Scripture. However, when we move to serious study of the text and culture from which these Scriptures sprung then we are overwhelmed by serious problems that quickly confront

us and challenges our "literal" approach to reading these Ancient Spiritual documents.

What I would like to suggest is that we take these features of the biblical text seriously and direct our attention to what the biblical text itself actually does in telling these stories, rather than trying to impose on the biblical text our ideas of what it ought to be in terms of modern history and writing. Here is the observation that will underlie this study: what we have access to in Scripture is not always a directly related historical event, but rather it is the testimony of the community of faith to the ongoing significance and importance for Faith "of that event". It is that significance and importance for Faith that the biblical witness is communicating, not just the historical details and data.

When we pick up this book, this Bible, we need to realize that it is a piece of literature, it is a writing. It is the written testimony of the community of faith as that community has already interpreted the significance and importance of the biblical event that it is relating. We are reading ancient "interpretations" of some event that was witnessed or experienced by an ancient people and we are reading their "interpretations" as a unique people as they relate that event in question. What we have in Scripture is not directly the historical event but someone telling us about some event (physical or metaphysical). What we have in the Bible is testimony in the form of literature. The access that we have to Scripture is on the level of literature, of reading what people, what the community of Faith, are telling us. We must not forget that these "interpretations" we read are not always "eyewitness" accounts but rather the "retelling" of previous "retellings" that have gone one often for thousands of years!

Now, it will be helpful for us to consider some of the implications of looking at Scripture through the lens of testimonial literature rather than trying to find historical details. Several observations will help us as we work thorough Genesis which is the cause of these articles in the first place. One observation that we are not used to making as we look through the lens of historical reporting is that things are not always exactly as they appear on the surface in Scripture; it does not always just mean what it says!

Important for us to note is that almost all the passages that we study in Genesis will be narrative, or will occur in a narrative context. Even by identifying this type of literature as narrative gives us some parameters for interpretation. Most narrative, especially narrative from the world of the Ancient Near East, intends to do something other than describe how things really are or "what really happened."

The setting and the scene for the narrative itself must be taken seriously into consideration as we read as well as the immediate context of the story. Hard for us to understand having a "Western-literal" mindset formed in us since childhood is that fact that in reading these Ancient Scriptures it does not matter whether the context is improbable or illogical, because the setting of the story itself tells us how the story is to be heard. Some passages may require an attempt to find out more, if possible, about the historical setting in order to understand the narrative, but it must be kept in mind that the historical setting is just that: a setting. The truth or message of the passages does not always lie in the historical setting.

The setting of the narrator telling us the story is critical. He is situated in his own historical, cultural, and social context, and we need constantly to be aware of the "voice" of the narrator in the story. We will miss much of the significance and message of the story if we forget the role of the narrator, or forget that often the events or narrative being presented is being recounted by an author, a community, sometimes hundreds or thousands of years after the events themselves that we are reading which are presented as occurring. These two time references of the setting of the story and the setting of the narrator are critical and we must take them into consideration when reading these texts of the Bible. It is a wise and skilled reader of Scripture who is constantly aware of both of these parameters.

For example when reading the Genesis creation accounts it is important to note that Israel was exposed first to the Egyptian creation accounts during their intermarriage with Egyptians and their sojourn there before later being exposed to the Babylonian creation accounts through their captivity and both of these literatures as well as time periods figured heavily into the later presentation of the Jewish creation accounts which we read in

Genesis today. Hardly any Christians know to even look beyond the slim 69 verses in Genesis dealing with the creation and look to the volumes of pages contained in the Egyptian creation accounts and the Babylonian creation accounts from which the Genesis accounts were taken. In other words if you want the "full story" you have to go beyond Genesis and then a whole new world of understanding about this supposed "Jewish God" opens to your mind and heart and you see the real story like it was once understood by all mankind since behind handed down by Egypt originally.

There is also a third thing that we must be aware if we hope to better understand Genesis and the Creation accounts and that is the time frame that must be considered in interpreting biblical texts. We have mentioned above the time from between event and the recording and interpretation of that event by a community of faithful people but what we must consider now is the time frame of the reader, us, as we bring yet another perspective to the text. Sensitivity to these different time frames of the text will not guarantee a correct interpretation, but neglecting them will almost insure an inadequate if not wrong interpretation. In other words we cannot interpret these ancient Scriptures with our newspapers or televisions or Hollywood.

As we will see, cultural setting will also play a very large role in some texts, as in the first chapters of Genesis. We must not underestimate the influence of Egypt and later Babylon upon the Jewish people who relate to us in the Bible these "Creation Stories" which they learned from exposure to the great civilizations of Egypt and Babylon. But let us not forget that all through these Scriptures Israel is relating to the reader as well much of the very foundation of Egyptian religion as "filtered" through the eyes of the Jews. That cultural setting is not obvious directly in the text, but when we become sensitive to the cultural context in which the Israelites lived who are telling us this story, the features of the text that seem obscure take on new clarity. How we hear certain kinds of words and metaphors comes from a cultural background, and we have to realize that the cultural background of the biblical text is not ours, and that it is simply assumed and not explained in the biblical text. We have to literally get "into the shoes" of people of Egypt who were taught these Spiritual Truths and later yet Babylon who relate these prior Egyptian religious narratives and Creation stories and "religious dogmas" if we ever hope to understand them as the Jewish nation did originally. We have to follow the thread that connects Egypt to Babylon and later to Israel and understand that the later Babylonian and Genesis creation accounts are but later reinterpretations of Egyptian religion by different "communities of faith" as they previously heard, digested, and interpreted these Egyptian stories and myths and related them later through their distinctive nations, culture, and religions. The same can be said for other religious dogmas of Egypt which were later inherited by Israel and this is very critical for our understanding of God and His earliest revelation to mankind because until we get acquainted with the "real" then we cannot be equipped to detect the "counterfeit" when we get to Roman religion called Christianity in the New Testament.

At this point, we will have to put forth some effort to understand the world of the ancient Israelites and Judaism. Sometimes it is hard for us to realize that the Bible, particularly the Old Testament, is an oriental book since we live in a Western culture. The thought world of Oriental culture is radically different from the thought world of Western culture, particularly when we recall that there is a period of three to ten thousand years or more between us and the cultures that relate these creation accounts to us. We have to keep reminding ourselves that this is not our world, and this is not our culture. Again, this does not mean that we can't understand Scripture; it simply means we are going to have to put out some effort to understand the cultural background of Egypt, Babylon, and Israel if we ever hope to come to the truths behind these simple stories we read which we call Scripture today. They were writing from within their culture for their time and their people; not the Christian Church. They were not writing three to ten thousand years in the future for our time and our culture knowing that one day you will be holding summary stories of what they understood about the Cosmos and its God. That's why they are not writing about evolution in Genesis 1; that's 3,000 to 10,000 years in their future. They were not concerned with evolution in Genesis 1. They were not concerned with our problems nor were they trying to answer the questions we would ask. They were answering their own questions for their own people in their day.

The authors of this Genesis text were Israelites who lived 3,000 years ago! They lived in a radically different

world than the one with which we are familiar. Yet, they encountered the Creator in ways that allowed them to understand Him and bear witness to others of their unique understanding, an understanding that we still affirm as true after 3,000 years! It is that truth that we seek to hear anew in these articles and studies that we do. Deeper truths than these can be obtained if one goes beyond Israel and looks even deeper into what the Ancient Egyptian both knew and cherished about this God of the Cosmos! Israel give us the summary; Egypt gives us the original in detail. Reading and studying Judaism is like reading "Cliff Notes" in school rather than the original masterpiece that comes only from Egypt.

If you understand the above statements made in this article then we are better prepared now to understand that there are two major hurdles that often prevent us from hearing the stories in Genesis and in our Hebrew Bibles. Ironically these same hurdles prevent us from understanding the truth behind the "Jesus Christ" and "the Christ" we read about in our New Testaments today as well. Let me explain.

- **First, we tend to think that Israel emerged in a vacuum, fully formed and totally mature, nearly Christian, in their religious thinking. There are a lot of other factors that go into us making this assumption, but the effect is that we have a hard time seeing Scripture against the cultural and historical background of the people who wrote it (whether Egyptian, Babylonian, or Israelite). Simply said we have a tendency to approach all of these ancient texts and try to read "Christianity" into them whether we know it or not.**
- **Second, partly because of some of those same factors, we tend to assume that the Bible is directly addressing our concerns. We tend to spiritualize the text into addressing our questions without first asking what questions the text itself is actually addressing. Both of these hurdles will take some effort to surmount, especially in these first chapters of Genesis, which are overlaid with centuries of interpretations from Egypt and Babylon and which have become battlegrounds for all sorts of religious wars.**

Two further principles will also guide this analysis:

- **the text is primarily theology, telling us about God, humanity, and their relationship; and**
- **the text itself and its background are the primary object of analysis, with the guideline "stick to the text" which is intended to make us aware to exclude interpretations imported from later Christianized systematic theology or doctrinal assertions. In other words we must not try to "Jesusize" everything we read.**

We must not underestimate the importance and influence of Egypt and Babylon upon the emerging nation of Israel. These are the cultural backgrounds out of which the Israelites would emerge. Basic elements of religious beliefs of these prior nations would form Israel's world view and their later relating of these Spiritual Truths that they learned from first Egypt and later from Babylon. We must understand at the beginning that Israel only retold them "through their eyes" as a separate people who carried with them the influence of Egypt and Babylon stamped deeply upon them as a people. The Creation accounts of Egypt, metaphysical realities told via the medium of myths, will be later retold by Babylon who only change the names of the "neteru", forces, powers, Energies, and characters but fortunately the central truths of the story will be intact and unchanged. In our world of scientific investigation and the millennia-old worship of a single deity, we sometimes dismiss myths as simply false without realizing how incredibly important myths were to ancient peoples for it was in the medium of myth and allegory that Divine Truths were captured for all mankind for all time. Such genius! Myths were ways to describe how the physical world exists and what makes it operate, or to express complex social relationships.

Myths speak about something on a cosmic level, trying to describe the unseen forces, powers, and energies that shape human existence. The basic premise of Scripture is that Israel experienced God through their association with these great religious nations such as Egypt. God is not just "out there" on some cosmic level, but has revealed Himself here where we live as human beings and this became very real to Israel while in Egypt as it had as well to the Egyptians.

Now we must pay close attention. In stark contrast to the mythology of the Canaanites, Israel began

developing a very incarnational view of God very early in its history. That did not mean that Israel quickly abandoned all the vestiges of the mythological world view associated with it. It would take Israelites nearly 800 years of fierce struggle to chart clearly that new path among the nations. Yet, what was often the minority voice in Israel understood that God had chosen to enter into relationship with humanity in the arena where we live. Israel knew what she knew about God not because they projected their ideas out "there" somewhere, or speculated about what God was, or what He might be, or ought to be, or what they needed Him to be. Israel came to know something about God because their view of God was a synthesis of what they had learned and had imparted to them as a people by both Egypt and Babylon. It was their task to digest this knowledge as a "new people" and let these truths chart their way and allow them to be the foundation for their new emerging nation; truths that they will both see and relate through "their eyes" as a separate nation as had been done previously by Egypt and Babylon. This explains why then one reads the opening chapters of Genesis one sees clearly the Egyptian and Babylonian influence behind the "Jewish view" providing that one possesses such knowledge before he begins such a reading or study. Both Egypt and Babylon had "creation narratives" and "flood narratives" long before there every was a Jewish people and it is from these that Israel will provide us today with a "synthesis" of sorts from both.

Israel tells us the same things about God and creation the same way as did Egypt and Babylon, except that it is to be related through the culture and mores of the Jews instead of Egypt or Babylon. Israel's understanding of God is nothing more than a synthesis of prior knowledge of the Divine that they picked up when in Egypt and Babylon/Persia. Now, however, this existent Spiritual Knowledge will be remolded and reformed and taught through the a nation that had separated itself from these nations that helped mold it in the past. Those cultural perspectives of Egypt and Babylon are the only frame of reference they have; they cannot describe the world or God in terms of our modern perspectives, so they use the only language and symbols and metaphors they have to confess this radically new faith in a single Creator God; that being a post-exilic people who are following this Creator the best they can. Israel had learned things about God over some 800 years of history because God had revealed himself to them through that history while in Egypt and Babylon. It would be Israel's understanding of Egyptian and Babylonian religion as experienced by them while both in these nations and apart from these nations which will be recounted in narrative form during their history as a unique people of this God and Creator. This we call the Hebrew Scriptures today.

Answer for yourself: What other culture could they write in except those to which they had been subjected as well as their own? Thus the importance that we begin in the beginning and understand mankind's first understanding of God and His Cosmos came from Egypt and later was shared with Babylon through later Egyptian colonization of Mesopotamia. But the core idea you need to understand now is that the foundation for all world religions and religious dogmas began with Egypt and from there Israel will gather its knowledge of God and the Cosmos and man's responsibilities to His Creator in it. Thus, although Babylon is important for its later role, the primary focus of our studies must be in obtaining the knowledge and "gnosis" of Egypt if we ever hope to understanding our Creator God as well as did these Ancient Egyptians who shared this knowledge with Israel a long, long time ago.

In the forthcoming articles we will look at the Egyptian Roots" of Judaism and Christianity but before we do let us get prepared for what will come by these summary statements.

Judaism is the precursor to the two Western religions of Christianity and Islam. The creators of this religious system are known as Hebrews. The term often used to refer to the Hebrews is "Semitic." This word however has varying meanings denoting either race, ethnic group, language, or a combination thereof. In ancient Egypt they are clearly depicted as Semitic types. Yet as late as the Roman period there are references to Hebrews being compared to Ethiopians and Egyptians and having "black skin". We are forced to conclude from this that the ancient Hebrews derived from an ethnically diverse group such as Hittites, Amorites, and Canaanites, who intermixed with African types through a variety of means, perhaps during the New Kingdom era when Egyptian and Nubian troops were regularly in the region.

When Jospeh H. Greenberg in the late 1940s set about the monumental task of classifying African languages, the origins of Hebrew were probably far from his mind. Five years later even he would be astonished at his findings. Of the many groups Greenberg placed together, the Hamito-Semitic yielded the most astounding finds. Greenberg had identified five different branches of Hamito-Semitic: Cushitic, Egyptian, Berber, Chadic and Semitic. It was always assumed that the relationship of these languages stemmed from Caucasian invaders into Africa from the Middle East. But Greenberg's research far from supported this. Greenberg realized that the Cushitic branch languages were far more divergent from each other than were those of any other branch. Such sharp differences indicated that the sub-branches of Cushitic had diverged from each other at a very early date and had been evolving independently for much longer than any of the other branches. This all implied that the Hamito-Semitic language was evolving in Cush (Ethiopia) longer than anywhere else. Thus Ethiopia had to be



the original homeland of all Hamito-Semitic languages. It is now believed that perhaps as early as 12,000-10,000BC, African proto-Cushitic speakers migrated from Ethiopia spreading out into Africa and the Near East. This proto-Cushitic tongue evolved not only into Cushitic, Egyptian, Berber, and Chadic tongues, but into the Semitic branch as well. This included Hebrew, Phoenecian, Arabic and Assyrian. Thus the Hebrew tongue is of rather recent (prehistorically speaking) African origin. Greenberg renamed this Cushitic derived family group more appropriately, Afroasiatic. It is not surprising then that Hebraic religion can be found with so many African mythic symbols. The picture above illustrates the close proximity of East Africa and the Near East or "Biblical World."

The Hebrews were a small nomadic tribe located in a land of giants. All about were immense and powerful nations in Africa and the Near East. It is not surprising then that the Hebrews were so heavily influenced by the splendor they saw about them. If the ruins of these nations still hold us in fascination today, imagine the awe of the nomadic shepherd gazing upon the Great Pyramid or Her-Em-Akhet (the Sphinx) for the first time. It is generally conceded the Kingdom phase of Hebrew history was an influence of the many kingdoms about them. This influence upon the Hebrews can be most seen in the figure of Moses. It should be noted that the story of Moses tells us very much the importance Africa played in Hebrew religion. It must be remembered that Moses, mythic or real, was said to be "learned in all the ways of the Egyptians."

To the left is the symbol of Judaism, the Magen Star. Unknown to most, even the Jewish people today, the geometric symbol of two overlapping triangles is thought to be of Afro-Egyptian origin. The very motto of



Egyptian Religion is "So Above, So Below" which can easily be seen in the inter-locking triangles, one pointed to Heaven "above" and one pointed to Earth "below". Judaism takes this as their symbol today in the absence of Egyptian religion. Also within can be seen the poles, the tropics and the ecliptic. This symbol is especially important to the esoteric Hebrew sect known as the Cabala. It is interesting to note that the Cabala holds a similar sound with the Ka and Ba, the two parts of the Egyptian soul (John G. Jackson, Man, God and Civilization).

In the first book of Moses, Genesis, the earth's description as "dark and without form" has its origins in African creation mythos. Thousands of years before Genesis was written, the Nilotic Egyptian Nu was the feminine chaotic, dark, formless, watery manifestation from whom all Creation sprang. Just as the spirit of God moved across the waters in Genesis, so did the Egyptian manifestation of air, Shu, move across the waters (Nu). And long before Adam was molded from the Earth, the Egyptian manifestation Khunum molded man from clay. Long before Adam was the first man made in God's image, the Egyptian manifestation Atum rose from the waters of Nu to become the first being in the form of God. In Hebrew the first woman was Eve, which in Hebrew is Havvah, who was seduced by a serpent. Havvah in Egyptian is Hefa, the Great Mother Serpent of the world. Thus the greatest stories of Genesis, that of the Creation and Eve and the serpent, are set to unfold. Pictured above is the Egyptian deity Ptah, "Grand Architect" and "Creator of the Universe" in the Memphite Theology (John G. Jackson, Man, God and Civilization).

The Hebrew religion was filled with a host of Egyptian deities. One of the most known of these and one in which we are all familiar was the sacred Golden Calf of the Exodus saga. This so-called "idol" was in reality the

Egyptian manifestation Het-Heru, which originated from the strong cattle culture which permeated much of Africa. Depicted as a nurturing cow with a sun disc, she was the guardian of marriage, the donor of life and protector of the dead. She was heralded as the giver of joy, love, sensuality, song, music, and dance. Het-Heru may at one time was the most important deity to the Hebrews. With the coming of Mosaic law, she was replaced by an all powerful male deity, Yahweh.

Answer for yourself: What did we just witness? Did you catch it? It is a well known fact that the earth's earliest religions and revelations of the Divine were "feminine" and "matriarchal" and these would slowly be replaced by "masculine gods" and "patriarchal" religions after 2000 B.C.E. Thus the Exodus story of the Golden Calf may allude more so to the coming patriarchal aspects of Judaism and Hebrew nationalism than idol worshipping because in the text Aaron says, even with the presence of the "golden calf" they were to worship "the Lord". It is important to note that Het-Heru was also associated with the moon and also seen as feminine.

Answer for yourself: Do you know what "Yahweh" means when translated back from Hebrew into Egyptian? It is interesting to note that in Egyptian "Yahweh" means "the growing moon." Coincidence? I sincerely doubt it.



Pictured above is the Golden cow representing Het-Heru. To the right is face of Het-Heru found interestingly enough not in Egypt proper, but the Sinai peninsula: a known area of Hebrew occupation (Man, God and Civilization by John G. Jackson).

In closing let me give you something to think about as we prepare for other studies in forthcoming articles. When we think of Egyptian contributions to the Hebraic culture we must include the practice of circumcision, and baptism, both traditional African practices. The name Moses itself is Egyptian and means, "baptized by water." Maat was said to have 42 moral laws and commandments which were to be declared by the deceased in order for them to be judged. These laws were not only for the common individual, but for everything in the universe to obey. It is from these 42 Laws of Maat that we find the source of the Hebraic Ten Commandments in Exodus 20. Pictured is Maat in her winged form. Some also argue that Maat may be the source of the Hebraic notion of angels (with a Canaanite link) as they appear nearly identical on the famous Ark of the Covenant. And I could go on and will in the articles that follow.



That which so typifies Hebraic religion is its staunch monotheism. This is an attribute generally attributed to the Hebrews and the western religious systems, however such attribution is not warranted because it can be shown that many African religions were also monotheistic. The Egyptians held that from the ONE "emanated" a "pantheon" of other manifestations from this ONE; all having their primal origin within the ONE. The difference with the Hebraic version is its strong disassociation with all other deities in favor of one Supreme Being. But this is strange as they also have within Judaism the presence of "angels" and "the Satan" whom are but "neteru" themselves that "emanated" from this ONE. But the point you need to remember is that this spiritual ideology which we can term, "total Monotheism," had existed elsewhere long before the rise of Israel and Judaism. The ruler Akhenaten is known to have begun a spiritual reformation in Egypt around 1350 B.C.E. to limit somewhat the worship of the ONE along with His "Emanations". This reformation by Akhenaten, whom many believe to be the Biblical Moses, did away with the entire Egyptian pantheon of "neteru", replacing them with one Supreme Being known as Aten. Akhenaten, born Amenhotep IV, even changed his name to reflect his new found "total Monotheistic" deity. Akhenaten's reforms are called a "heresy" by some and were short lived however as political and social pressure forced him to return to traditional Egyptian spiritual practice. Many have speculated that the Hebrew idea of "total Monotheism" was derived from this earlier version of religious reform instituted by Akhenaten in 1350 B.C.E.



Answer for yourself: How much of Judaism today is nothing more than the Egyptian religion as handed down for thousands of years? How much of Christianity is nothing more than the Egyptian religion as handed down "changed and altered" today almost beyond recognition by the antisemites of the Early Roman Church? If you

catch my drift you see and possibly understand that not only did Gentile Roman Christianity divorce itself from its "Jewish Roots" but their "Egyptian Roots" as well. A great repentance in religious beliefs are needed today as the forthcoming articles will detail.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHY HIDE SPIRITUAL TRUTH WITH PARABLES & SPIRITUAL ALLEGORIES &MYTHS IN OUR BIBLE?

The Christian Bible, as also the Divine Scriptures of other faiths, has from remote times been regarded as belonging to a special, even unique, category of literature. Exponents of Oriental religious writings, the early Kabbalists, the disciples of Ammonius Saccus, other Neoplatonists of Alexandria known as Analogeticists and their successors down to modern times all had one thing in common.

Answer for yourself: What was this?

All regarded the world's Sacred Scriptures and Sacred Books as being largely, but not entirely, allegorical. They have been described by scholars as "pseudo-histories" at best. They looked upon them as being constructed of symbols, analogies and parables which were filtered down through time through different races of peoples and in so doing they all passed through unique understanding depending upon the different peoples and nations who served as the agents and vehicles of God's Divine Revelation. For example, this same Divine Wisdom of ancient Egypt is portrayed in Judaism to a large extent and within Judaism we find this same "Divine Wisdom" and "Esoteric Religious Philosophy" that we find in ancient Egypt as well as other ancient nations like Persia and Babylon. As stated before in earlier articles and elsewhere on this website there exits in the world today a common "teaching" concerning God, His Krst/Karest/Christ and the Soul of mankind from ancient nation to ancient nation that remained intact for thousands and thousands of years until the rise of Roman Christianity during the 2nd through the 5th centuries. As previously stated these allegories are said to preserve for posterity, to reveal and yet to conceal, profound spiritual and therefore power-bestowing truths.

There are many good reasons for such secrecy in "hiding" this Divine Wisdom in allegory and myth in our Bibles and other Sacred Books of the world. This method of writing as found in most ancient religions and their Sacred Books and writings is referred to as the Sacred or Mystery Language and is said to have been invented and used by sages of old in order both to reveal to those who would be helped and to conceal from those who might be harmed by a deep Spiritual wisdom which can bestow theurgic powers (Divine or supernatural intervention) upon its possessors. The necessity for this reservation becomes clear when the use to which modern scientific discoveries are but observed. One example of the misuse of knowledge is the release, as the explosive agent in atomic bombs, of the energy derived from nuclear fission and fusion. In the hands of those who cannot be trusted with such power the consequences of such knowledge could and would be devastating for humanity and could threaten the delicate balance of life as we know it on this planet. One only has to read the newspapers to know the reality of this threat in our present world by those who cannot be trusted with such power. This type of power pales in comparison with the power of the Divine which lies latently within us just waiting to be "awakened" when we reach a Spiritual maturity capable of exercising Divine wisdom in their use and handling to serve mankind and not destroy it.

Recognizing that their discoveries belonged to humankind, the philosophers and scientists of former days knew that such knowledge placed in general hands, and particularly in those of disruptive elements in society, could be extremely dangerous. They therefore constructed the cryptic language in which the inspired Scriptures and mythologies of the world have been written. Now this is important to note; although based in general upon historical events, these narratives, as earlier suggested, have undermeanings and, in some cases, even a sevenfold significance. While apparently founded on fact unique to each nation which carried with them this ancient Divine Wisdom, each story in the Sacred Books of such nations is rather an historical metaphor, having an inner purport and containing within itself layer upon layer of hidden knowledge.

When reading our Bibles we see that in Judaism, both in the Old Testament as well as the teachings of "the Christ" through Judaism that "the Christ" taught mankind through this method of teaching. When addressing his disciples, he spoke openly of Spiritual Truths, but to nondisciples, in parables. Indeed, we find that "the Christ" taught in Judaism such truths as:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you" (Matt. 7:6).* He also said to them, *"Unto you is given to know the mystery of the kingdom of God: but unto them that are without all these things are done in parables" (Mark 4:11).

One reason for this differentiation is not hard to see. Knowledge can bestow power, and the writers of the sacred language were in the same position in which a small group of modern scientists would find themselves after having first discovered atomic energy and the means for its controlled release. They would not dare immediately to make their discovery universally available. In like manner, the sages of old, having investigated the structure of "matter" and the composition of both universe and human beings and having discovered the forces and "Living Energies" which are locked up and concealed within them, felt a tremendous sense of responsibility. They had to prevent the misuse of their Spiritual knowledge and, at the same time, to insure its preservation for the future benefit of humanity. This necessitated that they create a literary method which would both "conceal" and "reveal" such Divine Truths to those initiated into the higher mysteries having shown their Spiritual maturation to the point where they could be trusted to safeguard such power and serve humanity with them; not destroy it.

The word "mystery" comes from Greek word meaning "one who keeps quiet" and implies an "initiate," a person introduced to the secret rites of a mystery. Mystery religions and secret societies existed in ancient Egypt, Babylon, India, Persia, Rome, Greece and many other countries. These mysteries restricted membership, required secret initiation ceremonies, and swore their initiates to secrecy and allegiance. These ancient Wisdom Religions had 2 sets of doctrines:

- **A public doctrine which was socially acceptable and which gave the group good public image. These were called the "Lesser Mysteries" which are the parables, myths, and allegories of which I refer. Not possessing the "keys" to their proper interpretation often these "myths, allegories, and parables" were seen as but simple childish tales or often mistaken as we do today for "literal" events and stories; never being suspected of concealing Divine and Spiritual Truths that can impact the Soul of mankind as it can.**
- **A secret/esoteric doctrine which was the real purpose for the society and as initiates qualified for higher levels in the secret society, they were gradually introduced to the esoteric doctrine which lie behind such simple parable, myths, and allegories.**

Actually, in the case of knowledge of the superphysical and Spiritual worlds, their structure, their natural forces and intelligences associated with them and their correspondences with the superphysical vehicles and powers of human beings we see that the need for secrecy is far greater. In wrong hands the power which such knowledge makes available is far more dangerous than physical atomic energy. The products of nuclear fission and fusion can destroy only physical objects. If misused, hidden or esoteric knowledge and the power associated with it can, in addition, impair the integrity, harden and warp the nature and, in consequence, seriously retard the evolution of the transgressors and those under their malign influence. The ancient seers, therefore, devised a

cryptic language in which some of the words retain their normal meaning, while others are cryptograms for Spiritual, esoteric, and metaphysical truths. In doing this, the writers of old knew that only those who possessed the "keys" of interpretation would be able to discover the truths which the sacred language both reveals and conceals. The secret is rendered still safer by the fact that, in order to use the keys successfully, one must have developed the intuitive faculty and be imbued with a sense of moral responsibility.

After years of study I never cease to be amazed by the irony of Christianity as I and many other scholars see it. Christianity, in its earliest days, shared a good deal in common with the many "mystery religions" which became popular in the Roman Empire. In fact, it's hard not to place Christianity among the mystery religions (even though Christian apologists refuse to do this for obvious reasons because Christianity prides itself as being the "only way" to God and Heaven). Christianity had many points in common with most mystery religions whether we know it or not. The "Divine Pattern" is reproduced in both; yet terribly blurred as it exists in contemporary Christianity today. Much of the material in the "genuine" Pauline epistles, reflects belief in a mystical godman (whom Paul calls "the Christ"). Also significant is the fact that Paul, formerly Saul, was a native of Tarsus, in his day still the chief seat of Mithras, and a Stoic refuge. The mystery influences in Paul's writings are obvious, if one simply knows to look for them. Other early Christian writings contain certain phrases borrowed from the mystery religions — sort of like code-words.

For example, the opening verse of the gospel of John says: *"In the beginning was the Word, and the Word was with God, and the Word was God."* In the original Greek, the word translated "Word" is "Logos". This term had a special and secret meaning in the philosophies of the mystery religions: It signified the creative power of thought and speech, and by extension, the manifestation of wisdom. In the context of the verse, which is the creation of the world, this is clearly what is being alluded to! The same is true of many other verses in the New Testament: They are almost in code, if you will, having special meaning above and beyond what is overtly indicated, for those initiates who had learned to understand these special terms. And the rituals likewise had a special, additional layer of meaning.

Look at this:

Rom 16:25 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (KJV)

1 Cor 2:7 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (KJV)

Eph 1:9 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (KJV)

Eph 3:3-5 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (KJV)

Eph 3:9 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)

Eph 6:19 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, (KJV)

Col 1:26 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: (KJV)

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Col 2:2 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; (KJV)

Col 4:3 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: (KJV)

I dare anyone to try to tell me that Paul did not preach the "mysteries" or the "Mystery Religion" as the "original Christianity" of the first century within Judaism and in relation to "the indwelling Christ" which lies at the heart of all ancient Sacred Books and Divine Wisdom. Sorry, there is no place for a supposed "literal" and "historical" Christ in any of the authentic Pauline Epistles; one has to look to the later Pauline Roman forgeries to find such ideas. Due to debates with supposed "pagans" and "heathens" using Roman vocabulary we find since being put on the spot by Celsus and many others possessing the "keys" to this "Divine Wisdom".

Celsus, the Epicurean philosopher, wrote that "the Christian religion contains nothing but what Christians hold in common with heathen; nothing new" (Justin Martyr, Apol 2.).

Rome, in losing debates with such "enlightened ones", in the middle of the 2nd century, Rome will begin to persecute out of existence these Mystery Religions and their Sacred Wisdom along with burning the libraries of the world to destroy all records of this Scared Knowledge and Wisdom from face of the Earth. In a few short generations Rome will have complete theological dominance and no hinderance will stand to the might of the mighty Roman Empire, its legions, and its "theology" from conquering not only mankind but his "mind" as well. Had not much of this been buried to escape such purge of Divine Truth from the Earth we would possibly know little if nothing about this Divine Truth today.

One couple of more examples are appropriate. Baptism, for example, is a metaphorical representation of the believer's death, and his rising out of the water, thus representing his rebirth into a new Spiritual life, awareness, and enlightenment where he see that he is a Divine creature and a Soul living in the body of an animal; no longer to be dominated by such a carnal instinct and nature. The sacrament of communion, in which (some) Christians are taught to believe today that they ingest the actual body and blood of a "literal" Jesus Christ (cannibalism), had originally another deeper Spiritual meaning; it indicated the constant process of taking in the divine "force," or logos or wisdom within oneself. This was a basic part of the life of the initiate, as routine as eating. For all of these reasons, and many more that are discovered in comparative study of Christianity with the ancient Mystery Religions and their "keys" to their sacred ancient Wisdom I cannot help but associate Christianity with the mystery religions. Nor could the authentic Paul and his 7 authentic Epistles. It's no coincidence that Christianity saw the mystery religions as its chief competition. Early Roman Christians argued extensively against the "mysteries," and when it appeared that Christians were veering into mystery-territory, heresy-hunters appeared to stop them. In southern Gaul, for example, a mystical version of Christianity founded by Valentinus, became popular, in the second century. Irenaeus, bishop of Lyon, penned a diatribe against it, known as Against Heresies, around 180 C.E.. His main argument was that Valentinian Christianity was neither Scriptural nor apostolic, and therefore it had to be wrong. Other Christians faced the accusation that their Christian beliefs were simply a weaker "reinterpreted" copy of older ancient Spiritual traditions common to most ancient world religions. Church Fathers such as Justin Martyr responded by asserting that Satan had somehow anticipated the career of Jesus Christ, and had inspired the older pagan traditions, as a way to sidetrack people! It's worth noting that even Justin Martyr did not deny the obvious similarities between Christianity and "the mysteries," even if he came up with a rather lame rationale

for them.

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things"* (Hist. Eccl. lib i. ch. iv). Here is proof positive of my claim above.

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and "Goddesses" and the Spiritual realities connected with them as the allegorical "Descent of the Soul" into "matter" was personified through the lives and deaths of these personalized Sungods and Goddesses. Our "Jesus Story" is but a copy of the same Divine Wisdom and metaphysical reality in which we find ourselves as incarnated Souls on this plane of existence. Much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew as if a "historical" and "literal" event to which mandatory belief is required or else one faces damnation by God. This is a horrible mistake perpetrated by Rome upon the ignorant of the "keys" of interpretation of the ancient myths and Spiritual Wisdom which was reinforced by Rome through fear of damnation. But as I showed this "Divine Knowledge" had to be kept secret from the profane who would abuse such powers. We see a perfect example in the New Testament concerning Simon who wished to "buy the power" of the Holy Spirit for selfish agendas and not us it as a servant of humanity. Desperately wanting the power Simon offered to give Peter money for it saying, *"Give me this power, that any on whom I lay my hands shall receive the Holy Spirit."*

In fact, Gnosticism in general was a mystery-version of Christianity. Literalist Christians opposed it, and eventually, they won out.

Answer for yourself: Don't you find it rather odd that Christianity, itself originally but a duplicate of prior mystery religions would eventually after 2 centuries reject all of its own "mystical" content, and later reinterpret the whole of the prior Divine Wisdom and Sacred knowledge of the ancient and in so doing basically destroy it?

This is one of many paradoxes that surround the origins of Christianity. Unfortunately, later Christians destroyed many records of the period, so we may never know precisely why this happened. This Sacred hidden knowledge of the ancient never really died out. Christianity survived, and dominated western culture. Within it sprang many mystical traditions, many of them inspired (indirectly) by the mystery religions. The reason for Christianity's victory is both obvious and simple: Politics. It so happened that it became popular among the intelligentsia of the eastern imperial cities; especially in places such as Antioch, Alexandria, Nicaea, Carthage, etc. These cities had managed to ride out the turbulence of the first three centuries of the Empire. Roman Emperors, beginning with Constantine, needed the support of the eastern cities, if they were to make the Empire work. So Constantine, in 313, declared tolerance for Christianity, making it safe to be a Christian. Later Emperors added even more favors to the young religion (with the exception of Julian "the Apostate" who made an abortive attempt to make Mithras the state religion of Rome). Once they had Imperial favor, Christians began ruthlessly stamping out all other religions. In other words, they did to others what had been done to them for nearly three centuries! They coerced conversions, and destroyed texts and monuments which were sacred to other religions. For this reason, as well as the mystery religions' own inherent secrecy, we have little to go on, in trying to learn about them. This is unfortunate, as we know that the mystery religions had inherited millennia of traditions. The loss to humanity is incalculable to humanity today.

But through it all the ancient Wisdom Religion lay buried under allegory, myth, and metaphor in the Sacred Books of the nations including the Gnostic First New Testament which Rome would later adopt and "alter" and "corrupt" and in so doing present to the world such fabrication as their New Testament; in reality the "Second New Testament". Ironically, hidden within it due to it being a previous Gnostic writing complied by Marcion, lay sleeping on the pages in places which escaped the Roman tampering with the texts lie the ancient Spiritual

Wisdom in myth and allegory intended for the evolving Soul of mankind. Oh, had we the "keys" to open this Sacred Wisdom for our Soul that lies hidden under presumed "literal" and "historical" events at taught by Rome and their "literalism" which in reality are anything but that. But we will never know these Divine Truths as they were originally taught for thousands of years and our Souls never benefit for such Divine Truths as intended by our Creator as long as they escape our recognition in the pages of our Bible which remain a "closed book" to the vast majority of Christians today. Imagine this; 2.5 billion people who read a book they think they understand but in reality never do. This has to change; it is time for mankind, as least the Christian part of them, to "catch" up the the Divine Truths that much of mankind possess today which lay "outside" of traditional Christian exegesis of the ancient Spiritual Wisdom which yet today is contained in our Bibles.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



FOUR "KEYS" TO HELP YOU INTERPRET YOUR BIBLE CORRECTLY

In these "introductory" articles on "restoring the correct interpretation of our Bibles" I have given many precepts and principles to the student and "truth-seeker" concerning the ancient Spiritual Wisdom and the techniques used by these ancient sages to both "conceal" but yet at the same time "reveal" the secrets of this metaphysical reality in which we, as descended Souls, find our present existence. The foregoing enunciation of the principal theme of all allegories, that being if you recall is that the manifestation of "life" from its Spiritual Source, God, is composed of both a emanation and "forth-going" or "descent" on its involuntary journey and "crucifixion on the cross of matter". In this descent we find this manifested life "falling" deeper and deeper into "material existence" and "matter", its evolution therein where it become clothed, imprisoned, entombed, and mummified in vehicles of increasing density until the densest level is reached where upon the completion of Spiritual evolution is attained to its highest degree whereupon this Soul, or manifested life, then returns and ascends to Heaven and Home once again. This grand "design" for the Soul is a "Divine Pattern" recognized by the ancient Spiritual Masters and Adepts and expressed by the application to humankind by four possible main interpretations of the allegories and symbols of the world and its Sacred Books.

- **First, in order to come to correctly interpret the Bible we need to realize that some recorded, external, supposedly historical events, or pseudo-historical events, are to be understood as occurring interiorly within the very bodily essence of humanity. All happens within every people, nation and individual, each recorded event in the world's Sacred Books from nation to nation, although depicted in the setting of a pseudohistory, it is descriptive of a subjective experience of and within the individual. This application is essentially twofold, referring both to the experiences and attainments of peoples and individuals advancing by the normal, gradual, evolutionary method, and to individuals who are endeavoring to live *"the way of holiness" (Isa. 35:8).***

The need for the veiling in allegory and symbol of magical and esoteric knowledge is especially great in the latter of these two applications; for quite early in the approach to and entry upon the path of swift unfoldment, an enhancement of the willpower and of the mental and supersensory faculties begins to be apparent. Premature awakening and development of these supernormal faculties and powers within a person, and their employment for purely personal and destructive purposes, could prove extremely harmful both to those who misuse them and to their fellow beings.

The apostle Paul would seem to have accepted this mystical interpretation of Scripture of which I have just mentioned. For him the Nativity of Christ, for example, was not a particular event which occurred at a certain time in Bethlehem to a "litera" or "historical" person but is descriptive of a universal human experience. The narratives of the Annunciation, the Immaculate Conception and the Nativity of Christ, which can be found inscribed on the Temple walls of Luxor in ancient Egypt, thousands of years before the time alloted for the "Jesus" of the New Testament, are so written as to describe allegorically the gradual awakening of Christ-like powers of perception, action and attainment into conscious activity within the Souls of advanced individuals. The presence and the activities of Christ on Earth evidently were for Paul but mirrors of the interior awakening and perfecting of the inherent, redemptive Christ-

power and nature within human beings; the Logos of the Soul. Thus he wrote:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

As students of the Bible both approach their Bible and read the great narratives with this "key" to proper interpretation of their Bible in hand, as it were, they can consciously share in the recorded experiences "personally" for these narratives were not to be understood as if "historical" or "literal"; they were metaphysical realties that were clothed in allegory and metaphor because they occurred and were to be experience Spiritually" within" the person. In such a way they might ascend the mount with Abraham, Moses, Elijah and Jesus and, in however slight a measure at first, begin to participate in their illumination. With the two dejected disciples, they may walk the road to Emmaus and hear the wise words of their temporarily unknown companion. With them, at the breaking of the bread, they will then experience that inner light which came when "their eyes were opened, and they knew him" (Luke 24:13-31). Such, indeed, is part of the intention of the inspired authors. As one studies the Scriptures of the world, therefore, one must read intuitively, sensitively, with one's mind open and responsive to that vast consciousness which so often seems waiting to burst through. Thus the First Key is that some recorded events also occur interiorly.

- **Secondarily, in order to come to correctly interpret the Bible we need to realize that almost each of the persons introduced into the stories of our Bible represents a condition of consciousness and a quality of character that exists within mankind as a whole. Almost all of the actors in the Bible are personifications of aspects of human nature, of attributes, principles, powers, faculties, limitations, weaknesses and errors of human beings.**
 - **When purely human beings are the heroes or heroines, the life of a person historically evolving at the normal rate is being described. But this is by far and large the lesser of the depiction of "people" in the Bible.**
 - **When the hero is semidivine, however, the accent is upon the hastened progress of the Spiritual Self in the individual after it has begun to assume predominant power.**
 - **When the central figure is an Avatar or "descent" of an aspect of Deity, the experiences narrate those of the Spiritual Self during the last phases of human evolution to the stature of perfected humanity. Such is the general purpose, and such is the literary method used by the ancient writers of the world's immortal allegories, parables and religious myths.**

The Deity or father, when introduced into a narrative, generally refers to the highest Spiritual essence in human beings, the "Divine spark", the immortal seed, the Logos of the Soul, the Dweller in the innermost, the Monad. This is especially true where the Supreme and Eternal Deity, the Logos, is brought into the story. The Supreme Emanator, referred to as "God" and "the Spirit of God" (Gen. 1:1-2), is above all things universal and Divine. Whenever the Eternal One is introduced into a narrative, it is always susceptible of interpretation as a personification of the Monad of the individual, as also of the Oversoul of a people.

In the parable, the bosom of Abraham (Luke 16:22) into which Lazarus, "a certain beggar," was carried by the angels, refers to the state of consciousness in which the human Monad perpetually abides and to which the Spiritual Soul or immortal Ego eventually attains. Those following the initiatory path seek to hasten this realization, in waking brain-consciousness, first of their divine, immortal nature, and thereafter of their unbroken unity with the Supreme Lord of all. The full recognition of the individual's unity with God, of the oneness of human-Spirit with God-Spirit, is the ultimate goal of all who seek the strait gate and enter upon the narrow way. In Hinduism this state is called *moksha* or liberation; in Buddhism, *Nirvana* or conscious absorption; and in Christianity, salvation, ascension, Christhood, and being "carried by the angels into Abraham's bosom." The symbol of the disciple John leaning on the bosom of Jesus (John 13:23) is susceptible of

a similar interpretation. Thus Abraham, as also many other people in the Bible, personates both a principle of human nature and a state of consciousness.

In this method of Biblical study the characters, Divine, semidivine and human, are regarded as personifications of principles and powers of nature as the macrocosm and of human beings as the microcosm. This reading is supported by Paul, who writes:

1 Cor 10:11 11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. (KJV)

Gal 4:22-24 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. (KJV)

Answer for yourself: Is this the only reference of the Bible that teaches us in allegorical fashion? Not on your life! The vast majority of the Bible writers did not make mention that what they were teaching and writing in these Sacred texts were allegories as so explicitly exclaimed later by Paul for the simple fact that their audiences were all too familiar that their teachings and writings were nothing more than Spiritual allegories and parallel adaptations of the prior ancient Spiritual Wisdom and its myths and symbols known to mankind since the beginning of time. As I stated above it bears repetition. It is not unreasonable for each reader of the Bible to assume that such a supposal may also be true of many other portions of the Bible. One may even go further than this and assert that the practice of studying the Scriptures of the world in their literal meaning and as records of actual historical events alone can lead to serious confusion of the Spiritual truths intended by the writers.

These difficulties involving the forced literal interpretation and understanding of the Biblical texts are all avoided, and profound inspiration consistent with reason is gained by the recognition of a mystical intent and meaning underlying many portions of the Scriptures and mythologies of ancient peoples; the Christian Bible included. Thus the blatant sin of Simpson with a prostitute while breaking his Nazarite vow to God, the betrayal of the Christ by Judas, the devotion and the selfless love of Mary Magdalene who gave her all and the spikenard in anointing the Christ, the human frailty and failure of Cain who slew his brother, the adultery of David and Bathsheba, the many other contemplative aspects of human nature and modes of human life displayed by these as well as other Biblical characters are more than not human examples of the frailty of the incarnated Soul and the temptations that it must overcome in this Earthy incarnation.

As readers of the Bible we must be aware of the interaction between these various aspects of human nature, the effects they produce upon one another, the waxing or waning of one or more of them at different times and in different lives, and the gradual, triumphant emergence and predominance of the evolved Spiritual Self, the hero/heroine of every saga. All of these various manifestations of human nature is allegorically portrayed by the initiated authors of the Scriptures of the world, including our Bibles. Similarly, the marriages in which many of these exploits culminate may be interpreted as symbolic references to the unification of the consciousness of the outer and the inner Self. In mystical literature they are therefore referred to as "heavenly marriages." Thus the narratives themselves describe the experiences, particularly the tests, ordeals, defeats and victories, of one person, who is symbolic of human beings in general. Successful exploits describe interior achievements, while partial and complete failures, defeats and surrenders are allegories of temporary victories of the purely human over the divine in the individual and conquests of "matter" over Spirit. In the main, the manifold experiences of the immortal Self of the human being in its journey toward perfection are narrated as the adventures of numbers of persons in any one story. The twelve labors of Hercules, each susceptible of association with one of the twelve signs of the Zodiac, the voyage of the Argonauts, the journeys and experiences of the Israelites, the lives of the Lord Shri Krishna and of the Lord Christ, among many others, are all descriptive in the symbolic manner of the journey of the Soul and the psychological, intellectual and Spiritual experiences passed

through on that journey. **Thus, we see that this Second Key is that most the supposed human dramas in the Bible are but allegorical narratives representing a condition of consciousness and a quality of character of the Soul.**

- **Thirdly, in order to come to correctly interpret the Bible we need to realize that each story is thus regarded as a graphic description of the experiences of the human Soul as it passes through the various phases of its evolutionary journey to the Promised Land, or cosmic consciousness. This cosmic consciousness is the goal and summit of human attainment. Inspired allegories are always distinguishable from mere novels and biographies by several characteristics, such as the intrusion of the supernatural and the inclusion in the story of angelic and divine beings, and even of Deity itself. When these are found, the existence of a hidden revelation may always be suspected. The reader possessed of the keys may then penetrate the veil of symbolism and find that hidden wisdom which it had concealed.**
 - **In this third method of interpretation each story may be studied from at least two points of view. The first of these refers to normal evolutionary experience and natural mental and emotional states, while the second point of view reveals the sacred allegories as more especially descriptive of the experiences of those who enter in at the strait gate and pursue the narrow way. Let me give you an example. In the parable of the sower (Matt. 13:1-23), the different conditions of the ground, as "the Christ" explained privately to his disciples, represent various evolutionary phases and states of Spiritual receptiveness of the nation and the individual, from complete unresponsiveness (rocky ground) to full perception and ratification (fertile ground). One more example will suffice. In the parable of the ten virgins (Mart. 25:1-13), the foolish ones may be regarded as those who are not as yet sufficiently Spiritually evolved to be able to respond to impulses descending from the higher Self (the bridegroom), and therefore not really to be blamed. The wise virgins, on the other hand, may be interpreted as personifying all those in whom the Spiritual Self has attained to a considerable degree of evolutionary unfoldment and the outer, physical nature is sufficiently developed to be aware of this fact and to give expression, in the conduct of daily life, to the higher idealism and the fruits of Spiritual experiences. This is followed by the progressive illumination of the mind-brain by the Spiritual Self (betrothal), leading to the fusion of the immortal and mortal natures (marriage). As you can see the "heavenly marriage" of "Soul with Christ" is the goal. Thus the Third Key is that many scriptural stories allegorically describe phases of the Soul within humanity and its evolutionary Spiritual journey and their accompanying experiences.**
- **And fourthly and finally in order to come to correctly interpret the Bible we need to recognize that some physical objects, as also certain words, have each their own special symbolic meaning. The sacred language of the initiates of the mystery schools of old is indeed formed of hierograms and symbols rather than of words alone, the symbols' meanings being ever constant, as constant also is the doctrine which this language everywhere reveals. What is amazing to the student here is the constancy of the "same" interpretation of the symbols in the ancient Spiritual Wisdom down through recorded history up and until the rise of Roman Christianity in the 2nd century. Words and the symbols behind them are thus used as "keys" with which to unlock the inner meanings of scripture and mythology. This fact is allegorically referred to on many occasions.**

Answer for yourself: So what should we have learned here?

We should have learned that in order to discover the Sacred Wisdom hidden with the Christian Scriptures and other world Scriptures we must divest ourselves of the idea that they were conceived and written entirely as chronologically and historically accurate accounts of actual events. The Gospel narrative, for example, in its initiatory interpretation, describes the progress of an advanced and elevated Soul through the final ascending phases of evolution until the highest, the Ascension, is attained. To be fully appreciated, the great drama must be transferred from the material to the psychological, intellectual and Spiritual realms and levels of human experience.

The disciples, then, are personifications of the noblest attributes of human nature. Though still imperfect, they

are becoming increasingly spiritualized, or brought into the presence of their Master, who symbolizes the dweller in the innermost, the God-self within. The disciples are not yet equal to Christ, being younger in evolution and, in consequence, still under the delusion of self-separateness. This is shown by their question as to who will be greatest in the kingdom of heaven (Mart. 18:1). They are still tainted by grosser material attributes, hence the symbolic washing of their feet by their Master (John 13:3-17). A traitor still lurks in their midst, who must be self-revealed and self-slain before the great Ascension can occur. The Master admonishes, rebukes and warns them, indicating the spiritualizing activity of the Divine Presence within.

Now by understanding the allegorical aspects of interpreting our Bible then we can more easily see that the exercise of theurgic powers, many of the recorded and miscalled "miracles" could have been performed by an Adept, or even by an initiate of lesser degree. In possible mystical interpretations, they also illustrate the processes of arousing into activity the faculty of responsiveness to Spiritual vision (restoring sight), and to the still, small voice within (restoring hearing), the free exercise of the intellect liberated from rigid orthodoxy (curing those paralyzed) and awakening to full Spiritual awareness and knowledge (raising from the dead).

The Gospel story, and indeed all the inspired portions of the Bible, are addressed less to the reasoning mind, which they frequently affront, than to the intuition, which can perceive in them references to the evolution of the Spiritual Soul of the individual. The processes of the development and active use of latent Deific powers are portrayed in world Scriptures by means of symbols and dramatic allegories. This mystical view, it may be repeated, does not totally deny the presence of history. The kernel of tradition within the stories can still be a record of real events, however much the illumined authors may have lifted them out of time and space by the use of the sacred language.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GERALD MASSEY AND RESTORING PROPER INTERPRETATION OF ANCIENT SPIRITUAL WISDOM

We have devoted a good bit of time revealing to the reader that the reason why we have remained so blind to the ancient Spiritual Wisdom hidden in our Bibles is because we are visionless to the very method of its presentation and preservation. We have lost the power to grasp the postulations of this ancient Spiritual knowledge laid down by the ancient Spiritual Masters of old because we are simply untrained to see a different methodology for interpreting these Bible stories than from our own inherited "literal-historical" interpretation. This restoration of original truth and intended understanding of these ancient Spiritual Texts which find their way into our Bibles today will only be regained if we come to understand "key" theological dogmas in Christianity in their original understanding as they were taught in the beginning of time.

We have made mention that the ancients used a strategy of concealment of deep Spiritual Truths and presented and preserved them in the mode of religious myth and allegory. This subtle disguise ensured their survival. Such divine truth in ancient days was not made available to the public at large unless individuals showed interest in obtaining this Spiritual Knowledge. It was the secret of the Priests. Such divine truth had to be safeguarded from the undisciplined who would misuse it; thus the need to keep it secret. But more than than it had to be preserved. To this end it had to be hidden in myths, legends, allegories, folk-tales, and parables in order to become "unforgettable" memories through the power of tradition. But even more it had to be expressed in a language that would be universally comprehensible--a language of living symbols. Therefore the ancients Spiritual truth was dramatized and symbolized. The figures in these ancient Spiritual dramas were the elements of divine and human nature; and the symbols vehicles to conceal divine truth. These symbolic constructions carried to the mind of the hearer and reader their message of invisible truths because they were those invisible truths themselves which could be known by recognition of man's visible world. Words are themselves but symbols. Objects of living nature are more definite speech to a discerning mind than a formal language. And the ancients understood that the Universal Mind of this Cosmos, this God, did cast His archetypal ideas onto and into all forms of "matter", where mortal man may look at them in their appearance that is not false or corruptible by mankind.

Most likely the readers of Bet Emet are like me, Christian or "ex" traditional Christian, that are "truth-seekers" at their very core. Given Bibles to which we were devoid of the proper "keys" for its interpretation we were rendered unable to decipher the archaic language used in them along with the Spiritual "symbols" within it as well and thereby have made a jumbled mess of the Bible's true and intended meanings and never knew we were since being taught erroneously to depend utterly upon a "literal interpretation" in reading and digesting this Bible. The grandest of structures for truth-telling, the Sacred Scriptures of old, have been made into the grossest of fabrications due to an incorrect hermeneutic and interpretation. And the gross perversion and loss of its intended sense have come solely through our unfamiliarity with the special and involved techniques employed in writing of the ancient sacred books. This tragic condition would have been avoided had our Pastors and teachers been equipped with the knowledge to teach us that the ancient scribes of these Sacred texts were, first of all, esotericists and wrote esoterically. We were never taught that all spiritual wisdom of antiquity was held

in secret brotherhoods and rigorously safeguarded from common dissemination. There existed a spiritual aristocracy quite difficult for us to conceive of today because of the public dissemination of knowledge and publicity today of which we are so conditioned. There were intellectual and spiritual castes, and the lower orders of mental capacity were not regarded as fitted to receive such high spiritual information. This hidden "Gnosis" behind the parables and folk-takes were kept from these. Sheer pious faith could not alone gain one admission into the Mystery Schools. Actual discipline of body and mind were held as prerequisites for the grasp of this deeper Spiritual truth. Initiation was to some real extent dependent upon the purity of one's life. Esotericism arose primarily from the necessity of safeguarding the use of this dynamic Spiritual knowledge. Religion, for the ancients, aimed at liberating the powerful forces hidden in the depths of man's psyche which they understood as part of mankind's evolution. Within this spiritual process mankind's dynamic energies had to be controlled and intelligently trained. What I say next might anger and confuse many but just listen. What we have derided as "magic" in the religion of old was just the control of subtle powers which we mostly permit to slumber in dormancy beneath the surface of our superficial life. Let us not forget that man is made "in the image of an all powerful God". I have found in my studies that religion touched man so deeply in antiquity, like in ancient Egypt, that it awakened the potencies of his godlike endowment, an enterprise which seems so remote to us in our darkened Spiritual conditions of today. Let us not forget that the depiction of "the Christ" was portrayed for us capable of changing the laws of nature often in this New Testament and this "Christ" lives within each child of God. The same things we find in similar stories of the ancient Sungods. This power of God in mankind slumbers in us today but its potential is real and the fulfillment of such passages as below lay unfulfilled in our lives:

John 14:12 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (KJV)

Great writers of antiquity, writes like Plato, Porphyry, Apuleius, Herodotus, Plotinus, Proclus, Iamblichus, Euripides and Cicero speak of this Spiritual Wisdom that is "hidden in a mystery". It defies understanding under the traditional depiction of these ancient Mysteries by the pens of critical Christians and early Church Fathers. Contrary to the early Christian depiction of this Ancient Spiritual Wisdom men like Cicero could say:

"There is nothing better than those Mysteries by which, from a rough and fierce life, we are polished to gentleness and softened. And Initia, as they are called, we have thus known as the beginnings of life in truth; not only have we received from them the doctrine of living with happiness, but even of dying with a better hope" (quoted in Preface to Lectures On Ancient Philosophy, by Manley P. Hall).

Added to this is Plato's statement:

"But it was then lawful to survey the most splendid beauty, when we obtained, together with that blessed choir, this happy vision and contemplation. And we indeed enjoyed this blessed spectacle in conjunction with Jupiter . . . at the same time being initiated in those Mysteries which it is lawful to call the most blessed of all Mysteries. . . . Likewise in consequence of this divine initiation, we became spectators of entire, simple, immovable and blessed visions in the pure light. . . ." (Phaedrus, p. 64).

Religious books have been written since the time of old in cryptic form, with truth heavily veiled under the garb of cipher and symbol. Figures and glyphs had to be devised that would convey meaning to the initiated, but conceal it from the uninstructed. To interpret archaic literature one must learn to discern the intent of truth under the disguise of deliberate deceptiveness in the telling of these folk-tales and myths. To this effect I would find upon my studies that there exists mountains of evidence proving this beyond any doubt. The demands of an esoteric methodology for both hiding and protecting this ancient Spiritual Wisdom is the reason why the ancients used what we term "myths" today. Here we encounter the real reason why this ancient procedure of using myth has bred the prevalent wide confusion with respect to past religious myth embodying a truer representation of "reality" than a supposed "literal-historical" rendering. We find the solution of our bewilderment and ineptitude in face of this ancient mythology which Christianity has characterized for us as

but "rubbish". Myths were the vehicle for carrying Divine Metaphysical Reality and Truth; the highest Spiritual Truth than mankind was ever given and can hope to ever understand while living in these bodies of flesh.

It was through the use of such symbolism and myth that the whole cycle of the unfolding of "divinity in humanity" was dramatized for the stage enactment in the annual round of Mystery festivals. And, more importantly for us to realize is the fact that portions of this Spiritual drama have filtered down into the ritualism of practically every religion in the world. The epic of the human Soul in earthly embodiment was the theme of every ancient poet and dramatist, and each strove to portray this Spiritual struggle in a new allegorical garb, with a new hero, whether it was Achilles, Hercules, Horus, Theseus, Aeneas, Orpheus, Jason, Dionysus, Buddha, Ulysses or Jesus. At the center of each of these "stories" and "myths" is the central metaphysical reality of the divine presence in mankind conquering the animal nature within himself. This is the classic battle between Set and Horus, or as seen in Judaism the Yetzer Ha Ra (the evil nature) vs the Yetzer Ha Tov (the good nature). The writers of antiquity dealt basically with one theme, that of the pilgrimage of the Soul through the gamut of the elements or creation. Behind these religious myths lie the common theme of the immortal Spirit's immersion into this sea of matter. In all of the mythological combats with dragons, wrestling with serpents, temptations by devils, harassments by beastly creatures, enchantments by Temptresses, plottings of coconspirators, imprisonment in dungeons and struggling through to an ultimate return to the original home of tranquility, we find the plight of the Soul and its quest to struggle with and conquer the animal nature within mankind and eventually to return to Heaven from which it came. In one type of adventure after another we see played out before us the same story; namely, the evolutionary progress of the Divine Soul and its goal of graduating "Earth" and its return to the skies of Heaven which were repeatedly allegorically portrayed in one form after another.

What is equally clear now is that, in the hands of ignorance, an exoteric rendering has taken the place of the esoteric, depriving the mind of its grasp on the essential truth intended in the shadow of such religious myths that we find in our Bibles. The danger of such a confusion was seen by Philo, the learned Jew, who when speaking of the Mosaic writings told his countrymen that *"the literal statement is a fabulous one, and it is in the mythical that we shall find the true"* (quoted by Gerald Massey, Ancient Egypt, The Light of the World, p. 543).

Our Christianized supposed "literal-historical" interpretation of Jesus has caused most Christian writers and Pastors to be reluctant to admit this "allegorical" and "mystical" interpretation of the "Jesus Story" as the correct interpretation intended by originators of these ancient Sungod stories (portraying the Descent of the Soul into matter). But amazing at it might appear there have been men who valued truth more than "acceptance by the religious establishment" and have spoken clearly on this misunderstanding of ancient religious myth such as Kingsland, Massey, Churchward, Higgins, and others.

The broad modern assumption has been that the mythos was in toto a lot of mummery and that the rituals were a lot of hollow ceremonialism based on superstition. That they shadowed the greatest of spiritual truths has not yet entered the mind of the ranks of orthodox scholarship. Yet they have been told, and by no one more courageously and vehemently than Gerald Massey, a scholar of surpassing ability whose sterling work has not yet won for him the place of eminence which he deserves. The destruction of the mythos and its rightful interpretation by ignorant literalism stirred Massey to bitter resentment against the perpetrators of this tragedy. His own words will speak best for him, while they support our own contentions:

"The aborigines did not mistake the facts of nature as we have mistaken the primitive method of representing them. It is we, not they, who are the most deluded victims of false belief. Christian capacity for believing the impossible is unparalleled in any time past amongst the race of men. Christian readers denounce the primitive realities of the mythical representations as puerile



indeed, and yet their own realities alleged to be eternal, from the fall of Adam to the redemption by means of a crucified Jew, are little or nothing more than the shadows of these primitive simplicities of an earlier time. It will yet be seen that the culmination of credulity, the meanest emasculation of mental manhood, the densest obscuration of the inward light of nature, the completest imbecility of shut-eye belief, the nearest approach to a total and eternal eclipse of common sense, has been attained beyond all chance of competition by the victims of the Christian creeds. The genesis of delusive superstition is late, not early. It is not the direct work of nature herself. Nature was not the mother who began her work of development by nursing her child in all sorts of illusions concerning things in general. . . . Primitive man was not a metaphysician, but a man of common sense. . . . The realities without and around him were too pressing for the senses to allow him to play the fool with delusive idealities. . . . Modern ignorance of the mythical mode of representation has led to the ascribing of innumerable false beliefs not only to primitive men and present-day savages, but also to the most learned and highly civilized people of antiquity, the Egyptians" (Gerald Massey, Ancient Egypt, The Light Of The World, p. 33).

Gerald Massey studied the Egyptian hieroglyphics for forty years and had a force of transcribers employed in his later years of investigation to assemble the material from the monuments, tombs and papyri. His interpretation of Egyptian writings has been all too largely ignored by scholars, yet he has the merit of having approached the task with a mind free from scholastic, theological or conventional biases, which have so utterly blinded the discernment and vitiated the conclusions of orthodox authorities. Too often results are obtained or accepted because they validate exiting Judeo-Christian or Islamic positions. Massey would have none of that. Massey and only a handful of others today are the only scholars in whose hands the recondite Egyptian material begins to take on rational significance. All the others leave it resembling unintelligible nonsense.

Massey asserts again that the Egyptians "*knew, more or less, that their own legends were mythical, whereas the Christians were vouching for their Mythos being historical.*" Concerning symbolism and mythical representation he emphasizes that *"the insanity lies in mistaking it for human history"*. Mythology, he avers, is the repository of man's most ancient science, and *"(mythology) when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth."* Holding that all mythologizing originated in Egypt, he fights the conclusion of some scholars that hat "neither Hebrews nor Greeks borrowed any of their ideas from Egypt." The eminent scholar could not have known of Herodotus' statement that it was Melampus, the son of Amytheon, who introduced into Greece the name of Dionysus (Bacchus) and the ceremonial of his worship, having become acquainted with these and other practices in Egypt. Herodotus concludes: *"For I can by no means allow that it is by mere coincidence that the Bacchic ceremonies in Greece are so nearly the same as the Egyptian" (Lecture on Luniolatry, p 2. by Gerald Massey).* Elsewhere (II, 81) he repeats: *". . . the rites called Orphic or Bacchic are in reality Egyptian and Pythagorean."* Massey claims that modern misinterpretation of ancient

typology has made a terrible tyranny in the mental domain, much of our folklore and most of our popular beliefs being fossilized symbolism. ***"Misinterpreted mythology has so profoundly infected religion, poetry, art and criticism that it has created a cult of the unreal."*** **He asserts that** ***"a great deal of what has been imposed upon us as God's direct, true and sole revelation to man is a mass of inverted myths."***

We must understand that these ancient Spiritual Myths were not the product of "primitive" mind, but on the contrary were devised by the highest genius of man's Spiritual evolution of that time. They were the secret of the sages which Paul mentions; namely, that the inner world of ideality is understood by those things which are made visible by the Creator to mankind:

Rom 1:20 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (KJV)

These ancient sages traced as astonishing series of parallels, correspondences, analogies between things seen and things unseen, the better to illustrate the latter. They knew that physical nature typed spiritual reality, and used the outlines of the former to pictorialize the latter through symbols.

Answer for yourself: What is an example? The sacred scarab beetle of Ancient Egypt is a perfect example.

The particular species of beetle represented in the numerous ancient Egyptian amulets and works of art was commonly the large sacred scarab (Scarabaeus sacer). This beetle was famous for his habit of rolling balls of dung along the ground and depositing them in its burrows. The female would lay her eggs in the ball of dung. When they hatched, the larvae would use the ball for food. When the dung was consumed the young beetles would emerge from the hole. It seemed to the ancient Egyptians that the young scarab beetles emerged spontaneously from the burrow were they were born. To the Egyptians and other ancient civilizations, dung beetles symbolized immortality. They saw the beetles disappear in the earth, and later to come back out as if resurrected, or reborn. Therefore they were symbolized as representative of "Khepera", which means "he was came forth." This creative aspect of the scarab was associated with the creator god Atum. As you can imagine the scarab beetle came into being spontaneously from balls of dung and they associated this with their religious ideology of self-creation and resurrection. Small jars and coffins containing dried (mummified) scarabs were often placed in Egyptian tombs as part of their ancient funeral rites to ensure eternal resurrection.

Answer for yourself: What is another example? They took the hawk as the symbol of the risen Soul because they saw the bird soar into the airy heights. They found in the mole a fit symbol of the soul immersed in the dark underworld of flesh, because the analogy was evident and under their eye.

Nature supplied the suggestive identity, and they used it to teach subjective truths. Primitive man may well known the simple processes of nature from first-hand contact; but he will not know that they bespeak a spiritual counterpart of themselves in the interior life of man unless the sages so inform him.

Whole generations of civilized folks have gazed upon the phenomena of nature and failed to be instructed spiritually by the spectacle. One must ask himself if primitive fancy could construct allegories so profoundly elaborated that the united intelligence of the world for centuries has been unable to fathom their hidden significance. Millions of intelligent persons today have looked upon the sun and moon throughout the whole of their lives and have never yet discerned in their movements and phases an iota of the astonishing spiritual drama which the two heavenly bodies enact each month, a drama disclosed to our own astonished comprehension only by the books of ancient Egypt. Hundreds of celebrities in the field of Egyptology have mulled over the same material and have not yet lifted as much as a corner of the veil of Isis. Primitive simplicity could not have concocted what the age-long study of an intelligent world could not fathom. Not primitive minds, but exalted Spiritual and intellectual acumen, formulated the myths. Reflection of the realities of a higher world in the phenomena of a lower world could not be detected when only the one world, the lower, was known. You

can not see that nature reflects spiritual truth unless you know the form of spiritual truth. And such knowledge would be an a priori requirement to making the comparison at all!

Massey states that the Christian Fathers, with the exception perhaps of Clement of Alexandria, *"had scarcely enough knowledge of the ancient symbolism to put any perceptible boundary to their ignorance"* (Gerald Massey, The Natural Genesis, p. 431). These early Church Fathers did not know that their Gospels were old Egyptian myths ignorantly literalized. Massey notes that Celsus *"asked concerning the Christian legends, made false to fact by the ignorant literalization of the Gnosis,--What nurse would not be ashamed to tell such fables to a child?'"* One might paraphrase Celsus' question today by asking: *"What age would not be ashamed to confess that it could not tell the difference between myths and actual history?"*

Years of study convinced Massey that all the folk-tales were the wreckage of old Egyptian wisdom-structures. He avers: *"We must go back to the Proto-Aryan beginnings which are Egyptian and Kamite. In Africa we find those things next to Nature where we can go no further back in search of origins. Egypt alone goes back far enough to touch Nature in these beginnings, and . . . Egypt alone has faithfully and intelligently kept the record"* (G. Massey, Ancient Egypt: The Light Of The World, p. 30).

Now we must pay attention. It served partisan ecclesiastical purposes in early times to weave some history into the texture of the allegory or to use certain bold historical events as the frame for the allegorical depiction. And this mixture has made the determination difficult in places. It is not an overstatement of truth to affirm that the systems of mythology have served little better purpose in the Christian era than to detail the entire train of meaning. They have proved to be insoluble puzzles and enigmas. Our inability to make sense of them has totally distorted our estimate of Greek, Egyptian, Hindu and Chinese mentality, causing us to belittle their product most egregiously.

It must be said in closing that the sagacity of the Egyptians refrained from doing the very thing of which Christianity has mistakenly done; namely, portraying deities as persons. Not the Egyptians but the Christians did this, in the person of Jesus. Personal gods were precisely the kind they did not have. What they had was representations of the gods, which is a whole kingdom's length away from the other conception. Their "gods" were in reality the actual energies of nature, of matter and of mind in the universe, graded in a wonderful hierarchy of emanation from the Absolute Source of all. These are intangible powers, and what can puny man do other than represent them by one or another type of image? The Egyptians had quite unaccountable knowledge of these more elevated forces, with some of which, as the ethers and the rays, modern science is now slowly becoming acquainted, and they poetically imaged them under Deific names, as Thoth, Anup, Kheper, Khnum, Osiris, Horus, Ptah, Set, Isis, Nephthys and Ra. But gods in human flesh (except by personation) they expressly did not have. The time has come to cry out against such incompetent muddling and to bend ourselves with what capacity we have to unravel the golden threads of supernal wisdom running their magnificent design through the old books of Egypt.

The apex of fairness is reached in Budge's statement in the Osiris and the Egyptian Resurrection, Vol. I, p. 198:

***"From first to last there is no evidence whatever that the Egyptians worshipped a figure or symbol, whether made of metal or wood, stone, porcelain or any other substance".* Again, these were but symbolic representations of higher Spiritual realities. Christianity cannot say that with their "historical-literal" Jesus Christ.**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE CHRISTIAN FATHERS IDENTIFY THE BIRTH OF CHRIST WITH BOTH THE VERNAL EQUINOX & THE WINTER SOLSTICE? HOW CAN THAT BE?

To better understand this article it helps to have read the previous articles on "Did Jesus Have Two Mothers"? Having acquainted yourself with this necessary information then let us continue our study into the astronomical background for the later "Jesus Story".

Well if you understood the title to this article then you have already understood that such an occurrence, a historical and literal birth of the "same person" twice in the same year is not biologically possible for there is only one time that one person is born "literally" and such a thing violates the Cosmic Laws of the Universe. Well that Cosmic Law applies until you read the early Church Fathers who speak of the two supposed births of Jesus Christ in the same year. Yet in spite of such logic and biological principles and Universal Law we are astounded when reading the early Church Fathers to their absolute ignorance of such a fact let alone their own admission of their deception and lying to further their religious agendas; in particular their presentation of "Jesus Christ" to the masses. Let us examine the evidences and in so doing the results of our inquiry should tell the discriminating reader that these early Church Fathers were aware that their "Jesus Christ" and their resultant "Jesus Story" was not only a hoax but in the final analysis nothing more than an astronomical phenomena which was later "personified" and presented to the masses as if a literal historical reality when in fact it was not.

Answer for yourself: It is one thing to say it; another to prove it. What is the inescapable conclusion if we see that the early Church Fathers taught that "Jesus Christ" was born both at the Winter Solstice as well as the Spring Equinox? Well for starters we will be hard pressed to believe that "Jesus Christ" was a real "literal historical" person. This of course brings into doubt any and all Christian Doctrines and Dogmas which have been taught by Christianity as connected with either the person of Jesus Christ or events and sayings in his life. As if that is not enough we are then pushed to reconsider the whole of the "Salvation Message" of Christianity since it is squarely based upon the supposed life and sacrifice of this "historical Rabbi-Messiah" of the first century. Let us begin looking at the facts and evidence in this regard.

In the first 200 years of Christian history, no mention is made of the calendar date of Jesus' birth. Not until the year 336 do we find the first mention of a celebration of His birth.

Answer for yourself: Why this omission? In the case of the Church fathers, the reason is that, during the three centuries after Christ's life on earth, the event considered most worthy of commemoration was the date of His death. In comparison, the date of His birth was considered insignificant. As the Encyclopedia Americana explains, *"Christmas... was, according to many authorities, not celebrated in the first centuries of the Christian church, as the Christian usage in general was to celebrate the death of remarkable persons*

rather than their birth..." **(1944 edition, "Christmas").**

- **Speculation on the proper date began in the 3rd and 4th centuries, when the idea of fixing Christ's birthday started. Quite a controversy arose among Church leaders. Some were opposed to such a celebration. Origen (185-254) strongly recommended against such an innovation.** ***"In the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners who make great rejoicings over the day in which they were born into this world"*** **(Catholic Encyclopedia, 1908 edition, Vol. 3, p. 724, "Natal Day").**
- **During this time eight specific dates during six different months were proposed by various groups. December 25, although one of the last dates to be proposed, was the one finally accepted by the leadership of the Western church. A summary of the debate on the dates of Christ's birth appears in The Oxford Dictionary of the Christian Church: "Though speculation as to the time of year of Christ's birth dates from the early 3rd century, Clement of Alexandria suggesting the 20th of May, the celebration of the anniversary does not appear to have been general till the later 4th century. The earliest mention of the observance on Dec. 25th is in the Philocalian Calendar, representing Roman practice of the year 336. This date was probably chosen to oppose the feast of the Natalis Solis Invicti [nativity of the unconquerable sun] by the celebration of the birth of the 'Sun of Righteousness' and its observance in the West, seems to have spread from Rome" (1983 edition, Oxford University Press, New York, 1983, p. 280, "Christmas").**
- **Around 200, when Clement of Alexandria mentioned the speculations about Christ's birthday, he said nothing about a celebration on that day. He casually reported the various ideas extant at that time: "And there are those who have determined not only the year of our Lord's birth, but also the day..., the 25th day of Pachon... Furthermore, others say that He was born on the 24th or 25th of Pharmuthi" [19th or 20th April] ("The Stromata, or Miscellanies," The Ante-Nicene Fathers, Vol. 2, Eerdmans, Grand Rapids, 1986, p. 333).**
- **Later, in 243, the official feast calendar of the time, De Pascha Computus, places the date of Christ's birth as March 28. Other dates suggested were April 2 and November 18. Meanwhile, in the East, January 6 was chosen, a date the Greeks had celebrated as the birth of the god Dionysus and the Egyptians as the birth of the god Osiris. Although pagans commonly celebrated the birthdays of their gods, in the Bible a birthday is never celebrated to the true God (who, of course, had no birth or day of origin).**

What is of interest to us in this article is the fact that in spite of all this speculation the original date of Jesus' birth was never known for certain in Christianity. But toward the end of the second century, Clement of Alexandria was known to have cited various opinions of concerning Christ's birth date, the two most prominent of which were January 6th and December 25th. Later in the fifth century, Augustine commented: ***"For He is believed to have been conceived on the 25th of March (Spring Equinox), upon which day He also suffered... but He was born according to tradition upon December 25th" (Winter Solstice) (De Trinitate, Augustine).***

Notice with me that neither the writer of the Gospel of Luke nor the writer of the Gospel of Matthew gave any indication of Jesus' actual birthday. Like many things Christian, the origin of this supposed date for the birth of the "Christ Child" comes from the celebrations and rituals of the Ancient existing religions which beginning Christianity had to compete against. Here too, we see Christianity assimilating portions of the Ancient Wisdom and Astrotheology into its structure for its own unique interpretation of "the Christ" and his supposed birthday.

One of the remarkable things about early Christianity is the fact that the early devotees made no mention of the birth of their supposed saviour or even his supposedly fleshly existence for that matter. The conflicting genealogies in our current Gospels are believed by modern scholars to have been added to the existing Gospels after the second century. The earliest Gospel, Mark, speaks nothing about the ancestry, birth and genealogy of Jesus and contemporary Greek and Roman writers and historians of that period have

nothing to say about him either save vague, generic references to the title of "the Christ". In some cases where writers like Josephus and Paul make "specific" mentions of Jesus, these references turn out to be forgeries written in by zealous students, and redacting bishops. Also, there was strong opposition to the "pagan" custom of celebrating birthdays – ironic when one considers that from top to bottom "paganism" is woven into Christianity's beliefs and customs. At first, his birth date was on January 6th; however, by the 4th century it was noticed that Christian worshippers were also partaking in Mithraic celebrations of the Sun [natalis solis invicti] on December 25th. Realizing that their followers were gravitating towards the worship of Mithra, Roman Christian authorities moved the feast date of Jesus from January 6th to December 25th. Trying to compete with an earlier religious celebration was not such a good idea Rome figured so wisdom prevailed; "is you can't beat them, join them". Such were the lengths these early proselytisers were prepared to go to win or retain converts.

In Rome December 25 was made popular by Pope Liberius in 354 and became the rule in the West in 435 when the first "Christ mass" was officiated by Pope Sixtus III. This coincided with the date of a celebration by the Romans to their primary god, the Sun, and to Mithras, a popular Persian sun god supposedly born on the same day. The Roman Catholic writer Mario Righetti candidly admits that, "to facilitate the acceptance of the faith by the pagan masses, the Church of Rome found it convenient to institute the 25th of December as the feast of the birth of Christ to divert them from the pagan feast, celebrated on the same day in honor of the 'Invincible Sun' Mithras, the conqueror of darkness" (Manual of Liturgical History, 1955, Vol. 2, p. 67).

Protestant historian Henry Chadwick sums up the controversy: "Moreover, early in the fourth century there begins in the West (where first and by whom is not known) the celebration of December 25th, the birthday of the Sun-god at the winter solstice, as the date for the nativity of Christ. How easy it was for Christianity and solar religion to become entangled at the popular level is strikingly illustrated by a mid-fifth century sermon of Pope Leo the Great, rebuking his over-cautious flock for paying reverence to the Sun on the steps of St. Peter's before turning their back on it to worship inside the westward-facing basilica" (The Early Church, Penguin Books, London, 1967, p. 126).

The Encyclopedia Americana makes this clear: "In the fifth century, the Western Church ordered it [Christ's birth] to be observed forever on the day of the old Roman feast of the birth of Sol [the sun god], as no certain knowledge of the day of Christ's birth existed" (1944 edition, "Christmas").

I assume the reader is familiar with December 25th being the Winter Solstice but let me reiterate that December 25th was the date of the birth of the Sun from the dead at the Winter Solstice. After this momentous day in the Sun's path through the Zodiac, the winter, having reached its peak, slowly gives way to spring. The Winter Solstice therefore, had been traditionally in Roman times, a period of unrestrained celebration. The celebration was called the "Dies Natalis Solis Invicti" or "the birthday of the unconquered Sun." In the pagan religion of Mithraism, which was a form of Sun-worship, the Winter Solstice was naturally an occasion of great celebration since the death of "old man winter" was assured as the Sun was "raised from the dead" and renewed its northward trek in the Sky after remaining motionless in the Sky for 3 days as if dead. It was during these 3 days that the Sun, or the personified "Son of the Sun" fought the Devil; or as we more properly understand "fought the Dark-Evil, the D-Evil, the DEvil", the Devil (see it?); thus the "descent into hell for 3 days" where the Christs fight the darkness of Winter (the Devil) which we read about in the lives of the Solar Sungods as well as the "Jesus Story". As the Sun rose from its "grave of darkness and Winter cold" it brings with it again the hope of Spring and Harvests which was literally "salvation" and "life" to mankind. The worship of Sol Invictus, the Sun God, became so popular that by A.D. 274, the Roman Emperor Aurelian (c212-275) gave official sanction to December 25th, the Winter Solstice, as the birthday of that God.

The December 25 calendar date often overlaps the Winter Solstice, honoured throughout the ancient world for the annual return of the Sun, and the longer hours of daylight needed for the planting of the next year's crops. The Winter Solstice was the mythical birth date of a number of archetypal fertility gods, such as Mithra, Adonis, Dionysus, Osiris, Baal, and many other versions of the Solar Sun God, who bore such important titles as the:

- Son of Man,
- Light of the World,
- Sun of Righteousness, and
- Saviour.

Most pagan mysteries celebrated the birth of an "allegorical" Divine Child at the Winter Solstice and this paralleled the "birth" of the Sun.

Being a new religion in town is not always easy. Christianity in it battle with the pagan religions for converts had to make compromises in order to survive and therefore was forced to slowly assimilate their celebrations and beliefs into its religious synthesis. Christmas day became one of the assimilated celebrations. Over time this became a very successful day of observance and its popularity grew:

- **The annual celebration of Christ's birth can be traced back to at least 336 A.D., when it was observed by western churches on December 25th. Since the event was honored in the form of a religious service, the term "Christmas" came from the Old English term Cristes Maesse, meaning "Christ's Mass."**
- **By the year 354 A.D. we already have documents referring to December 25th as the birthday of Jesus.**
- **By 440 A.D. Christians were celebrating the Winter Solstice as the birthday of Jesus.**
- **By the sixth century, during the reign of Emperor Justinian (527-565), it had become recognized as an official Christian holiday (Asimov, Guide to the Bible: p931-932, Asimov, Book of Facts: p370, Craveri, The Life of Jesus: p47, Keller, The Bible As History: p338).**

As with the earlier prototypes whose body and blood given in sacrifice enriched the earth and caused wondrous plants to grow, so do countless popular legends and songs tell of flowers and medicinal herbs that grew under the cross or on Jesus' tomb. As the dead and resurrected Savior, the archetype in a long "pattern" of dying and rising gods, Jesus is clearly the embodiment of the same similar mythos and marks the continuation of such earlier gods as Mithra, Baal, Dionysus, and others.

We saw above that Rome sanctioned Dec. 25th as the birthday of Jesus. But not all agreed that the "Christ Child's" birth was to be reckoned at the Winter Solstice in December. As stated, up until the fourth century AD, many Christians were celebrating Jesus' birth on January 6. At the time, December 25 was the traditional birth-holiday of the Persian savior Mithra. Catholic Church Fathers were angered at the celebration of this other Sun King proceeding their own festivities, so they appropriated the earlier date and moved Jesus' own birthday up by some twelve days. Now you know where the famous Christmas Carol "the Twelve days of Christmas" came from. January 6 became known as The Feast of the Magi, or Three Kings Day. Not only was Mithra's birthday of December 25 adopted by Christians, but also the halo of light surrounding baby Jesus' head, the resurrection of both the god and his faithful followers, and numerous other aspects were all borrowed by the early Christian church directly from the preceding mythos of the Mithraic cult.



Christianity was divided throughout its kingdom regarding the birth of Jesus. In early on Christianity there were fierce debates about whether December 25th or January 6th should be celebrated as the birthday of Jesus. Lurking for consideration was March 25, the Spring Equinox as well as we shall see.

Uncertainty about Jesus' birthday in the early third century is reflected in a disputed passage of the presbyter Hippolytus, who was banished to Sardinia by Maximin in 235, and in an authentic statement of Clement of Alexandria. While Hippolytus favoured January second, the learned Clement of Alexandria (Strom., i. 21) enumerates several dates given by the Alexandrian chronographers, notably the twenty-fifth of the Egyptian month Pachon (May 20th) in the twenty-eighth year of Augustus and the twenty-fourth or twenty-fifth of Pharmuthi (April eighteenth or nineteenth) of the year A.D. 1, although he favoured May twentieth. This shows that no Church festival in honour of the day was established before the middle of the third century.

Mentioned above was that Origen at that time in a sermon denounced the idea of keeping Jesus' birthday like that of Pharaoh and said that only sinners such as Herod were so honoured. Arnobius later similarly ridiculed giving birthdays to "gods." A Latin treatise, De pascha computus (of ca. 243), placed Jesus' birth on March 21st since that was the supposed day on which God created the Sun (Gen. 1:14–19), thus typifying the "Sun of righteousness" as Malachi (4:2) called the expected Messiah.

A century before Polycarp, martyred in Smyrna in 155, gave the same date, the date around the Spring Equinox (March 21st) for the birth and baptism placing it on a Wednesday because of the creation of the Sun on that day.

The Incarnation of Jesus (bodily manifestation of a supernatural being in the flesh) was assigned to the 25th of March because this day, as early as Tertullian, was believed to be the date of His Passion.

Answer for yourself: Why is Polycarp's remarks concerning March 21st so important? Theologies come and go and the further you get away from a seminal idea or theology or religious belief the "story changes". This is human nature unfortunately. We can find easily what the early Church Fathers "believed" about the birth of Jesus in the 3rd, 4th, and 5th centuries but let us not forget that as time progressed the variety of "beliefs" increased accordingly. Therefore all the more important is Polycarp's admission to the birth of Jesus at the Spring Equinox. Polycarp's statement as to the Spring Equinox birth of Jesus is the earliest testament to the belief about the birth of "the Christ" that we have outside the New Testament and this time period, March 21st, approximates very closely the Spring Equinox. Polycarp is one generation removed from those alive in the first century and is the oldest attestation that we have today other than the Gospel accounts which are highly unreliable.

Answer for yourself: What should Polycarp's early comments on the birth of Jesus being at the Spring Equinox teach us? It should teach us that the further we can go back concerning the birth of this "Jesus" we find that it is reckoned from the Spring Equinox. In time as Christianity will spread to the masses and the leaders of this new religion will see that it will become fortuitous for this new emerging Christian Faith to adopt the Dec. 25th. birth of the Sungods, for the birth of the "Christian Jesus" in order to gain converts. So before us we have for a supposed historical person who supposedly lived in the first century fully grown men, religious pillars in this new religion of Christianity, professing that this Messiah-to-be had two physical births in the same year that just happen to align perfectly with Astronomical Phenomena; phenomena by the way which was already well known by the Ancients for thousands of years and reiterated previously over and over again in the lives of their Sungods as expressed through myths, allegories, similes, legends, etc.

So in examining the evidence we see that the Spring Equinox was first mentioned outside the Bible as the date for the birth of Jesus and that Christmas was not among the earliest festivals of the Church until much later. We also see that before the 5th century there was no general consensus of opinion as to when the birth of Jesus should come in the calendar, whether on Jan. 6, March 25 or Dec. 25.

Meanwhile, in the East, January 6 was chosen, a date the Greeks had celebrated as the birth of the god Dionysus and the Egyptians as the birth of the god Osiris. Jan. 6 was earlier fixed upon as the date of the baptism or spiritual birth of Christ, and the feast of Epiphany … was celebrated by the Basilidian Gnostics in the second century … and by catholic Christians by about the beginning of the fourth century. The Armenian church still celebrates January 6th as Christmas to this day (Freke & Gandy: The Jesus Mysteries: p41). It would appear to the "thinking believer" that this whole concept of "birth of the Christ" has to do totally with Astronomy one way or the other; either the Winter Solstice or the Spring Equinox and the path of the Sun through the Houses of the Zodiac reflective of these Solstices and Equinoxes reflective of the "Age" as determined by the Precession of the Equinoxes. Hidden in this celestial phenomena is the Spiritual Message from the Creator to mankind speaking of the necessity of "two births" for mankind; a natural and a spiritual birth.

Answer for yourself: Did you see it? Christ's example for mankind is "two births; a natural and a spiritual

birth" (Spring Equinox, March 25th [natural birth] followed by the Winter Solstice, December 25th [spiritual birth]).

In truth this should not be shocking for we have heard it our whole lives:

1 Cor 15:46 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (KJV)

Amazingly God is showing man that he must *"be born again"* by the path of the Sun through the Houses of the Zodiac and we never knew; that is before now. Read that again. The real "good news" (Gospel) is in the Sky above our heads. God's Salvation Message" is written above our heads as is the whole "Jesus Story" from Matthew 1 through Matthew 28; no not the story of some Jewish "historical person" but "your story"; God's intended plan for the Soul's incarnation, maturation in this physical plane of existence, and return to Heaven once again and Egypt knew this and this Ancient Divine Concept is at the very heart of Egyptian Religion; the father of Judaism. Egypt lies destroyed today but no nation or evil invented by mankind has been able to destroy their children "the Jews" or the Egyptian Faith they inherited which goes under the name of Judaism today.

Gen 1:14-15 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. (KJV)

Brown-Drivers-Briggs Hebrew Lexicon:

The Hebrew word for "signs":

226 'owth-

- **1) a sign, a signal**
 - **a) a distinguishing mark**
 - **b) a banner**
 - **c) remembrance**
 - **d) a miraculous sign**
 - **e) an omen**
 - **f) a warning**
- **2) a token, an ensign, a standard, a miracle, a proof**

It makes all the more sense when we see that these seasons, Equinoxes and Solstices are "distinguishing marks" to bring mankind into "remembrance" while at the same time "warn all mankind" that they "must be born again"!

Answer for yourself: Do the early Church Fathers say that Jesus had two different births assigned to two different days on the Calendar and did they get this from the Constellations Virgo and Pisces? We saw that they did in the above linked articles. If you take the time to read them then you can see that they did beyond any doubt thus proving that "Jesus Christ" to these early Church Fathers was "astronomical" and not "historical". Now we find the very same teaching, that "Jesus Christ" is not "historical" but rather "allegorical" when other Church Fathers connect his conception, incarnation, and birth with the Winter Solstice and the Spring Equinox (allegorical again for the two births required of mankind; one natural and one spiritual).

Answer for yourself: What should this teach us? It would appear to the insightful student that the Creator is speaking to mankind from His abode in Heaven the same message over and over again and this message concerns the Soul of mankind and man's necessity of "two births; one natural and one spiritual".

Answer for yourself: Does the fact that the early Church Fathers admitting to the two births for a supposed "historical Jesus" set the stage for us to reconsider if even they, these early Church Fathers whose works we read today, possibly knew that the "Jesus Story" was nothing more than a religious myth and that it was not a "literal" historical narrative? Have we today, as Christians, been totally misled to accept a "historical Jesus" when the truth of the matter is that "the Christ" of which these early Church Fathers spoke is a Metaphysical reality speaking to mankind about his Spiritual condition before God?

To the new reader don't be alarmed when I tell you that the birth of Jesus Christ in the New Testament is purely astronomical. You could have already guessed that if you put together the Winter Solstice with December 25th, the alleged birthday of the Son of God (the personified "Son of the Sun"). In order to make Christianity palatable to the pagan masses strenuous efforts were made to associate Christ with the Roman Sun-god, Helios. Pagan symbols were abstracted in order to teach the Christian Gospel, and Christ was readily associated with SOL INVICTUS -- the Invincible Sun. It was thus inevitable that the chief pagan Sun-worshipping day, 25 December, the Birthday of the Sun, became associated with the Birth of Christ. Indeed, the adoption of 25 December for the celebration of Christmas is perhaps the most explicit example of Sun-worship's influence on the orthodox Christian liturgical calendar. Many of the Christmas traditions known and beloved by the West are, as we know, direct adoptions of idolatrous pagan customs.

Unknown to most Christians is the fact that Augustine, whom some believe to be the greatest Father of Christianity, and Clement of Alexandria held to the tradition that the birth of "Jesus" was at the Winter Solstice and his incarnation was at the Spring Equinox. They understood that the birthday of Jesus is determined by the full moon of Easter (the Spring Equinox). Easter is observed on a Sunday between March 22 and April 25 (around the time of the Spring Equinox). The commonly stated rule, that Easter Day is the first Sunday after the full moon that occurs next after the Vernal Equinox. So we need to think and connect the ideas of "Easter" with the "Vernal Equinox" although the actual date might be off a couple of days.

There are 4 things we need to recognize:

- **Easter must be on a Sunday;**
- **This Sunday must follow the 14th day of the paschal moon;**
- **The paschal moon is that of which the 14th day (full moon) falls on or next follows the day of the Vernal Equinox; and**
- **The equinox is fixed in the calendar as March 21.**

Having adopted 25 December as the Birthday of Christ the Roman Catholic fathers were anxious to distance themselves from the responsibility of having borrowed a pagan festival and to avoid being accused of being betrayers of the Faith. Augustine and Leo the Great, for instance, strongly reprimanded those Christians who at Christmas worshipped the Sun rather than the birth of Christ [both were on the same day] (Augustine, Sermo in Nativitate Domine 7, PL 38, 1007 & 1032). It was the opinion of some of the fathers that both the conception and passion of Christ occurred at the time of the Vernal Equinox on 25 March (Polycarp and others...remember?).

Answer for yourself: How is the Spring Equinox and incarnation of Jesus connected to the Winter Solstice? Reckoning from that date the nine months of pregnancy of Mary (conceived, incarnated at the Spring Equinox, the date of the birth of Christ was be computed by necessity to be the 25 December (the Winter Solstice).

Not all agreed. More recently, some Christians have assumed that Jesus was conceived on 6 April and born nine months later, on 6 January, thus supporting the Eastern Orthodox position and the earlier position of the fathers before the festival was transferred from January 6th to 25 December in order to accommodate the masses and increase converts. Which ever date is defended -- 25 December or 6 January -- the computations

used to defend them represent an a posteriori rationale advanced to justify an already existing date and practice that goes back as far as Ancient Egypt (Osiris). As far as 25 December is concerned, J.A.Jungmann has written: *"It has become progressively clear that the real reason for the choice of 25 December was the pagan feast of the DIES NATALIS SOLIS INVICTI which was celebrated in those days with great splendour."* (Joseph A. Jungmann, The Early Liturgy to the Time of Gregory the Great, 1962, p.147).

Answer for yourself: What was behind the transfer of the birth of Jesus from January 6th to December 25th by the Western Church?

In the Orient (East) the birth and baptism of Jesus were celebrated by the Eastern Church on the 5 & 6 January, respectively. All the available evidence strongly indicates that the 5/6 January date for Christ's birth was an assimilation of another pagan festival, namely the "Epiphany", which commemorated the birth and growth of light (B. Botte, "Les Denominations du dimanche dans la tradition chretienne," LE DIMANCHE, Lex Orandi 39, 1965, pp.14f). Epiphany therefore, is a Day of celebration of how mankind has not been left in darkness. It is a festival of light following the rebirth of the Sun at the Winter Solstice. Lest we forget the Sun is rising daily higher in the Sky and light is increasing every day as "Old Man Winter" is being defeated by the Sun. Salvation is coming to mankind once again to be realized in the Harvests of Spring and Summer. The term "Epiphany", which still remains in the orthodox liturgical calendar in the Catholic and Protestant world, literally means the "manifestation of a superhuman being". As O. Cullmann has explicitly stated: *"The choice of the dates themselves, both January 6th and December 25th, was determined by the fact that both these dates were pagan festivals whose meaning provided a starting point for the specifically Christian conception of Christmas"* (O. Cullmann, The Early Church, 1956, p.35).

Behind it all we find Egypt once again. Philip H. Pfatteicher, Festivals and Commemorations, p. 34, writes the following about Epiphany. Both Christmas and Epiphany are related to pagan solstice festivals. In Egypt in 1996 B.C., the Winter Solstice occurred on January 6, and there was a night festival on January 5-6 celebrating the birth of the god Osiris from the virgin. The waters of the Nile, it was thought, acquired miraculous powers and turned to wine that night.

Answer for yourself: Whose birth in Egypt was reckoned to occur at the Winter Solstice?

The birth of Osiris in Egyptian pagan worship also correlated with the Winter Solstice. An Egyptian Winter Solstice celebration of the birth of Osiris, the divine representation of masculine fertility, on January 6th became the Christian Epiphany. The Church declared that it signified the manifestation of Jesus' divinity. Yet, the spirit of both Christmas and the Christian Epiphany embodied timeless celebrations of the Winter Solstice. The difference between them was due more to a difference in calendars than a difference in meaning; the Egyptian calendar was twelve days behind the Julian calendar. (Ellerbe, Helen, The Dark Side of Christian History, Morning Star Books, 1995. p.146).

The Greeks identified Dionysus with Osiris and so on 6 January the sacred waters were blessed in both the religions of Osiris and Dionysus! Epiphany is a continuation of these Pagan rites. The Egyptian Gnostics known as Basilidians, seeing the immersion ceremonies as a symbol of the baptism of Jesus, celebrated it on 6 January and gradually Christians elsewhere adopted this date as the anniversary of the Jesus' baptism. By 386 AD the two great Christian festivals were Easter, the festival of the crucifixion, and Epiphany when rivers and springs were blessed and water was drawn and saved for baptisms throughout the year. Aristides Rhetor in about 160 AD tells us that water drawn from the Nile at the "Festival of the Immersion" is at its purest. Stored in wine jars, he says, it improves with time just like wine. And so does the myth! Two centuries later Epiphanius writes that the stored water actually changes into wine! In Dionysus worship, water turns to wine on 6 January. The miracle at Cana when Jesus turned water into wine is celebrated in the Christian calendar on 6 January!

Again all of these dates, March 25th, December 25th, January 6th find their original importance in Ancient Egyptian Religion in the myths of Osiris, Horus, and Isis. A few more comments on Epiphany (January 6th). A cycle of 40 days after the Egyptian Last Supper (November 27th) and the death of Osiris takes us to the Epiphany on January 6th. This date as you can see was adopted by the Christian faith and introduced into its religious calendar.

Like the Ancient Egyptian traditions, the original intent of Epiphany in the Eastern Church is for one to be baptized (the sacrament of Baptism). Baptism represents in the Egyptian Religion the figurative death and rebirth.

Answer for yourself: What are we to learn here? Again we see Egypt teaching the necessity for "two births" for mankind. A "born again" cycle typically takes 40 days (from November 27th and the death of Osiris) to January 6th). At the end of the cycle, January 6th, the people bathe in the Nile (baptism) and the fast is broken and they are "born again".

The results of such a study teach beyond all doubt that all the scholarly evidence therefore clearly points to the Ancient origins of the traditional birthdays celebrated by the Western and Eastern Churches and their utilization to merely justify syncretizing of Ancient Egyptian Religion with a "literalized and historicized" Christianity. Nowhere in any of these studies will we find unforged or uncontested evidence that promotes a historical Jesus that was born on either 25 December or 6 January.

We seem to consistently be mentioning the Winter Solstice and the Spring Equinox. That these celestial events as tied to the births of Ancient Sungods and "Karests/Christs" should give us pause to think that possibly behind what we assume to be a supposed historical person is nothing but spiritual allegories of the path of the Sun through the seasons and Zodiac. The evidence mounts and in so doing proves the astronomical and non-human nature of the birth itself, which is identical with that of the full moon of Easter in Egypt (3 months after the "natural birth" of the Christ child at the Winter Solstice we experience the "spiritual birth" of the "the Karest/Christ" child in mankind at Spring Equinox. The Divine Allegory is complete.

Gerald Massey, in his The Historical Jesus And The Mythical Christ, teaches us that Casini, the French Astronomer, demonstrated the fact that the date assigned for the birth of "the Christ" is an Astronomical epoch in which the middle conjunction of the moon with the Sun happened on the 24th March, at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the Vernal (Spring) equinox.

The following day (the 25th of March) was the day of the Incarnation, according to Augustine, (354-430 C.E.) but the date of the Birth, according to Clement Alexander (150-211 C,E,)

Answer for yourself: What did we just see? Again we see that Clement Alexander agreed with Polycarp's date of the Spring Equinox for the birth of Jesus. Augustine will assume the Jesus' incarnation occurred on the Spring Equinox. That early Christianity was divided over the Astronomical significance of Jesus' birth and incarnation is easy to see. What I believe we need focus upon is that two of the earliest Church Fathers, Polycarp and Clement of Alexander agreed with the Spiring Equinox for the birth of Jesus.

Answer for yourself: Could this mean the whole "Jesus Story" is not historical or literal but nothing more than Astronomical parody and allegory and we not know it?

So We Have Seen That Two different birth days are assigned to Jesus and his birth by the Christian Fathers:

- **The Vernal Equinox (Mar. 24-25th) (symbolic of a natural birth)**
- **The Winter Solstice (Dec. 25th) (symbolic of a spiritual birth)**

Answer for yourself: What should this teach us?

First of all, these dates, Dec. 25th (Winter Solstice) and March 24th/25th (Vernal Equinox) cannot both be historical. Study will reveal to you that these traditions for the "birth of 'the Karest/Christ" arise from Ancient Egypt thousands and thousands of years ago. These two dates, Dec. 25th (Winter Solstice) and March 24th/25th (Vernal Equinox), refer to the two birthdays of the double Horus in Egypt.

Answer for yourself: What is meant by the saying "double Horus"? Does it refer to mankind's dual nature? Yes it does.

It was a saying of Philo's that "the logos is double". This it is as the double Horus, or as Jesus and the Christ, who was dual natured; as manifestor for the Virgin Mother and afterwards for God the Father:

- **double by nature, human and divine;**
- **double in matter and in spirit;**
- **double as child and as adult,**
- **double as the soul of both sexes.**

The reader is again prompted to understand this "dual nature" of Horus who is a prototype for mankind who has both a "natural" and "spiritual" nature. Horus, "the Egyptian Karest/Christ" is "the pattern" for mankind (mankind is a mixture of human/divine; matter/spirit; childhood/adulthood; male/female). These two expressions of duality in mankind, blended in one person (the Karest/Christ example), constituted the double Horus who was that double logos spoken of by Philo, the figure of which was founded, as Egyptian, on the two halves of the soul, or pair of gods in the mystery of Tattu (Rit., ch. 17). Horus in these two characters was Horus, the child and Horus who becomes bird-headed at the transformation in his baptism (born again nature).

Answer for yourself: Why "bird headed"? Such symbolism depicted the fantastic eyesight of the hawk; it is believed a hawk has an eyesight 8 times greater than the normal human. Behind such a symbolic depiction of mankind is the spiritual idea of increased Spiritual Enlightenment possible to the human species. Thus the "anointed" of Egypt, the Egyptian "Karest/Christ", Horus, is to bring Spiritual Enlightenment to mankind where he can see beyond the natural realm into the depths of the Spiritual realm.

Horus' personal epithet was "Iusa" the "ever-becoming son" of "Ptah," (God) the "Father."

Answer for yourself: Could this "ever coming one" or "every coming one" refer to the anticipated coming of mankind's "Spiritual Birth" as "sons and daughters of God" that is laid out it the Equinoxes and Solstices? THINK!

Answer for yourself: What is the meaning of "Iusa"?

According to Gerald Massey, Alvin Kuhn, Godfrey Higgins, and others the later name of Jesus was derived from the Egyptian "Iusa," which means *"the coming divine Son who heals or saves".*

Answer for yourself: Can we trace the etymology of the names Jesus from Ancient Egypt? Yes we can.

The "S" in Jesus's name curiously matches an Egyptian suffix written either SA, SE, SI, SU, or SAF, SEF, SIF or SUF—alternatively SAPH, SEPH, SIPH or SUPH. The "F" is an Egyptian ending for the masculine singular so the meaning of it is the son, heir, prince or masculine successor to the father. When the original

symbol of divinity, IO or IE, JO or JE, was combined with the Egyptian suffix for the succeeding heir, SU or SA, the resultant was the name IUSA, IUSE, IUSU, or IOSE; or IESU, JESU, IUSEF, IOSEF, JOSEF. One of the many forms was JESU and another was JOSEF. The final F, in JOSEF, became sibilant at times and gave us the eventual form of JESUS. The name then meant the "divine son," and combined in the Egyptian IU the idea of the coming one. Hence JESUS was the Egyptian Messiah, the coming son of the divine life.

Jesus therefore means the divine son, and combined in the Egyptian IU the idea of the coming one. Hence JESUS was the Messiah, the coming son of the divine life. Indeed messiah is a combination of the Egyptian word "MS" and the Egyptian word for god, "IAH." MS means son so the meaning of Messiah is precisely son of God. It is the same word as Rameses where Ra, the name of the sun god replaces Iah and the words are reversed in order. Scholars, Christian and Jewish alike, say Messiah means the anointed one, deriving Messiah from the word for anointing with oil. They have, of course, got the derivations back to front. The word for making someone a son of God by anointing them with oil was derived from the purpose of the ritual, not the other way round.

Answer for yourself: What did we just see? There in Egypt, some ten thousand years B.C., we find the character of this functionary under the name of IUSA, JESU, or JESUS. Later he was the Iu-em-hetep, which means "the divine son who comes with peace (hetep). But most interestingly, this last word also means seven. Hence Jesus is he who comes as the seventh principle to complete the six elementary powers of natural evolution with the gift of divine intelligence, which supplants the elementary chaos with the rulership of love and intelligence and thus brings peace into a warring situation (flesh vs spirit). . Hence finally, Jesus is the seventh cosmic principle, announced in all religious lore as he who comes to bring peace and good will to men. And as such he was announced in the Christian Gospels. But there was more than one Jesus or IUSA or IU before the coming of the alleged historical Jesus. All nations had this Divine Concept but called it by different names. Even more startling is the revelation that there are over thirty Sun-god figures in the cults of the various nations of old, but there are immediately in the Bible itself, in the Old Testament, some twenty more Sun-god characters under the very name of Jesus! We just don't recognize them by other names.

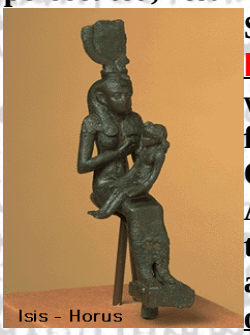
As you can see Etymology, the study of the sources and development of words, can be a very good friend for the truth seeker. Follow with me if you would please:

Zeus, aka "Zeus Pateras," who we now automatically believe to be a myth and not a historical figure, takes his name from the Indian version, "Dyaus Pitar." Dyaus Pitar in turn is related to the Egyptian "Ptah," and from both Pitar and Ptah comes the word "pater," or "father." "Zeus" equals "Dyaus," which became "Deos," "Deus" and "Dios" - "God." "Zeus Pateras," like Dyaus Pitar, means,"God the Father," a very ancient concept that in no way originated with "Jesus" and Christianity. There is no question of Zeus being a historical character. Only simpletons would maintain such a belief. Dyaus Pitar becomes "Jupiter" in Roman mythology, and likewise is not representative of an actual, historical character either. None of the Sungods were "literal" or "historical figures". In Egyptian mythology, Ptah, the Father, is the unseen god-force, and the Sun was viewed as Ptah's visible proxy (symbol) who brings everlasting life to the earth; hence, the "son of God" is really the "Sun of God." Indeed, according to Hotema, the very name "Christ" comes from the Hindi word "Kris" (as in Krishna), which is a name for the Sun (The Egyptian Book of the Dead by Massey, pp. 1-2, Morals and Dogma of Freemasonry, p. 78. Taylor: "'. . . Chrishna in Irish means the Sun.'"

Furthermore, since Horus was called "Iusa/Iao/Iesu" the "KRST," and Krishna/Christna was called "Jezeus," centuries before any Jewish character similarly named, it would be safe to assume that Jesus Christ is just a repeat of Horus and Krishna, among the rest. According to Rev. Taylor, the title "Christ" in its Hebraic form meaning "Anointed" ("Masiah") was held by all kings of Israel, as well as being "so commonly assumed by all sorts of impostors, conjurers, and pretenders to supernatural communications, that the very claim to it is

in the gospel itself considered as an indication of imposture . . " (Taylor, The Diegesis, p. 7). Hotema states that the name "Jesus Christ" was not formally adopted in its present form until after the first Council of Nicea, i.e., in 325 C.E. (Introduction to The Egyptian Book of the Dead by Massey, p. 9).

We are half-way home. We have now to track the ever-coming child Iusa, Iusu or Jesus in the sphere of time as the son of Iusãas and of Atum (the Invisible God), who was Ra in his first sovereignty; not merely in the round of the lesser year, but in the movement of precession as determined by the changing equinox or by the shifting position of the pole (axis of the earth in relationship to the pole star [today Polaris]). As we have shown, the Zodiacal signs were set in heaven according to the seasons of the Egyptian year and in the annual circuit of the Sun. The birthplace of the Inundation of the Nile and the Grapes was figured in or near the sign of Virgo or the Virgin, the mother of the child who brought the new life to the land in water as Ichthus the fish and in food as Horus on his papyrus (Gerald Massey, Ancient Egypt, the Light of the World, published 1907 AD, p 728). In the earlier articles we death with "Jesus' two births and two mothers"; one Virgo and one Pisces. If you are unfamiliar with this symbolism I strongly suggest that you read the articles.


Isis - Horus

Alvin Kuhn relates: "Egypt knelt at the shrine of the Madonna and child, Isis and Horus and Egypt had long known Jesus, Iusa - born of immaculate parenthood, circumcised, baptized, tempted, glorified on the mount, persecuted, resurrected, and elevated to heaven. Egypt had listened to the Sermon on the Mount, and the Sayings of Iusa for ages. But Egypt's Christ was not a living person and neither was it historicized in Judean times - but God's Karest/Christ has existed at all times. In other words the Gospels "life" of Jesus turns out to be out to be nothing but the garbled and fragmentary copy of the Egyptian and other prototypes, never lived. But the light of Egypt Occidental religion can now find its way from medieval darkness to Sunlit truth. The Dark Ages can now be brought to their dismal end means there is more to the later-day allegories than former - a way for the construction by the individual of that long sought divinity requires a much greater comprehension of the allegorical methodology" (Alvin Kuhn, Who is this King of Glory).

Horus's personal epithet was "Iusa," the "ever-becoming son" of "Ptah," the "Father" (Churchward, The Origin and Evolution of Religion, p. 365). He was called the "Holy Child." Horus was called "the KRST," or "Anointed One," long before the Christians duplicated the story (Churchward, ibid., p. 397. see also The Egyptian Book of the Dead by Massey, pp. 13 and 64; MC). Iusa, the Jesus of On, like Horus in the Osirian cult, was born bi-mater. His two mothers were Iusãas (Isis) and Neb-hetep (Nephthys), the two consorts of Atum-Ra. These two mothers were at first two sisters in the mythos. One of them was the mother in the western mountain, or later in the Winter Solstice (the Mother of the Winter Solstice); the other gave birth to Horus on the horizon in the Eastern Equinox (the Mother of the Spring Equinox). Here again is the two births by the two mothers in Heaven that speaks of the metaphysical reality of the necessity of two births for mankind and two natures of mankind; one physical and one spiritual.

Answer for yourself: Again what are we to learn here? Here is the "Divine Pattern" for mankind's path through life once again: "First the Natural birth (what we see in Heaven in the Spring Equinox) and then the Spiritual birth (what we see taught in Heaven/Sky paralleled in the Winter Solstice).

John 3:7 7 Marvel not that I said unto thee, Ye must be born again. (KJV)

We have been speaking of the "two births" and "two mothers" of mankind; one natural and one Spiritual. In so doing the early Church fathers, not longer possessing the Ancient "keys" to interpret the religious myths and "gnosis" fought over two supposed historical births for one supposed human being. When all along the whole "Jesus Story" is an Ancient Egyptian Astronomical Allegory expressing Divine Metaphysical Truths to which Rome was oblivious.

Over the centuries the Winter Solstice and the Spring Equinox had gotten "blurred" in the

thinking of Rome and lost to both was the Spiritual Dynamic and the "two births" of mankind behind them both. **Long lost was Polycarp's and Clement's understanding of the Spring Equinox as the birth of "the Christ Jesus" and how it integrates with the Winter Solstice that occurs in the whole of flesh of mankind.**

The Winter Solstice is the most mysterious, magical and wonderful turning point in the yearly cycle of the Sun. At the time of greatest darkness in the Sun's cycle, where we experience the shortest day of the year and the longest night, the Sun enters the sign of Capricorn (thus the birth of Isua or Jesus at the Winter Solstice). At this time of the year the Sun has reached its southernmost point in the journey of its orbital path. Then, for about three days it appears to standstill, hence the name Solstice which means "Standstill of the Sun". During this three day period, the Sun appears to rise and set at almost exactly the same point, then it slowly makes its journey North again. We experience this powerful event as the return of the light. Now the days are growing longer and the nights shorter. At first it is barely noticeable but a shift has definitely taken place that holds the promise of the Spring and Summer to come.

In the ancient world this awesome time was commemorated by rites and magical workings to ensure the return of the light. For at this time spirit and consciousness have made their deepest descent into matter and have experienced the greatest darkness. Because of this, the theme of death and rebirth was played out in story, myth and ritual across the ancient world. A sacrifice for the good of humanity required that a God die, enter the underworld and overcome death to be reborn as the Child of Promise. This is how the birth of the Sun became the birth of the Son.

Plutarch tells us that Isis was delivered of Horus, the child, about the time of the Winter Solstice (Dec. 25th like Jesus),and that the festival of the second or adult Horus followed the Vernal/Spring Equinox. Hence, the Winter Solstice and Spring Equinox were both assigned to the one birth of both Horus and later to Jesus by the Christologists; and again, that which is impossible as human history and natural law and fact is possible in religious myth only as found in two Horuses (Spring Equinox/Winter Solstice), the dual form of the Solar God in Egypt (the Double Horus) (Gerald Massey, Ancient Egypt, the Light of the World, published 1907 AD, p 786).

Now we can better understand how it could be that the following day (the 25th of March), after the Spring Equinox, was the day of the Incarnation, according to Augustine, but the date of the birth, of Jesus according to Clement Alexander.

Answer for yourself: Again, why is this a problem for today's Christian? Unlike ages ago when the truth of the mythos was understood today's Christians possess almost no knowledge of this whatsoever; thereby they are easily misled into false worship and idolatry by the worship of this "man-made" Jesus as a God by Rome. Such is the unforgivable sin according to Judaism and the New Testament.

The bottom line in closing is that we are confronted with a major problem for two birthdays are assigned to Jesus by the Christian Fathers, one at the Winter Solstice (December 25th) and the other one at the Vernal Equinox.

Answer for yourself: How can Jesus have "two births" and "two mothers"? You might be surprised to find out how but to do so we have to look to the Heavens and the stars and not at a supposed human being or a historical personage that supposedly lived in the first century.

Obviously, these two conflicting dates for the supposed birth of Jesus cannot both be historical; either one or the other is or maybe neither. What we find upon study in Egyptian religion that such an idea of the two dates for the birth of "the Christ" are based on the two birthdays of the double Horus in Egypt.

Plutarch above tells us that Isis was delivered of Horus, the child, about the time of the Winter Solstice, and that the festival of the second or adult Horus followed the Vernal Equinox. The Vernal/Spring Equinox follows the Winter Solstice by 3 months. Even so we must take note that the Winter Solstice and Spring Equinox were both assigned to the one birth of Horus and later these same dates were applied to the one birth of Jesus by the Early Church Fathers. Again, that which is physically impossible as human history is the natural fact in relation to the two Horuses, the dual form of the Solar God in Egypt; but not impossible at all if this whole thing, the "Jesus Story", is a "myth" based upon Astronomy.

Answer for yourself: Now we want to think ahead for a while. Counting from the Vernal Equinox, from March 24th, then let me ask you what happens 9 months (the time for a baby's gestation in the womb) after this conjunction of the Sun and Moon (personified Sungod and Moon goddess) which occurred on the 24th of March?

Answer for yourself: What is an astronomical conjunction? The position of two celestial bodies on the celestial sphere when they have the same celestial longitude. They occupy the same "longitude" as if they overlapped or became one. Using sexual symbology it is as if they mated and produced an offspring.

Answer for yourself: What is this Astronomical Offspring? It is a "child". Follow closely what I say next.

Nine months after this conjunction of the solar father (Sun-Osiris...husband of Isis) and the lunar mother (Moon-Isis...wife of Osiris), which occurred on March 24th, the Spring Equinox, the divine child was born 9 months later at the Winter solstice, December 25th.

It fits perfectly. The Winter Solstice just happens to be the birth of the young Sun-god Mithras as well as one of the birth dates for Horus in Egypt. It also is Jesus' as well. Unknown to most Christians we know that the Ancient Egyptians paraded a manger and child resting in it (Sun in Capricorn) thus representing Horus, the "Karest Child" through the streets of Egypt at the time of the Winter Solstice (typically around Dec. 21). Horus was born of the virgin Isis-Meri (Mary) on December 25th in a cave/manger with his birth being announced by a star in the East (Sirius) and attended by three wise men (the 3 stars in the belt of Orion that just happens to point to the Christmas star Sirius). It sure does not appear too hard to see the "Star" as one might think.

{short description of image}

Answer for yourself: And why a manger? Simply because the Sun is in the House of Capricorn at the time of the Winter Solstice, the time for the birth of the Karest Child/Christ Child and the Constellation of Capricorn contains the "manger" configuration of stars. Matthew says Jesus was born in a house; Luke says he was born in a manger. They do not contradict as much as it appears. A House defines one of the twelve sectors of the Zodiac. The manger is more specific in pointing to the house of Capricorn. There are reasons for the choice of manger. Matthew says Jesus was born in a house; Luke says he was born in a manger. They do not contradict as much as it appears when one thinks that this "house" refers to the House of the Zodiac; in particular the House of Capricorn. There are reasons for the choice of manger. The zodiac constellation preceding Capricorn is Sagittarius, half man half horse. As the Sun descends, the horse is seen to be riding down towards its stable, or manger, into Capricorn. Also, it is a dark time of the year and mangers are dark places. In the legend of the Twelve Labors of Hercules, when Hercules was in Capricorn, he was to clean out the stables of King Augeas.

Plutarch tells us that the virgin mother Isis was *"delivered of Harpocrates (ie. Horus considered as a child of the mother alone) about the Winter tropic (Winter solstice..Dec. 25th), he being in the first shootings and sprouts very imperfect and tender. Which is the reason, as the Egyptians say, that when the lentils begin to spring up (Spring Equinox) they offer him their tops for firstfruits"* (Gerald Massey, The Historical Jesus And The Mythical Christ, p. 40).

They also observe the festival of Isis' afterbirth (the Hebrew Shiloh), or Horus, the son of the father, after the Vernal equinox.

Answer for yourself: Not possessing this "gnosis" and "knowledge" from Ancient Egypt concerning this Astronomical theology then could this be why the early Church Fathers debated and argued among themselves concerning the time for the birth of a supposed historical Jesus? Is it because they lost the "gnosis" and did not understand the Astronomical and Spiritual import behind the stories they inherited and in so doing mistakenly cast them and taught them as if supposed historical narratives when in fact they were not? It sure is.

These two astronomical dates were continued by Equinoctial Christianity, who could not account for them in the absence of the gnosis or ancient knowledge of them which they no longer possessed since lacking the "keys" to understand the Ancient Egyptian wisdom and Religion. Lacking this gnosis or knowledge from Egypt concerning the astronomy behind the Osiris myth, the Winter solstice and Vernal/Spring Equinox then both these calendar dates reflecting Astronomical realities were both "assigned as the time for the one birth" of Jesus as you saw above which is impossible as human history, but is true to the mythos and the two Horuses. The birthday of Mithra, the invincible one, was celebrated as an ancient festival, on the 25th of December, the day of the Winter solstice, our Christmas day. Mithra, like Jesus, was born in a cave, and wherever Mithra was worshipped, the cave was consecrated to him; as the "highly-mysterious cavern" was sacred to the Sun-god in Egypt. "The Pattern" can be traced from nation to nation until we get to Rome and then we lose it.

Answer for yourself: Was Jesus born in a cave?

- **In the gospel of James, the child Jesus was born in a cave.**
- **The gospel of pseudo-Matthew says Mary entered the "cave below a cavern in which there was never any light" to bring forth the light of the world, and on the third day she "went out of the cave and entering a stable, put her child in a manger".**
- **In the History of Joseph the Carpenter the Christ affirms that his mother gave birth to him in a cave.**
- **According to the Arabic Gospel of the Infancy the birth occurred in a cave.**
- **The cave of Mithras was that of the Sun born in the Winter solstice when this occurred in the sign of the Sea-goat (Capricorn).**
- **Abba Udda, the Akkadian name of the tenth month, answering roughly to December, the month of Capricorn, denotes the Cave of Light.**

The above testimonies should make us realize that the idea of a cave is connected to "darkness", the "Winter Solstice", and the "manger" were similar Astronomical ideas that were connected with the birth of the "Christ child".

The cave (darkness), or Winter Solstice (darkness) in Capricorn, December 22-25th, was the birthplace of the Mithraic Messiah from 2410 to 255 B.C.E. until the dawn of the Age of Pisces, and this was continued as the cave or birthplace of the Christian Messiah/Christ after it ceased to be applicable to the solar god. Justin Martyr, Christianity's first great apologist, says that Christ was born on the same day that the Sun was reborn in "Stabula Augiae", and the stable of Augias, cleansed by Herakles in his sixth labor, corresponds to the cave of the Sea-goat (Capricorn). "The Pattern" continues but is not recognized and the "literalization" of the Christ continues even though it might appear that some knew but taught not the truth of the matter thus serving a higher agenda.This is no higher agenda than truth!

Answer for yourself: So what have we seen? Both the cave and the stable are two types of the birthplace of the Sun at the Winter Solstice (time of great darkness). Justin Martyr, determined to include both, ignorantly asserts that Christ was "born in the stable and afterwards took refuge in the cave". He has to include the mythos in his relating of the "Jesus Story".

No Christ or Messiah, however, whether called Mithras, Horus, or Jesus Christ could have been born

in the stable of Augias or the Cave of Abba Udda on the 25th of December after the date of 255 B.C.E., because the Solstice had passed out of that Zodiac sign into the asterism of the Archer.

Answer for yourself: What should this teach us? Namely, that Justin Martyr had nothing but the Mithraic tradition and myth of the by-gone birthday to prove the birth of the assumed Historical Christ 255 years later! In other words he lied about the birth of an assumed historical Messiah! Justin Martyr taught "religious myth" as if was literal truth. He taught "Astrological Myth" as literal history and everyone fell for it and does so today as well.

Answer for yourself: What conclusion should we bring?

The supposed historical Christ had no other birthday than that of the solar god, the birthday of the year, whether reckoned from the Solstice or the Equinox. Rather revealing is the quote of Chrysostom, who wrote on the nativity of Christ, in Antioch, about 380 A.D. Now this is almost 400 years since the time for the supposed historical Jesus. Now pay attention to what he says. He states: *"It is not yet ten years since this day was made known to us"*. What? The date for Jesus' birth was determined ten years before 380 A.D.? What is going on?

He says further: *"Among these inhabiting the west, it (this Winter Solstice date) was known before from ancient and primitive times, and to the dwellers from Thrace to Cadis (Gadeira), it was previously familiar and well known."*

But this birthday of the Lord was not well known in the East, at Antioch, where the name of Christians was said to have been first adopted, on the verge of the Holy Land itself. We also learn that as late as the fifth century Leo the Great was compelled to rebuke the "pestiferous persusion" of those Christians who were found to be celebrating Christmas day "not for the birth of Christ, but for the resurrection of the Sun". The actual origins of Equinoctial Christianity were not then superseded.

This date of 255 B.C. (the Age of Pisces) was the true day of birth, or rather of re-birth for the celestial Christ, and there was no valid reason for changing the time of the world. The Gospels contain a confused and confusing record of early Christian belief: things most truly believed (Luke) concerning certain mythical matters, which were ignorantly mistaken for human and historical. The Jesus of our Gospels is but little of a human reality, in spite of all attempts to naturalize the Mythical Christ, and make the story look rational. The Christian religion and the "Jesus Story" was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various Gods (neteru) and fused in a portrait of a dozen different persons. In such a literary design the many merged into one that is not anybody. And as fast as the composite Christ falls to pieces as we study, each feature is claimed by various Ancient religious myths and each scene in the "Jesus Story" is gathered up by the original owner.

If you understand that the "Jesus Story" is the personification of the Divine Soul as it descended into matter, or should I say the flesh of mankind then it bears upon our minds to recognize the Divinity of the "Jesus Christ" which resided in each child of God. Jesus Christ, as seen in his two births that even Church Fathers acknowledge, knew that their "Jesus Christ" never could be any other than a divinity; that is, a character who was not "literal" or "human". They understood this Divine Concept, at least the earliest of them did like Polycarp and Clement of Alexandria, and this Divine Idea and Concept was entirely mythical and could be traced back into the history of mankind as the Ancient Divinity that was the core of many pagan myths thousands of years before our era; as far back as Ancient Egypt.

The hard realities are inescapable since Christianity ties mankind's salvation to the historical Jesus and his physical death and resurrection for mankind and the necessity of such a belief for one's personal salvation.

Nothing is more certain, according to honest evidence, than that the Christian scheme of redemption is founded on a fable misinterpreted; that the prophecy of fulfillment was solely astronomical, and the Coming One as the Christ who came every time anew with every Sunrise, with every new House of the Zodiac in which the Sun rose and at the beginning of each new Age (mistranslated as 'world', was but a metaphorical figure, a type of Divine Allegory, which never could take form in historic personality. The conclusion is inescapable. The history in our Gospels is from beginning to end the identifiable story of the Sun-God, and the Gnostic Christ who never could be made flesh.

It is rather simple really. When we did not know the one it was possible to believe the other; but when once we truly know, read the evidences and gather the facts, see the parallels between the Ancient Sungods, come to possess the "keys" for the Astronomical interpretation of the Sun "personified" as it moves through the Zodiac and at the same time notice the unbelievable parallels to the "Jesus Story" in the Gospels, from beginning to end, and become knowledgeable about the "Gnostic Christ", then the false belief is no longer possible. But the good news is that behind all our misunderstanding and deception lies God's instruction to you and me for the Spiritual Maturation of our Souls in this earthly existence. The "Jesus Story" is to be yours and my experience for "the Christ" lives within us and is not limited to but one person long ago in Palestine as Rome would have you believe. The Stars and the Sun teach us so. Thank you God that we can know the truth before we die and prepare to meet You and love You while we live in this flesh the way you so commanded, desire, and deserve.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NEW TESTAMENT & MODERN SCHOLARSHIP...HOW MANY "CHRISTS" ARE THERE IN THE NEW TESTAMENT?

Answer for yourself: Have you ever taken the time to make comparisons between different versions of the same event found in several Gospels? If you have then there can be no doubt that a complete reading of the Gospels, or the genealogies of Jesus for example, is likely to disturb Christians profoundly.

THE PROBLEM THAT EXISTS BEFORE WE EVER START TO STUDY NEW TESTAMENT LITERATURE

I must digress into some history before we take up the issues to be addressed in this and following articles. In editions of the Bible produced for widespread publication, introductory notes more often than not set out a collection of ideas that would tend to persuade the reader that the Gospels hardly raise any problems concerning:

- **the personalities and identities of the authors of the various books,**
- **the authenticity of the texts**
- **later alterations, addition, deletions, and changes to these texts in our New Testaments as seen over time as theologies changed due to the "winners" and "losers" of theological wars**
- **the truth of the descriptions of events in what we are reading in the New Testament as "received inerrant and infallible truths"**

In spite of the fact that there are so many unknowns concerning authors of whose identity we are not at all sure, we find a wealth of precise information in this kind of introductory note. Often they present as a certainty what is pure hypothesis, or they state that such-and-such an evangelist was an eye-witness of the events, while specialists and modern scholars and archeologists today claim and prove the opposite. We are led to believe that the time that elapsed between the end of Jesus' ministry and the appearance of the texts of the Gospels and much of the New Testament is drastically reduced when objective study into history and modern scholarship will reveal just the opposite. Paul's name is placed upon 2/3 of the New Testament when in fact scholars today show us that more than likely only seven epistles can be authentically attributed to Paul. That means much was later added to the New Testament in "Paul's name" in attempts to change what Paul originally taught in his earlier and authentic epistles. Traditional Christian tradition would have one believe that these "books" attributed to Paul or the apostles like Matthew, Mark, John, etc., were written by one man taken from an oral tradition, when in fact specialists have pointed out adaptations and alterations to the texts over extended amount of time. Of course, certain difficulties of interpretation are mentioned here and there, but they ride rough shod over glaring contradictions that must strike anyone who thinks about them.

When adaptations, changes, alterations, and contradictions of the original Greek manuscripts of the New Testament are pointed out, and we see the way texts handed down to us have been corrupted, the presence of obscure, incomprehensible, contradictory, improbable, and even absurd passages comes as much less of a surprise. The same may be said of texts which are incompatible with today's proven reality, thanks to scientific progress. Observations such as these denote the element of human participation in the writing and modification of the texts.

Admittedly, in the last few decades, objective research on the Scriptures has gained attention. Many modern scholars warn that 'one should not take literally' facts reported about Jesus by the Gospels, because they are 'writings suited to an occasion' or 'to combat', whose authors 'are writing down the traditions of their own community about Jesus'. Little by little the truth concerning the New Testament is coming to light however. At the core of these New Testament writings is a true battle of sorts; a war of "theologies" fought on paper as we shall see between different camps who held different and opposing beliefs concerning "the Christ" as well as "Jesus Christ". If you have been diligent to read the other articles on this website then the information and the facts and documentation surely has gotten you attention by now.

This "theological battle" is not easy to grasp, because the weight of such a bitterly defended tradition is very heavy indeed. To free oneself from it, one has to strike at the roots of the problem, i.e. examine first the circumstances that marked the birth of Christianity.

3 STRUGGLES THAT GO UNDETECTED: JUDEO -CHRISTIANITY & PAULINE CHRISTIANITY & ROMAN CHRISTIANITY

As stated above before we can look seriously at the conflicting genealogies of Jesus and their intended purpose and later addition to the existing First New Testament by the "literalists" of Rome in their refutation of Paul's "Gnostic Christ" we have to understand the spiritual dynamics that occurred in the first century and the opposing theological camps which fought these "theological wars".

The majority of Christians believe that the Gospels were written by direct witnesses of the life of Jesus and therefore constitute unquestionable evidence concerning the events high-lighting his life and preachings. One wonders, in the presence of such false guarantees of authenticity, how it is possible to discuss the teachings derived from them and how one can cast doubt upon the validity of the Church as an institution applying the general instructions supposedly that Jesus himself gave. Today's popular editions of the Gospels contain commentaries aimed at propagating these ideas among the general public.

The value the authors of the Gospels have as eye-witnesses is always presented to the faithful as if such a thought is without question but nothing could be further from the truth. In the middle of the Second century, Saint Justin did, after all, call the Gospels the 'Memoirs of the Apostles'. There are in addition so many details proclaimed concerning the authors that it is a wonder that one could ever doubt their accuracy. If you read common Christian commentators you will find statements like: "Matthew was a well-known character, 'a customs officer employed at the tollgate or customs house at Capharnaum; it is even said that he spoke Aramaic and Greek. Mark is also easily identifiable as Peter's colleague; there is no doubt that he too was an eye-witness. Luke is the 'dear physician' of whom Paul talks: information on him is very precise. John is the Apostle who was always near to Jesus, son of Zebedee, fisherman on the Sea of Galilee". On the surface of such statement one is led to assume that such is the case; but that is before any investigation is undertaken to verify the validity of such statements.

Modern scholarly studies on the beginnings of Christianity show that this way of presenting things hardly corresponds to reality. As far as the decades following the depiction of Jesus's mission are concerned, it must be understood that events did not at all happen in the way they have been said to have taken place and that Peter's arrival in Rome in no way laid the foundations for the Church. On

the contrary, from the time of the first century to the second half of the Second century, there was a struggle between two factions within Judaism. Later there would be a struggle from a third fraction "outside Judaism" and this Roman faction will be declared the "overall winner" by the fifth century. In the beginning however one was what one might call Pauline Christianity and the other Judeo-Christianity. It was only very slowly that the Pauline Gnostic Christianity supplanted Judeo-Christianity, and today we see a "modified"& "literalized" Pauline Christianity that has triumphed over Judeo-Christianity via the help of Rome.

A large number of very recent works are based on contemporary discoveries about Christianity. Among them we find Cardinal Daniélou's name. In December 1967 he published an article in the review Studies (Etudes) entitled: *A New Representation of the Origins of Christianity: Judeo-Christianity.* Here he reviews past works, retraces its history and enables us to place the appearance of the Gospels in quite a different context from the one that emerges on reading accounts intended for mass publication. What follows is a condensed version of the essential points made in his article, including many quotations from it. Let me say that in my opinion he has it "almost right" but close enough to get the point so I present excerpts from the article for the reader's benefit.

After Jesus's departure, the "little group of Apostles" formed a "Jewish sect that remained faithful to the form of worship practised in the Temple". However, when the observances of converts from paganism were added to them, a 'special system' was offered to them, as it were: the Council of Jerusalem in 49 A.D. exempted them from circumcision and Jewish observances; "many Judeo-Christians rejected this concession". This group was quite separate from Paul's. What is more, Paul and the Judeo-Christians were in conflict over the question of pagans who had turned to Christianity, (the incident of Antioch, 49 A.D. [called in our studies at Bet Emet the Antioch Problem]). The crux of the the problem is that for Paul, circumcision, Sabbath, and form of worship practised in the Temple were henceforth old fashioned, even for the Jews. For Paul Christianity was to free itself from its political-religious adherence to Judaism and open itself to the Gentiles through a synthesis of mystery religions, gnosticism, and a "dab" of Judaism as determined by Paul.

For those Judeo-Christians who remained "loyal Jews," Paul was a traitor to them as his message was not a coming human deliverer but rather a "Spiritual Christ" as the salvation for the Gentile world. Spiritual salvation was not the greatest need for the Jews since they already had the Torah and grew up understanding repentance and obedience to the Commandments of God and their Covenant with him. They needed salvation from the persecution of Rome and only an anointed one from Yahweh like King David of old would do. Because of a different "salvation message of the convert Paul" Judeo-Christian documents call him an "enemy", accuse him of "tactical double-dealing". Paul, to them, was more concerned with their enemies, the Gentiles, that with the Jews whose religion he had adopted (THINK). "Until 70 A.D., Judeo-Christianity represents the majority of the Church" and "Paul remains an isolated case". The head of the community at that time was James, supposedly a relation of the historical Jesus. With him were Peter (at the beginning) and John. "James may be considered to represent the Judeo-Christian camp, which deliberately clung to Judaism as opposed to Pauline Christianity." We are taught through tradition that Jesus's family is thought to have had a very important place in the Judeo-Christian Church of Jerusalem. "James's successor was Simeon, son of Cleopas, a cousin of the Lord".

Cardinal Danielou here quotes Judeo-Christian writings which express the views on Jesus of this community which initially formed around the apostles:

- **the Gospel of the Hebrews (coming from a Judeo-Christian community in Egypt),**
- **the writings of Clement: Homilies and Recognitions, 'Hypotyposeis',**
- **the Second Apocalypse of James,**
- **the Gospel of Thomas.**

Answer for yourself: How often has any of these books that we know the Messianic Jews in Israel in the first

century read and treasured have been read in your Church or studied since they represent the ideas and belief of Messianic Israel in the first century? If Israel is a "light" to the nations (Gentiles) then how much of this "light" has been shown upon you?

One could note here that all these writings were later to be classed as Apocrypha, i.e. they had to be concealed by the victorious Church which was born of Paul's success. This Church made obvious excisions in the Gospel literature and while rejecting the many Gnostic Gospels that were available to them that the earliest Gnostic Christians cherished they chose to not only author but present only the four Canonic Gospels which we have today.] ***"It is to the Judeo-Christians that one must ascribe the oldest writings of Christian literature."*** **Sadly we don't have these in our bibles today and did not even know of them thanks to Rome and we are blessed today by the fruits of archeology which has brought these to our attention in our generation. Cardinal Daniélou mentions them in detail.**

"It was not just in Jerusalem and Palestine that Judeo-Christianity predominated during the first hundred years of the Church. ***The Judeo-Christian mission seems everywhere to have developed before the Pauline mission. This is certainly the explanation of the fact that the letters of Paul allude to a conflict."*** **They were the same adversaries he was to meet everywhere: in Galatia, Corinth, Colossae, Rome and Antioch.**

The Syro-Palestinian coast from Gaza to Antioch was Judeo-Christian "as witnessed by the Acts of the Apostles and Clementine writings". In Asia Minor, the existence of Judeo-Christians is indicated in Paul's letters to the Galatians and Colossians. Papias's writings give us information about Judeo-Christianity in Phrygia. In Greece, Paul's first letter to the Corinthians mentions Judeo-Christians, especially at Apollos. According to Clement's letter and the Shepherd of Hermas, Rome was an 'important centre'. For Suetonius and Tacitus, the Christians represented a Jewish sect. Cardinal Daniélou thinks that the first evangelization in Africa was Judeo-Christian. The Gospel of the Hebrews and the writings of Clement of Alexandria link up with this.

It is essential to know these facts to understand the struggle between communities that formed the background against which the current Gospels that we possess today would later be written. In a nutshell we have in the beginning a conflict between two theological camps:

- **Messianic-Judaism as expressed by the Jerusalem Church which looked for an "anointed human Messiah" and**
- **Pauline Gnostic Christianity that taught a "non-fleshly Christ-Logos-Joshua/Jesus"**

This theological struggle will be settled by the destruction of the Temple and the Roman war of 70 A.D. Both of these struggling theological camps will lose and Rome will win and although their victory over Judaism and Messianism was immediate it would take them over 5 centuries to defeat the Gnostic believers who followed the Pauline Gnostic Christ.

A THIRD THEOLOGICAL VOICE EMERGES AS A SYNTHESIS OF THE PREVIOUS TWO

A "third" voice will emerge through Roman military might, censorship and destruction of Gnostic writings as well as the world's libraries (like Alexandria for example) along with creative writing of the "Second New Testament" which will teach a "fleshy human Christ" which Paul and his 7 authentic epistles never taught and this is "the Christ" that we have received today in the book the Rome forged and gave the world in the wake of their domination of the world in that day. Such a forgery goes unnoticed except by those who submit to serious study of the New Testament and the various roads and tributaries that emerge for further study from such investigation. Missing from our libraries and our hands as archeology and serious study will attest is the "First New Testament" of the earliest "Gnostic

Christians" where Paul's 7 letters were the core of Marcion's collection of Epistles of Paul plus Marcion's "Gospel" which is basically an early written record of the "Q" oral sources and traditions attributed to the "Jesus Christ" of Christian Gnosticism.

Answer for yourself: Was this "Jesus Christ" a human being as first taught by the earliest Gnostic Christians? No but more on that later as our studies get more involved.

Messianic-Judaism will lose and by default a later "Roman" modified Pauline Christianity will win. The only problem is that this "modified Roman Pauline Christianity" is not the same that Paul taught and few ever see this although the contradictions by Paul in the New Testament should alter us to the fact that something is wrong. That is where I was for years until my studies finally encompassed a through understanding of Gnosticism; in particular Christian Gnosticism which was the faith not of Messianic Judaism but the evolution of the Essenes which had long departed from normative conservative Judaism. Later forgery of the rest of the Epistles bearing Paul's name were crafted by Irenaeus and other proto-Roman forgers in order to present an anti-Gnostic slant to what was taught by the earliest Gnostic Christians who taught a "Spiritual non-human Christ".....the Logos....the "Christ within".

Now don't believe this because I said it but do you own study to see if this is possibly true and if you do you will see that these truth exist and Rome never wanted you to know! Take the challenge and I will lead you through the wilderness of lies and deceptions if you wish.

It is time that we restore the real truths and revelation given by God to the Ancients who have us the religious concepts that we have today which sadly are so blurred by deceit that we miss the beauty and simplicity of what God intended we, as His creation, was to understand about Him and His creation. We have to start over and that means with Egypt where we find the earliest Revelations of God to mankind in all their beauty and simplicity. The Egypt website is soon to be published on the net so please pray for me as I finish this part of the puzzle that has consumed me for the last 16 years.

But what we cannot miss here is that the form of Pauline Christianity that existed in the first century is completely different from the revised and modified Pauline Christianity that will emerge from Rome after they "literalize" Paul's Gnostic Christ and create many religious writings in both Paul's name as well as the apostle's names (the Gospels) in order to make it appear as if a "literalized" Christ was the crux of Paul's message when scholarly study today reveals just the opposite!!! [READ THAT AGAIN]. The forged texts that we have today, after many adaptations from the sources, began to appear in their infancy around after 70 A.D., the time when the two rival communities were engaged in a fierce struggle, with the Messianic-Jews (also termed Judeo-Christians since they believed in a soon coming human messiah as fulfillment of Hebrew Scriptures) still retaining the upper hand. With the Jewish war and the fall of Jerusalem in 70 A.D. the situation was to be reversed. This is how Cardinal Daniélou explains the decline:

"After the Jews had been discredited in the Empire, the Christians tended to detach themselves from them. The Hellenistic peoples of Christian persuasion then gained the upper hand. Paul won a posthumous victory. Christianity separated itself politically and sociologically from Judaism; it became the third people (a third voice after Rome refutes the Gnostic Christ of Paul and turns the allegory of Paul into a "literal Christ Jesus" made of flesh and blood and "fills in the gaps" by creating genealogies, birth accounts, infancy narratives, and a historical time line for the "human Jesus".

Answer for yourself: How do we know this is true for sure?

Well all you have to do is look at archeology and what has been discovered in the last 200 years and do critical

study into comparative religions and see how most of the "Jesus stories" in the New Testament are carbon copies of prior allegorized legends of sungods and dying-rising sungodmen and various other legends like that of Osiris which became the "pattern" for all other later sungodmen. The Jesus of Rome's creation in their Second New Testament is a replay of what has been told before as found in the spiritual allegories of Gentile nations since time began. However there is one big difference. Where all prior allegories of sungods and sungodmen were but that; allegories expressing Divine concepts told through the story of symbolic allegories and metaphors where the dying-rising godmen were but pictures of the awakening of the soul within mankind to his true Spiritual Nature (that God dwells within him and that he has come from God and returns to God) Rome will "literalize" the story of these godmen and role them all into one; that being the ultimate liberalized Godman as Jesus of their Gospels (since their Emperors were already human gods alive and walking around like other humans it was no problem to have another). This Divine allegory of the God within expressed since Egypt all the way down through history becomes now in Rome's refutation of the earlier Gnostic Christ and the Gnostic First New Testament a "Literalized Christ".

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Through creative forgery in Paul's name Roman theology will find expression and the truth behind all the Ancient allegories of God and "the Christ" that lives within mankind are lost to us and in its place falsehood and idolatry is taught and presented to the world as a "Second New Testament" which teaches a "literalized Godman" who is to be worshipped. This never existed! Just ask the Jews and their scholars who just happen to have the uncorrupted Hebrew Scriptures which attest to this truth! Let it be understood by all that although this ultimate forgery of the Gnostic New Testament by Rome was to come later after the Jewish revolt in 140 A.D., Judeo-Christianity continued to predominate culturally. It will be this "Hellenistic-Pro-Roman" influence that will become the anti-Gnostic yet "modified" and "literalized" pro-Pauline faction which will step in and amend so much of the earlier Gnostic New Testament of Marcion and the Gnostic Pauline epistles and produce a refutation anti-Gnostic New Testament. In so doing we find that under this influence of this 3rd group of proto-Catholics like Irenaeus and others. The 4 Gospels will be crafted along with these conflicting genealogies, birth narratives, infancy narratives, etc., and also the other fraudulent Pauline epistles which try to give an anti-Gnostic slant to an already existing Gnostic New Testament by presenting after 180 C.E./A.D. a "human fleshly Christ". This 3rd group succeeds via the power of Rome and gives the world the Second New Testament we have in our possession today. So we go literally from a Judeo-Messianism expecting a political human Messiah (Judeo-Christianity [camp one] to a pro-Pauline "Gnostic Christ" [camp two] which stressed not the political aspects of God's deliverance (Yahweh's salvation=the meaning behind the Hebrew "Joshua" or Latin "Jesus") as had the Jews but to a spiritual deliverance within the soul [which happens to be also a correct understanding of the work of the Logos/Christ/Sophia on spiritual level] to a 3rd group of "literalistic" anti-Gnostic proto-Catholics which reworked not only existing theologies that emanated out of Judaism but was responsible for stealing the identities of the earliest "apostles" and Paul and ascribing such authority to their "literalistic" anti-Gnostic religious synthesis of sun worship and parts of Judaism which is of their own making and solidifying this in a refutation Second New Testament which went all over the world and continues to do so today.

From sometime around or after 70 A.D. to a period sometime before 180 A.D. the Gospels of Mark, Matthew,

Luke and John were slowly produced. However they do not constitute the first written Christian documents: the authentic 7 letters (Gnostic epistles) of Paul date from well before them. The Jews had their Tanakh and the "Gnostic Christians" of Paul had his Gnostic 7 Epistles but curiously absent at this time was Rome's New Testament which will later teach a "human Christ" which Paul' Epistles never taught!

According to O. Culmann, Paul probably wrote his letter to the Thessalonians in 50 A.D. He had probably disappeared several years prior to the completion of Mark's Gospel.

"PAUL A TRAITOR"...LET US UNDERSTAND HOW THIS HAPPENED

Paul is the most controversial figure in Christianity. According to existing historical records left to us by the Ebionites and others Paul was considered to be a traitor to Jewish Messianic thought by the Messianic community who had stayed in Jerusalem in the circle around James. Paul and his Gnostic Christ laid the foundation for a later Roman Christianity as they would come behind him and "literalize" Paul's Gnostic Spiritual Christ...the Logos within. Paul had not known Jesus during his lifetime and we are led to believe that this "Jesus" appeared to him which was necessary if he was ever to prove the legitimacy of his mission. This had to be done by declaring that Jesus, raised from the dead, had appeared to him on the road to Damascus.

Answer for yourself: When did this "appearance" happen? Can we date it for sure and what implications can be drawn from such dating? How is it that this appearance of "the resurrected Christ" to Paul can be dated to 27 A.D. yet Jesus is not supposed to have died according to Christian theology till after 30 A.D.? Did you catch that?

Answer for yourself: Have you put on your thinking hats yet? You may need one for the following example. The conversion of Paul, according to the Acts, is supposed to have occurred sometime after the year 30 A.D. at the earliest; and yet if we accept the data furnished by the book of Acts and Paul's Epistle to the Galatians, he must have been converted as early as the year 27 A.D. Paul states that after his conversion he did not go up to Jerusalem for three years. Then after 14 more years he went up again to Jerusalem with Barnabas. This second visit can be dated by means of the famine, which is historic, and known to have occurred in the year 44, at which time relief was conveyed to the brethren in Judea by Barnabas and Paul. If we take 17 years from 44, the different statements go to show that Paul had been converted as early as the year 27. Thus, according to the dates and the data derived from the Acts, from Paul's epistle, and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era!

Answer for yourself: What was Paul supposedly converted to then if Jesus was not dead yet in the year 27 A.D./C.E.? Why did not Paul go up to Jerusalem and hold a conversation with Jesus personally since by all Christian scholarly accounts he is yet alive at this time? What does this whole deception teach us or should teach us?

Well first of all that what we are reading in our New Testaments given to us by Rome might not be true and we have to dig out the truth from other sources available to us today. This could not have been by a spiritual manifestation of the supposed personal Jesus to Paul, who was not then dead, and had not at that time been re-begotten as the Christ of the canonical history. This is usually looked upon (by Renan, for example,) as such an absurdity that no credence can be allowed to the account in the Acts. Such a supposed conversion by its own account is dubious if not an impossibility; whether you look at Galatians and the conversion account which evidently is forged as well or the book of Acts and its conversion account.

Answer for yourself: What should this teach us? This betrays the action of textual forgers trying to write into history and the texts grounds and support for their religious beliefs long after Paul is dead. Since Paul was the

only successful "missionary" to the Gentiles they will need Paul as their "ambassador" for a "literalized Christ". There is only one problem; Paul never taught one in his 7 authentic Epistles. Study reveals Paul was a Gnostic and not an advocate in the Historical Jesus of Rome's invention. You cannot date one event by another which never occurred, or, if it did occur, is not recorded by Paul, especially when his own account offers negative evidence of its non-occurrence. It is only using plain words justifiably to say that the conjecturers of the Acts falsify whenever it is convenient, and tell the truth when they cannot help it!

It is quite reasonable to ask what Christianity might have been without Paul and one could no doubt construct all sorts of hypotheses on this subject. I would guess we would have been left with Messianic Judaism. As far as the Gospels are concerned however, it is almost certain that if this atmosphere of struggle between communities had not existed, we would not have had the writings we possess today since these religious camps waged theological battles not only with rhetoric but the "pen" as well. We have Paul's writings which are Gnostic in his 7 authentic epistles. These writings begin to appear at a time of fierce struggle between the two communities (Messianic Judaism and Gnostic Christianity). These 'combat writings', as Father Kannengiesser calls them, emerged from the multitude of writings on the "Jesus". It will do the reader well to read and study on the "Exodus Allegory" and just what "Jesus" meant in the first century taking into play the word usages and how the earliest New Testament writings characterized "Jesus" and "Jesus Christ" in an allegorical sense in order to fully understand what is being said. Only later mind you we find the "literalization" of Jesus by Rome when they forged much of the New Testament which we have today and gave "flesh" to "the Christ" through falsified Gospels and Pauline epistles and other letters we have in our New Testaments today. These "theological battles" occurred at the time when Paul's style of Christianity won through default and the Roman war which suppressed Messianic Judaism along with their Messianic influence. In the wake of this war we find the emergence of a "theolgoical Rome" whereby they will take existing religious thought and synthesize them with their own and present them in their own collection of official texts in 180 A.D. which will refute complete the earlier Tanakh as well as the Gnostic First Gnostic New Testament of 140 A.D. given to us by Marcion. This Roman synthesis of texts that included everything from pure invention to purposeful mistranslation and misquotation would become the foundation for a later official modified "Canon" of a Second New Testament by Rome which condemned and excluded as unorthodox any other documents that were not suited to the line adopted by the later Gentile pro-Pauline "modified & literalized" Church.

The Messianic Judeo-Christians have now disappeared as a community with any influence, but one still hears people talking about them under the general term of "Judaistic". This is how Cardinal Daniélou describes their disappearance:

***"When they were cut off -from the Great Church, that gradually freed itself from its Jewish attachments, they petered out very quickly in the West. In the East however it is possible to find traces of them in the Third and Fourth Centuries A.D., especially in Palestine, Arabia, Transjordania, Syria and Mesopotamia. Others joined in the orthodoxy of the Great Church, at the same time preserving traces of Semitic culture; some of these still persist in the Churches of Ethiopia and Chaldea".* A more detailed understanding of Paul's Gnostic influence and the struggle with Messianic Judaism is available to the reader is so interested.**

THE FOUR GOSPELS....HISTORY AND SOURCES

It is important that the reader pay close attention to what is being said next. In the writings that come from the early stages of Christianity, the Gospels are not mentioned until long after the works of Paul. It was not until the middle of the Second century A.D., after 140 A.D. to be precise, that accounts began to appear concerning a collection of Evangelistic writings. In spite of this, "from the beginning of the Second century A.D., many Christian authors clearly intimate that they knew a great many of Paul's letters." These observations are set out in the Introduction to the *Ecumenical Translation of the Bible, New Testament* edited 1972. They are worth mentioning from the outset, and it is useful to point out

here that the work referred to is the result of a collective effort which brought together more than one hundred Catholic and Protestant specialists.

The Gospels, later to become official, i.e. canonic, did not become known until fairly late, even though they were being compiled at the beginning of the Second century A.D. According to the Ecumenical Translation, stories belonging to them began to be quoted "orally" around the middle of the Second century A.D. Nevertheless, "it is nearly always difficult to decide whether the quotations come from written texts that the authors had next to them or if the latter were content to evoke the memory of fragments of the oral tradition" (THINK)!

***"Before 140 A.D."* we read in the commentaries of various Bibles, *"there was, in any case, no account by which one might have recognized a collection of evangelistic writings".* Yet in spite of such clear historical evidence we find Christians who make such statements as those like A. Tricot who writes (1960) in the commentary to his translation of the New Testament: "Very early on, from the beginning of the Second century A.D., it became a habit to say "Gospel' meaning the books that Saint Justin around 150 A.D. had also called "The Memoirs of the Apostles'." That simply is not true and is sadly an erroneous assumption that cannot be substantiated by the evidences existing today which proves the otherwise; namely, that the first quote by any Christian writer from the 4 Gospels by "name" is after 180 A.D (last second century). Unfortunately, erroneous assertions of this kind are sufficiently common for the public to have ideas on the early date of the Gospels which are mistaken. So that we don't forget why this information is important is because we will find upon close scholarly study that another proto-Catholic "literalistic" Second New Testament will surface in and around 180 A.D. with the help first of all by Irenaeus which will refute and eventually replace an earlier "First Gnostic New Testament" and in so doing bring into reality not only these 4 Gospels but many epistles as well which were penned in the names of Paul and other "apostles" which will completely distort the earliest understandings of "the Christ" as well as "Jesus Christ" as held by the earliest Gnostic Christians.**

The Gospels did not form a complete whole 'very early on'; it did not happen until more than a century after the end of Jesus's mission. *The Ecumenical Translation of the Bible* estimates the date the four Gospels acquired the status of canonic literature at around 170 A.D.

Justin's statement which calls the authors 'Apostles' is not acceptable either, as we shall see.

As far as the date the Gospels were written is concerned, A. Tricot erroneously states that Matthew's, Mark's and Luke's Gospels were written before 70 A.D.: but this is not acceptable, except perhaps for Mark. Let us never forget that the first quote of a Gospel by name by any Christian writer is not found until after the Second New Testament of 180 A.D. Following many others, this commentator goes out of his way to present the authors of the Gospels as the apostles or the companions of Jesus. For this reason he suggests dates of writing that place them very near to the time Jesus lived. As for John, whom A. Tricot has us believe lived until roughly 100 A.D., Christians have always been used to seeing him depicted as being very near to Jesus on ceremonial occasions. It is very difficult however to assert that he is the author of the Gospel that bears his name. For A. Tricot, as for other commentators, the Apostle John (like Matthew) was the officially qualified witness of the facts he recounts, although the majority of critics do not support the hypothesis which says he wrote the fourth Gospel.

Answer for yourself: If however the four Gospels in question cannot reasonably be regarded as the 'Memoirs' of the apostles or companions of Jesus, where do they come from?

Culmann, in his book The New Testament [Pub. Presses Universitaires de France, Paris, 1967], says of this that the evangelists were only the "spokesmen of the early Christian community which wrote down the oral tradition. For thirty or forty years, the Gospel had existed as an almost exclusively

oral tradition: the latter only transmitted sayings and isolated narratives. These writers, called "evangelists" by church tradition, strung them together, each in his own way according to his own character and theological preoccupations. They linked up the narrations and sayings handed down by the prevailing tradition. The grouping of Jesus's sayings and likewise the sequence of narratives is made by the use of fairly vague linking phrases such as 'after this', 'when he had' etc. In other words, the 'framework' of the Synoptic Gospels [The three Gospels of Mark, Matthew and Luke.] is of a purely literary order and is not based on history."

The same author continues as follows:

"It must be noted that the needs of preaching, worship and teaching, more than biographical considerations, were what guided the early community when it wrote down the tradition of the life of Jesus. The apostles illustrated the truth of the faith they were preaching by describing the events in the life of Jesus. Their sermons are what caused the descriptions to be written down. The sayings of Jesus were transmitted, in particular, in the teaching of the catechism of the early Church."

This is exactly how the commentators of the describe the writing of the Gospels: *the formation of an oral tradition influenced by the preachings of Jesus's disciples and other preachers; the preservation by preaching of this material, which is in actual fact reproduced and found in the Gospels, by preaching, liturgy, and teaching of the faithful; the slender possibility of a concrete form given by writings to certain confessions of faith, sayings attributed to Jesus from oral traditions, descriptions of the Passion for example; the fact that the writers of the New Testament called "evangelists" resort to various written forms as well as data contained in the oral tradition. They resort to these various oral traditions in order to produce texts which "are suitable for various circles, which meet the needs of the Church, explain observations on the Scriptures, correct errors and even, on occasion, answer adversaries' objections. Thus the evangelists, each according to his own outlook, have collected and recorded in writing the material given to them by the oral tradition".*

This position has been collectively adopted by more than one hundred experts in the exegesis of the New Testament, both Catholic and Protestant. It diverges widely from the line established by the Second Vatican Council in its dogmatic constitution on the Revelation drawn up between 1962 and 1965 let alone received church tradition since the early third century. On the contrary, as we read in the following taken from the Second Vatican Council concerning their views upon the New Testament which demonstrate the "party line":

"Nobody can overlook the fact that, among all the Scriptures, even those of the New Testament, the Gospels have a well-deserved position of superiority. This is by virtue of the fact that they represent the most pre-eminent witness to the life and teachings of the Incarnate Word, Our Saviour. At all times and in all places the Church has maintained and still maintains the apostolic origin of the four Gospels. What the apostles actually preached on Christ's orders, both they and the men in their following subsequently transmitted, with the divine inspiration of the Spirit, in writings which are the foundation of the faith, i.e. the fourfold Gospel according to Matthew, Mark, Luke and John."

"Our Holy Mother, the Church, has firmly maintained and still maintains with the greatest constancy, that these four Gospels, which it unhesitatingly confirms are historically authentic, faithfully transmit what Jesus, Son Of God, actually did and taught during his life among men for their eternal salvation until the day when He was taken up into the heavens. . . . The sacred authors therefore composed the four Gospels in such a way as to always give us true and frank information on the life of Jesus".

This is an unambiguous affirmation of the fidelity with which the Gospels transmit the acts and sayings of Jesus.

There is hardly any compatibility between the Council's affirmation and what the authors and scholars quoted above claim. In particular the following:

The Gospels "are not to be taken literally" they are "writings suited to an occasion" or "combat writings". Their authors "are writing down the traditions of their own community concerning Jesus". (Father Kannengiesser).

More to the truth consider the next statement.

The Gospels are texts which "are suitable for various circles, meet the needs of the Church, explain observations on the Scriptures, correct errors and even, on occasion, answer adversaries' objections. Thus, the evangelists, each according to his own outlook, have collected and recorded in writing the material given to them by the oral tradition". (Ecumenical Translation of the Bible).

SOMEBODY HAD GOT IT WRONG....BUT WHOM?

It is quite clear that we are here faced with contradictory statements: the declaration of the Council on the one hand, and more recently adopted attitudes on the other. According to the declaration of the Second Vatican Council, a faithful account of the actions and words of Jesus is to be found in the Gospels; but it is impossible to reconcile this with the existence in the New Testament text of:

- **contradictions in the New Testament texts that are exposed by knowledge of geography, history, Biblical languages, mistranslations& misquotations & pure invention of New Testament Scriptures when compared with the Hebrew Scriptures...thus creating a false picture of the Jewish Messiah, "the Christ" as well as "Jesus Christ" as understood by the earliest Christians**
- **the recurrent pattern of the cosmic-godman taken from personified sunworship as found applied to the Jewish Messiah by the synthesis of religious ideas by the apostate Essenes of the intertestamental times which find expression in their fraudulent translation of the Hebrew Scriptures into Greek which we find constitute the very basis for all quotes of Hebrew Scriptures in the New Testament**
- **the recurring pattern of Osiris-Dionysius and the events in their lives replayed not only down through history through the myths and legends of cosmic godmen in other nations as expressed through allegory which finds ultimate expression in the New Testament as "literalized events" in the life of a Jewish Rabbi named Yeshua/Jesus**
- **other improbabilities & things which are materially impossible or statements which run contrary to firmly established reality & I could go on.**

If, on the other hand, one chooses to regard the Gospels as expressing the personal point of view of those who collected the oral traditions that belonged to various communities, or as writings suited to an occasion or "combat-writings" expressing the current religious views of various theological camps, it does not come as a surprise to find faults in the Gospels (like the genealogies of Jesus). All these faults are the sign that they were written by men in circumstances such as these. The writers may have been quite sincere, even though they relate facts without doubting their inaccuracy. They provide us with descriptions which contradict other authors' narrations or other Ancient understandings of "the Christ" and "Jesus Christ" as held by the earliest Christian Gnostics for example, or are influenced by reasons of religious rivalry between competing religious communities. They therefore present stories about the life of Jesus from a completely different angle than their adversaries which today are easy to substantiate by reading a few good books.

In closing let me give it to you in a nutshell. I have tried in this opening article to paint with broad strokes the

events that underlie the foundation for the writings that become the New Testament which we have today. We have a struggle and contest of religious ideas from three camps that compete for ascendancy:

- **James and the Jerusalem Church &Messianic Judaism which taught and looked for a human descendant of King David anointed for the task of a physical deliverance and salvation of Israel from the persecutions of the Gentiles and restoration to the past glories of the ear of King David**
- **Marcion and Paul and Gnostic Christianity which taught an allegorical "Christ within" and taught of a spiritual awaking and salvation within mankind through the coming to the awareness of the God within, man's true origin and his destiny, and the attendant responsibilities that such an awareness brings to man who is created in the image of God.**
- **Roman literalistic Christianity who not only wins the wars against the Jews and Gnostics but builds upon both their beliefs the ultimate religious synthesis whereby the expected human messiah is fused with the personified cosmic godman of sunworship and presented as a "literalized" man and "fleshly Christ" in a historical timeline of their making through their forgery of many religious "gospels" and "epistles" in names of Paul and other historical apostles from the Jerusalem Church. In so doing they literally back-wrote a "literalized" Christ as "Joshua-Jesus-Christ" and literalized the myths of Osiris-Dionysius and these became the stories and events of "the human Christ" we have in the New Testament. Lastly their continued forgery in Paul's name was to give the impression that Paul always believed and taught a fleshly Christ when in fact he did not.**

The sad result of this deception is that we approach the New Testament today never knowing that three different theologies [human Messiah, allegory of the Christ within, and a literalized Christ as if human] were thrown into the blender of Rome and out comes a "golden calf". And we read the New Testament with such an unawareness of this fact that we never distinguish between them let alone know which of the three can be believed as true. Let me give you a hint from my perspective from scholarly study over these last 16 yrs; namely, two are correct but one is idolatry. Any guess? Surely Judaism looked for their hoped for and prophesied Messiah who was to be only an anointed man from the human lineage of David. This was not what Paul, himself a Gentile who had converted to Judaism, was concerned. You heard me correctly; historical records and the testimony of Church Fathers tell us that Paul was a convert to Judaism. No wonder he has Roman citizenship (THINK). Paul's revelation was not of a human Messiah but rather of the same one that had been held since the time of the Ancients which concerned the true nature of mankind. The Logos or "the Christ" dwelt within each of God's creations and over time this was truth was lost. Egypt knew it and taught it and at one time the Gentile nations had such an understanding and expressed this through metaphors and allegories of the dying-rising godman as the souls' awakening to the Divine within mankind. This was understood by the Ancients as a resurrection for the dead while alive! Paul understood it and taught it and it is right before our eyes and we never really understand it!

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Paul is writing and speaking to a living audience here. This is just another proof that Paul was Gnostic and we never knew it. We fail to understand these things as typical Christians today because simply we were never taught this but the information is out there and in time you stumble onto this if you keep studying. Paul was teaching a "Spiritual Christ" within each of us and not a Jewish Messiah. This "Spiritual Christ-Logos-Sophia" is the mediator between Spirit and matter. After Rome gets through with his writings then Paul is made to contradict what he earlier has taught and wrote he is made to appear that he is teaching a historical Jesus Christ when he never did. We are so indebted to archeology and men and women who dedicated their lives to literally dig up these truth hidden from us and bring them to the light of day in these last two hundred years. With the discovery of the Dead Sea Scrolls and the Nag Hammadi Library just barely over 50 years ago the lie of Roman Christianity has been exposed; that is only to those who take the

time to look.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS CHRIST HAVE TWO MOTHERS #1?

Answer for yourself: Were you aware that in all religious myths down through recorded history that the nation's Christs, Sungods, and Messiahs had two mothers? Are you aware that in the New Testament, hidden behind the supposed literal historicity of "Jesus Christ" we find that the New Testament Jesus has likewise two mothers? How could there possibly be rational significance to even such a question at it goes against the very Laws of Biology and the Cosmos? Is this possible? How can I know?

If this can be proven then we will have to study in order to crack the surface of our ignorance of the Divine Truths hidden in our Christian Scriptures in our pursuit of the truth behind our "Jesus Story"; a truth that sadly escapes almost all Christians today who have never studied Comparative Religions or Astrotheology.

When one approaches such a subject he is often put off by the writings of Christians who relegate such an idea as but crude illiteracy of the Ancients where they are mistakenly believed to have taken their own religious myths as if "literal history and stories". I must admit when reading of these things years ago before my studies progressed to where they are now I was swayed by these Christian writers and their comments upon Ancient religious antiquity as they relegated all such comments about "Christs" and "Sungods" as but mythical rubbish and nonsense of early "Paganism". That word, Paganism is a "buzz word" that is found to be used a lot by Christian writer who lack the "keys" to unlock this Ancient Spiritual wisdom and in so doing they literally discount and blaspheme the Ancient Spiritual Masters by relegating their profound Wisdom to the trash bin of "Paganism" and illegitimacy. Unsettling to me, even in spite of their comments, is the fact that these "Sungods" and these "Messiahs" had similar lives and sayings to that found in the New Testament in its depiction of my Christian Jesus. I, not possessing yet the "keys" to unlock this Ancient Spiritual Wisdom at that time in my life and in my studies, was unable to see the depth and profoundness of this supposed "Pagan" rubbish and nonsense. But that will all change over the next 5 years as my studies advanced to the point where I could see the incredible intelligence and Spiritual Wisdom that hid exalted Cosmic Truths under the religious myths of the Ancients. Exposed before me as my studies in Gnosticism and Egypt advanced was the foolishness, absurdity, and lunacy of these former Christian writers and their blind opinions on such "presumed childishness, ignorance, absurd symbolism, metaphor and myth" of the Ancient Wisdom and religious myths!

When I got to think about much of what I was reading about, like the two births and two mothers of these Sungods and Messiahs, it finally dawned on me that I should not be surprised at the idea that the nations "Christs", like the Christian Jesus Christ, should have two mothers and two births. In fact one day I was reading the Gospel of John and the truth jumped out at me; a truth that I had never seen illuminated to me before. I saw that in the "Jesus Story" even the New Testament Christ, the symbol for the Divine principle in mankind, heralded explicitly by Jesus in his declaration to Nicodemus that *"ye must be born again."* Nicodemus asks if this means that we must enter a second time into our mother's body and experience a second birth in the natural manner. There is always a "literal" interpretation which the flesh of mankind looks for in the beginning. But often we loose the real truth when we look only superficially at such passages. Jesus replies that we *"must be born of water and the spirit."* Something was hidden in such a response. Many opinions exist but I went to the Lexicons to get to the root of the words.

Answer for yourself: **What does "Spirit" mean? The Thayer's Greek Lexicon says:**

4151 pneuma-

1) a movement of air (a gentle blast)

- **a) used of the wind, hence the wind itself**
- **b) the breath of the nostrils (the mouth)**

The Greek word "pneuma" is translated as "spirit" in many passages and means "air" or "breath."

Unknown to most Christians is that one great keys to Bible meaning is the series of the four "elements" of ancient mythicism:

- **Earth,**
- **Water,**
- **Air,**
- **Fire**

The Ancient taught that the body of the physical or natural man was conceived as being composed of the two lower elements, earth and water, while air and fire, representing mind and spirit, commingled to make the higher or spiritual man. It is important that in such an understanding we see "two realms" of existence; one physical and one Spiritual. Mankind is a mixture of Heaven and Earth.

Jesus' statement to Nicodemus, then, could have been rendered, *"born of water and air."* And John the Baptist uses three of the four elements when he states that he, the forerunner of the Christos, and therefore a type of the lower natural man, indeed baptizes us with water (omitting earth), but that there cometh after him one higher than himself who shall baptize us with the holy spirit (air) and with fire. Let us stretch our minds for a second. We find in the New Testament that the depiction of the Jewish Christ affirms that mankind has two births, necessitating two mothers, and John the Baptist adds that we must have two baptisms.

These same Ancient Spiritual Masters and Sages of Antiquity, from nation to nation, taught that man's spirit is an indestructible fragment of God's own mighty Spirit, truly a tiny "spark" of that cosmic Intelligence and Love which we call the Mind of God.

John 1:1 1 In the beginning was the Word, and the Word was with God, and the Word was God. (KJV)

Unknown to most Christians is that the reference to "the Word" in John 1:1 has more in common with "thought" and "idea" than with a "spoken word". We really need to grasp this idea before we go on.

John 1:1 1 In the beginning was the Thought, and the Thought was with God, and the Thought was God. (KJV)

These same Ancients in their writings typified the divine element in man by "fire" and in contrast the lower or human element by "water". The fiery soul of man is housed in a temple of flesh and matter which is 72% water by actual composition! Now if you have read much of Comparative Religions you find repeatedly the crossing of the rivers and seas and the immersion of solar heroes in water in olden mythologies, and the rite of baptism in theology, signified nothing beyond the fact of the Soul's immersion in a physical body of water nature in its successive incarnations.

Answer for yourself: **Does this mean that our Sungods and Solar heroes and Christs, and their "baptisms", or**

when they "walk on water" are but personifications of the Divine Soul as it descends into matter and the flesh (water) of mankind? Yes. Thus when Christ walked on the water this was neither a human action, since it is not human to walk on water, nor was it divine, since it is not of God to walk, but it is an evidence of the union of humanity and Divinity as told through allegory. That will not suffice for many so it appears that we need more evidence before we can say for sure and draw rigid conclusions that might apply to our inherited "Jesus Story". What we will see behind many of our "Jesus Stories" are parallels with the lives of the Sungods and should be so since both are descriptions and personifications of the incarnation of God into matter in the form of "the Christ".

Answer for yourself: Does this finally settle the long debated question as to why Jesus Christ submitted to a baptism of repentance given by John the Baptist if he was "without sin" as Christianity teaches? Is the New Testament Jesus fulfilling the mythos and myth of the Sungods? Let me give you a clue; he is fulfilling the mythos and we mistakenly read it as if "historical-literal".

Answer for yourself: Where do we get the idea that the Sungods were baptized in the first place? We get it from the personification of the Sun as it moves through the Zodiac. Yep, the "Sungod Stories" and the "Jesus Stories" come from the personification of the path of the Sun through the Heavens. Comparative Religion shows that the story of Jesus already existed in numerous religions prior to the alleged time of Jesus. Chrishna, Horus, Orpheus, Bacchus, Osiris, Dionysus, Buddha, Apollo, Hercules, Adonis, Ormuzd, Mithras, Indra, Œdipus, Quetzalcoatle, etc. are all prior "Jesus Stories". The motif of a Crucified Savior was already extant prior to the alleged time of Jesus. Solar Mythology shows the story of Jesus is just an allegory for the sun passing through the Zodiac and the passage of the seasons of the year. Jesus travels throughout his one year ministry, and the description of his travels exactly match that of the sun traveling through the Zodiac during the year when personified as seen in the lives of these prior Sungods, their lives and their "logia" or sayings. Here we have the origin of the "Jesus story", which is the personification of the Cosmic Energy, the Sun, which is but a symbol for God as understood by the Ancients. This common origin explains why all the stories of crucified saviors are essentially the same. The "key" to unlocking this whole repetition of "solar stories" lies in the fact that all these Sungod stories as well as our "Jesus Story" is mystical and mythological allegory depicting the "Descent of the Divine Soul" into matter. Thus, the proper interpretation of the "Jesus Story" is the "pattern" for the "birth, life, maturation, death, and rebirth" of our Soul. The rest is commentary but you have to see it to "believe it". We do this now.

Just for fun understand that the personified Sun is born in the House of Capricorn where upon as the personified Sun he must move from the House of Capricorn to the House of Aquarius. Now read the following two links and try to tell you that this is but a coincidence before you resume this study.

The Second House that the new born Sun (Son of the Sun when personified) travels is the House of Aquarius, the House of the Water bearer.

Answer for yourself: Is this why Jesus, the personified Sun, after his birth in the House of Capricorn, moves on to the House of Aquarius and why the New Testament has little to mention between the birth of the Christ (personified Sun) and when he appears at the waters of Jordan to be baptized? Jesus moves from the "manger" of Capricorn to the Jordan and John the Baptist (the water bearer). I will let you figure that one out by yourself. The Sun is plunged into the water of the Constellation of Aquarius on its route to the zenith of its life and ministry at the Summer Solstice. Now let us continue. There are 12 articles detailing the "Jesus Story" that parallel the passage of the Sun when personified through the Zodiac and they line up perfectly with the depiction of Jesus from Matthew chapter 1 through Matthew chapter 28. You literally have to see this to believe it.

We have seen that the Spiritual Masters of Ancient antiquity, from Ancient Egypt on down through history, including the great Greek philosophers like Plato, Plotinus, etc., in symphony taught that mankind is distinctly a creature compounded of two natures:

- **A higher and a lower,**

- **A spiritual and a sensual,**
- **A divine and a human,**
- **A mortal and an immortal, and finally**
- **A fiery and a watery,**

Each of these manifestations of God is combined in a mutual relationship in the organic body of flesh. Heraclitus, a Greek philosopher of the late 6th century B.C.E. states: *"Man is a portion of cosmic fire, imprisoned in a body of earth and water."* Plato, who lived 427 B.C.E. – ca. 347 B.C.E. was an immensely influential classical Greek philosopher, student of Socrates, teacher of Aristotle, writer, and founder of the Academy in Athens. Speaking of man Plato affirms: *"Through body it is an animal; through intellect it is a god."* To create man God incarnated the fiery spiritual principle of His own Energy/life in the watery confines of material bodies. Man is cosmic fire, the very Energy of The Cosmos limited and entrapped in this matter we call flesh. That power which permeated the lower nature of human kind is transformed into soul power as a permanent virtues. The cosmic fire force within man, the furnace wherein this work is effected, is symbolized by many things by these Ancients. We will look at a few as this article goes on. But a few more things need to be said.

The following is a summary of the Ancient's teaching on mankind and the Divine Spark within him:

Man per se is an invisible entity. What we see of him in and through the body is merely the manifestation of the inner man, because man essentially is a spiritual energy -- a spiritual, intellectual, and psychomaterial energy, the adjective depending upon the plane on which we choose to discern his actions, for indeed he may be said to exist on all planes, inner and outer. Though man is an invisible entity, he needs a physical body in which to live and with which to work upon this physical plane. He is a pilgrim of eternity. He came forth from the invisible part of cosmic being in aeons so far bygone in the past that mankind, except the great sages and seers, has lost all count thereof. He came out of the womb of cosmic being as an unself-conscious god-spark, and after wandering aeon after aeon through all the various inner worlds, passing at different stages through our own material sphere, and out again into the inner worlds, he finally became man, a self-conscious entity; and here we are. Future aeons of time will bring forth even on this our earth, into a far more perfect manifestation than at present, the locked-up faculties and powers existent in every human being. The heart of the heart of a human being is a god, a cosmic spirit, a spark of the central cosmic fire; and all development is merely bringing forth into a more perfect manifestation the infolded energies, faculties, powers, organs, of the evolving entity we understand as God in matter, or should I say God in mankind. And as these faculties and energies become more able to manifest themselves, become more perfectly evolved forth, does the organism through which they work -- the body -- show the effects of this inner evolving fire, of this energy within; and thus also the body itself so evolves, because automatically reflecting in itself each inner step taken forwards. Out of the invisible into the visible, like the growth of a plant, comes man, the man-plant of eternity. Now you know why Osiris was a "vegetation god". Beginning in one life on earth as a human seed, man grows to maturity, and produces or evolves forth what is locked up within; and then, with the natural decay of power, sinking to earth the body dies; and after a long period of rest and assimilation of experience in the invisible worlds, the Ancients taught through observation of the unchanging Laws of the Cosmos that this inner spiritual flame comes again to earth for a new incarnation here. The spirit of man works through the human soul.

What you need to know right now is that what you just read is the most accurate and truest basic description of man that anthropology can present.

Man is, then, a natural man and a god, in combination.

Ps 82:6 6 I have said, Ye are gods; and all of you are children of the most High. (KJV)

John 10:34 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? (KJV)

Our natural body is the platform, the medium that gives the Soul of man its baptism by water; our initial

spiritual body is to give us the later baptism by fire!

- **We are born first as the natural man; then as the spiritual.**
- **Or we are born first by water and then by fire.**

Of vital significance at this point are two statements by St. Paul:

1 Cor 15:46 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (KJV)

1 Cor 2:14 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (KJV)

This should make sense to us; for the natural man is not yet in that higher kingdom of evolution, and he must be transformed, transfigured, lifted up into a superior world of Divine Christ Consciousness before he can apprehend spiritual things. Development of the Spiritual Nature in him will thus transform him, and nothing else will. We must feed on God and His truths if the "inner man" is ever to grow to his intended Spiritual Maturity in this physical realm the live, the testing ground for our Souls.

Now we come to the genius of the Ancient so terribly misunderstood and denigrated by early Christianity. Gross blindness and the dullness of the later Christian age which is propagated by later Latin and Greek Church Fathers would cite these same marvelously ingenious portrayals as the evidence of childish ignorance on the part of these Ancient Spiritual Masters who were the disseminators of this profound Spiritual Wisdom. Using astrological bases for portraying cosmic truths, the Ancients used Astrotheology to express in simple myth which was already known as a Heavenly truth.

Answer for yourself: What better symbolism could they have used to portray such Divine Cosmic and Heavenly truth than the symbols of Heaven themselves?

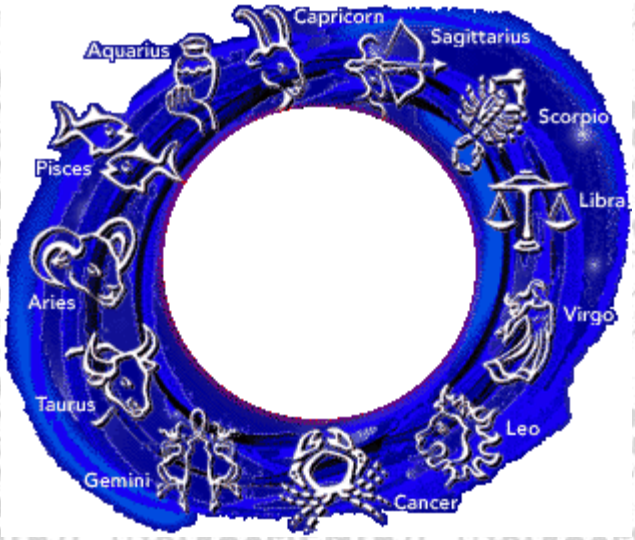
The Ancient Spiritual Masters and Adepts localized the birth of both the "natural man" and the "spiritual man" in the Heavens and understood that they were connected with two Constellations:

- **They taught that the natural man was birthed in the zodiacal house of Virgo and**
- **They taught that of the spiritual man was birthed in the opposite zodiacal house of Pisces.**

Answer for yourself: What is this to teach us?

These then, Virgo and Pisces are the houses of the two mothers of life.

The first was the Virgin Mother (Virgo), the primeval symbol of the Virgin Mary thousands of years B.C. Virgo, it was taught, gave man his natural birth by water and became known as the Water-Mother. The connection of Virgo with water is confirmed both in the fact that Virgo's polar opposite is Pisces, the Fishes, and one of the esoteric rulers of Virgo is Neptune, veiled by the Moon. Take time to look at the picture and see how Pisces is adjacent to Virgo on the Wheel of the Zodiac. Let the reader picture before him the circle of the Zodiac, with the House of Virgo at the western or right end of the equatorial meridian line drawn horizontally through the center and intersecting the circle on the east and west, and with the House of Pisces directly opposite it on the left and eastern end. This picture that I used has it reversed but you get the point. The simple fact that these two Constellations stand opposite to each other and six months apart



and they will presently be seen to dramatize cosmological and anthropological truth of the most basic and, in our present state of ignorance, astonishing important are they to our understanding if we ever hope to arrive at the truth behind our "Jesus Story".

Answer for yourself: Why is this important? There is a relationship between the two Constellations and the Spiritual Message that they bring mankind and we will see this momentarily.

According to the ancient Egyptian sphinx, the first house of the Zodiac is Virgo, not Aries as in the modern Zodiac!!!

Answer for yourself: Why is this important? Thus, the natural birth of mankind begins here. It is common knowledge among occultists that, from remote antiquity, Virgo represented the Mother Goddess worshipped under various names by different pagan cultures. Some of the mythological representations of Virgo are Nana, Eve, Istar, Demeter, Hecate, Themis, Hera, Astraea, Diana, Cybele, Isis, Fortuna, Erigone, Sibylla and the Virgin Mother. All representations of these goddesses are of the Great Mother in some form. It is this Great Mother who existed before the Masculine gods of ancient and classical mythology. The feminine aspect of God will be replaced by a Masculine representation of God around 2000 B.C.E. when the northern hemisphere invades and conquers the southern hemisphere.

Pisces (the Fishes by name) gave man his spiritual birth by the Fish and was denominated the Fish-Mother. So now we have two mothers, a "water mother" (Virgo) and a "fish mother" (Pisces).

Let us not forget that the personified Sun, a symbol of God and Cosmic Energy/Force/Power moved through the Heavens and the Houses of the Zodiac. This Heaven is what we call the Sky or Space. Despite all the various Creation myths that the Egyptians subscribed to, they had one thing in common, Nun. Even though the myths named different gods as the original Creator, they all agreed that He sprang from Nun, the primordial waters. Nun was more than an ocean, he was a limitless expanse of motionless water. Even after the world was created, Nun continued to exist at it's margins and would one day return to destroy it and begin the cycle again. Thus we should expect and are not disappointed with "water" symbolism with Pisces (the Fish Mother) and Virgo (the Water Mother). Behind all of this Astronomy mind you is the Descent of God into matter, Spirit and Soul, invisible and visible (fire, water, air). Let us not forget what lies behind this symbolism.

The virgin mothers are all identified with water in symbolism and their various names, such as Meri, Mary, Venus (born of the sea-foam), Tiamat, Typhon and Thallath (Greek for "sea") are designations for water. On the other side there are the Fish Avatars of Vishnu, such as the Babylonian Ioannes, or Dagon, and the Assyrian goddess Atergatis was called "the Fish-Mother."

- **Virgo stood as the mother of birth by water, or the birth of man the first, of the earth, earthy birth;**
- **Pisces stood as the mother of birth by spirit or fire, or the birth of man, the second birth, a spiritual birth**

- **Virgo was the water-mother of the natural man,**
- **Pisces the fish-mother of the spiritual man.**

Don't forget what I just said as we will build upon this as we go.

Answer for yourself: What else lies behind the significance of the fish symbol in the zodiac and in mythical religion?

We all can agree that water is very important in the birth of a baby. The mother's womb is a watery environment. The baby begins to float in a watery environment somewhere between 3-6 weeks and we all are familiar with the saying *"her water broke"*. Therefore water is the type of natural birth because all natural birth proceeds in and from water. All first life originated in the sea water. The fish, or the "symbol of a fish", is a birth in and from the water, and it stands patently as the "generic type" of organic life issuing out of inorganic!

Answer for yourself: What should this teach us? Namely, that the fish symbolism typifies life embodied in a physical organic structure.

Answer for yourself: What are the Ancients doing with such Astronomy and symbolism of these Constellations?

The Ancients were masters at utilizing astrological symbolism and facts for the depiction of cosmic truths, the ancient astrologers localized the birth of the natural man in the zodiacal house of Virgo, and the birth of the spiritual man in the opposite house of Pisces. These, then, were the houses of the two mothers of life's progeny. The first was the Virgo (Virgin) Mother, the primeval symbol of the "Virgin Mary" thousands of years before Christ. Virgo gave man his natural birth by water, and became known as the "Water-Mother" as I said above. Pisces, the Fishes by name, gave him his birth by the "fish," or in the sign of the Fishes, and was denominated the "Fish-Mother." Virgo stood as the mother of birth by water, or the birth of man the first, earthy, in a watery body. Pisces stood as the mother of birth by the spirit, or by fire, or the birth of man the second. Man's physical body is the high product of a biological evolution that actually started in the ocean water! The Ancients taught that our Soul descends through various manifestations and kingdoms before entering the mankind: first the mineral kingdom, next the vegetation kingdom, then then animal kingdom before the human kingdom. Virgo was poetized as the Water Mother of the natural man; Pisces as the Fish Mother of the spiritual man. So Virgo was the first of the two mothers of the god-to-be in the life of mankind; Pisces was the second.

In spite of the presence of these significant data standing for all to read in mythology and the Scriptures, any profound grasp of the interior notions was missed because the true relevance of the symbolic sense of both water and the fish had never been glimpsed. Prominent as the fish symbol has been in Christian literature of the introductory period of Christianity, no one has seemed to divine its enlightening cryptic import. Water is the type of natural birth because all natural birth proceeds in and from water. All first life on our globe originated in sea water, and all vegetation must have water to maintain its life. The fish is a birth in and from water, and the fish fittingly therefore stands patently as the generic type of organic life issuing out of the inorganic! The fish typifies life embodied in a physical organic structure, subsisting in a sea of inorganic matter. Organic life is born out of the inorganic just as the fish is born out of the water. It is the child of the water-as-mother. And if organic life (the "Fish") is in its turn to become mother, its child will be mind and spiritual consciousness, son of the Fish Mother (the home for the Christ). Water is thus the mother of natural physical life, and organic physical body becomes the mother of later evolving divine mind. Thus we can see that the Ancients are teaching through such Astrological symbolism that organic life is born out of the water, and is the first birth (natural), child of the water-mother. And if organic life is in turn to become a mother, its child will be "mind" and "spiritual consciousness", son of the fish-mother. This is the home for the "descending Christ" and his incarnation into mankind! We need only to remind us that Paul has already taught us

1 Cor 15:46 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward (second) that which is spiritual. (KJV)

We are speaking of a Divine Pattern that is repeated throughout the whole Universe and therefore taught in all the Ancient Wisdom religions. Simply said, God created and in so doing He descended into matter (the natural physical creation...the first birth); the Mind of God, the Intelligent Spark of the Cosmos descended subsequently into this same matter and transformed the creation by imparting the Divine Spark into mankind (matter). This is "the second birth; the spiritual birth. Thus we have "two births" and "two mothers"; Virgo and Pisces. So, in brief, water is the mother of natural physical being, and organic structure becomes the later mother and gestator of the Divine Cosmic Mind of the Creator who descends into matter.

Speaking not about a "literal-historical" Christ but rather the "Christ-Consciousness" Paul would say:

Phil 2:5-7 5 Let this mind (thought) be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Now when you find in your studies the name "Jesus Christ" in Ancient Egypt as far back as 10,000 B.C.E. then you no longer are confused about just whom this "Jesus Christ" actually is.

We continue. Now, strangely enough, water is not limited to this one symbolism as it is the type of another thing that teaches us about an even earlier stage of development of matter. Matter is the virgin mother of all life. All things are generated in the womb of primordial matter. Of all the nations which teach this we look to Egypt and their religious mythology and symbolism for its greatest unveiling of hidden Divine Truths concerning this "primordial matter".

Answer for yourself: Why is Egyptian religious mythology so important for us to understand? Simply, as I found in my 20 years of study, it is by a consideration of the nature of matter and its evolution that we are enabled to arrive at last at the true meaning not only of the double motherhood of life but the clearest understanding of the metaphysical state in which mankind is placed by our Creator. Let us not be mistaken, at the heart of our "born again" doctrine, as with all our other religious doctrines, like the Laws, Cycles, and Patterns operating in the Cosmos which the most spiritually inclined of our species as far back as Ancient Egypt both saw and spiritually understood when pondering the night skies of Ancient Egypt. Of course at the heart of all of this is the "truth about 'the Christ'" and the coming of "the Christ" into matter as the mediator between mankind and God.

Egypt taught that man exists on a number of different levels at once, from the most physical to the most metaphysical. Einstein agreed with the same principles. Since Einstein's relativity theory, it has been known and accepted that matter is a form of Energy—a coagulation or condensation of energy. We know that Energy is made up of molecules rotating or vibrating at various rates of speed. In the "physical" world, molecules rotate at a very slow and constant rate of speed. That is why things appear to be solid, for our earthly senses. Really an visible object is mostly "space" and when we touch it we are touching only the circulations electrons and this gives it the appearance of being a solid. Basically visible objects are miniature "solar systems" consisting of small amounts of matter separated by vast amounts of "space" in which the electrons are circling the atoms at such speeds that they appear as "solids". The slower the speed, the more dense or solid the thing. In the metaphysical (spirit) world, the molecules vibrate at a much faster, or ethereal dimension—where things are freer and less dense. In this light, the universe is basically a hierarchy of energies (neteru), at different orders of density. Our senses have some access to the densest form of energy, which is matter. The hierarchy of energies is interrelated, and each level is sustained by the level below it. This hierarchy of energies is set neatly into a vast matrix of deeply interfaced natural laws. It is both physical and metaphysical (natural and spiritual). It is into this "space" in matter, our flesh for example, in which the Energy or "neteru" named "the Karest/Christ" has entered in its "incarnation". This Divine Consciousness has come to "tabernacle" in the flesh of mankind. All of mankind are manifestations of "the Christ child".

Today modern science has verified what the Ancient Egyptians taught about matter and metaphysics. We know today that matter is seen to exist in two states, in each of which it becomes mother of life, at two different levels. Primordial matter, the sea of empty space, is the first mother of all living forms. This is the primal "abyss of the waters" in Genesis. Egypt gave the Hebrews the ideas they later expressed in Genesis. This "abyss of waters" is called "Nun" in Egypt. This Nun is one of the eight creator deities of the Hermopolitan Ogdoad. He was the divine personification of the primordial waters of chaos from which the "primeval mound" of the sun-god, Atum (the invisible One arose). Here again we find the primordial waters as the Eternal Potential that will birth the "first-natural-visible" creation (the primeval mound) and behind it operating in secret is the the "second-spiritual-invisible" One; the Absolute First Cause. The Latin word for "mother" is our very word "matter," with one "t" left out--mater. And how close to mater is water! And organic structure is the second mother, parent of spiritual mind (the Karest/Christ).

The ancient books always grouped the two mothers in pairs. They were called "the two mothers" or sometimes the "two divine sisters." As we find them described in Egyptian religion and other Ancient Religions they were the wife and sister of the God, under the names of Juno, Venus, Isis, Ishtar, Cybele or Mylitta. In old Egypt they were first Apt and Neith; and later Isis and Nephthys. Massey relates Neith to "net," i.e., fishnet! Pisces, the fishes, refers again to the "spiritual birth" that is to follow the "natural birth" (Virgo). Clues to their functions were picked up in the great Book of the Dead: *"Isis conceived him; Nephthys gave him birth."*

Answer for yourself: Could these references to the two mothers, Isis and Nephthys and Apt and Neith be in reality a reference to the two births of mankind; one natural (the one in Virgo...watery womb) and one spiritual (one in Pisces)? No wonder the fish symbolism is the "Jesus Story".

Answer for yourself: What have we seen here so far? This is very important you understand what you just read. We see that the Ancients used both astronomy and astronomical terminology dealing with the Constellations in the Zodiac which move above our heads and the methodology of "personification" to express these various Energies of the Cosmos and associated forces, principalities, thrones, dominions and powers to refer to mankind and the two births of mankind; one natural and one spiritual.

Answer for yourself: Then are we seeing that the "personification" of these Metaphysical dynamics of the Cosmos were explained by the Ancients use of "personification" to describe these Metaphysical principles, like Isis and Nephtys, gods and goddesses (the two births of mankind...natural and spiritual)? Yes we are. Is this how they wrote in explaining the Descent of God or the Soul into matter and the Descent of the Mind of God, the Christ into the flesh of mankind? We sure did see it and this is exactly how to interpret the Ancient Wisdom Scriptures and the "Christ Stories" in these various Sungods and the "Jesus Story".

Answer for yourself: Then did these same Ancients use this same Methodology to express Metaphysical dynamics operating in the Cosmos and in so doing are we to understand that these Sungods and goddesses (neteru) and the "Christs" are not to be understood as if "historical-literal" personages but yet behind these Spiritual Stories lie a very real Metaphysical truth concerning the Descent of God, the Cosmic Mind into matter in the form of His Christ? We sure are. This applies to the "Jesus 'Christ' Story" as well.

These Ancient Sages go on to write: *"Isis bore him; Nephthys suckled him,"* or reared him. The full sense of these statements was not discerned until they were scrutinized in the light of another key sentence which matched them: *"Heaven conceived him; the Tuat brought him forth."*

For "heaven" is precisely the place, or the state of the first matter-mother, the "firmament" of empty space, and in the bosom of this first mother form the unit potential of the seed of "divine mind-to-be" is conceived. All later potency of a godly mind is latent in the depths of sub-atomic matter. "The shape of things to come" in the evolution of universal life is archetypically conceived at the arc of the cycle when spirit and matter, as yet undifferentiated, are identical and homogeneous. Spirit yet slumbers in unconsciousness, and matter exists only in the mind of God. All things are initially conceived in the innermost heart of primordial Being, wherespirit

as Father and matter as Mother are yet One. Being is then Father-Mother, not Father and Mother. With this comes the crystal clear insight into the mystery. For that which is to eventuate in the cycles of evolution as the descent of the Divine mind into an organic matter and creature, by that I mean mankind is elementarily conceived by Divine ideation (thought..."*in the beginning was the Word*") in the innermost depths of Cosmic Consciousness (God's thoughts/Mind), or in the unmanifested world of "thought" (before matter and the "big bang"), or again in the heart of Infinite Spirit, where Spirit is identical with pure undifferentiated matter.

Answer for yourself: How did Egypt express this idea; the "thought" in the mind of God before the subsequent visible "manifestation" of that "thought" in the physical realm?

This is mirrored in the Egyptian statement that *Isis conceived him*. Matter in its invisible, inorganic state and existing only in the world of "thoughts" of God as it existed only as "potentiality in Nun before the "big bang" was the womb of the first conception. In the beginning, the world appeared as an infinite expanse of dark and directionless waters, named Nun. Nun was personified as four pairs of male and female deities. Each couple represented one of four principles that characterized Nun:

- **hiddenness or invisibility,**
- **infinite water,**
- **straying or lack of direction, and**
- **darkness or lack of light.**

Matter existed as "thought" only in the primeval water that encircles the entire world, and from which everything was created. Isis is virgin, i.e., pure matter, or matter which, as "thought", is unmanifested and undifferentiated that awaits its birth, evolution and transformation. The Tuat, on the other hand, is really earth, as the type of physical matter, or matter organic, aggregated into substantial forms, called by us physical matter. It is matter as substance, constituted and existent in the visible world in structural forms. We have before us then the "invisible world of potential Energy" and the subsequent "visible world of potential Energy realized" (matter is energy...it only changed "form"). Isis was matter existing only as empty space (invisible), and Nephthys was atomic matter, consisting of concrete structural forms (visible) awaiting its manifestation. It is the "invisible world that births the visible". It has been said that it is advantageous for us to think of the physical worlds as floating in the sea of empty space like fish in a pond of water. These physical worlds are the second form of matter (matter in thought and in the mind of God in the invisible realm being the first), and their organic bodies of substantial matter give birth to the Logoi (word, thought, speech, reason, principle, standard, or logic) in the solar systems and to the Karest/Christos in man.

Plato also thought a lot about the natural world and how it works. He thought that everything had a sort of ideal form, like the idea of a chair, and then an actual chair was a sort of poor imitation of the ideal chair that exists only in your mind. One of the ways Plato tried to explain his ideas was with the famous metaphor of the cave. He said, Suppose there is a cave, and inside the cave there are some men chained up to a wall, so that they can only see the back wall of the cave and nothing else. These men can't see anything outside of the cave, or even see each other clearly, but they can see shadows of what is going on outside the cave. Wouldn't these prisoners come to think that the shadows were real, and that was what things really looked like? Suppose now that one of the men escaped, and got out of the cave, and saw what real people looked like, and real trees and grass. If he went back to the cave and told the other men what he had seen, would they believe him, or would they think he was crazy? Plato says that we are like those men sitting in the cave: we think we understand the real world, but because we are trapped in our bodies we can see only the shadows on the wall.



Answer for yourself: How does all of this apply to Plato?

In the same way the "natural birth" as seen in the Sun passing through the Constellation Virgo (Water-Mother) is not the real birth for mankind; the real birth for mankind is the Spiritual Birth that is typified only by the "natural birth".

1 Cor 15:46 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (KJV)

Plato would tell us that the "natural birth" of mankind (Water Mother-Virgo) is but a shadow for the real birth of mankind which is "spiritual" (Fish Mother-Pisces).

This concept of the "spiritual birth" is mirrored in the Egyptian statement that *"Isis conceived Horus, the Christ-to-be".* Matter was the womb of the first conception, and Nephthys was to give birth to what Isis conceived. Isis is therefore the true Virgin of the world, because she is matter in its virginal state, not yet existent, unable to be paired off as the opposite pole of spirit and hence unwed. As virgin, she has not yet given birth to the Christ. That role will be performed by Nephthys, matter impregnated by spirit/Energy. Cosmically and evolutionarily speaking, Isis is the young girl who can not marry and bear the Christ; Nephthys is that same young girl grown to womanhood and able to produce her child. In the same sense in which we say that the child is father of the man it can be said that Isis is the mother of Nephthys. And we shall see that this legend of the two mothers, the second being the daughter of the first, is found intact in the New Testament Gospel story.

Answer for yourself: Do we need a review before we close this article.

Answer for yourself: If heaven, in the sense of virginal matter, conceived the Divine Consciousness principle, what is the "Tuat" that brought it forth? It must be equivalent to Nephthys. This locality is the Egyptian designation for earth, or matter in its substantial evolved form which can finally bring spiritual consciousness to manifest expression. It is matter in its physical form. Isis was matter subsistent in the form of "empty space;" Nephthys was atomic matter, existent as visible structural form, or the "fish." The fish is seen to be the type of organic matter floating in the sea of inorganic first matter, the "waters of the firmament." We see the physical worlds floating about in the sea of empty space like fish in the water. The physical universe is that Great Fish in the sea of infinite Being which contains the germ of the Jonah Consciousness (for Jonah is another figure of the Jesus or Christ Consciousness). This great universe is the second form of matter and hence is the second mother, Nephthys.It is the developed bodies of organic matter that give birth to the Logos in the macrocosm and to the Christos, a seed unit of that same Logos, in man the microcosm. Man's physical body, with brain and nervous system organized to give expression to that grade of mind denominated the Christ consciousness, is the divine Fish of the mythologic tradition of early Christianity. One needs only to refer to the Greek designation of the Christos of the precessional period of Pisces as Ichthys the Fish to be amazed at the play of the symbolism in the ancient day precisely when Christianity was being formulated. For the sun had entered the sign of the Fishes about 255 B.C.

So under the conception of the divided function of motherhood it can be said that man's future Christhood is conceived in the womb of Isis and brought to birth from the womb of Nephthys, the second mother, the immediate incubator of the Christly power in the world. New life is first conceived in the minds of man before born from the womb of its physical mother. This is a Cosmic Law; two births and two mothers! It is conceived by the mother and born by the daughter. Life is spiritually conceived and physically born. Man is born first as man, by water, the sea of primordial matter, in whose depths he is conceived; then he is reborn later as god, by the fire of spirit, emerging with biological life out of the womb of the sea, the Water-Mother.

The two mothers can be sharply distinguished as these two forms of matter in the following delineation: the first or virgin mother (Virgo=Isis) is matter in its first creative form; invisible, inorganic, unsubstantial (in our sense) and subatomic. The second mother (Pisces=Nephtys) is matter in its later evolved form as visible, organic, substantial and atomic. The first mother, the "Water Mother", virgin though she is, generated her child, organic matter, who by virtue of her "immaculate conception" was confusedly still called "virgin." And this daughter, grown to adulthood by evolution, became the second, or "Fish Mother," and in her turn produced, not now a daughter, but her Son, the masculinity indicating a spiritual and not a further physical progeny, the birth of Mind from matter (the Karest/Christ).

As hinted a moment ago, this genealogy or divine lineage is found in the New Testament of Christianity and the "Jesus Story".

Answer for yourself: How is that?

The first mother, corresponding to Isis is Anna, and the second mother is her daughter Mary, who bears the Christos, Jesus. Anna and Mary are the Isis and Nephthys of the Christian dispensation. And it is a question whether the Christian Anna and the Hebrew Hannah are not immediate derivatives from the Egyptian An, Ani, Anu. An was an alphabetical glyph for existent being. Ani was the name of the human entity evolving to deity in the Book of the Dead. We will later see that "Anu" will have an astonishing significance a little farther on in the final article #3.

The Ancient Spiritual Wisdom of the sages taught that the Divine spirit (existing the Mind of God, a mind of thought and ideas) is conceived in the womb of Isis, the first universal mother, and brought to birth in the womb of Nephthys (physical matter), the second mother, the immediate incubator and gestator of its manifest expression. If you are not familiar with the concept of "archetypes" you need to read this article in order to help you conceptualize what is being said. This is saying simply that physical realm manifests the archetypes that exist in the invisible realm of pure Energy and Spirit. Moses, whom many believe in Pharaoh Akhenaten of the 18th Dynasty, speaks of this when mentioning "the Pattern" of the Tabernacle in Heaven as a template for the one to be built on earth.

Exod 25:40 40 And look that thou make them after their pattern, which was shewed thee in the mount. (KJV)

The "real is the Spiritual" in the realm of the Fish-Mother (Pisces; second birth); the natural is not the real but a shadow pointing to the real spiritual reality that is hinted at by the physical real (the archetype); in this case King David, really Tuthmose III, a Pharaoh of Egypt, 18th Dynasty, speaks of the same thing by mentioning this "pattern" as well.

1 Chr 28:19 19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern. (KJV)

Now you can begin to see why the Egypt had at the very center of its Religion the Spiritual concept of "So Above, So Below". Even the New Testament teaches this:

"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Mat 6:10 KJV)

As we have seen there is a "pattern" for the birth of mankind; a natural and a spiritual birth as taught by the Constellations above. Unknown to most Christians is that Ancient Religious myths of the nation's Christs, Sungods and Messiahs were generally "allegorized" as having two mothers! Unknown to most Christians is the profoundness of Spiritual knowledge within such a statement. Re-examination of such a religious stance of the Ancients in not only beneficent but necessary if we ever hope to settle the "historicity" problem surrounding the New Testament's depiction of "Jesus Christ". Such a religious belief may go against biological law but it does not go against Spiritual Law of the Cosmos as I have explained. As we study this out you will see that it is not the Ancients who are unintelligent but it is us today who are still immersed in primitive superstition, not the Ancient Spiritual Adepts.

This dual maternal parentage of the Messianic characters of history should not have appeared so outlandish and bizarre had we possessed only a few "keys" necessary to interpret our own Scriptures. This is easy to understand when we consider that it is the Jewish Christ, Jesus himself, the dramatic personified figure of the divine principle in man, who categorically announced this very feature in declaring to Nicodemus that *"you must be born again."* Here we find our "two births" and by necessity our "two mothers".

Thus life has two births and must of necessity have two mothers. Or, as we have heard so often when reciting that often used passage *"a man must be born again"*, man is born as a natural creature from the Divine Spirit into matter, and born later as a spiritual god when he emerges from his baptism in the water of his physical body (his earthly life and reenters the bosom of his Father as the Soul at his death). Or, finally, he is born first as man, by water (physical birth of the Soul in matter/flesh); and reborn later as god, by fire (repentance and Spiritual enlightenment and awakening).

The body of the physical, natural first man, of the earth, earthy, was symbolically conceived as being composed of the two lower, or coarser of these four elements, earth and water; while air and fire, representing mind and spirit, commingled to constitute the higher, or spiritual man, the second Adam, or the Christ. Jesus' statement to Nicodemus could then as meaningfully have been phrased *"born of water and air."* Thus we can see a new significance in the statement of John the Baptist, in which he uses three of the four elements to symbolize his meaning when he said that he, the forerunner of the greater Christ, baptizes us with the two lower elements, water and earth (but omitting earth, which should have gone with it); but that the mightier power of spirit that is to supervene after his preparatory work has been accomplished, will baptize us *"with the Holy Spirit (air) and with fire."* Jesus thus affirms that we have two births, necessitating two mothers, and John adds the corroborating datum that we have two baptisms.

Egypt sees these Divine processes mentioned above, the first and second birth of mankind taught, proclaimed and modeled for all mankind to see in the movement God's Heavens in the beginning of time. The Spiritual Priest and Masters of Egypt were the first to understand that God depicted for all of mankind the first birth on the western side of the zodiac, in the house or womb of the Virgin Mother, in the constellation Virgo, because in the west the Sun, which is the universal symbol of spiritual fire, descended into organic matter in its setting, or incarnation. This is a beautiful picture of God's Energy incarnating in matter which the Ancients understood as the God's Spark of Life/Energy being deposited in matter and flesh of mankind. So man is born as natural man on the west (Virgo/virgin matter), to be regenerated as spiritual man on the east (Pisces). Spirit's descent, in the form of the setting Sun sinking on the west horizon as the Constellation Virgo is on the night's western horizon, makes it man; consequently the Sun's resurrection on the eastern horizon, like the summer sunrise, makes it deity again. This is the death and resurrection of the god in all religions. It is all about God becoming "matter" and infusing this matter with His Consciousness and Divine Mind as the Soul in matter (flesh). This is "the incarnation of Christ" we see in our "incarnational" infancy narratives in the Gospels. It is incarnation and return to spirit. This "Divine Pattern" is cyclical being played out in Cosmic Laws above our heads in the Heavens which is the Sky as seen in the path of the Sun as it moves through the Zodiac yearly. This explains why many of the nation's Christs have but a one year "ministry" as we find with

the New Testament Jesus in the Gospel of John. It takes the Sun only one year to repeat it circular cycles through the Heavens, Constellations of the Zodiac and the Equinoxes and Solstices. This same "Divine Pattern" is again replayed for us in the Laws of Nature. Ancient mankind saw the Creator teaching mankind about his "Divineness" not only above his head but under his feet as well. Thus we again better understand the cornerstone of all Egyptian Religion: So Above, So Below. This "Divine Pattern" was told repeatedly in multiple symbolisms many of which are in our Bibles in which we mistakenly interpret as "literal" stories about assumed personages.

Answer for yourself: Now did Jesus, the New Testament Christ, really go down into Egypt as a child? The Ancients again tell this similar story about their Sungods and their "Christs" and frame such an "incarnation of God's Energy into matter" in the form of a story of the "descent of their Messiahs into Egypt and his exodus back to Canaan". Now you can see that more than likely this is again allegory to follow the mythos.

We close this article now but will pickup with the second in this series as we will deal with the "bread that came down from Heaven".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS CHRIST HAVE TWO MOTHERS #2?

Before we get into the "meat" of the second article in this series a little background information and teaching is needed.

Ps 19:1-4 1 The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, (KJV)

Answer for yourself: What are the Heavens "declaring" to mankind? Since the word "declare" in Hebrew also means "rehearse" then was is being "replayed" above our heads? Are we listening? Have we heard? What is the firmament, or the "visible arch in the Sky" saying to mankind? What are the utterances, promises, and commands being spoken to mankind above our heard? What are the "words" being declared above our heads to which all the world are to hear? How can it be that there is no "speech" or "language" which this voice of the Heavens has not been heard when this whole idea seems so strange to us today?

Having declared that the heavens reveal God's glory, the Psalmist informs us that the heavens declare a message in a language that is understood by all peoples. That once was true but no more. Rome made sure of that in the 3rd through 5th centuries. These starry worlds, as such, do show forth His handiwork, but explain little about the glory of God. The "keys" necessary for interpretation of the Stars in the Heavens is lost today except to few who have safeguarded this arcane Spiritual Wisdom down through history and those like myself who happen to stumble upon it in copious study over the years.

Answer for yourself: How then can the stars be made to speak, in a language everyone can understand? Has it really happened in the history of mankind and we are not aware today for some reason? Can I find these "keys" to interpret what God is saying to mankind today?

Answer for yourself: What is this message that the Creator wrote in the Heavens regarding mankind and his Soul's salvation? Is there a message in the movement of the orbs of the Heavens which I have never heard? Is it possible that this message concerns the salvation of the Soul in mankind? With so many religions today and "paths to salvation" by today's world religions could it just be that the true and ORIGINAL SALVATION message to all mankind is written in the stars and I not know it? How do stars speak to us? Let me say as we advance our studies I have along the way shown the abundant evidence of the forgery of religious passages and Scriptures by Christianity along with many of its cardinal doctrines and dogmas over the twenty years to which I have devoted my life to such studies. When all of this is seen to the degree it has happened it saddens the best of us and sickens our hearts that what we are taught today is a jumbled mess of convoluted doctrines and dogmas "created" over the earliest centuries of the emerging Gentile Roman Christian Church. Of great new is that no man has been able to "forge" the Heavens and the stars and therefore the real "salvation message" that the Creator wrote in the Sky as discerned in the movements of the Sun and the orbs of Heaven. This message as been the "same" since Creation; only lacking on our part is the knowledge to discern the "keys" to its interpretation.

The message of the Sun and the Stars concerning mankind and his intended "salvation" is yet spoken today. It is a simple message given to all nations since time began but unfortunately a "silent" message that goes unheard by almost all mankind today since men have not been taught to "read the Book of God in the Sky". The answer to the above enigma is quite evident. Pictures speak in all dialects. They speak a universal language, to all peoples everywhere. Somewhere in the earliest ages of human existence the visible stars were once named. Certain ones were arranged into groups by someone thoroughly familiar with the laws of astronomy. Those names and groupings were at the same time included in certain figures, natural or imaginary, but intensely symbolic and significant. The picture above is a mosaic of the Zodiac discovered in the floor of a Jewish Synagogue. In fact archeology has located a bunch of these in Israel today. Imagine that; zodiac in the floor of Jewish synagogues. This should make you mind wonder as to why this was thought so important by Judaism to include it in the very architecture of their places of study and prayer. Today we know these grouping of stars as Constellations. Twelve constellations make up the Zodiac. These major star groupings form a belt which circle the sky close to the plane of the earth's orbit around the sun. Modern atlases list them in the following order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.



It is well known that the ancient races drew charts of these Zodiacal Signs, that ancient astrology was actually the father of astronomy. Astronomers sometimes denounce the Zodiac as unnatural and confusing, yet they have never been able to brush it aside or substitute anything better or more convenient in its place. The Signs of the Zodiac are a part of the common universal language of astronomical science. The Zodiac is found in religious faiths the world over. Astrology is based upon it. The Bible is replete with it. The Companion Bible tells us that all the verbs in the second half of Psalm 19 are of an astronomical nature.

Answer for yourself: Why would that be? What does this possibly indicate? When your studies advance in this area of study you will come to see that the written words of Scripture parallel the words written in the Heavens and which are preserved "message" hidden in the Signs of the Zodiac. But we are not quite ready for that right now but it won't be long.

When we begin to take notice of such things we should being to think that the Ancient Spiritual Masters understood that the Heavens are supposed to speak to mankind, to declare insights, reveal knowledge and that no language even exists that does not contain the voice of the heavens. The Ancient Spiritual Master of Egypt, for example, taught that we, mankind, can have a conversation with the Eternal Being of the Universe through the motions of the heavens. Think on that for a second! The "pattern" for mankind, his birth, life, death, and rebirth is taught by the Zodiac but you have most likely never heard it or saw in in the night sky when you look above in the night sky. But not only that the "pattern" for his spiritual development of his Soul is there as well. Not only on a "literal-physical" level did man learn his fate by living and dying but the Creator's intended "path" and "pattern" for his invisible Souls life-cycle in this physical plane of existence was written above his head in the nigh sky; man is without excuse. The Bible, when understood correctly, speaks clearly about the purpose of the Sun, moon and stars." The Bible begins to declare this message right in the beginning of the book. I open to Genesis 1:14-18.

And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth and to rule over the day and over the night and to divide the light from the darkness: and God saw that it was good.

MAZZAROTH: THE TWELVE SIGNS OF THE ZODIAC

In Job, God asked his humble servant a series of questions involving the wondrous miracles performed. In Job 38:31-33, God asks, ***"Can you bind the sweet influences of the Pleiades or loose the bonds of Orion? Can you bring forth the Mazzaroth in their seasons? Or can you guide Arcturus with his sons? Do you know the principles of the heavens? Can you set their dominion over the earth?"***

Answer for yourself: What is God telling Job?

God is proclaiming that there are principles in the heavens and that they govern life on earth (physical and spiritual). Furthermore, God is responsible for bringing forth the Mazzaroth in their seasons.

Answer for yourself: What is the "Mazzaroth"?

Most Bibles avoid translating this sacred word, Mazzaroth, because it literally means "the twelve signs of the zodiac" in Hebrew. So, God created the zodiac and brings each of the 12 signs or Houses of the Zodiac and their "message" forth in their rightful seasons. This zodiac is like a "book" in the Sky whose pages turn "monthly". The "message of the Zodiac" repeats yearly; thus the "rehearsal" we saw above. The "message of God" is being repeated monthly and yearly since the beginning of time. God goes on to explain to Job that the heavenly constellations, like the Pleiades and Orion, have influences that can be unleashed upon the created order.

We don't have to be afraid of signs from the heavens; especially when we learn that God speaks through these signs of the Zodiac to you and me and to all mankind.

In Jeremiah 10:2 it says, ***"…do not be dismayed by signs from heaven."*** **We need to be open to the realization of messages in the Heavens. The problem is that few of us possess the Ancient "keys" to understand God's "blackboard" in the Sky and the messages He writes upon it and declares to all mankind.**

Answer for yourself: What types of messages are we to learn from the Sky? Well, there are many. I could begin with the spiritual message behind the Equinoxes and Solstices, the true salvation message of God hidden in the Biblical Festivals, but that is not our focus right now. Understand that these Equinoxes and Solstices, the seasons mentioned in Genesis above, are the foundation stones for almost all world religions today but our focus is on one in this article. Let me elaborate. We are concerned in these articles with the two births of mankind; in particular the Descent of the Soul, the Christ into matter as the mediator between man and God.

The Hebrew word for "light" used when God says, ***"The sun, moon and stars were created for giving light on the earth,"*** **is "aur". The Hebrew writers were well versed in the sacred language of archetypes. I highly recommend that you stop right now and read the article on "archetypes" and come to fully understand the concept for this is what we are dealing with in the Heavens "speaking to us". The Ancients, familiar with the idea of "archetypes", were able to contemplate Divine Heavenly Truth through symbol as each letter of their alphabet held an archetypal meaning:**

- **"Aleph", the beginning letter of aur symbolizes unthinkable vibration, the sacred spirit of life, infinite potential and eternal possibility.**
- **"Vav", the middle letter, symbolizes the process of divine fertilization emanating from the creative void.**
- **"Raysh", the final letter, symbolizes the hidden movement of cosmic possibility as creation.**

Answer for yourself: What is being said here?

Hidden in the letters of Hebrew "light" we discover its deeper meaning, the infinite potential of the sacred Spirit fertilizing creation. Again we see that this teaches us that God humbled himself when He limited and

confined Himself to matter through the agency of His Christ:

Phil 2:5-7 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Notice the word "likeness".

Strong's Concordance:

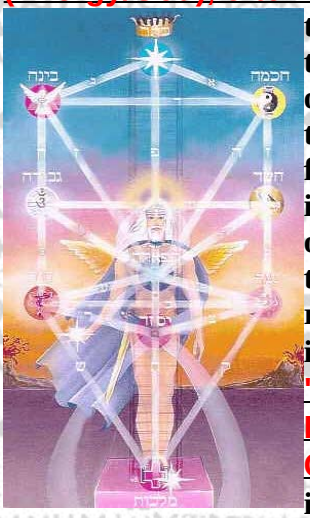
3667 homoioma (hom-oy'-o-mah); from 3666; a form; abstractly, resemblance: KJV-- made like to, likeness, shape, similitude.

In this verse we find the core of all religious truth; that all things consist of God in one way or the other.

Speaking of the "Father God"

Col 1:15-17 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him (God-Father) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

All things that exist, visible and invisible are "manifestations" of God; nothing exists that is not fully God in one way or the other. The first line of the Bible says, *"In the beginning, God created the heavens and the earth."* When you break it down into archetypal Hebrew it means the first fruits of the spirit aspiring to express eternity through a fountain of divine wisdom were the creation of the celestial dimensions and the manifest world. Now that casts a whole new light on Biblical translation. The Hebrew word for astrologer is "ashaph" which breaks down to the spirit communicates through the sacred flames. This "sacred flame" (Energy/God), often called a "spark" by the Ancients found a home in physical matter; in particular as



the Soul (Divine Consciousness) in the flesh of mankind. Egyptian "Gnosticism", and even the Jewish Kabbalah teaches that a Divine Spark of Celestial Energy (God) has fallen into our physical world or matter. This Divine Spark of Cosmic Intelligent Energy descended the ladder of Heaven into matter. For our purposes we focus on the Soul and its descent from the invisible realm to the visible realm in mankind where it is entrapped in matter; ie., the flesh of mankind. Once birthed in it new home of "flesh" the Ancients the world over taught that this Soul is now "dead" while the flesh of mankind lives. Consequently the Soul must be awakened by a divine aspect or counterpart of the self so that it can be raised and reintegrated with the divine sphere. These "Divine Sparks" become enmeshed in the lower worlds and within them is the desire to return to the Infinite God. These "sparks are raised back to God when humanity conforms its behavior to the Divine Laws of God operating the Cosmos and adheres to the Commandments of God and when individuals discover the "roots" of their own Souls. Thus the awesome importance of the 42 Negative Confessions of Egyptian Religion and the Torah of Judaism. They are the same and it is from Egypt that Moses will learn of these mitzvoth given to all mankind by the Creator. Sadly, my birth religion, Christianity, prides itself on not being under these "Laws".

Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)

Rom 6:14 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. (KJV)

Now past this short introduction we continue to look at these "two births" of mankind that is taught in the

Heavens and in the Constellations Virgo and Pisces. We continue from the first article in this series in which we saw that the Ancients taught that mankind had two births, a "natural" birth and a "spiritual" birth and that these were taught in the message declared by the Constellations Virgo and Pisces. We saw that the Ancient Spiritual Masters understood that the path of the Sun through the Houses of Virgo and Pisces was speaking and declaring to mankind, as Psalm 19 said, of the necessity of mankind's two births; one natural birth and one Spiritual birth. We saw how this was connected with the idea that man *"must be born again"*; a birth of "water" (the Water Mother of Virgo) and a birth of "fire" (the "Fish Mother" of Pisces). We saw in the earlier article that the Descent of God into matter was described by the Heavens (the Constellation Virgo) as the natural birth of God (in particular...mankind) in the watery womb of matter. We saw likewise in the earlier article that God also descended into matter in the form of Heavenly fire. We saw that this was understood by the Ancients as the Descent of the Soul, the Karest/Christ come to tabernacle in the flesh of mankind. We saw that it is this second birth, the spiritual birth of mankind, was declared by the Constellation of Pisces and it is in this "being born again" where we find the awakening of "the Christ" within mankind. This refers to the awakening of Christ Consciousness and the ascent of the Christ Nature in oneself in order that the Christ Consciousness awakened within mankind can operate in through a physical body.

The Ancient Sages taught that this "Divine Spark", in the guise of individual men, is unaware of its true origins, but nevertheless possesses an unconscious desire to return to its divine home. The Divine Spark thereby constitutes the individual's essential but forgotten reality. The Gnostics held that the material, empirical, human being is essentially an illusion that envelops, indeed imprisons, the inner, true self. It is only by acquiring knowledge or "memory" (in the Platonic sense of anamnesis) of this inner self that the Gnostic devotee can free himself from this hostile world and achieve ultimate spiritual fulfillment and enlightenment of his true condition and true salvation. While the Kabbalists held a similar view regarding the "sparks," their Jewish commitment to the world's essential goodness led them to transform the "sparks doctrine" into a vehicle for world-redemption. For the Gnostics, knowledge (gnosis) is not achieved through a purely cognitive procedure. Gnostic knowledge is first and foremost knowledge of the heart; it is an experience of spiritual regeneration, of immediate salvation. It is in essence, the awakening of the long-dormant inner, divine self. Meditation, debate, and reflection are all useful in preparing the intellect, but the intervention of a divine luminous power creating a profound emotional experience is necessary to create the image of the "essential man" which is of the same essence as the divine world. This awakening occurs, according to the Kabbalists, only through a person's attaining a deep, abiding, emotional/spiritual knowledge of his true self, and is achievable only when an *"arousal from above"* compliments man's own *"arousal from below."*

What I have just described to you is mankind's necessity of "two births" which the Ancients came to see and understand by looking intently at the movement of God's Sun through the Zodiac. They heard the message of the Heavens. The plan for mankind's salvation was first seen and understood from examining the movement of God's Energy, the Sun, a symbol for God as it moved through God's own Heavens. All religions begin with Astrotheology. Every Bible and Holy Book has its beginning and origin in Astronomy and Astrology. That may shock the reader but grasp the importance of the fact that all theology in the beginning of the human race and its intelligent ascent as a species began by interpreting the Heavens; the abode of God. The stars were understood as speaking to man a "Heavenly Message" as we learned above from Psalm 19. Concerning the Soul in mankind the Ancient Spiritual Sages came to understand that mankind needed to have two births that necessitated 2 mothers and they saw this pictured for them by the Sun being born in Virgo and Pisces as described in the first article. Mankind, aided by the indwelling Christ, the illuminator within, is to have two births and two mothers. This is what the Gnostics taught as well; both Jewish and Gentile Gnostics.

Answer for yourself: Seeing this portrayed in the Heavens and in the Zodiac what should we be thinking might possibly be true?

The Zodiac was mankind's first Bible to teach him about the Descent of the Soul into living mankind and the Divine plan and "pattern" for its Spiritual Maturation in the flesh of mankind. Once the reader comes to see and fully understand this "Heavenly message" then all aberrant world religions and their alternate

"salvation messages" are easily seen as nothing more than deviant teachings that have strayed from God true message of mankind's salvation written in the stars. Once this "Divine Message" is both declared and understood from Heaven then we can beat our swords into plowshares and be thankful that there is no longer room for religious bickering, wars, and bloodshed between Christianity, Judaism, and Islam about "who is right". Only God is right and the Heavens have spoken the "same theology" since the beginning of time. Of these 3 religions the "enlightened reader" will come to see that Judaism is the more correct religion of the 3 and it has a lot in common today with its parent religion; that of course being Egyptian Religion. The "path of the Soul" birth into matter, its life and maturation, its release at the body's death, and its rebirth was all transcribed by the Creator in the Sky and the Ancient sages of antiquity came to see this "pattern" in the Sky. It is beyond question that the great ancient design of the zodiac is a wondrously conceived chart aimed to depict the structure of the Logos, "the Christ", the pattern or creative evolution, the essential constitution of the Universe and the course of the current of life in the Cosmos, and by analogy in man the microcosmic replica of the macrocosm.

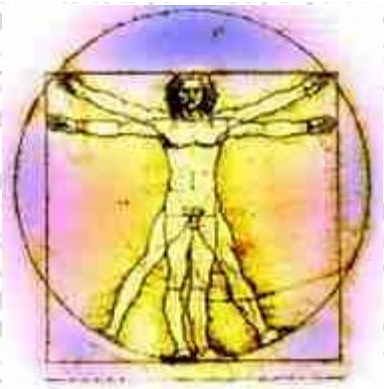
In short, the round of the zodiac, the famous horoscope of twelve signs, exist above us as a omni-directional, cinema-like, projection of the inherent twelve-fold, plastic matrix that sub-divides that organic computer referred to as the "Collective Consciousness." As the twelve disciples of Jesus represent aspects of his own consciousness, so do the twelve celestial signs of the zodiac, likewise, represent the twelve archetypal facets of our own being.

As we all know science began with the stars, and mankind discovered in them the dominants of the unconscious, the "gods," as well as the curious psychological qualities of the Zodiac: a complete projected theory of human character – Carl Jung

Almost infinite nuances of significance have been adumbrated in those twelve signs or houses of the zodiac and the thirty-six other constellations, as well as in the pictorializations which ancient wisdom and an ingenuity born of a wise understanding of the deeper truth of life conceived and drew around those star clusters in the heavens. The uranograph, or chart of the skies, was incontestably the first of all Bibles, pictorially edited. Not quite simply and patently, but still most luminously for the initiated who held the hidden "keys" to the symbolic lexicon of ancient writing, it can be affirmed that all Bibles are but amplifications and elaborations of the original volume of ideography that was first written on the open slate of the sky, then charted in the zodiac and the planispheres carved on the ceilings of ancient temples and later transferred to earth and inscribed in scrolls, tablets and parchments.



Commonly known as the Zodiac of Dendera, the picture is but one example from among many of Egyptian Zodiacs; the Dendera Zodiac is found on the Temple Roof at Dendera. Man, adjured the old Scriptures, was to fashion his new body of spiritual glory "after the pattern for his Spiritual Development as taught from the heavens," the frame of the heavenly or zodiacal man, the primal Adam Kadmon. And a cryptic graph of the nature and history of this celestial Personage was sketched by the enlightened Sages in the configurated star groups. The Adam Kadmon is the symbol of Primordial Man, the first being to emerge with the creation of the cosmos is common to a number of religious and philosophical traditions. Many Ancient Religions describe this spiritual concept as the primal man who is composed of the very elements which were to become the world. This "gigantic divine being" is both infinitely far and and at the same time deposited near the innermost recesses of the human heart. Indeed, in many of these Ancient Religious traditions this the Primordial Man is identified both with the



entire Universe and the Soul or essence of all things. Simply said mankind requires a "second birth" as taught by the Constellation Pisces in order that he can obtain the goal of his earthly carnation; that being his evolution into "the Christ" incarnated in matter (flesh). We, as human kind are to live out the stories we read of the nation's Christs and for the Christian the "Jesus Story " is to be our living experience in this physical realm in which we temporarily inhabit.

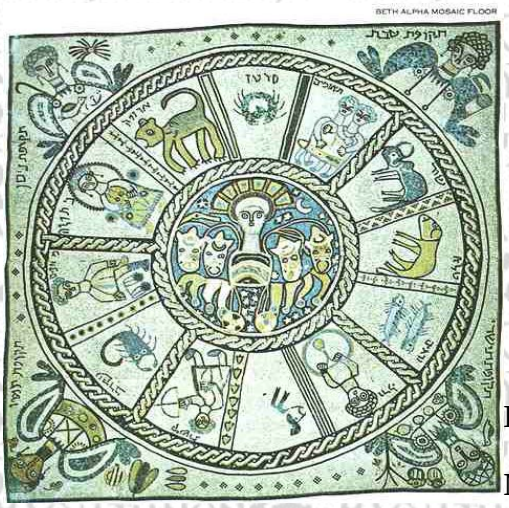
Some more thoughts on the Zodiac are warranted. The word "zodiac" comes from the Greek word "zodion", meaning a small animal zootype, or living symbol of the microcosmic life of man, who is indeed made in the image and likeness of the Divine Man pictured in the cosmic heavens as seen above. Man's little physical body is a miniature copy of the universal body of God; for after all we are made in the "image of this God". It stretches our minds to grasp the concept that the eternal frame of cosmic Man, the goal of our fleshly existence, was outlined in the scroll of the skies, the solar systems and galaxies being symbolic representation of the very living cell clusters in his immeasurable organism. Wow.

Interestingly, a similar image is found in Plutarch who relates that the entirety of the heavens is arranged in the form of a macroanthropos, a colossal human being who is conceived as a model for the human world.

The Primordial Man is also an important symbol in Gnosticism. The Gnostics inferred from the verse in Genesis "Let us make man in our own image" that the first earthly man was created on the model of a cosmic Adam on high. In the Nag Hammadi text, the Apocryphon of John, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens. This Anthropos becomes the heavenly model through which the demiurge forges an earthly Adam (mankind).

In the Kabbalah, the Primordial Man is spoken of as Adam Kadmon, and, in the Lurianic Kabbalah this symbol becomes a pivotal notion linking God, Man, and the World. Adam Kadmon, as the first being to emerge from the infinite Godhead, Ein-sof, is essentially indistinguishable from the deity, yet at the same time his body is said to both emanate and constitute the world. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the Sefirot, which comprise the "body" of Adam Kadmon. The symbol of Adam Kadmon expresses the idea that the cosmos itself has both a soul and body very much like that of man.

In 1928, Israeli farmers in Beth Alpha, located at the base of Mount Gilboa in the Valley of Jezreel, were digging an irrigation ditch when they unearthed a brightly colored mosaic chip. A Hebrew inscription on the piece was cause for consultation with Professor Eliezer Sukenik of the Hebrew University, who immediately ordered an archaeological dig. This led to the discovery of the remains of a fifth century synagogue's pillars and walls. The greatest surprise came when they unearthed an almost completely intact zodiac mosaic floor inside the synagogue. The elegant floor of warmly colored stones contains an instantly recognizable image of the twelve signs. The Greek Sun god Helios is the largest image, appearing in the center of the horoscope wheel. He's crowned and is shown inside his chariot surrounded by stars and a crescent Moon. Four horses appear with him, and his chariot has multi-colored wheels. Examples of the twelve zodiac signs with Helios in his sun chariot surrounded by angels have been discovered in seven ancient synagogues in Israel. This should make us wonder at what lies at the very heart of



Biblical Judaism. We need only ask Moses.

Moses (c.1200-1100 B.C.), as Pharaoh's adopted son, was also an astrologer. He correlated the attributes of the twelve signs to the twelve tribes of Israel, then took the people from the tabernacle in the wilderness on their pilgrimage, lined up by zodiacal order. Rabbinical tradition asserts that the signs of the zodiac have represented the twelve tribes since antiquity. Sets of twelve from the Bible are obvious candidates for linkage; these include the Hebrew tribes, the twelve Prophets and the twelve Apostles. We see the influence of the Zodiac in Moses' life where he arranged the Israelites around the Ark in their encampment, not only circularly but in sets of three with regard to compass direction. Ancient gods also tend to have existed in sets of twelve and their several personal attributes often find a nice fit in the zodiac.

Answer for yourself: Seeing that the Jews and Judaism connected the Zodiac with their religion as did Ancient Egypt and other nations then is it not evident that these Ancient Spiritual people understood that the Cosmos, the Zodiac, and the Stars had a Spiritual message for mankind? It should would appear so.

Having understood the above introduction to the second article then let us continue to examine Biblical passages in light of this new found knowledge and see just what we can find lurking behind the traditional "literal-historical" interpretation of the New Testament.

Remembering the Constellations Virgo and Pisces (symbolic of mankind's two births), we find an immediate link between the symbol of bread in connection with both Virgo and Pisces. Pisces is the house of the Fishes by name (2 fishes), but it is not commonly known that Virgo in astrological symbology was the house of Bread. This is indicated by several items of ancient typology. Many centuries ago in the Precession of the Equinoxes, the end of the year was marked by the position of the great Dog-Star Sirius, mighty celestial symbol of the divinity in man.





Answer for yourself: So what did the helical rising of the Dog-Star Sirius symbolize? It symbolized the increasing of consciousness from one reality or frequency - to another (natural to spiritual). Could we see in this, the helical rising of Sothis, Sirius, in Egypt just prior to the flooding of the Nile the very symbol and image of mankind's "second birth" and "second illumination" of mankind and his Soul? Is Sirius, the herald star of the Nile's annual innudation and the virtual salvation of Egypt a spiritual symbol for mankind's salvation tied to his spiritual awakening of his Soul, and his "second birth"? Is this the same thought as the *"the Christ being formed in you"* which Paul spoke? Yes. Remember, first comes the "natural" then the "spiritual". God is again speaking from heaven about mankind's salvation.

Unknown to most Christians is the almost endless intimations of vital significance hidden in the Constellations and their configurations that carry with them the esoteric import of the Scriptures we read in our Bibles. Equally unknown to most Christians is the methodology of the archaic science which is in truth the "lost key to the Scriptures". What we find when we study is the fact that Biblical theology rests more completely on

Astrological Symbology than has been discerned in any age since the ancient day. Acquisition of these "lost keys" to Scriptural interpretation is necessary if one hopes to arrive at the proper interpretation of the Scriptures they read and in so doing obtain their true meaning. This is crucial when reading the New Testament as it is basically Astrological symbology whereby Divine Metaphysical Truths are personified and presented in anthropomorphic schemes to the reader. Thus we have a gold mine behind our "Jesus Story" and we never know it. Now we have to pay close attention. Precisely at midnight of December 24, the Winter Solstice, Sirius stood on the meridian line from the zenith to Egypt.

Answer for yourself: Why is this important? In and of itself it is not. But watch this.

At the same moment there arose on the eastern horizon the constellation of the Virgin (Virgo), bearing in her left arm the Christ child, symbol of the Christhood coming to function in man, symbolized by the great star Spica (Latin, a head, or "spike" of wheat), symbol of that same divinity coming as celestial food for man. In Virgo the soul and the body are blended and of supreme importance to each other; the mother protects the germ of the Christ life; matter guards, cherishes and nurtures the hidden soul until its awakening in the flesh of mankind (Pisces).

"The choice of this particular date is cosmic in its implications, and not unwittingly, we can be sure, did the wise men of earlier times make these momentous decisions. Annie Besant tells us that: "He (the Christ) is always born spiritually at the winter solstice, after the shortest day in the year, at the midnight of the 24th December when the sign Virgo is rising above the horizon; born as this Sign is rising, he is born always of a virgin, and she remains a virgin after she has given birth to her Sun-child as the celestial Virgo remains unchanged and unsullied when the Sun comes forth from her in the Heavens. Weak, feeble as an infant is he, born when the days are shortest and the nights are longest..." (Annie Besant,Esoteric Christianity, p. 157).

"At the time of the birth of Christ, Sirius, the Star in the East, was on the meridian line, Orion, called "The Three Kings" by oriental astronomers, was in proximity; therefore the constellation Virgo, the Virgin, was rising in the east, and the line of the ecliptic, of the equator and of the horizon all met in that constellation. It is interesting also to note that the brightest and largest star in the constellation Virgo is called Spica; it is to be found in the "ear of corn" (sign of fertility) which the Virgin holds. Bethlehem means the "house of bread," and there is therefore an obvious connection between these two words. This constellation is also composed of three stars in the shape of a cup. This is the true Holy Grail, that which contains the life blood, the repository of the sacred and the holy, and that which conceals divinity. These are astronomical facts. The interpretation of the symbolism attached from ancient days to these constellations is as old as religion itself. Whence came the signs, and how the meanings and symbols associated with them came into being, is lost in the night of time. They have existed in men's minds and thoughts and writings for thousands of years, and are our joint heritage today. The ancient zodiac of Denderah (antedating Christianity by several thousand years) is ample proof of this. In the sun's journey around the zodiac, this "Man of the Heavens" eventually arrives at Pisces; this sign is exactly opposite the sign Virgo, and is the sign of all world Saviors. We have already seen that the age of Christianity is the Piscean Age, and Christ came to the Holy Land when our sun transited into that sign. Therefore that which was started and had its being in Virgo (the birth of the Christ Child) is consummated in Pisces when that Christ Child, having attained maturity, comes forth as the world Savior" (Alice Bailey, Bethlehem to Calvary, p. 64).

Of course Alice Bailey speaks not of a supposed "literal-historical" Jesus Christ in Israel in the first century; rather, she speaks of the awakening of "the Christ" in the whole of mankind whereby the whole human race can assume its rightful position as "saviors" of the world in which we have been born.

"One other astronomical fact is of interest in this connection. Closely associated with the constellation Virgo, and to be found in the same section of the Heavens, are three other constellations, and in these three there is portrayed for us symbolically the story of the Child which shall be born, suffer and die and come again. There is the group of stars called Coma Berenice, the Woman with the Child. There

is Centaurus, the Centaur, and Boötes (the shepherd), whose name in the Hebrew language means the "Coming One."

Answer for yourself: What's coming? Could the Constellation Bootes be a picture and symbol indicative of the "coming of the Christ" and his Descent into water mother, the cosmic womb of matter? Could this "change of consciousness" intended for all mankind which has experienced only a "natural birth" as symbolized as we saw in the rising of Sirius and its helical rising at the same time as Virgo connected, all in one message, teaches mankind that "the Christ" is to descend into the water mother, to descend into the womb of matter where he can experience his awakening in the hearts of mankind? Could this be a prophecy fulfilled that lies behind the allegory of the "fish mother" of Pisces? Could the Constellation of Bootes be teaching us that into the womb of the Cosmos, into the water mother Virgo, into the womb of natural birth comes the Sun (personified as the Son/Soul/Christ) which is symbolic of the Energy of the Cosmos (the Divine Spark in mankind)? Is this Energy of the Cosmos understood as the "Divine Spark" in the form of "the Soul/the Christ" who descends into all matter and the flesh of mankind? Is this the Descent of the Soul into the animal kingdom thus separating man from animal due to this higher consciousness? I think it is getting obvious by now.

Answer for yourself: Why a cenatur? What has a centaur have to do with "the Christ" and his coming? The centaur, ever the symbol of humanity in the ancient mythologies, reminds that man is an animal, plus a god, and therefore a human being with dual natures. We have before us a perfect example of what happens when "the Christ" descends into matter; the animal in which "the Christ" descends is endowed with a higher consciousness than the normal animal kingdom whereby mankind is both "animal" and now "Divine". Alice Bailey states: "Then He Who shall come looms over them all, over-shadowing them, pointing to the fulfillment which shall come through birth and human incarnation. *Truly the picture book of the heavens holds eternal truth for those who have eyes to see and the intuition developed rightly to interpret. Prophecy is not confined to the Bible, but has ever been held before men's eyes in the vault of heaven"* (Alice Bailey, From Bethlehem to Calvary, chapter 2).



Answer for yourself: What is the Constellations and the Stars teaching man in their message to mankind? Have you heard it?

Simply man is born "naturally" needing a "second birth". It is intended for the whole of mankind to travel from Virgo to Pisces. Man is born slightly higher than animals and has an animal nature. The Ancients taught that there is a mineral kingdom, a vegetable kingdom, and an animal kingdom. What separated man from animals is the Descent of the Soul that gives man his intellect. Thus we see that a centaur is a fitting example in the Heavens to teach mankind that although an animal the Descent of the Soul lifts him above the animal kingdom and he is then both "natural" and "Divine".

Let us reexamine Virgo for a second. It must ever be remembered that the Gospels of John states:

John 6:58 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (KJV)

So typology represented "the Christ", seen as Virgo holding "celestial wheat", as coming in the form of the bread from Heaven, the babe Christ, and as food for man in the form of Heavenly wheat. John speaks of the Christ principles being "food" for mankind. Then we see in the Gospels that Jesus broke a loaf into fragments and gave to his disciples, saying that it was his body, broken for them. God feeds the natural man with His Christ and its evolution within the flesh of mankind.

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Answer for yourself: What did we just see?

We now have Virgo established as the HOUSE of Bread and Pisces as the HOUSE of Fish. But are not done for we are yet missing important information. God is feeding mankind the manna from Heaven through His Christ in us.

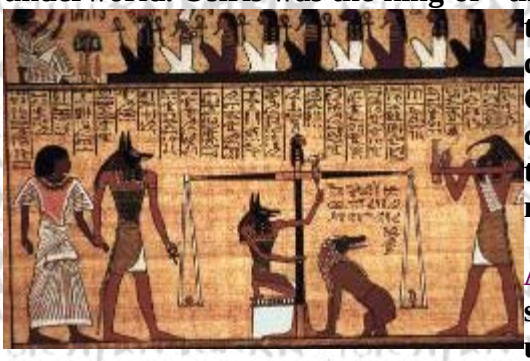
Answer for yourself: What is hidden behind the ideas of "Houses" in relation to the Signs of the Zodiac?

They are, as at first, the two states of matter (invisible - undifferentiated potential; visible - realized potential, physical existence) but now we need to notice the immediate reference to the life of man on earth. These "two houses" are in the final stage of the meaning man's body itself, which consists of matter in both its invisible and its visible forms. For man has a natural body (Virgo - natural birth) and a spiritual body (Pisces - spiritual birth). Man's body itself houses the two mothers. The body is this double house of both Bread and of Fish.

And the next parallel is seen when it is considered that this physical body is for the Soul the HOUSE of death and in its regenerative phase, the HOUSE of rebirth. It is the house into which the Spirit descends to its partial obscuration in the darkness of the grave of matter, into the night of death, or incarnation, out of which it is to arise in a new birth or resurrection (second birth, *"born again"* on the opposite side of the cycle).

Answer for yourself: Why is the Egyptian Bible called "the Book of the Dead"? How can "dead people" read it? Does it not appear to you that people need to read their Bibles while they are "alive"? How could a book whose title read The Coming Forth By Day be at the same time named the Book of the Dead?

Something is amiss here. Yet the book dealt mainly with the great trial of the soul of the deceased in the Hall of Judgment, the Hall of Osiris; and Osiris was the Lord of Amenta, the realm of the dead, the dark underworld. Osiris was the king of "those in their graves". The Book of the Dead is a book about the typical Christian judgment, enacted in the world of Souls following the demise of the body. Yet its original title was The Day of Manifestation. One knew that the Greeks had derived most of their profoundest conceptions from the Egyptians. One has to wonder if the figurative use of the word "death" in the title Book of the Dead is based on some hidden meaning found in the pages of the Book of the Dead. It is.



Answer for yourself: Could it be possible that all mediaeval and modern scholarship had missed the fundamental meaning of the word "death" as used in Scriptures by failure to catch some hidden Ancient symbolism? What an understatement. Could it be that some mighty truth lurked undiscovered under the metaphor of the word "death"?

What we find upon our studies is that Christianity has totally misunderstood their Scriptures and led untold billions astray from Divine Truth. Not only has Christianity totally misunderstood its own Christ, atonement, Law, the salvation message of God but almost unbelievably Christianity has lost the "keys" necessary to correctly interpret the word "death" as it applies to the Soul in their own Scriptures. With overwhelming certainty had come the perception that when the ancient writers of sacred books of religion spoke of "death" they referred to our present life on earth in these bodies of flesh! When the Soul descended into matter it was said to "have died". This is the often mistunderstood doctrine of the "crucifixion of Christ"; not on a old rugged tree but in dense matter. And when these Ancient Spiritual Masters spoke of "the dead", they again referred to us, here and now, alive as we seem to be!

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Obviously those to whom Paul was speaking were alive. There we have our answer right before us all the time. And by the terms grave, tomb, coffin, sepulchre, mummy-case, out of which we would be resurrected they

meant these living bodies of ours! In the Ancient Divine Wisdom and theology, "to die" was for the Soul to incarnate in bodies on earth. If you take a second to reflect it can be found that the two words "womb" and "tomb" are from the same stem and convey the same connotation. Baptism in water is likened to a "new birth" because we enter into a "watery tomb" where human life, in the natural sense, cannot survive. He who enters life by way of the womb has entered the tomb of living death. In the eye of the Ancient Spiritual sages, death was to live the kind of life in the flesh that we are living here. In reality, as calm reflection then for the first time clearly indicated, for the soul there is no such thing as death, in the sense of total destruction, for the soul is indestructible. For if death could be at any time only a matter of relative intensity or degree of life, and this would be dependent upon the character and materiality of the embodiment in which it might find itself functioning at different stages of its growth. And one saw then that our life here fitly deserved the designation of death because it was the most sluggish, inert and restricted sphere of existence in which the Soul was ever called upon to become embodied and imprisoned. This type of life was the profoundest "death" the Soul was ever subjected to, as an individual entity! It could go no lower, be restricted no more completely, than it was here in the flesh of mankind. It should come to you as an astonishing realization in this connection, that we could never be any more "dead" than we are now in our mortal habitat. We are truly in the very jaws of "death", in the "valley of the shadow of death", and we are therefore the "dead" of all the ancient philosophical books. Thus the Egyptian Bible was commonly called "the Book of the Dead" as it prepared living Souls for their release from this body of death.

Answer for yourself: Is it possible that all religions have been designed as instruction and guidance for "those in their graves" of earth-life, and all its sacred books were meant to be a light for us, "the dead", in the dark underworld of Hades, Sheol, Amenta (which refers to the arena we live while alive in the flesh)? But long ago was lost the knowledge that such instruction was for us, that we were "the dead" for whom all religious systems were devised, and for whose resurrection out of the tomb of the physical body the whole end and aim of religion was conceived.

Answer for yourself: Since Christianity has mistakenly interpreted the word "death" then does this mean that Christianity's teaching of a physical bodily resurrection is incorrect as well? Yes.

The first consequence of such a tragic rejection of Ancient Egyptian Religion and Ancient Spiritual Wisdom connected to the true meaning of the word "death" as used in Ancient Spiritual writings and teachings for thousands of years is the certainty that the often mentioned "resurrection" in the New Testament could not signify the mere raising of decaying physical bodies from cemeteries!

Answer for yourself: What then is the resurrection to which we should look?

The "true resurrection" refers to the re-arising of the buried Soul from out its physical prison, its rending at last of the fleshly veil of the temple, its bursting the bars of death in the body, which was the only grave, sepulchre, tomb or sarcophagus that the wise Ancients ever had in view in the proclamation of their great Easter message!

Answer for yourself: What should we see here? The undeniable fact that the whole framework of Divine, Religious Revelation given to mankind by the Creator, spoken from the Heavens above by the Sun, stars, and Constellations, the abode of God, from the beginning of mankind's existence is to be constructed of spiritual, not of historical or "literal-physical" interpretation as Christianity has done with its "literalization" of "the Christ". This "re-arising" of the Soul is prefigured in its "awakening" while imprisoned in this body of death whereby it can then exert its Heavenly influence to sanctify the animal nature of our bodies. This is the purpose of "the Christ" and His "Descent into matter, the flesh of mankind". Such awakening is prophetic of the final awakening of the Soul and its release from "the dead"; its entrapment in the flesh of mankind.

The Gospel narrative was, as taught from the beginning of time and as seen in the Sky and the Heavens, nothing more than a series of Spiritual Allegories taken from the personification of the path of the Sun through

the Houses of the Zodiac as Spiritual sages followed and interpreted the path of the Sun (symbolic for the Intelligent Energy of the Universe we call God). This path of the Sun, the symbol for God, as it moves through the Heavens, when interpreted correctly, is to be indicative of a mystical understanding of the synonymous path, "pattern", and direction for the Soul's maturation and development while it resides in this "matter/body of death"! The Sun and the Cosmos was designed by the Creator to teach mankind of his Soul and in so doing depicts the nature of our own personal soul-life, the history of everyman's experience in the world of flesh and matter, or what just so happens to be the "realm of the dead". Not a single item of Ancient Philosophy, Ancient Spiritual Wisdom, not a statement anywhere in Ancient Scriptures or Texts, controverts this conclusion in the least degree; whereas every new bit of testimony fortified verifies this Metaphysical truth and its undeniably. This is the hidden revelation that Rome stole from the world for within it is the intended righteous conduct of the Soul and the sanctification of the temple of the Soul, the fleshy body. Rome lived by a philosophy that is contradicted by the very Sun they worshipped; that is "might makes right". The message of the stars refutes this and in light of such Ancient Wisdom those who possess it can stand the assault of any theologian or scholar who tries to challenge or refute it. This understanding of "the Soul" and the path for its spiritual maturation existed in the world until the rise of the Mighty Roman Empire in the 3rd through the 5th century. After burning down the libraries of the world and murdering millions of people who trusted in this spiritual knowledge given mankind in the beginning of its existence the earth was plunged into darkness the depths of which is yet felt today.

A significant passage from the Book of the Dead recites: *"Who cometh forth from the dusk, and whose birth is in the house of death"*--referring to the incarnating Soul. In a spiritual sense the soul "dies" on entering the body in incarnation, but has a new birth in it as it later awakens "spiritually" and even later "resurrects" from the body at its demise. The body is therefore the house of the Soul's death and rebirth, or the place of the Soul's/Christ's crucifixion and resurrection. This is not "literal" unless you experience it in your life because God never intended it to be limited to only one person as Rome would have us believe. And the Egyptians had a name for the body as the point of these transformations, which carry the central meaning of all theologies. This name now rises out of the dim mists of ancient Egyptian books to enlighten all modern Bible comprehension. This city of the body, where the sun of soul sank to its death on the cross of matter, to re-arise in a new birth, was called the city of the sun, or in Greek, Heliopolis, but in the Egyptian, ANU.

There is a world of revelation behind the Egyptian word "ANU" that we save for the last article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS CHRIST HAVE TWO MOTHERS #3?

We ended the second article in this series with a "bang" when exposing how Christianity has misunderstood their own Scriptures over 1,800 years at present and how it has affected a multitude of cherished Christian doctrines passed off onto the world as supposedly necessary for the salvation of mankind. We looked at how Christianity has misunderstood the words "death" and "resurrection" in their own holy book. We explained why Egypt called its own Bible "the Book of the Dead". All of this mind you is tied to the "two births of mankind" and the operation of "the Christ" and his incarnation in the flesh of mankind. We ended with the following paragraph which is repeated here as a link between article 2 and 3.

A significant passage from the Book of the Dead recites: *"Who cometh forth from the dusk, and whose birth is in the house of death"*--referring to the incarnating Soul. In a spiritual sense the Soul "dies" on entering the body in incarnation, but has a new birth in it as it later resurrects from it at the demise of the body. The body is therefore the house of his death and rebirth, or the place of the Soul's/Christ's crucifixion and resurrection. later these ideas will be "literalized", "carnalized", and "historicized" in transforming the "Christ within" into an assumed historical person. The Egyptians, who gave us these spiritual concepts in the first place, had a name for the body as the point of these transformations, which carry the central meaning of all theologies. Through the benefits of archeology and the tireless efforts of dedicated men and women over the last two hundred years we have before us today the "clues" and "keys" necessary to interpret correctly these ancient spiritual writings; many of which have found their way into our Old and New Testaments. This name now rises out of the murky hazes of ancient Egyptian books to enlighten all modern Bible comprehension.This city of "the human body", where the "Sun of Soul" sank to its death on the cross of matter (think...intersecting two planes of existence, forming a cross), to arise in a new birth, was called the "City of the Sun", or in Greek, "Heliopolis", but in the Egyptian, "Anu".

Answer for yourself: What lies behind "Anu"?

We saw previously that the first, or virgin birth was depicted as taking place on the western side of the zodiac, in the house or womb of the Virgin Mother, Virgo (the Water Mother). This allocation was due to the fact that it is in the west that the Sun, universal symbol and embodiment of the fire of spirit, descends each evening into the earth and water that "represented the body" in which the "Soul incarnated", this body itself being composed of those two elements, earth and water. So man is, zodiacally, born in the water, as natural man, on the western side (Virgo); and is to be reborn, or regenerated, as spiritual man, at the end of the cycle, on the eastern side (Pisces) necessitating two births and two mothers. The Heavens revealed to mankind that mankind, in his pilgrimage through this plane of existence, requires "two birth" thus necessitating "two mothers". Spirit's descent into water (of the body) on the west makes the man a physical being; its later resurrection on the east makes it man a spiritual being; the deification of man. Says the text of old Egypt: *"Pepi saileth with Ra to the eastern side of heaven, where the gods (deity in man is born) are born."*

Answer for yourself: What does this mean? This refers to the death (descent of the Divine into matter) and resurrection of the divinity (release of the Divine essence in matter/body at the end of bodily existence), the

basic theme in all religions. It is simply the Ancient story of incarnation and return to heaven.

Answer for yourself: Have we read of this in our Bibles and not noticed it before? Yes. This same idea is allegorized in our New Testament in the story of the "Christ" and the "descent of the Christ/Messiah" into "Egypt" and his "exodus" back to spirit, historicized in the Scriptures as "Canaan."

Hidden almost everywhere in these New Testament stories which we have been taught to read as assumed "historical narratives" are ancient allegories of the "Descent of the Soul into matter" and its "return to Heaven" at the death of this physical body given mankind.

Further examination of ancient volumes and books available to us today brings to light today the connection between the zodiacal pictorialization and the Bible. It is time we look at another one which is a central idea in the New Testament concerning "the Christ".

By that I mean the use of the symbol of bread in connection with both Virgo and Pisces. Pisces is the "House of the Fishes" by name, but it is not commonly known that in the astrological representation the Constellation of Virgo is known, even today, as "the House of Bread". This is indicated by several items of the typology. Many centuries ago in the precession of the equinoxes the end of the year was marked by the position of the great Dog Star Sirius which we have already seen is a heavenly symbol of the divinity in man. Long ago in Egypt, precisely at midnight on December 24, this bright Sun stood on the meridian line running from the zenith to the south. Terribly important for us to know is that at the same moment there was rising on the eastern horizon the constellation of the Virgin (Virgo), bearing in one arm a star that was represented as "the Christ child", symbol of the Christhood coming to function in man; and in her other hand she clasped the great star Spica (Latin: a head or "spike" of wheat), symbol of that same deity coming as the celestial food for man.

Answer for yourself: What did this represent again? The Ancients came to understand this as the "Coming of the Christ into mankind" along with "the message of God taught through "the Christ" to all mankind" so that he might be saved.

It must be remembered that the "Jesus Story" has written for us that if mankind was to have eternal life, they each of us must virtually eat the body of Christ as our divine food, and drink his blood.

Mark 14:22-24 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. (KJV)

Hence typism and symbolism represented "the Christ" as coming in the form and nature of man, the human babe; and coming likewise as spiritual food represented by wheat.

Answer for yourself: Should we see that these "two comings" of "the Christ" are representative of mankind needing "two births" as well? Yes.

The "Jesus Story" describes the supernal gift of the spirit in the words:

John 6:50-51 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (KJV)

Jesus took the same symbol, a loaf, and, breaking it into fragments, gave a morsel to each of his disciples, saying it was his (spiritual) body, broken for them.

Answer for yourself: **As this "loaf" from God was broken and distributed to all mankind present, then is this a symbol of the body of Osiris being dismembered and spread throughout the land? Yes. In the mythos we find that Set discovered the body of Osiris by chance and this time and cut up Osiris' body into fourteen pieces and scattered them far and wide throughout Egypt. This is a picture of the Metaphysical reality that God has descended from Heaven into all forms of matter; in this article we focus upon the key idea of the "Descent of the Soul" into matter (flesh).**

Now the name "Anu" was given to an actual Egyptian city, where the rites of the death, burial and resurrection of Osiris or Horus were enacted each year (Osiris, a neteru, is symbolic for mankind); but the name "Anu" bore a theological significance before it was given to a geographical town. The name is obviously made up of "NU", the name for the Egyptian Mother-Heaven, or empty space, or abyss of nothingness out of the bosom of which creation emanates. The name for the Important to note. The A (alpha privative) means, as it does in thousands of words, "not." It is prefixed to a host of words to negate an affirmative meaning, as a-theistic, a-moral, a-symmetrical, a-mnesia. A-nu would then mean literally "not-nothingness," or a world of concrete actuality. The negation of a negative posits an affirmative. It refers thus to our world of physical manifestation.

Answer for yourself: **Do you see in this the "breaking and multiplying" of the bread and the cutting up of Osiris as but symbols for this Divine Descent of God into all matter?**

Here we are brought face to face with the important Biblical sense of the word "multiply." To exhibit its infinite creative resources, life must multiply itself endlessly. The unitary life of deity must break itself up into infinite fragments if it is to fill empty space with a multitude of worlds and beings of diversified natures. The primal sea, or Mother must engender a multitudinous progeny, to spawn the limitless schools of organic "fish-worlds" (spiritual worlds). This is the meaning of the promise given to Abraham that his seed should "multiply" until it filled the earth with offspring countless as the sands and the stars.

Answer for yourself: **Since we learned that life divine was symbolized by bread (Virgo) as the type of the first birth, and by fish (Pisces) as the type of the second, then could we might expect to find in old religious typology the allegory of a generic Christ personage multiplying loaves and fishes to feed a multitude?**

We should and we do.

No wonder we find in the "Jesus Story" then the account of "the Christ" feeding the 4000 and 5000 with 5 loaves of bread and 2 fishes (2 as in Pisces...remember)? The leads to the significance of the two numbers; "5" and "2". We find that as the bread symbol pertains to Virgo, mother of the natural man, the five loaves is likewise intended to refer to man's five senses, while the two fishes could have represented the two natures (natural and spiritual) unified by the second birth.

This is amazing. But unsettling to see and realize its implications that are only reiterated when one begins to read into the subject of Comparative Religions. We definitely have a very close connection between the Gospel narrative and the "Jesus Story" and Egyptian Mythology.

Answer for yourself: **Knowing this then can we begin to estimate the serious challenge presented by finding these Ancient Spiritual Allegories presented as "factual, historical, and literal" history in the New Testament to which "required belief" has been attached for one's salvation?**

Answer for yourself: **Is this a coincidence? Is this whole Bible a "Spiritual Allegory" centered on the Descent of God, the Soul, into matter, mankind, and we not know it? Now let us continue.**

"A-NU" would then mean "not-nothingness," or a world of concrete actuality, the world of physical substantial manifestation. The Ancients taught that such a world is the realm in which units of Cosmic consciousness (thought, the Mind of God) go to their death and rise again in concrete manifestation (the invisible becomes visible). A-NU is then metaphysically likened to the physical body of man on earth. Anu is the body of mankind; "the place of multiplying bread!" The Soul descends out of the waters of the abyss

of the NUN, or space in its undifferentiated unity, which is the sign and name of all things negative. The NUN is indeed our "none." Life in the completeness of its unity is negative. To become positively manifested it must differentiate itself into duality, establish positive-negative tension, and later split up into untold multiplicity. This brings out the significance of the Biblical word "multiply."

Precisely such a world it is in which units of Cosmic Mind, Cosmic Thought, Cosmic Energy, and Cosmic Consciousness go to their death "death" (matter) and again rise out of it. Says God in the Old Testament: *"I cast down to death and I raise up again."* Anu is then the physical body of mortals on earth. The Soul descends out of the waters of the abyss, or the Nun, which is simply space in its primordial undifferentiation and finds its home in the flesh of mankind.

Here, then, in the Ancient dusty and long forgotten and silent records of Egypt we find the original story that is later mistaken presented as an assumed historical reality limited to but one person in the New Testament. How sad. Serious study on my part, and yours as well, will show you that the original, the prototype, of the "miracle" of the loaves and the fishes in the Gospels of Christianity, as well as many other Gospel stories by the hundreds find their earliest existence in Ancient Egypt.

Answer for yourself: In this of this new found knowledge don't you think that a new enlightening meaning must be read into our New Testaments around the life events and sayings of the New Testament Jesus?

Answer for yourself: Does it not appear to you, the enlightened reader, that such new information make it necessary lift these Biblical narratives out of their assumed "literal-historical" existence and inspect them anew to see if behind them lie only Metaphysical Divine Allegory and Reality?

Our eyes are opening. We see then, as the Ancient Spiritual Masters always taught, that Anu, as the physical body, is the place wherein the unity of the Christ's power is broken into an infinite number of fragments, which are distributed out among a multitude of God's children hungered after a three-days fast. This latter detail can readily be taken as referring to the deprivation of "spiritual food" suffered by Souls in their sojourn in the three elemental kingdoms, mineral, vegetable and animal, before attaining to the plane of mind.

Answer for yourself: Did we just discover the truth behind the Christian Eucharist? Is the Eucharist a picture of the broken but multiplied fragments of the body of the God, distributed to feed hungry humanity? And as humanity is composed of twelve groups of divine conscious units, there were gathered up twelve baskets of fragments! How appropriate.

Now for certain, for I have found it, this episode of the Christ's purported life is found to be Egyptian in origin and meaning and symbolic in character!

It is a known fact that the Hebrews came along and appropriated Egyptian material. They picked up the name ANU and fitting it back into its zodiacal "House" of Virgo, they called it the "House of Bread." This required their adding to ANU their word for "house," which, as anyone knows, is "Beth".

Answer for yourself: What do we get? This yields us Beth-Anu.

Now it is a fact of common philological knowledge that the ancient Greek and Egyptian "U" is rendered as "Y" when the words are brought over into English.

Answer for yourself: Since the "U" becomes a "Y" then what do we get? We get "Bethany" of the Gospels! Beth-Anu becomes "Bethany".

Bethany is thus just the sign of Virgo, as the "house of Bread," the home of the great star Spica, the head of wheat!

Answer for yourself: **But what do we get when we take the Greek "Bethany", seen as "the House of Bread", back into the Hebrew? We get Beth-Lehem (Lechem, Lekhem), for lechem, lekhem, is bread in everyday Hebrew.**

Answer for yourself: **What do we learn? We see that the Ancient taught that "the Christ" was born in Bethany or Bethlehem, the astrological "house of Bread." Later it seems that the two signs, Virgo and Pisces, and their symbols, bread and fish, were almost interchangeably confused or commingled in the symbolic imagery. This was natural, since the two signs, Virgo and Pisces, represented the same body of man in its two aspects of birth, both dying and being reborn, and the two processes are confusedly mixed over time.**

Answer for yourself: **If Pisces is then the "house" in which the Christ in man comes to his birth, it is pointful to ask if there are evidences in the Bible or Christianity that Jesus was colored with the fish typology?**

To any causal reader of the "Jesus Story" we find easily that we are overwhelmed by "fish symbolism" for after all it was the Age of Pisces in which these "Christ events" were supposed to have happened:

He picks his twelve disciples from the ranks of fishermen (in Egypt they were as well carpenters, reapers, harvesters, sailors, rowers, builders, masons, potters, etc.);

- **He told Peter to find the gold in the fish's mouth;**
- **He spoke of a fish parable in the Sermon on the Mount**
- **He performed the miraculous draught of fishes;**
- **He fed the multitude with two fishes**
- **He declared that he would make them "fishers of men."**
- **His resurrection likened to Jonah who was in the belly of a fish**
- **He cooked fish in Luke and gave it to his disciples following his resurrection**

In the catacombs under Rome the symbol of the two fishes crossed was displayed on the Christ's forehead, at his feet, or on a plate on the altar before him. And the Romans for several centuries dubbed the early Christians Pisciculi, or "Little Fishes," members of the "fish-cult." And the Greeks designated the "Jesus Story" as Ichthys, the Fish.

Answer for yourself: **Can all this be just a coincidence?**

It is the product of ancient custom, which figured the Christs under the symbolism of the reigning sign of the zodiac, according to the precession of the equinoxes. And that sign was the sign of the two fishes in the shape of a "cross"; Pisces. The Age of Pisces, an artifact of the Precession of the Equinoxes, is the time span extending from about 200 B.C.E. (200 hundred years before the "Jesus Story") until the current day. No wonder all the fish symbolism since it is the age in which "the Christ" from antiquity was redefined in Pisces symbolism. It appear that it took two hundred years to get the stories of these allegorical Christs redone.

And yet another surprising correlation comes to view. The Christ, as it has here been delineated, is the offspring or creation of a conception of deific Mind, first in the inner bosom of spiritual matter, then in organic bodily structure. Primeval space, we have seen, was called in Egypt the NUN, or the Waters of the Nun. All Bible students recognize a familiar ring in the phrase "Joshua, Son of Nun." Sadly, hardly any Christian knows that the name "Joshua" is just a variant name for "Jesus".

Answer for yourself: **Did you know that the phrase is actually written in some old documents as "Jesus, Son of Nun"?**

At any rate Joshua is just Jesus, no less. So here is the Christ, called Jesus, son of space, or the NUN. But the wonder increases when we turn to the Hebrew alphabet and find that while "M" is called and spelled "Mem" and means "water," "N" is called and spelled "Nun" and means--of all things--"Fish"!

Jesus, then, is son of Pisces, the Fish-sign, as he indeed is in the Gospels themselves.

Answer for yourself: Can you believe that Horus, the Egyptian Christ, who is identical with the Jesus of the Gospels in some one hundred and eighty details, performed at Anu a great miracle?

Horus raised his father Osiris from the dead, calling unto him in the cave to rise and come forth.

Answer for yourself: Do you have a hint at where we are going next?

Now Anu, as we have seen, became Bethany of the Gospels; and it was at Bethany that Jesus raised Lazarus from death!

Answer for yourself: Could Osiris and Lazarus have a connection that affirms that the "historicized" Jesus of the New Testament is but a mistaken reiteration of the life of Horus in Egypt?

Answer for yourself: Who was Lazarus?

According to Budge and other eminent Egyptologists today the ancient designation of Osiris was ASAR. But the Egyptians invariably expressed reverence for deity by prefixing the definite article "the" to the names of their Gods. Just as Christians say, or should say, the Christ, they said: "the Osiris". It will be found that the article connoted deity in ancient usage. Our definite article, "the" is the root of the Greek word "theos", God; the Spanish article, masculine, "el," is the Hebrew word for God; and the Greek masculine article, "ho," is a Chinese word for deity. To say the Osiris was equivalent to saying "Lord" Osiris. Now watch this closely. When the Hebrews took up the Egyptian phrases and names they converted the name of "the Osiris" or "Lord Osiris" directly into their own vernacular, and the result was "El-Asar." Later on the Romans, speaking Latin, took up the same material that had come down from revered Egyptian sources and to "El-Asar" they added the common Latin termination of the second declension masculine nouns, in which most men's names ended, namely, "-us".

Answer for yourself: What do we get? We now get "El-Asar-us." In time the initial "E" wore off, as the scholars phrase it, and the "s" in Asar changed into its sister letter "z," leaving us holding in our hands the Lazarus whom Jesus raised at Bethany!

Answer for yourself: What are we to make of all this?

We are faced with the irrefutable evidence of Comparative Religion that Jesus' raising of Lazarus at Bethany is but a rescript of the old Egyptian dramatic mystery in which Horus, the Christ, raised his "dead" father Osiris, or El-Asar-us from the grave. And the Egyptian recital was in the papyri perhaps 5000 years B.C.E. or more before the events alleged to occur to a historical Jesus.

But the comparison is not complete. Nor was Osiris, masquerading under the name of Lazarus, the only Egyptian personage present at the scene of this supposed Christian "miracle." Isis, the wife and sister of Osiris, under her ancient designation of Meri, was present also. As the feminine counterpart of the male deity was dualized to match the doubling of Horus as Horus the Elder (otherwise Osiris) and Horus the Younger, so the Meri name was sometimes pluralized, becoming Merti. Let us not forget what we learned about the neteru; they Emanated from the ONE in pairs. They are always together as duality. So also at the Egyptian scene of the rising of Osiris were present the two divine sisters, Isis and Nephthys. An old source-name for Isis was Meri, basic for the Latin mare, the sea. The Egyptian plural of Meri was Merti. In Latin feminine form this became Mertae. In Hebrew it resolved into what was rendered in English as Martha. The picture is now becoming very clear to the reader.

We are reading Egyptian religious Divine Allegory without their correct meaning when we read our New Testaments and the "Jesus Story"...what a waste of time that postpones our Soul' intended

maturation as God intended

So even in the ancient Egyptian transaction there were present the two Maries, or Mary and Martha, the sisters of Lazarus! Martha is the Christianize form of Isis as Jesus is but a Christianized form of Horus/Osiris to which the "keys" for proper interpretation has been lost for almost 2,000 years; but no more!

One must ask what it can mean to the future of Christianity to realize now that this episode of the supposed life of Jesus is found to be the distorted republication of an antique Egyptian allegory, completely unhistorical in character.

To support the contention that this derivation is not a fanciful invention or sheer coincidence, we find the Egyptian "Azar" reappearing in the names of two of the Hebrew Priests in the Old Testament, Azar-iah and El(e)azar. The -iah (or -jah) appended to deific names substantially equated the prefixed "El" in Hebrew usage. But a further and far more authoritative confirmation of the linkage was found in one place in Renan's famous Life of Jesus, on page 308. The French theologian displayed an extraordinary knowledge of Judean history, geography, sociology and religion, and in connection with the elucidation here presented this citation from his great book confronts the Christian exegesis with a challenge which it may be difficult to fend off. We quote the passage as follows: *"The village of Bethany, in particular, situated at the summit of the hill upon the incline which commands the Dead Sea and the Jordan, at a journey of an hour and a half from Jerusalem, was the place especially beloved by Jesus."* Following this a numeral directs us to the note appended at the bottom of the page, in which the reference is to Bethany: "Now El-Azerie (from El-Azir, the Arabic name of Lazarus) in the Christian texts of the Middle Ages, Lazarium." :

On the next page, Renan, speaking of Mary he states: *"Her brother Eleazar, or Lazarus, was as much beloved by Jesus."* Here is indisputable evidence that the Egyptian connection with the name of Bethany clung to the town up to the Middle Ages. Since it is agreed widely that John's Gospel is far more mystical and spiritual and less historical than the other three, it is quite apparent that this reprint of an ancient Egyptian allegory would be more likely to be included in John's Gospel and omitted from the three synoptic ones.

Answer for yourself: What can it mean to Christian theology that the story of the raising of Lazarus was extant in Egyptian papyri at least 5000 or more years B.C.?

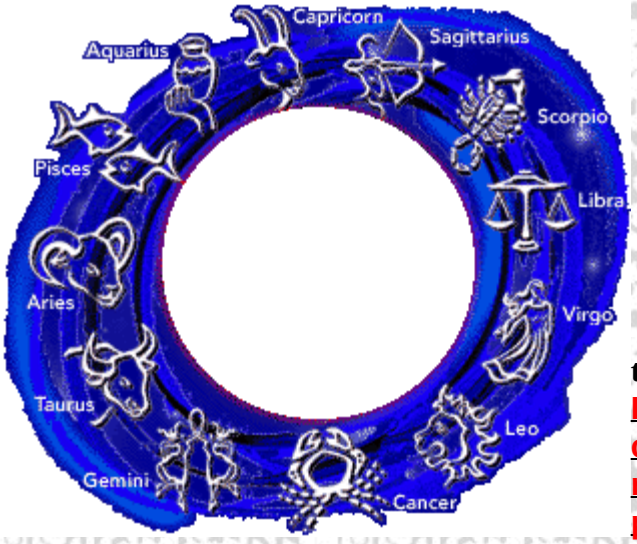
All this sets the stage for the crowning item in this article. In the Gospel drama John the Baptist enacts the role of the first-born or natural man, coming first to prepare the physical ground of evolution for the advent of the second Adam, or Christ.

Answer for yourself: Is this saying the same thing as "Virgo" (the first mother that prepared matter for the first natural birth) prepares the way for "Pisces" (the second mother as the medium for the spiritual birth of man)? Yes.

John the Baptist is again a Spiritual Allegory found in the stars of Heaven. He would therefore stand in the allegory as the son of the Water Mother, Virgo, and under the astrological symbolism would be born at the Autumn Equinox, or in his mother's House Virgo, which stands as that station in the zodiac. On the other side of the cycle of descent, "death" and resurrection, would stand Jesus, the Christos, son of the Fish Mother, born in his mother's House of the Fishes, Pisces.

Answer for yourself: What we notice right now? These houses are six months apart on the zodiacal chart!

This is not good news for the "Jesus Story" nor Christianity as you will see. The house of cards comes tumbling down and with it the Gospel's historicity when the astronomical understanding of



the Gospel Story is made evident. We find in the first chapter of Luke's Gospel, that the Annunciation to Mary of her conception of the coming Christ by the Holy Spirit which is related to have come in the sixth month of Elizabeth's pregnancy with John the Baptist. With the "keys" to this interpretation you can see the methodology that these myth-makers devised for discerning intelligence in the allegory in Luke. The natural man, having covered the zodiacal "six months" between his conception and the date of his quickening into spiritual status in his evolution, was dramatized as being "quickened" at a point exactly opposite from the point of the beginning of his life. Six months on the chart would mark the end of an epoch begun opposite it (the Christ is quickend, born born in Pisces as the natural man was born in Virgo..separated by 6 months). This occurs simultaneously in the narrative. Six months, speaking purely zodiacally, would terminate the period of mortal life and bring the natural man to the place of his deification. At that point he would be represented as being quickened from natural to spiritual life.

Answer for yourself: Do you see it?

So then, according to the Lukan account, when the mother of the true spiritual Christ (Isis/Mary), who had just been impregnated by the Holy Ghost (Osiris was dead...remember), came into the presence of the first mother (Elizabeth, John the Baptist's mother), carrying her child at the figurative completion of his cycle of physical evolution, and awaiting only the advent of the spiritual Lord to be quickened into a new order of exalted being, he was dramatized as manifesting this reawakening by the statement that *"he leaped in his mother's womb."* The Luke narration makes it clear that the conception of Jesus had just taken place when Mary visited her cousin Elizabeth and found her at the six months stage of her pregnancy. These two birth, the natural and the spiritual are related as seen in their 6 month correspondences on the Zodiac. Mary's coming into the presence of Elizabeth is made the occasion of the natural man's leaping in his mother's womb. When the Christos comes to the natural man the latter leaps into the higher kingdom of spirit. The Virgo man is to become the Pisces man; first the natural then the spiritual. The Zodiac has the key to this story. The natural man should be overjoyed at the reality of his "second birth"; being "born again". The two mothers and two births required of man as taught by God in His Book in the Sky is dramatized for us in this New Testament story of Elizabeth and Mary. It is but a simple matter of arithmetic to note that the last three months of Elizabeth's pregnancy with John coincided with the first three of Mary's pregnancy with Jesus, bringing the birth of Jesus just six months after that of John! So Luke has it. But be not mistaken it was in the zodiacal chart some thousands of years before it could have "happened" in Judea. It had occurred zodiacally long before it could have occurred historically.

The implication of the reality that lies behind this supposed historical study is overwhelming when realized. The supposed historical occurrence is but a presumption of ignorance based on the zodiacal when that became circulated as history among the unintelligent masses. Little has changed today by design orchestrated by Rome some 1,800 years ago. The Dark Ages yet exist in the Christian Church and little hope exists for deliverance from such darkness and tunnel vision without serious study in the churches of our land.

As we see, John, symbolic of the natural man, excited at his new "awakening spiritually symbolized by Pisces, jumped for joy. This is the plan for mankind written in the night sky. We, as natural Virgo creations, are

all to experience and be joyful for our experience and second birth in Pisces. The Luke narration makes it clear that the conception of Jesus had just taken place when Mary visited Elizabeth, and this is the occasion of the natural man's leaping in his mother's womb. When the Christos comes to the natural man the latter (Christos) leaps into the higher kingdom of spirit.

John 3:30 30 He must increase, but I must decrease. (KJV)

I was taught that his is about a clash of ministries; that John the Baptist must step out of the way to make room for the ministry of Jesus. Well, we almost got it right.

St. Paul declares that we come to birth spiritually only as we die carnally, meaning that the quantum or quality of divine character in us grows in proportion as the quantum of raw nature decreases. We increase deifically as we decrease humanly; the god gains in power as the animal nature in us dies. So the structure of the allegory depicted the spiritual man, Jesus, son of Nun, the "Fish," as increasing, while John, son of Virgo, the Water Mother, decreases in stature.

This battle between Set and Horus that is eternally waged; good vs evil. Here is where the 42 Negative Confessions and the Torah play such a big role in the maturation of "the Christ" within us all and our Souls. Man must come to the knowledge of right and wrong; the Torah defines absolute right and wrong and reveals them as the highest love. The Torah is the training manual for our Souls in order to train our Souls in their earthly abode how to live like God and conquer this animal nature as the Christ continually to be "formed" in each of us and rises daily to conquer the Set in all of us. Judaism teaches the same thing; the mastery of the Yetzer Ha Ra (good inclination) over the Yetzer Ha Tov (evil inclination). This the internal battle of light and darkness, flesh and spirit. This life is the proving ground for our Soul. Every man has an idea of what is good, but only the 42 Negative Confessions and the Torah define them absolutely for mankind. Only in this way can the "John the Baptist" in all of us decrease and make room for the increase of "the Christ".

Astrologically, as we might expect, the Ancients observed that as a star or constellation sinks below the horizon in the west, its opposite star or constellation would be rising in the east (there is your 6 months again between Virgo and Pisces); the two births and two mothers. As John, typified by the constellation of Virgo, type of the first, the natural man, went down below the horizon (having completed his mission of preparing the way for his greater successor), Jesus, type of the spiritual birth, typified by the Constellation of Pisces, rose on the world in the east. So we now understand the narrative has John saying: *"I must decrease, but he must increase."* In the descent of soul into the body spiritual power decreases as physical life increases. But on the reverse arc of the cycle, or evolution, the physical (John) decreases as the Christ power increases in its new round of growth.

Answer for yourself: Do we dare say that a day of brotherhood in human society may be about to dawn, as the "six months'" reign of a degrading literal interpretation of the Sacred Scriptures goes down to disuse and the day-star of a transfiguring spiritual interpretation rises in the east in its place?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE EGYPTIAN RELIGION....COULD IT BE THE FATHER OF JUDAISM AND CHRISTIANITY?

I hope you like a challenge for your surely are in for one if you begin to study the link between Egypt, Judaism, and Christianity.

I never dreamed years ago in Seminary that my studies into the origin of Christianity and its Hebrew roots would later prove to me that the Bible that I carried is a book about astrology, astronomy, and the harmony of the Universe which is later personified into events in the lives of the Patriarchs and even Jesus. You might say that I was at that time in my life unawakened to the Cosmic Consciousness that lies beneath many of the stories in my Bible let alone the stories concerning the depiction of Jesus in the New Testament. I quickly found over the years of intense study that all roads do not lead to Rome, although many do, but truly all roads lead to Egypt for it is there we find the world's First Monotheism in it's purest state. That's right; I said Egypt and not Jerusalem nor Rome. This might come as a shock to you as it did me but when you become familiar with how the texts of the Bible were written as well as archeology and ancient historical records you find that the Jews are the "children of the Egyptians" in the first place. We will get to that later in this website but for now let us remain on tract. The things said above might seem shocking to you considering what you have been taught by your Christian Church and its traditions which we inherited in this Western Hemisphere. Even the Old School of Egyptology goes out of it's way to make sure that the truth concerning Moses, the Jews, and Israel is hidden because of its ramifications upon three world religions today. To say that such information is earth-shaking is a gross understatement.

When one surveys the development of Egyptology as a discipline during the course of the 19th century, one is struck by the single-mindedness of purpose to which many of the great names of the day adhered. That sole purpose sought to discover in the ancient Egyptian cultural record evidence which would document, and thereby confirm, the events recorded in the Old Testament. These efforts have failed for several reasons. The biggest reason is that most scholars have been trying to fit Egyptian history into the Bible rather than the Bible into Egyptian history. However, archeological finds in the last 150 years have been monumental and such discoveries are of such an astounding nature that one realizes that the above approach of trying to put Egypt into the Bible is utter nonsense. Rather today we know for certain that we need to put the Bible into Egypt history in order to understand correctly the events and identities of the famous men and women of the Jewish Old Testament. Never forget that winners of wars write history as well as change it according to their views and agendas. Along with this comes their "version" of the story given as their legacy to all mankind. This has been done to where the truth concerning the origin of Christianity is almost totally lost today without a good deal of hard work and diligent study. Had it not been for great discoveries in archeology in the last 150 years we would today remain in the darkness of Roman Church tradition which obscures the truth about God and His Revelation to all mankind which was first given to Egypt long before the Jews came from their loins.

This brings me to the purpose of this website and the information and articles that will follow. Having devoted myself to serious study these last 20 years my travels in scholarship have taken many paths and learning and knowledge has become my best friends. Today I as well as many other scholars realize that the roots of Christianity do not lie in Rome or Jerusalem but in Egypt. In fact the purest doctrine of Monotheism is to be

found in Egypt when their religion is properly understood. Truly this gives cause to not only rethink Egyptian religion which has sadly been misrepresented to the world by the Old School of Egyptology for hundreds of years but brings a correction to its daughter religions which have stayed from the path of its parent. We are dealing here with Divine Revelation on a magnitude that few since Moses, himself a Pharaoh, has received and the failure of succeeding nations to understand and convey it properly. Sadly humanity has lost much of this knowledge through war and conquest but archeology is brining this history and information to the surface once again. In so doing we have now the ability to trace God's earliest Revelation of Himself on this planet through successive nations and as we do we can follow the changes, alterations, corruptions, as well as those who did not yield to such changes but chose rather to adhere to this original Divine Revelation. What we find upon such study is both disconcerting as well as comforting; disconcerting because we see the aberrations and alterations of such original Divine truth once held by the Egyptians as we trace these doctrines chronologically down through history though successive Gentile sun worshipping nations as well as the rigorous and tenacious fighting by the Egyptian's children, the Jews, to maintain and preserver this "original truth" of its parents.

SO WHY IS THIS IMPORTANT TO TODAY'S CHRISTIAN?

This is important for us today because until we truly learn the origin of our Christian Faith and it's earliest doctrines and dogmas and what was believed way back then by the earliest believes in God on this planet to whom this Revelation was given and who are called "Holy men of old" and then compare their "religious beliefs" to those we have inherited today which are likewise touted as "Divine, infallible, and inerrant" then we see major changes and alterations have been made to this simple faith of the ancient Godfearers. Without such investigation on our parts we have no way to knowing for certain if what we have been taught and inherited down through history by successive Gentile sun worshipping nations is accurate and and a faithful representation of these original religious beliefs held by those who first received God's Divine Revelation in this world.

Sadly few if any Christians have ever studied the origins of their faith and have been instructed to accept without question their inherited faith as if this is an accurate representation of this prior Divine Revelation. Without such personal and individual study then we are relegated to having "faith" in what has been handed down to us by Rome in this ONE BOOK we call the Christian Bible and which is passed off as being an accurate representation of God's earliest revelation of Himself to "holy men of old." You will quickly come to see that this position of implicit faith in our inherited Christian religious belief system and this ONE BOOK more than a little problematic upon just a few hours of serious reading and study into the true origins of the Christian faith let alone into serious study into the textual integrity with the texts within the Christian Bible.

BECOMING EQUIPPED TO STUDY THE BIBLE AND ONE'S FAITH IN DEPTH

After Seminary, as well as during my three year course of instruction, I realized beyond any doubt that there are many problems within my Christian Bible and my Christian religious beliefs system and I wanted answers to why things just did not add up so much of the time since supposedly coming from a God who is not the author of confusion. But time restraints required that I wait until after graduation and during the years of my Pastorate in order to investigate such irregularities. As God would have it by Divine Providence I had read a very good Jewish book on the Jewish Jesus before entering my course of study at Southwestern Theological Seminary entitled Understanding The Difficult Words of Jesus by David Bivin and Roy Blizzard. This book agitated me beyond belief because it revealed to me that behind the English words of my New Testament were Hebraic doctrines and meanings that the English and the context of the passage failed to bring out. I quickly realized that I did not have the meaning Jesus intended but yet I read the passage and arrived at an alternate understanding either from my ignorance of Hebrew or my prior conditioning by hearing sermons that allegorized the passages in question. Said bluntly I did not have words of Jesus nor the understanding intended for the hearers who once set before him when he instructed them. Likewise I realized that I had often a completely different meaning and I reasoned that if I had another completely different meaning than what Jesus

intended from inherited sermons from the Gentile Church than what the Hebrew behind the Greek and English intended then I had the wrong understanding. It was not Jesus who did not "believe as me" but I who "did not believe as Jesus."

I began to ponder such a scenario. I had just finished taking Systematic Theology in Seminary where I was taught the Baptist viewpoints on such religious doctrines such as sin, repentance, judgment, resurrection, prayer, atonement, life after death, tithing, etc. Then it dawned on me to question if I really had the "mind of Christ" on these religious beliefs. Not knowing what lay ahead of me in my future studies and being "literal" in most of my thinking at that point in my life I asked myself some very difficult questions the last day at Seminary as I set on a bench before the beautiful gardens on the campus:

- **What did Jesus the Jew believe concerning various theologies and Biblical doctrines that make up his faith and his religion?**
- **What have I been taught to believe about these same religious doctrines which were believed by this Jew?**
- **It is possible that Jesus the Jew believes different from me in these areas of Biblical doctrine?**
- **If it can be shown that my religious belief system is different from Jesus the Jew then is Jesus wrong or am I wrong?**
- **If it can be shown that I believe different than Jesus did on these religious doctrines then is Jesus wrong and me right?**
- **If it can be shown that I believe different from Jesus on these religious doctrines then does it not stand to reason that I have the WRONG religious belief system and that I need to repent and change my religious beliefs and bring them in line with what the historical Jesus believed?**
- **Can I really call myself a follower of Jesus if it can be shown that my Christian religious belief system is opposed and is opposite to what can be shown that Jesus believed?**

Looking back on this now these were infantile thoughts. This was the beginning of 15 years of dedicated study that would lead me to discover the truth behind Christianity but I had to eventually travel to Egypt in my studies to get to the bottom of my religious problem; the answer to which would shake my world and would eventually lead me out of the pastorate. Yet at that time I could only think that I had to have the answers to these questions. I knew what the Baptists believed and wanted me to believe but I was haunted by these above questions and the answers could not come quick enough but yet I realized that it might take months and even years to satisfactory get the answers that I needed. I wanted no room to doubt so my determined to approach such investigation and study in a methodical way. Since being a full blown zealous Christian at that time in my life I began my studies in Fourth Century following the Council of Nicea since this is the high water mark of organizational Christianity. I began to work backwards down through history with the desire to sift through as much information as possible to understand the intricacies of what really happened that shaped and gave momentum to Gentile Christianity all the while comparing what I had been taught to believe with what a Jew like Jesus in the first century believed. But there was one problem; I did not know what a Jew like Jesus believed in these areas so I had to undertake a serious and in-depth study of Biblical Judaism which took over 4 years to where I was satisfied that I knew the Jewish faith inside and outside. That was an eye opening experience to say the least as I saw daily in my studies that I had very little in common with a Jewish Jesus and his faith of Judaism. I wondered how my faith and Christian religious beliefs and doctrines which is supposed to be the fulfillment of Judaism could conflict and contradict so often what Jesus the Jew believed. I wondered who was responsible for such a misrepresentation of the historical Jesus the Jew as found in the New Testament and Gentile Church dogma which my ONE BOOK taught as the faith of Jesus when serious investigation into Judaism shows that the Jesus of the New Testament has more in common with sun godmen and cosmic saviors than the Messiah of Judaism and what Judaism teaches. What I was not prepared for which would come within two years of such study is that the very identity of Jesus and his historical existence would be questioned and challenged to its very core by such studies. It was only when my studies arrived at a through investigation of Egyptian religion did I discover the Egyptian Karast (Christ) and Osiris/Horus which is the Egyptian Jesus. It is at this time that I found the identical same stories told of "the Christ" in the New Testament which were previously told thousands and thousands of years

earlier about Osiris/Horus and the same "Logia" or sayings of the Lord taken from the mouths of Egyptian rituals put into the mouth of the New Testament Jesus. Now I had a real problem facing me. Now my Jewish Jesus had been shown to be a fraud as well. Behind it all was allegory, symbolism, metaphor, and myths which originally portrayed Divine Truths but which were later "literalized" by Rome thousands of years later. This you will see if you continue to study the Egyptian Jesus (http://jesusastrotheology.netfirms.com).

Picking back up with my early years of studying a "literal Jewish Jesus" and having at that time learned what Jesus the Jew would have believed about these various doctrines I quickly saw that Gentile Christianity had little in common with the faith of Jesus "the Jew". In fact it seemed I had inherited a belief in the "Jesus of faith" given to me by Rome as depicted in Rome's canon of passages called the New Testament instead of the assumed "Jesus of history" whose Bible was the Law, the Prophets, and the Writings [sadly called the Old Testament today....rightly known as the Tanakh]. As I began to isolate these divergent religious doctrines in Gentile Christianity that deviated from Biblical Judaism then I wanted to know "why" my Christian religious doctrines were different and "when" these doctrines were changed and where they found their ultimate origin. That began for me a quest to trace these Gentile religious beliefs back down through history through each successive conquering nation until I arrived eventually at the beginning of recorded time which I found to be Egypt and Sumer. I began as my fixed point Roman Catholicism in the middle ages and began to work backward. It was amazing at what I saw and uncovered as the years rolled along. Along with such discovery of altered religious doctrines by Rome I was introduced into the corruption of New Testament documents themselves as history and archeology records for us the almost constant alteration, change, and continued manipulation of these documents as successive Roman Church Councils as they decided upon and created theology down through history. The further I ventured back into the influence of Gentile religious beliefs upon the Christian Bible I ran into the earlier corruption of the Hebrew Scriptures by the Hellenized Essenes of Alexandria, Egypt in 220 B.C.E. (http://essenecx.netfirms.com). Now we have the corruption of both the Hebrew Scriptures known as the Old Testament as well as the New Testament and these mind you become the Bible of the Christian Church for the last 1600 years. Having done this study now I came to see why the prophecies of the Jewish Messiah are different in the Hebrew Scriptures when compared with the later forged Greek and English texts (http://messianicprophecy.netfirms.com and http://seventyweeksdaniel.netfirms.com and http://jewishmessiah.netfirms.com).

These truths were very hard to swallow for an ordained Christian Pastor of a mega-church in Dallas, Texas. Thus my resignation lay only months ahead. As I continued to trace backwards in time the origins for my inherited Christian beliefs and to find the origin for their deviation from what the Jews believed as recorded in their Hebrew Scriptures I found that all roads began to point to Egypt. Along the way I discovered that Ezra rewrote the Hebrew Scriptures following the Persian captivity and at that time the history of the Jewish black-skinned people was altered to cover up their "Egyptian Roots" and to hide their true parents. This opened a whole can of worms that intrigues and motivates my study even to this day. Important for our study and this website is the marvelous facts I found concerning the Egyptian Religion which are sadly so tragically misrepresented today to all but those who study the New School of Egyptology. In Egypt we find the world's first recorded religion and when properly understood the similarity with Biblical Judaism is overwhelming. But we should expect such once we learn the true origin of the Jewish people which can be shown to have sprung from the intermarriages of Egyptians and Canaanites. This information now becomes startling because not only do we learn the true identity of the Biblical Patriarch who are Pharaohs but reorients the dating of the Exodus to a period where few if any scholars look for evidence. Not finding any this period they dismiss the Exodus as myth but when dated to the period to when it actually occurred the evidence for the Exodus is plentiful.

As if that is not enough I was overwhelmed with what I found concerning Egyptian religion. Properly understood the beauty and simplicity of God's Revelation to earliest mankind is breathtaking as God revealed Himself to these people though the Universe, Nature, and within the physiology of Humanity. Observations in the Heavens, in Nature, and in mankind himself expressed truths that found their expression through allegories and metaphors that took the form of stories and events

that were never literal to the Egyptians but yet when personified expressed "literal" truths about the Creator and His Cosmos. These personifications of Divine truth were woven into the Egyptian civilization and when PROPERLY understood reveal the Glory of God and His true message to mankind. It would be these "religious beliefs" that would provide the substrate for Egypt's Ethical Monotheism which was to be imparted to the world. In time the children of the Egyptians emerge through the marriage of Egyptians and Semites and we recognize them today as the Jewish race. These Egyptian children, the Jews, learned the religion of their parents and cleave to it today as well. Alexander the Great will come and destroy and Hellenize Egypt and in his wake the religion of the parent will be destroyed but try as they may the children of the Egyptians have withstood down through history assimilation and repeated attempts to subjugate and destroy their faith by successive Gentile conquerors. Biblical and Rabbinical Judaism is the closest representation of God's original Divine Revelation to mankind that can be found in the world today. Sadly Gentile Christianity refused this Revelation and did all that could to change it and pass off this altered anti-Egyptian religion and anti-Judaism as "orthodoxy" to the unsuspecting Gentiles who lack the knowledge to spot the counterfeit.

Sadly in time such Divine truths of the Cosmos would be perverted and the allegories and metaphors expressing these Divine truths would become "literalized" and debauched by successive Gentile nations and this deviation from truth becomes the cornerstone of world paganism in their deviate solar and nature festivals. Rome, in its combat against Judaism as a world religion in the earliest centuries, assimilates just enough Judaism in order to remake the Egyptian Karast (Christ) into Jesus of the New Testament and then Jesus of the New Testament is transformed into a hybrid representing a Cosmic Godman crossed with just enough Judaism to appear as the fulfillment of the Jewish messiah to those who know no better and have no knowledge of the manipulations and alterations done to the Hebrew Bible by the apostate Essenes of Alexandria, Egypt, in the 3rd century B.C.E. That once was me but no more. Simply said religious doctrines of Egypt expressing Divine truth in the form of allegory and metaphor are literalized by the Greeks and Romans and taught in a literal manner which was never to be understood in such a way nor taught in such a way by those who first gave the world these deeper religious understandings. Of what I am referring are the majority of the New Testament accounts of Jesus in the New Testament which simply are little more than personifications of Stellar and Cosmic events originally understood allegorically that reveal God and His attributes to mankind which have under the influence of the Essenes and later Rome been personified and deified as applied to an assumed historical Jesus. In so doing the simple truths, the original Revelation of God, and the simple Gospel of God originally given and understood by the Egyptians and their Jewish children has been tragically altered and destroyed and the Roman depiction of Jesus the Jew in the New Testament is nothing more than the literalization of these Divine truths understood originally as allegory and myths which again were but stories that revealed the maturation and maturity of the soul. That's right...these Egyptian myths of Osiris, Isis, and Horus were never "literal" but were allegories of the descent of the Divine, the Soul into matter (mankind) and the pattern for its spiritual development in this matter we call flesh. Such revelation of the Divine intent hidden in myth and allegory is totally lost today when read anew in the supposed life of a "literal Jesus" which focus upon "the one" instead of all who have this same "Christ/Sophia within". Said another way the "literalized Jewish Jesus", instead of being a picture for the development and imitation for all mankind for their spiritual development, has been transformed into a man who has become literally God by Nicean theology and along with this comes the loss of the religious beliefs system of the nations (Egypt, Israel) that once carried this Divine truth in Laws and Commandments that ordered the development of this soul. In its place we find a substitute of another religion that stigmatizes all Laws and Commandments which finds expression in the New Testament. But ever more all this was done along with the imposed Roman religious doctrine that failure to believe such things as taught by the Roman church as found in their New Testament results in one's damnation. Our adherence to many of these New Testament beliefs about Jesus are simply wrong and inaccurate and renders the uneducated believer an idolator and blasphemer when compared to the original beliefs of the Jewish nation and the Egyptian parents of these Jews.

WILL YOU LET ME PROVE THIS TO YOU?

If you have followed me up to now you might be bewildered to the claims made above but as they say in Texas: "the proof is in the pudding." I would ask you to search your heart and see if truth matters to you in your relationship with God. If it does then I would ask you to take this challenge and let me prove these things to you beyond any doubt which after twenty years of serious study I am prepared to do. The question is if you are willing to devote time and resources to procure some necessary books to aid in your study because I don't want anyone to stand before God in the judgment and say "pastor Craig said." That simply won't do. You are responsible for your own relationship with God as well as acquiring the truth concerning your faith. In order to return to the faith of Jesus (by that I mean the Jewish revelation of God inherited from Egypt) you must come first to the realization that you don't have it. This is my job to convince you through many infallible proofs that as a Gentile Christian it is impossible to be a follower of the historical Jesus (real or not) until you find out what Jew like him was supposed to believe and where these Jewish beliefs came from. Again the roads will lead to Egypt.

On this ministry's various other websites I have over the years tackled various doctrinal problems facing the traditional Christian and brought truth to bear upon the lies of Christian orthodoxy passed off as truth. Most of this has been done from a "literal" perspective since that is how we are taught to approach our Bibles as Christians. Now we look deeper to the hidden allegorical meanings behind these "simple stories" which were known by the Ancients and which have today been lost to all but a few dedicated students. Now we begin at the beginning of recorded history in order to understand the religion of these Egyptian parents of the Jews who gave us what is later altered to become the traditional historical Jesus. It is only in such study can we ever hope to find the truths that lie behind this "assumed historical Jesus". This will not be a quick or easy study and the concepts that will be revealed with be new and challenging. But as they say "no pain, no gain." So we begin at the beginning to understand the earliest of God's Revelation to mankind. Then after seeing these things for yourself then it is up to you to decide if you have been given the truth and a faithful representation of it by Rome or if you have been led down the road of deception like the billions of other Gentile who came before you who failed to take seriously the study of the origins of their faith. It is to these issues we now turn in this website. May God bless your efforts and the repentance of your life as these truth pierce your heart and reveal to you maybe for the first time in your life that you have received the counterfeit instead of the real. In so doing the idolatry and blasphemy which contaminates every Christian due to Rome's antisemitism and rejection of "the faith once given to the saints" will be exposed and this is the first step in your repentance and returning to the real faith of Jesus: Faith "in" Jesus or "the faith of Jesus"; that is the question! Ironically it is possible to have a faith both "in and of" Jesus but not a Jesus as defined from the Roman view and your studies will show this to you in time.

Let me make you a promise. If you continue in these studies and seek out your "Jewish Roots" you will find that all religious truths lie behind Egyptian religion in one way or the other and in discovering this truth you will find as well the truth behind the first "Jesus", "Messiah", and "Christ" which all had their origin in Egyptian religion and that all of these religious concepts again find their origin in Astronomy and the movement of the orbs in the Heavens where the Ancients first studied God's face. Stay tuned.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SO WHO WAS THIS JESUS TO THE EARLIEST CHRISTIANS?

It has been the established position of Orthodox Christianity for over some 1,700 to 1,800 years that we are to believe that the "Christos" is limited and isolated to just one historical person who lived in the first century in Israel and that this person alone is "the Christ" or "the Messiah". Judaism of course has denied this for the same period of time if not longer. Somebody is right and somebody is wrong here. Study is necessary to find the truth concerning this "Jesus of Nazareth" after being 2,000 years removed from the said events.

Answer for yourself: And who is this person of note that Christianity teaches as "the Christ"? Well that was easy. If you are a Christian your first answer would be "Jesus of Nazareth"; otherwise known as Yeshua in Aramaic-Hebrew. Orthodox forms of Christianity would have us believe that this "Christos" is isolated to just the person of Yeshua (Aramaic for "Jesus") of whom they preach and teach and substantiate such a belief upon from the received tradition as testified and maintained by the book given the world by Rome and which is called today the New Testament.

Answer for yourself: Were you aware before you studied the true historical evidences which we have shown and which archeology has given the world in these last two hundred years that an earlier "Christianity" than the later Roman Christianity called "Gnostic Chrestianity" holds a very different view of this "Yeshua" and this "Christos"? Today we need to understand that these two terms "Christianity" and "Chrestianity" are mixed and the earlier one almost if not totally forgotten by most. So in this article I will use these terms interchangeably.

Answer for yourself: And what was believed about this first "Yeshua" and "Christos" before the emergence of the mighty Roman Empire and the writing of the New Testament under their oversight which was canonized in 398 A.D. and which depicts Rome's interpretation of "the Christos"?

We know for certain today that these earliest "Christians" first of all were not called "Christians" but rather "Chrestians"; "Chrestus" being the name not for some supposed historical person but rather for the "indwelling Christ of God" which was understood since the beginning of time to dwell and tabernacle within each man and woman created by God. These Gnostic Christians viewed this "Christos", this "Jesus", this "Yeshua" as the "perfect man" and model for all mankind; sort of a "completed man" and this Christos was viewed as a Light-Presence of God among mankind. In short, this Christ was the goal to be obtained by all mankind. Thus, to Christian Gnostics long before the rise and emergence of Orthodox Roman Christianity this "Yeshua" was God's vehicle for light and illumination of the whole mankind. Unknown to most is that every nation had their "Karst" or "Christ" and the similarities are uncanny when you do these studies. There was in reality "one Christ" as the example for all men and nations and "His Story" was told throughout the history or mankind under different names and identities and in nation after nation. In reality this "Christos" was understood as a "bridge" between the Invisible Realm of God and the visible plane of man's existence. This Christos was God's illuminator of mankind and was the gift given to each of mankind buried deep within his "flesh" and it was man's responsibility to awaken the Christ within.

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Answer for yourself: And why was this necessary? The next verses say it all.

Eph 5:15-17 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. (KJV)

Answer for yourself: Why is the word "walk" so important in verse 15 above?

Thayers' Greek Lexicon says it best:

4043 peripateo- to walk:

- **a) to make one's way, progress; to make due use of opportunities**
- **b) Hebrew for, to live**
 - **1) to regulate one's life**
 - **2) to conduct oneself**
 - **3) to pass one's life**

Only when the Christ awakens in mankind can man know the will of God and the purpose of his Soul in his fleshly existence.

Rather than something isolate or exclusive to just one human being or some supposed "historical Yeshua", the Christos is considered to be embodied by all mankind, all men and women and collectively these aware of the indwelling Christos are truly the "body of Christ" around the central concept of the indwelling Christ, this Christ acting as a Center of a Light-Transmission or Christ Revelation of the Divine which is asleep within mankind. Essentially, according to masters of Gnostic Christian Tradition, the Light-Presence of the Messiah is not embodied by a single individual alone but by a matrix of individuals and, ultimately, is to be embodied by humanity as a whole--giving birth to a New and Divine Humanity. This is the goal of mankind and purpose of our existence.

From the Gnostic perspective, this "Christos" or this "Yeshua" is comparable to the "image" of our Future Self, our True and Divine Self, and belief in the Incarnation of the Christos in each man and woman (just like in the Jesus Story) was not originally believed limited to just one child in some manger but the belief in the divinity of man was understood on a much deeper level by those possessing such Spiritual Insight to be that all men and women created by God have within them the potential in their lives to live as "living sacrifices" unto God whereby their lives are manifestations of God's salvation both in body and Spirit. In this way they became living examples of God as the "life giver", of God's salvation; they became examples of this "Yeshua" to a suffering and needy world. Such was the understanding of the "indwelling Christ" in these earliest Gnostic Chrestians and history teaches us that this has been the belief of mankind since Ancient Egypt for they have their "Karsts" as well but we don't recognize them today since they go by the names of Horus and Osiris. Other nations will follow Egypt's example. Every nation has taught this indwelling "Karst" to those with "eyes to see and ears to hear". But sadly not all want to hear this message because of the awesome responsibility morally and ethically that it brings to the hearers. Rome will be a perfect example in the earliest centuries.

But these Gnostics taught such a belief in the Divine Potential within each and every human being. We see it so clearly in the teachings of the Gnostic Paul which never once mentions a supposed historical Jesus or even the life and teachings of such a supposed sage. Paul's "Karast" was the "Christ" within all men as it had always been taught before the rise of Rome and their historical Jesus and their book of fiction which describes supposedly a life of Christ limited and confined to only one person. Listen well to what this Gnostic Paul wrote in this authentic epistles and not the later forged ones by Rome:

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Thus, to believe that Yeshua is the Incarnation of Christ is to believe that the Christos is incarnated in yourself and that within you dwells the True Nature of God in your Soul and Self, and that one is destined to evolve toward Christhood. This "Jesus Story" is not the story of another; it is to be our story, our example, our paradigm. The New Testament teaches that this is the goal but sadly purposeful and unenlightened translation of the Greek New Testament has hidden this form us. We all grew up hearing preached from our pulpits "Christ is the end of the Law".

Answer for yourself: But is he? Is Christ really the end of the Law?

Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)

Thayers' Greek Lexicon is very insightful here as we look at the hidden meanings to the word translated "end" in our New Testaments.

5056 telos-

- **1) end**
 - **a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)**
 - **b) the end**
 - **1) the last in any succession or series**
 - **2) eternal**
 - **c) that by which a thing is finished, its close, an issue**
 - **d) the end to which all things relate, the aim, purpose**
- **2) a toll, a custom (that is, indirect tax on goods)**

The Greek word translated "end" and interpreted as "ceased" as in "the law ceasing for mankind" actually speaks of a "goal" to be achieved that is obtained by living like this Christ and obeying the Commandments and Law of God in our lives just like this Christ-example in this same New Testament. This is to be our example for our lives that we might live as this Christ and experience this Christ in our lives; the story is not about some Christ living exclusively apart from you. This is to be our story. The verse speaks of every person's responsibility to allow this indwelling Christ to grow inside themselves and this was done by obeying the Laws of God which alters a person, transforms a person, and defines and molds one's character and personality. The "goal" is becoming a "living Christ" and this is the "living sacrifice" which the Christ in Paul mentions in Romans. Arriving as this "Christlikeness" through a life of faith and repentance and obedience to Gods' Commandments "further forms and nourishes this Christ in us" and one's life is but a series of opportunities to develop and strengthen this Christ in us and this is our purpose and goal which finishes our Soul and its existence on this earthly plane. So rather than being "kaput" the word "end" actually means the goal to be sought after. Ironically we misunderstand this verse and miss the truth of it by 180 degrees in our Churches.

This "indwelling Christ" in each of us as taught by Gnostic Christianity is similar to Eastern Wisdom Traditions which teach a Path to Enlightenment, and in the Gnostic view the True Gospel is a Way to the Attainment of Christ Consciousness. I know this is an overworked term but it is the truth no matter how some distort it today. The idea of "salvation" in Christian Gnosticism is a state of Self-realization of the Divinity within you and its cultivation and maturation during your life by allowing God and His Torah develop you into "the Christ" you were destined to become. This the purpose of one's life and why we are here.

Understand that this "Christos" is known by many names. The name of Yeshua in Hebrew connotes this idea of Self-realization. It is the Name of Yahweh, which appears throughout the Old Testament, with the addition of one letter (the Hebrew letter Shin.) The Divine Name of Yahweh literally means, *"That Which Was, Is, and forever Shall Be"*, and the name Yeshua means, *"Yahweh delivers"* or *"Yahweh saves"*. Yahweh, or whatever name you call our Creator, represents the one Being-Consciousness-Force-Energy or Life-Power which is the Source of all, and Yeshua, or again whatever name you call God's mediator or "Karast or Christ", represents a conscious unification with the Source; hence a state of Truth-Consciousness (Christ Consciousness). No wonder the Gnostic Paul uses the term "in Christ" so often when speaking of this conscious unification with the Divine. In essence, the Blessed Name of Yeshua does not mean some supposed historical personage which by the way yet today has not one shred of unforged evidence that he ever existed but rather a lot that proves he did not, but rather means *"knowledge of truth that will set you free."* This truth is the awareness of one's Soul and Self inseparable from Yahweh.

Answer for yourself: But is our whole New Testament wrong? No, for as hopefully you learned from this website Irenaeus and others will take these Gnostic writings and "work them over" incorporating their Historical Jesus as the Christ in their response to the Gnostic First New Testament along with "you get away with it theology by easy 'believeism'". Yet, glimpses of this truth of which I speak are scattered throughout this New Testament and are certainly to be found in places in the gospels that appear in the Christian Bible, but it becomes more obvious in gospels that were not included in the Bible, such as the Gospel of St. Thomas, which was among the scrolls found at Nag Hammadi by an Arab peasant in 1945. As I tell all my students it takes time to obtain such a level of study whereby you spot these things but over time with such study then these things will begin to jump out at you and you begin to see the differences between the Gnostic Paul and Christ in the New Testament and Rome's later anti-Gnostic Paul and anti-Gnostic Christ. This gospel of Thomas is quite different than those that appear in the Bible. Instead of an interpretive story, the Gospel of St. Thomas is composed of wisdom sayings of God's Christ collected and handed down over the ages, the interpretation of which is left completely to the reader. Every successive nation has their "teachings of God's Christ"; they are only called by different names but the Wisdom of God is found in every nation; wisdom intended to allow mankind to reach his Spiritual Potential by allowing the Christ in them to be formed more and more in them every day. This Gospel of Thomas is a book meant to support an oral tradition and to encourage a spiritual quest for the direct experience of the Spirit of Truth. The first saying or verse of the gospel makes this perfectly clear.

1. And he said, "Whoever discovers the interpretation of these sayings will not taste death."

Basically, it is a proclamation of the gospel as a record of *"secret sayings"* that were spoken in the presence of Didymos Judas Thomas by Christ-centered ones who in themselves were "living Yeshuas" and tells us that if we gain understanding of the sayings, we will be spiritually empowered and free from death, which is to say Self-realized. No one can really say whether St. Thomas actually wrote this gospel, but the dedication of the gospel to his name is significant, for Didymos literally means "a twin."

Answer for yourself: Could it be that these "living Yeshuas" teaching this Ancient Wisdom and "secret sayings" were speaking to a disciple called Didymos Judas Thomas and then does this alludes to the disciple as being like unto Yeshua or resembling him--hence the idea of the disciple as a Christ-bearer (twin) in the same way the Spirit of God in us all is the real Christ-bearer? What should this say to us?

Thus, the disciple to whom these sayings are spoken is one who knows the Indwelling Christ within himself, and it is implicit that one who reads and contemplates the Gospel of St. Thomas is to recognize Christ indwelling her or himself and to identify her or himself with that Light-Presence. Thus the goal of Christlikeness must begin with "knowing thyself".

The Gnostics considered "the Christ within" as not only as God's spiritual teacher, one who gives revelations, but also as an encourager for man to seek gnosis (Gnosis--"knowledge" of the true Self of man for himself). It is not sin, but ignorance that brings you into painful situations. The quest is to explore your own self, because

within the psyche is the potential for liberation or destruction. *Man, know thyself*. Even in our New Testament the "Jewish Christ" often points to the fact that the source of knowledge is in man himself. Looking for this knowledge, or gnosis, is a lonely, difficult process in which one encounters an inner resistance. This resistance against Gnosis is the desire to "sleep" or to stay "drunk". Aside from the teachings of this Jewish Christ depicted as a personified "Jesus" the student, by self-knowledge, can find those things that even this "Jesus" cannot teach him. In Gnostic texts thus we find basically two issues: to distance oneself from the world and its pleasures, and the inner experience of Christ. This has been the goal of mankind since the beginning of time in many nations as man knew from the beginning that the search for God and His Kingdom begins within himself.

Luke 17:21 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (KJV)

Answer for yourself: How can we describe the term "Gnosis"? According to Theodotus, 140-160 AD) Gnosis is *"The knowledge of what we are, what we have been, the place from which we have come, the place into which we have fallen, the goal we are striving for and from which we have been pulled away, and the nature of our birth and of our rebirth."*

The Gnostics used the term Gnosis for "knowledge", "insight", because Gnosis implies an intuitive process of self-knowledge. To know oneself means to know the nature and destiny of man. "He who does not know himself, does not know anything, but he who knows himself, knows the depth of all things." (Book of Thomas the Athlete). Self-knowledge to the deepest level, is knowledge of the Divine.

Monoimus is recorded as saying: *"Give up seeking for God, the creation and other such things. Seek him by taking yourself as point of origin. Learn who he is, inside you, attract everything to itself and says:" My God, my spirit, my thinking, my soul, my body". To attain gnosis is to learn the true source of divine power, this is the "depth" of all being. He who knows this source, gains self-knowledge, and discovers its origin. He has discovered his true Father and Mother.*

Saturninus of Antioch taught that men have a divine spark (the Christ within) which wants to return to the unknown God. Each has to seek the divine spark within—the spiritual being trapped within themselves. So, Gnostics were originally spiritual beings who had been made to live in bodies and souls through falling from the spiritual world above. Sparks or seeds of the Divine Being fell from the transcendent realm into the material universe, which is wholly evil, and were imprisoned in human bodies. Gnosis allows the Gnostic redemption and rebirth into the spiritual world in which they were first born. Reawakened by knowledge, the divine element in humanity can return to its proper home in the spiritual realm. Notice how important this "knowledge" was to Paul or the Pauline writer of Ephesians:

Eph 1:17 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (KJV)

Eph 3:4 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (KJV)

Eph 4:13 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

Lastly as an example that other nations who were not "Christians' knew of this "Christ within" I would like to mention The Delphic Oracle by Hart which states that the best known Delphic injunction was carved into the lintel at the Temple of Apollo: GNOTHI SEAUTON, *Know Thyself.* These words may have originated in Apollo's response to a question Chilon of Sparta asked: "What is best for man?" The reply, "Know thyself," is similar to the one believed to have been given to the Lydian king, Croesus, when he was told that he must know

himself if he would live most happily. Croesus, a man of action and not philosophical, took this to mean that he should know his own strength, know what he wanted, and should rely on his own judgment. Others have found deeper meaning in these words, taking the "self" to mean the higher self, the true Self (our very Soul); to imply that as man is the microcosm of the macrocosm, he who knows himself knows all (both God and His Krst/Karest/Christ).

We find the same teachings of course in Judaism as well as the earliest "Chrestians" who taught only the "Yeshua within", "the Christ within" the very Self of man. Many spoke of these same teachings and were all "living Yeshuas" but this was never limited to just one person in some Palestine in the first century as we have been so taught by Roman Christianity. Understand that teach as they may, and many did teach these Divine ancient Spiritual Truths since Ancient Egypt and yet today they lay hidden behind the stories and parables in our Gospels, that these sayings are really taught not by man but by the Indwelling Christ within the one that wrote them or spoke them. From the Christian Gnostic perspective, either way they are authentic teachings of the Christos who lives within humanity and has taught this same "message" from nation to nation to the whole of mankind since time began. This explains why in many religions we find similar if not exact teachings from religion to religion, from nation to nation, since ancient Egypt on down the corridors of history until we come to 2nd century Rome when it all was "changed" and "reinterpreted" and the light of ancient Spiritual Wisdom went out for the world. There is only one Truth as the Ultimate Truth from God. Whether uttered by Christ indwelling man, woman, Israel, Greece, or Egypt, the Christ indwelling the disciple is the same Light-Presence that has revealed Itself since the beginning of time with the first man and woman created by our Ultimate Creator. In this light, the sayings in the Gospel of St. Thomas may be contemplated and meditated upon as sayings emerging from the Indwelling Christ within ourselves, as though a still, small voice is speaking them inwardly as we read and contemplate and meditate upon them. Study and contemplation of any Scripture in this way can lead to deep intuitive insights and can easily become an experience of contact with the Light-Presence within us. This is the purpose of the Gospel of St. Thomas, and from the Gnostic perspective, it is the purpose of any Wisdom Teaching or Scripture--a way to enter into the knowledge and communion of the Divine Presence and Power within ourselves and our lives; in reality the God who dwells in all "matter" and who was "crucified in the flesh of mankind" as the "Krst/Karest/Christ" (the Mind and Nous of God).

It is interesting to note the many different gospels we have: the Gospel according to St. John, the Gospel according to St. Thomas, the Gospel according to St. Mark, and so on. If one studies them, they clearly do not tell the same story nor represent a static or fixed view of this personified "Jesus Christ" or Yeshua or the Christos. In fact, each gospel actually represents the knowledge and understanding of Christ in the experience of the person who wrote it. In this we gain a sense of Original Chrestianity (not Christianity) as it existed in the pre-Roman Orthodoxy of the earliest centuries and in so doing we don't get a jumbled jargon of fixed doctrines dogmas, creeds, rituals; rather it was a living spiritual experience rather than a religion. It suggests that every "Christian" had his or her own unique gospel, his or her own knowledge and understanding of the Truth and Light as it was revealed in his or her own experience of Christ. Every nation had its own Torah of sorts to guide man in the steps of this evolving Christ within as well we can trace the Laws and Commandments of Moses all the way back to Sumer with the real "Noah". It is these Laws again, this message of the Christ "within us" that trains humanity to reach the perfection of our Soul in our Earthly existence and incarnation. This is the purpose of the "crucifixion of our Soul with Christ" as we both have incarnated and "fallen" to our deaths in this flesh of the animal which houses our Souls.

Gal 2:20 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (KJV)

Gal 3:1 1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (KJV)

Few Christians ever realize that this "crucifixion" was understood by the earliest Christians as the incarnation of both Soul and "Krst/Karest/Christ" into "matter" and the flesh of humanity. This is the "fall" of man and

God as "Mind" into "matter" long before Rome will change its meaning. Seeing this then get ready for a shock at the next verse:

Gal 3:3 3 Are ye (plural) so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (KJV)

Here before our eyes is Paul's testimony that the "Christ Spirit" dwells within mankind as a whole; never to be limited to but one person and so historicized and carnalized as would be later by Rome in their invention of the "historical Christ" which excluded the indwelling "Krst" to the rest of humanity. If ever that was a passage to contradict the whole of Christian theology built upon falsehoods and corruption of the ancient Egyptian Religion and ancient Spiritual Gnosis and Wisdom of the ancients this is it!

In this sense we may say that Original Christianity (called Chrestianity originally) was Gnostic, for gnosis is a Greek word meaning "knowledge," specifically knowledge and understanding acquired through direct spiritual or mystical experience, and a Gnostic is anyone who has acquired such spiritual knowledge to one degree or another. Essentially, according to the Christian Gnostic view, the True Gospel is one's own experience of the Truth and Light, which is *"the knowledge of truth that will set you free."* When the Christos is understood in this way, the fact that some people may use the name Buddha or Krishna or another name for the Light-Presence does not present a problem, for by "Christ" we mean the Spirit of Truth or Light-Presence in whatever form it might appear or has appeared to every man and woman since time began in every nation under the Sun. Now this should help us understand correctly how the Ancient nations understood their "Christs" when we read the Ancient Wisdom accounts of their "Osiris, Horus, Dionysus, Attis, Mithras, Apollos, and other Sungods etc." Just like the Christian Jesus their "Christs", depicted as Osiris, Horus Dionysus, Attis, Mithras, Apollos, etc., were not literal flesh and blood human beings but only examples of the pinnacle of human Spiritual evolution and Spiritual Maturation; they were likewise "the goal" for mankind's Spiritual Evolution as Christ is the "goal" of the Law and not the "kaput" as we saw above. Never has a passage been so misunderstood as the following:

Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)

Paul the writer of Romans never believed this as his other writings attest. Such contradiction betrays tampering with the texts. Again before us we find the evidence of "monk" work on these texts. Notice if you will the real meaning of the word translated in our New Testaments as "the end" as if the Laws of God had "ended" according to this verse put in the mouth of Paul. Thayer's Greek Lexicon, a Christian Lexicon no less records for us:

5056 telos-

1) end

- **a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)**
- **b) the end**

1) the last in any succession or series (see above...that has no end relating to time)

2) eternal (ETERNAL)

- **c) that by which a thing is finished, its close, an issue**
- **d) the end to which all things relate, the aim, purpose**

2) a toll, a custom (that is, indirect tax on goods)

Answer for yourself: Did you see this? Did you see that the purpose of the indwelling Krst in humanity, this

very same "Christ being formed in us" as Paul states that serves the purpose and aim to lead our Souls to Spiritual maturity and perfection by teaching us these Laws of God, these same Laws of Eternity, which express this Mind of God, this Mind of Christ to mankind, and in so doing help "transform" humanity into true Sons and Daughters of God? And we read this badly corrupted text as if the Laws of God ceased with the coming of Christ as defined by Rome when ancient Egypt records the name "Krst/Karest/Christ" some 10,000 years B.C.E. If ever you have "thought deeply" then this is the time to consider just what we have been given by Christianity since Rome adopted it and reinterpreted the ancient Chrestianity beginning in the 2nd century A.D. Notice that what the verse really says in the Greek is 180 degrees diametrically opposed to the English translation. This is a crime! This is a large reason why the world is in the shape it is today; 2.5 billion people implicitly taught that they get away with sin having not to obey the Laws of God that lead to self-perfection of their Souls all the while waiting for some "descending Christ" to come and perfect the world when this same Christ came to mankind in man's first birth and continues to "come" to each new born baby in the world. This is the true incarnation and true "crucifixion" of Christ on "the cross of matter" as explained before in our articles on the Soul in Amenta.

Every human being is unique and individual, therefore every individual's experience of the Truth and Light will be unique to her or himself, as will the Holy Gospel she or he brings forth from within her or himself. In terms of Self-empowerment and Self-realization, the only question in the Gnostic view is whether or not the individual having a psychic or spiritual experience is able to recognize the Light-Presence (Indwelling Christ) within him or herself, because it is this inward recognition that opens the way to various degrees of Enlightenment and Liberation ("Salvation"). This is the true "born again" experience we hear and read about which sadly has been relegated in our day to signing a card and a simple prayer. Unknown to most being "born again" is a Spiritual Pilgrimage that takes time and effort and we should know this if we ever contemplated the actual time and events in the birthing of a human being. It is a "process" as well. So Above, So Below!

There you have it. You just discovered the "real Jesus" as it was taught before the rise of the Roman Empire. This "Jesus" as a Spiritual Concept goes back some 10,000 years for if you recall I showed the reader previously that we find this same name, "Jesus", as far back as the earliest records of Ancient Egypt some 10,000 B.C.E. This should get your attention and surely this cannot be a human Jesus or some Jewish Rabbi when there are no Jews on the horizon for some 8,500 more years. This, as I have detailed above, is the key to understanding the true Christ: the recognition and realization of the Light-Presence or Indwelling Christ within oneself and the bringing forth of that Light and Truth from within oneself. The message of Gnostic Christianity is that we are powerful Spiritual beings, whether or not we are conscious of it. We must "awaken" to our true Selves. We are living embodiments of this Christ, of this God, and the only question is how we receive our empowerment and actualize the Light-Presence in us. This is where the Torah comes in as it is the blueprint for mankind and defines the Ultimate will of God which is God's love to us whereby He reveals Himself to us; what He is and does (the Positive Commandments) and what He is not and what He does not (the Negative Commandments). This makes all the sense to allow us to achieve our potential as individuals and the whole of mankind who is called to this end. And yes, this end is the "goal" we saw above in our Greek word study. Christlikeness if the "goal" and the "end to be achieved"; not the "end" of any period of time. Oh how I wish we understood correctly what we read in our Bibles but such is impossible without good teachers and effort on our parts to find God.

Jer 29:13 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. (KJV)

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

so who was this jesus to the earliest christians?



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE PAULINE EPISTLES & HIS CHRIST

Of the fourteen epistles ascribed to Paul, seven -- Ephesians, Colossians, Second Thessalonians, First and Second Timothy, Titus, and Hebrews -- are conceded by nearly all critics to be spurious while three others -- Philippians, First Thessalonians, and Philemon -- are generally classed as doubtful.

The general verdict concerning the first seven is thus expressed by the Rev. Dr. Hooykaas: "Fourteen epistles are said to be Paul's; but we must at once strike off one, namely, that to the Hebrews, which does not bear his name at all.... The two letters to Timothy and the letter to Titus were certainly composed long after the death of Paul.... It is more than possible that the letters to the Ephesians and Colossians are also unauthentic, and the same suspicion rests, perhaps, on the first, but certainly on the second of the Epistles to the Thessalonians" (Bible for Learners, Vol. III, p. 23).

The author of Second Thessalonians, whose epistle is a self-evident forgery, declares First Thessalonians to be a forgery. Baur and the Tubingen school reject both Epistles. Baur also rejects Philippians: "The Epistles to the Colossians and to the Philippians ... are spurious, and were written by the Catholic school near the end of the second century, to heal the strife between the Jew and the Gentile factions" (*Paulus*). Dr. Kuenen and the other Dutch critics admit that Philippians and Philemon, as well as First Thessalonians, are doubtful.

That the Pastoral Epistles are forgeries is now conceded by all critics. According to the German critics they belong to the second century. Hebrews does not purport to be a Pauline document. Luther says: "The Epistle to the Hebrews is not by St. Paul, or, indeed, by any apostle" (Standing Preface to Luther's N.T.).

Four Epistles -- Romans, First and Second Corinthians, and Galatians -- while rejected by a few critics, are generally admitted to be the genuine writings of Paul. These books were written, it is claimed, about a quarter of a century after the death of Christ. They are the only books of the New Testament whose authenticity can be maintained.

Admitting the authenticity of these books, however, is not admitting the historical existence of Christ and the divine origin of Christianity. Paul was not a witness of the alleged events upon which Christianity rests. He did not become a convert to Christianity until many years after the death of Christ. He did not see Christ (save in a vision); he did not listen to his teachings; he did not learn from his disciples. *"The Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it" (Gal. 1, II, 12).* Paul accepted only to a very small extent the religion of Christ's disciples. He professed to derive his knowledge from supernatural sources -- from trances and visions. Regarding the value of such testimony the author of Supernatural Religion (p. 970) says: "No one can deny, and medical and psychological annals prove, that many men have been subject to visions and hallucinations which have never been seriously attributed to supernatural causes. There is not one single valid reason removing the ecstatic visions and trances of the Apostle Paul from this class."

The corporeal existence of the Christ of the Evangelists receives slight confirmation in the writings of Paul. His Christ was not the incarnate Word of John, nor the demi-god of Matthew and Luke. Of the immaculate conception of Jesus he knew nothing. To Him Christ was the son of God in a spiritual rather than in a physical sense. "His son Jesus Christ our Lord, which was made of the seed of David according to

the flesh; and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). "God sent forth his son, made of a woman [but not of a virgin], made under the law" (Gal. 4:4).

With the Evangelists the proofs of Christ's divinity are his miracles. Their books teem with accounts of these. But Paul evidently knows nothing of these miracles. With him the evidences of Christ's divine mission are his resurrection and the spiritual gifts conferred on those who accept him.

The Evangelists teach a material resurrection. When the woman visited his tomb "they entered in and found not the body of Jesus" (Luke 24:3). The divine messengers said to them, "He is not here, but is risen" (Luke 24:6). "He sat at meat" with his disciples; "he took bread, and blessed it, and brake, and gave to them" (Luke 24:30). "Then he said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27).This is entirely at variance with the teachings of Paul. "But not is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I Cor. 15: 20, 21). "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest thou sowest not that body that shall be" (I Cor. 15:35-37). "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:44). "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50).

The Christ that Paul saw in a vision was a spiritual being -- an apparition; and this appearance he considers of exactly the same character as the post mortem appearances of Christ to his disciples. "He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; ... after that, he was seen of James; then all of the Apostles. And last of all, he was seen of me also" (I Cor. 15:5-8).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A QUICK PRIMER ON THE AUTHENTIC EPISTLES OF PAUL

There are seven New Testament letters that most modern scholars believe were definitely authored by Paul. Those seven letters are:

- **1 Thessalonians**
- **Galatians**
- **Philippians**
- **Philemon**
- **1 Corinthians**
- **2 Corinthians**
- **Romans | 1-15 | 16**

(The 16th chapter of "Romans" was actually written to the church in Ephesus, but it is part of Romans in the canonical New Testament letters.)

Of the fourteen epistles ascribed to Paul, seven -- Ephesians, Colossians, Second Thessalonians, First and Second Timothy, Titus, and Hebrews -- are conceded by nearly all critics to be spurious while three others -- Philippians, First Thessalonians, and Philemon -- are often debated and by some generally classed as doubtful.

Many theologians believe that there is some material embedded in some of Paul's epistles that is actually much more recent material from other Christian sources - e.g. hymns, creedal formulas, confessions of faith. They seem to date from as late as the middle of the second century CE, some 85 years after Paul's death.

A.Q. Morton completed an analysis of these Epistles (S.M. Gilmour, "The Letters of Paul," essay in C.M. Laymon: "The Interpreter's One-Volume Commentary on the Bible," Abingdon Press, Nashville, TN (1991). He assumed that Galatians was written by Paul, and did a computer study of the style of the remaining letters using that epistle as a reference. His computer found that only Romans, 1 and 2 Corinthians, and Philemon matched the precise writing style of the author of Galatians. He assumed that the remaining 8 were written in the name of Paul by persons unknown.

The general verdict concerning the first seven is thus expressed by the Rev. Dr. Hooykaas: *"Fourteen epistles are said to be Paul's; but we must at once strike off one, namely, that to the Hebrews, which does not bear his name at all.... The two letters to Timothy and the letter to Titus were certainly composed long after the death of Paul.... It is more than possible that the letters to the Ephesians and Colossians are also unauthentic, and the same suspicion rests, perhaps, on the first, but certainly on the second of the Epistles to the Thessalonians"* (*Bible for Learners,* Vol. III, p. 23).

The author of Second Thessalonians, whose epistle is a self-evident forgery, declares First Thessalonians to be a forgery. Baur and the Tubingen school reject both Epistles. Baur also rejects Philippians: *"The Epistles to the Colossians and to the Philippians ... are spurious, and were written by the Catholic school near the*

end of the second century, to heal the strife between the Jew and the Gentile factions" **(*Paulus*). Dr. Kuenen and the other Dutch critics admit that Philippians and Philemon, as well as First Thessalonians, are doubtful.**

That the Pastoral Epistles are forgeries is now conceded by all critics. According to the German critics they belong to the second century. Hebrews does not purport to be a Pauline document. Luther says: *"The Epistle to the Hebrews is not by St. Paul, or, indeed, by any apostle"* (Standing Preface to Luther's N.T.).

Four Epistles -- Romans, First and Second Corinthians, and Galatians -- while rejected by a few critics, are generally admitted to be the genuine writings of Paul. These books were written, it is claimed, about a quarter of a century after the death of Christ. They are, in the minds of many Biblical scholars, the only books of the New Testament whose authenticity can be maintained.

1 and 2 Timothy and Titus were definitely pseudonymous (written by a unknown person, passing the writings off as Paul's.) They were written 35 to 85 years after Paul's death. Although such a writer would be considered a forger today, the practice was quite common in the 1st century CE, and was considered acceptable behavior.

We are often guilty of judging 1st century CE traditions by today's ethical standards. As stated in the New Jerusalem Bible: *"The best explanation may be that the Pastoral Epistles are letters written by a follower of Paul, conscious of inheriting his mantle and seeking to give advice and instruction for the administration of local churches. This adoption of a revered name in such circumstances was a literary convention of the times."*

SO WHAT SHOULD WE UNDERSTAND FROM THIS PERSPECTIVE UPON THE TRUE PAULINE EPISTLES?

Well there are many things.

- **First of all we should question if we should approach the New Testament with the idea that all that it is contained within it is indeed infallible and inerrant and the word of God in all places.**
- **Next we should realize the important responsibility we have to become students of the New Testament in order to gain credible knowledge of the earliest expression of Christianity and its devolution whereby we can safely read and interpret the New Testament and sift the "truth" from the "error" and replacement religion which will come later through the antisemitism and pens of the later anti-Gnostic proto-Catholics.**

In so doing we will come to see along the way as we separate out the earlier authentic Pauline epistles from the later forgeries of Pauline epistles that there are two different "Jesus" being taught in the New Testament within the supposed Paul's writings. One is the representation of Yahweh's Salvation in the form of the "allegorical Christ" within mankind to which we are to awaken unto once our "eyes are opened" through gnosis and receiving the mystical teachings from Paul and others. The other is the presentation of a historical human Jesus of the later forged Pauline writings. Over one hundred years span the difference in time between the earlier presentation of Paul's "hidden Christ within" and the presentation of the "gnostic Christ" of the authentic Epistles of Paul written in the 50-60s C.E.

Admitting the authenticity of these books, however, is not admitting the historical existence of Christ and the divine origin of Christianity as it exists today. Let us never forget that Paul was not a witness of the alleged events upon which Christianity rests. He did not become a convert to Christianity until many years after the death of Christ. He did not see Christ (save in a vision); he did not listen to his teachings; he did not learn from his disciples and in fact refused to go to them for 14 years or more.

Gal 1:11-12 11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (KJV).

Paul accepted only to a very small extent the religion of Christ's Jewish disciples. As shown on an earlier article and on our Pauline website this is not strange once you come to realize that Paul was a Gentile who converted to Judaism and at the same time let us understand that the Messiah of Israel comes for the Jews and not the Gentiles. Thus Paul would not have been interested in the human seed of David that was hoped for by Israel as their physical deliverance from Gentile domination. Instead Paul professed to derive his knowledge from supernatural sources -- from trances and visions. Regarding the value of such testimony the author of *Supernatural Religion* (p. 970) says: *"No one can deny, and medical and psychological annals prove, that many men have been subject to visions and hallucinations which have never been seriously attributed to supernatural causes. There is not one single valid reason removing the ecstatic visions and trances of the Apostle Paul from this class."*

The corporeal and historical existence of the "fleshly" Christ of the writings of the later New Testament proto-Catholic "Evangelists" receives no confirmation in the earlier authentic writings of Paul. His Christ was not the incarnate Word of John, nor the demi-god of Matthew and Luke. Of the immaculate conception of Jesus and the supposed virgin birth Paul knew nothing and mentions nothing. No infancy stories or trip to Egypt are mentioned. There are not birth narratives alluded to by Paul at all. Not one mention from the earlier authentic Pauline Epistles is any reference to the human genealogy of Jesus. To Him Christ was the son of God in a spiritual rather than in a physical sense. This makes perfect sense once we realize that Paul was a Gnostic Christian.

With the Evangelists the proofs of Christ's divinity are his miracles. Their books teem with accounts of these. But Paul evidently knows nothing of these miracles because he mentions none of them. With him the evidences of Christ's divine mission are his resurrection and the spiritual gifts conferred on those who accept him and who awaken to "the Christ" within.

The Evangelists teach a material resurrection but contrary to what you might assume Paul did not. Paul's resurrection was not a physical but rather a spiritual resurrection within the soul of mankind. Speaking to people who obviously were not dead Paul says:

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

When the woman visited his tomb "they entered in and found not the body of Jesus" (Luke 24:3). The divine messengers said to the in verse 6, "He is not here, but is risen". "He sat at meat" with his disciples; "he took bread, and blessed it, and brake, and gave to them" (verse 30). "Then he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27). This is entirely at variance with the teachings of Paul. "But not is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I Cor. 15:20, 21). "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest thou sowest not that body that shall be" (35-37).

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (44).

"Now this I say brethren, that flesh and blood cannot inherit the kingdom of God" (50).

Answer for yourself: Now does that sound like a physical resurrection to you in the pattern of a supposed physical resurrection of a prior Christ Jesus?

The Christ that Paul saw in a vision was a spiritual being -- an apparition; and this appearance he considers of exactly the same character as the post mortem appearances of Christ to his disciples. ***"He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; ... after that, he was seen of James; then all of the Apostles. And last of all, he was seen of me also"*** **(I Cor. 15:5-8).**

Let us keep in mind that Paul's biblical letters (Epistles) serve as the oldest surviving Christian texts, written probably around 60 C.E. As shown above most scholars have little reason to doubt that Paul wrote some of them himself. However, there occurs not a single instance in all of Paul's writings that he ever meets or sees an earthly Jesus, nor does he give any reference to Jesus' life on earth. Paul never mentions in his early authentic Epistles:

- **The virgin birth**
- **Any infancy narratives**
- **Any birth stories of Jesus**
- **Any genealogical reference to Jesus being from David**

Therefore, all accounts about a historical Jesus could only have come from other believers that followed Paul.

Of course one article proves nothing and that is not my intent. My intent however is to alert good people and believers in the Christ and the Jesus of the New Testament to the fact that we have serious problems and deficiencies in the New Testament that go unnoticed by almost all but few with some existing knowledge of these problems concerning the historical Jesus and who likewise possess a critical eye when reading these texts in the New Testament. It is truly foolhearty to approach the New Testament believing all things without personal study into the true origin and canonization of the New Testament.

No one has the slightest physical evidence to support a historical Jesus; no artifacts, dwelling, works of carpentry, or self-written manuscripts. All claims about a historical Jesus derive from writings of other people and let me say these writings appear "late"; often later second century. There occurs no contemporary Roman record that shows Pontius Pilate executing a man named Jesus. Devastating to historians, there occurs not a single contemporary writing that mentions Jesus. All documents about Jesus got written well after the life of the alleged Jesus from either: unknown authors, people who had never met an earthly Jesus, or from fraudulent, mythical or allegorical writings.

The most "authoritative" accounts of a historical Jesus come from the four canonical Gospels of the Bible. Note that these Gospels did not come into the Bible as original and authoritative from the authors themselves, but rather from the influence of early church fathers, especially the most influential of them all: Irenaeus of Lyon who lived in the middle of the second century. Many heretical gospels got written by that time, but Irenaeus considered only some of them for mystical reasons. He claimed only four in number; according to Romer, ***"like the four zones of the world, the four winds, the four divisions of man's estate, and the four forms of the first living creatures-- the lion of Mark, the calf of Luke, the man of Matthew, the eagle of John (see Against the Heresies). The four gospels then became Church cannon for the orthodox faith. Most of the other claimed gospel writings were burned, destroyed, or lost."*** **[Romer]. Not only do we not know who wrote them, consider that none of the Gospels got written during the alleged life of Jesus, nor do the unknown authors make the claim to have met an earthly Jesus. Add to this that none of the original gospel manuscripts exist; we only have copies of copies.**

We should take from this article again the need for serious study on our parts to come to the truth concerning just whom this "Jesus Christ" truly is that we read about in the New Testament. A few things are for certain in my opinion and this is the fact that when we separate our Paul's earlier authentic writings to the best of our abilities and read just what he says and writes concerning this earlier "Christ Jesus" and at the same time we do not read into his authentic earlier Epistles what we have been taught to believe about Jesus and what we

have been brainwashed to previously think and believe by church tradition then:

- **It is impossible to find a historical Jesus Christ in the authentic Pauline Epistles**
- **Only when we get to the later forgeries of the Pauline Epistles written long after his death, as late as the later second century, do we find a historical Christ Jesus written in Paul's name**

At this later time (180 C.E.) we find the first quotes of early Church Fathers from these supposedly existing early 4 Gospels which indicate that there were written late and not early as a refutation of the earliest Gospels of the Gnostic Christians which never taught a human Christ Jesus nor a historical Jesus Christ.

The authentic Paul and his authentic Epistles taught the non-human Divine mediator which lies sleeping within each child of God; the "Christ within" which lives within each child of God which is his link between the Spirit and material world. Paul taught this "Christ within" to which Paul was called to make known to the Gentile world which did not possess this knowledge or understanding of God and the "sleeping" God within the souls of mankind which are trapped in this material universe.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

In closing notice please where this "Christ" resides. Paul says "in you" not "out there". This is the message of the 7 authentic Epistles of Paul. Only later with the forgery of the proto-Catholics with the 4 current Gospels and the other anti-Gnostic Epistles in Paul's name and others do we find the creation of a "fleshly Christ" and a "historical Jesus".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID PAUL TEACH A "HEAVENLY CHRIST" OR A "HISTORICAL JESUS"?

I noticed long ago that when reading Paul that he seems to be putting out "fires" everywhere he went. His letters and epistles are full of "stop it," "quit it," "cease," etc. Of course the Gentiles and heathen needed moral correction. Paul had problems everywhere which only he could handle. This being the case as seen from his writings the New Testament epistles can often be best described as "occasional writings" or "spur of the moment writings." That is, each one of Paul's epistles was written on a particular occasion to deal with a specific situation faced by the writer. Some of these writers, such as Paul, would not have penned their epistles themselves; they dictated them to a scribal companion or professional.

Such a letter might be hastily written and sent off overnight with little review or polishing before it was sent on its way. Yet in other New Testament letters we detect a great amount of planning and care was taken in their writing. As mentioned, a few of the New Testament epistles, such as the epistle to the Hebrews, are clearly not spur-of-the moment affairs, but carefully built and constructed little treatises. In the Pauline corpus, the epistles of Romans and Ephesians fall into such a category, possibly others. Finally, the odd epistle, notably 1 John, shows revision over time, a "layering" of later parts and insertions over earlier ones.

Answer for yourself: Understanding the haphazard approach to writing the bulk of the corpus of New Testament documents as we find today then what should we reasonably expect to find in such a random collection of writings?

We must begin by acknowledeging first that these writers are, since writing on the spur-of-the moment are not setting out to present a comprehensive statement of their faith and the central figure of it-although it might be argued that Hebrews does, and to a certain extent Romans. Nevertheless, we should reasonably expect that from this collection of early Christian correspondence only basic defining doctrines and instruction and just a general background picture of the Christian movement.

Answer for yourself: Should we not expect this especially in light of the fact that these supposedly Jewish writers are writing new religious dogmas for ignorant Gentiles? Was it not expected that these new Gentile Godfearer and converts to the faith would get the real "meat" in the synagogues?

Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Answer for yourself: But what do we find when we examine these New Testament documents with a critical and informed eye?

- **We find that important fundamentals of doctrine and background, which have come to be taught as Christians today and which almost two millennia of Christian tradition would lead us**

to expect, are entirely missing in these earliest epistles. In other words they are not in-depth in teaching about Christ Jesus.

- On the other hand, the epistle writers seem to be saying things about doctrine and background which present quite a different picture than the Gospel traditions have given us.

EXAMINING THE DOCUMENTS CLOSELY

In that portion of the New Testament following the Gospels and the Acts of the Apostles, there are 22 documents. Most of them were NOT written by the authors whose names they bear. Among the 13 epistles assigned to Paul, scholarly study and computer analysis have judged only seven as genuine:

- **Romans,**
- **1 and 2 Corinthians,**
- **Galatians,**
- **Philippians,**
- **1 Thessalonians, and**
- **Philemon.**

More radical views on the Pauline corpus regard even fewer letters as genuine, or none at all. Such an interpretation goes back to F.C. Baur and the Dutch Radical School of the 19th century, but is making a comeback in some circles today. While it is likely that liberal scholarship will eventually enlarge the extent of later editing and interpolation it would allow within some of the "genuine" letters of Paul, it is too soon to overthrow the basic reliability of the standard seven epistles. While we are at it we should mention that 2 Corinthians is an editing together of at least two separate letters, and I Corinthians may also contain splicing and editing. Colossians, Ephesians and 2 Thessalonians were likely written within a decade or two after Paul's death (presumably in the 60s) by followers or members of his congregations. Their authors used Paul's name in order to give their letters greater authority. The three Pastoral epistles (1 & 2 Timothy and Titus) are also in Paul's name, but they present a picture of a later period and are assigned to the early second century, usually 110-130.

The epistle to the Hebrews is anonymous. Of those under the names of Peter, James, John and Jude, none today are judged to be authentic. That is, they were not written by those legendary followers of Jesus. These epistles too may originally have been anonymous, or had their original ascriptions dropped; new names were added, possibly at the time the epistles were collected and a canon was being formed. The term for this custom of adopting the name of a famous figure of the past to give one's writing greater authority is "pseudonymous."

Dating many of these documents is notoriously difficult, and wide latitude are allowed. Traditional scholarship has tended to date Hebrews and James early-possibly before the Jewish War of 66-70. 1 Peter and the three Johns come perhaps in the 80s or 90s. 2 Peter tends to be dated late, 100-120; this requires Jude to be earlier, since some of its passages have been inserted into 2 Peter. Finally, Revelation, written by a prophet named John who is no longer identified with the Gospel apostle of that name, is placed most often in the mid 90s. Taken as a whole, then, most of the epistolary corpus predates the Gospels; virtually all of it predates the wider dissemination of those Gospels.

All the documents of the New Testament, as well as almost all the non-canonical ones of the first two centuries, were written in Greek, the international language of the time.

BUT SOMETHING IS MISSING...WHAT?

I learned a long time ago in my Biblical studies that we can learn just as much if not more by focusing not on what a document "says" but what it "does not say."

Those 22 documents in the latter part of the New Testament contain roughly 80,000 words. They are the product of about a dozen different writers, Paul being the most prominent. In them, one encounters over 500 references to the object of all these writers" faith: "Jesus" or "Christ" or a combination of these names, or "the Son," plus a few to "the Lord" meaning Christ.

Let me warn the reader to pay attention to what comes next and concentrate as he reads. Understand before we proceed that these epistles predate the later Gospels by over 50 to 100 years.

Answer for yourself: Even if these writings are "occasional"- and some of them are more than that - *is it feasible* that in all this discussion and defense of their Christian faith (80,000 words), that we can find nowhere where anyone or any writer, by choice, accident or necessity, used words which identified the "the Christ" they are all talking about with his recent "human" incarnation: whether this be the man Jesus of Nazareth known to us from the Gospels, born of Mary and died under Pilate, or some other "genuine Jesus" unearthed by modern critical scholarship"? Please read the question again and ponder it!

This "Christ" of Paul and the epistles is not connected to the "incarnation" in any way but seems to be only a "Spiritual entity." As astonishing as such a silence may seem, an equation such as "Jesus of Nazareth was the Son of God and Messiah" is missing from all the early Christian correspondence!!! The Jesus of the epistles is not spoken of as a man who had recently lived.

And let us not forget that this is the "message" taught by the earliest Christians not only up to 55 CE with the Jerusalem Council but much beyond until we find the emergence of the Gospels some almost 30-35 years later (the Gospel of Mark being believed to be the earliest Gospel). That means that this picture of "the Christ" is the idea and message taught by the earliest Christians; that is until the later Gospels emerge which replaces "the Christ" with a human being.

BUT WHAT ABOUT...?

There are three passages in the epistles which present apparent exceptions to what has just been said, plus a third which could be claimed to fall into such a category, and I will deal with them immediately so as not to compromise the argument.

One is I Thessalonians 2:15-16. After a statement that the Thessalonian Christians have been mistreated by their fellow countrymen just as the Christians in Judea have been persecuted by their fellow Jews, we read this additional comment about those Jews:

1Thes 2:15-16 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. (KJV)

That last sentence is an obvious allusion to the destruction of Jerusalem, which happened after Paul's death and many years after 1 Thessalonians was written. That means Paul could not have written this since he was killed prior to the Jewish War. The sentiments in those two verses are also very uncharacteristic of Paul's feelings towards his fellow Jews as expressed elsewhere in his letters. For those reasons, many scholars have judged these verses to be an interpolation, something inserted into the text at a later date. This, by the way, is the only passage in the entire corpus of New Testament epistles which assigns the Jews any responsibility in the death of the Christ figure.

The second "apparent exception" is found in I Timothy 6:13, a passing reference to Christ making a confession before Pontius Pilate. First a word about the Pastoral Epistles. In recent times, however, the authenticity of

these epistles has been called in question by Schmidt, Schleiermacher, Baur, Renan, and many others. Baur asserted that they were written for the purpose of combating the Gnosticism of the 2nd century, and of defending the church from it by means of ecclesiastical organization, and that the date of their composition was about the year 150 AD.They were absent from the earliest First New Testament of Marcion, and him being a lover of Paul, surely would have included them if they had existed in his day. Various difficulties have been alleged against the reception of the Pastoral Epistles as Pauline. The chief of these are:

- **(1) the difficulty of finding any place for these letters in the life of Paul, as that is recorded in the Acts and in the Pauline Epistles written before the Pastorals;**
- **(2) the fact that there are said to be in them indications of an ecclesiastical organization, and of a development of doctrine, both orthodox and heretical, considerably in advance of the Pauline age;**
- **(3) that the language of the epistles is, to a large extent, different from that in the accepted epistles;**
- **(4) the "most decisive" of all the arguments against the Pauline authorship--so writes Dr. A.C. McGiffert (A History of Christianity in the Apostolic Age, 402)--is that "the Christianity of the Pastoral Epistles is not the Christianity of Paul."**

1 and 2 Timothy and Titus were definitely pseudonymous (written by a unknown person, passing themselves off as Paul.) They were written 35 to 85 years after Paul's death. Although such a writer would be considered a forger today, the practice was quite common in the 1st century CE, and was considered acceptable behavior (The Pauline Epistles, Copyrighted © 1995, 1996, 1997 by the Ontario Consultants on Religious Tolerance, PO Box 27026, Frontenac Post Office, Kingston ON Canada, K7M 8W5).

Now let us look at the passage in question.

1 Tim 6:13 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; (KJV)

While not so clear-cut a case, some commentators find that this reference does not fit well into its surrounding context, and so one can ask whether it was part of the original letter. In any case, since this epistle comes from the early decades of the second century, the reference to Pilate, if authentic, could reflect the newly-developing view that Jesus had lived at Pilate's time and was executed by the Roman governor.

The third passage mentioned above is the sole Gospel-like scene to be found in all of Paul's letters: 1 Corinthians 11:23-26.

1 Cor 11:23-26 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (KJV)

Here Paul attributes words to Jesus at what he calls "the Lord's Supper," words identifying the bread and wine of the thanksgiving meal with Jesus' body and blood.

Answer for yourself: But is Paul recounting an historical event here? There are several arguments to be made that this is not the case, that Paul is instead describing something which lay in the realm of myth, just as the cult of the savior god Mithras had a myth about the establishment of its own sacred meal. In fact, the opening phrase of the passage points to Paul's reception of this information through revelation, not

through an account of others who were supposedly participants at such an event.

1 Cor 11:23 23 For I have received of the Lord that which also I delivered unto you...

Let us never forget that Paul never met a human Jesus but only knew of him through a vision and revelation. Now noticing this maybe for the first time in your life we can understand fully that these passages, due to their date and wording, do not have to be regarded as a necessary reference to an historical Jesus who had lived on earth in Paul's own lifetime.

Thus, we are left with an entire corpus of early Christian correspondence from Paul which gives us no indication that the divine "Christ" these writers look to for salvation is to be identified with the man Jesus of Nazareth whom the Gospels place in the early first century - or, indeed, with any man in their recent past.

What I will propose to reveal to you as our studies increase is the fact that many references in the epistles to the "death" or "rising" of "Christ" are not, in themselves, references to physical events on earth or in history. They, along with a handful of "human" sounding terms, are part of the *myth* of the Son; they relate to the activities of this divinity *in the supernatural realm.* In other words this is the expression as taught not by later Western Christianity but Gnostic Christianity. For all its jarring incongruity with our modern outlook, not to mention centuries of tradition about a Gospel Jesus, this is a view that would have been perfectly at home in the philosophical and mythical thinking of the time. It was, in fact, a view shared by a whole range of pagan salvation cults, each of which had its own savior god who had performed deeds in the mythical world. Once you come to understand these "myths" as allegories and not "literalism" then you will be able to understand the Divine truths that they captured and related to mankind before the emergence of Judaism and Christianity. Like Paul's Christ (understood allegorically), savior gods such as Attis and Osiris had been killed; like Paul's Christ, Osiris had been buried (after being dismembered); like Christ on the third day, Adonis and Dionysus had been resurrected from death. All these things were not regarded as historical; they had taken place in the world of myth and higher reality. You will come to see these were meant to be understood allegorically as the "rebirth and awareness within mankind of his spirit/soul within his body). Because we have been conditioned to always take thing "literally" we miss the true meanings intended by such stories used by the Pagans to express spiritual enlightenment within themselves. It all falls into place when you gather enough knowledge and understanding of what these "myths" are and how they were to be understood in the first place.

PAUL STARTS OFF WITH HIS CHRIST IN HEAVEN ANYWAY

To get a clearer focus on what we just said, let's look at a passage from Acts, a document which many scholars now date to the second century and no longer regard as historically reliable. In Acts 2:22-36, the author puts a speech into the mouth of Peter. Here Peter says: *"Men of Israel, hear me. I speak of Jesus of Nazareth, a man singled out by God and made known to you through miracles, portents and signs. . . ."* He goes on to tell about this Jesus, concluding with these words: *"God has made this Jesus, whom you crucified, both Lord and Christ."*

This would surely be the most natural and inevitable way Christian discussion and preaching would proceed. The movement had supposedly begun as a response to a human man. This man had had such a profound effect on people that they forsook everything in life to preach him; for this man's sake they had abandoned, even betrayed, much that was held sacred in their Jewish heritage. He should have lain at the forefront of their minds. And so Acts would seem to indicate. In speech after speech, the Christian apostles *start* with the man Jesus and make certain factual statements and faith declarations about him.

Answer for yourself: But what do we find in the letters of Paul and other early writers?

They start with the *divine* Christ (not a human man), the figure of the Son in heaven, and make their faith statements about him. And there is no equation with an historical man, a human teacher who had recently lived.

Paul believes in the Son of God, not that anyone was the Son of God.

Here is Paul stating a capsule summary of the gospel of salvation he preached to the Corinthians:

1 Cor 15:3-4 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: (KJV)

Answer for yourself: Isn't there something missing here?

Answer for yourself: Lets reason together for a moment. Lets pretend Paul is coming into your city two thousand years ago and he begins to preach in the town square or the local synagogue. Would his listeners, from this account above, have known that the Christ he is speaking of was a man from Nazareth who had undergone this death and resurrection in Jerusalem only a couple of decades ago, on a hill and from a tomb just outside Jerusalem?

Answer for yourself: Would not an essential part of his gospel be the identity of the human incarnation of this Son of God and Christ - or even the fact of the incarnation itself?

But perhaps Paul left out such preliminaries when quoting his capsule gospel. What of his "definition" of Father and Son in 1 Corinthians 8:6

1 Cor 8:6 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (KJV)

This is language very reminiscent of Greek philosophy. But it would seem that a fundamental description of the Son is not to include the fact that he was incarnated in the person of a human Jesus, the man through whom information about the Son was presumably derived. Such an idea Paul does not mention - either here or anywhere else.

Throughout his letters, Paul has much to say about faith.

- **Faith in Jesus as the avenue to eternal life.**
- **Faith that God has raised Jesus from the dead.**
- **Faith even in Jesus' death.**
- **Faith that God has revealed his great mystery about Christ to apostles like himself.**

But Paul leaves out what is surely the most important faith of all, the one that comes first, without which none of the others come into play. Paul ignores the requirement that one must have faith that the man Jesus had been the incarnation of the divine, redeeming Son he is preaching. This message of Paul is quite different from the presentation of Jesus in the Synoptic Gospels which will come much later. (Earl Doherty, The Jesus Puzzle, 1999, p. 11-22).

Some of the epistles contain descriptions of the Son which are quite fantastic. Here is part of the one in

Colossians 1:15-20:

Col 1:15-20 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 19 For it pleased the Father that in him should all fullness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. (KJV)

This is very deep for non-educated laymen and labors in Paul's day. In fact this is related to wider philosophical trends of thinking. This "Christ" is not only the reflection of God, he is the agent through whom all the heavens and the earth have been created. He holds the entire universe together!

Answer for yourself: But has Paul again failed to tell us something very important. Did you catch it? Where is the earthly incarnation of this "Christ" in Paul's message?

Paul, or the Pauline writer fails to mention anywhere in his letter that this colossal power had been on earth in the person of Jesus of Nazareth.

Answer for yourself: Would not such a fantastic promotion of a crucified criminal human being to such a high cosmic a level of divinity be an important point that needed to explained to Paul's audience? Would they not wonder how a man became God?

Answer for yourself: Why is no justification or defense of such a cosmic exaltation of a human being NEVER offered by any epistle writer for such an unprecedented leap from the realm of "flesh" to "Spirit"?

The author of the epistle to the Hebrews also instructs us the Son (1:2-3):

Heb 1:1-3 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (KJV)

Answer for yourself: Having read the book of Hebrews most likely in your life did you ever notice that there is never one reference to a human Jesus or association of a human Jesus with this Cosmic Son?

Though this author of the book of Hebrews devotes a dozen chapters to detailing the Son's redeeming activities in a heavenly sanctuary, he never identifies him with the man Jesus of Nazareth or any other human being. Though he can quote the Son's words in scripture, the "voice" through which God has spoken in the present age, he never gives his readers a single saying attributed to the Galilean preacher in the Gospels.

Answer for yourself: Does it not begin to appear to you that the earliest writers of the New Testament are writing about a "Christ" which is not a literal human being on this earth as we once thought?

These and similar passages in the epistles illustrate the orientation of early Christian thinking. The writer of the epistles start with the divine Christ and detail his activities. They do not start with the human man and identify their divine Christ with him, which is the approach we find in Acts and the Synoptic Gospels which came much later after these epistles and their presentation of "the Christ."

Answer for yourself: Then is it remotely possible that these later Gospels were written to alter the prior understanding of "the Christ" and does so by "incarnating" the "Christ" whereby he becomes no longer a Divine-Spiritual concept among and within Mankind but is not made to be a "literal" human being?

JESUS...COULD HE BE THE CENTER OF A MYTHOLOGICAL ALLEGORY?

We have only begun to scratch the surface of this problem of the "historical Jesus" and the "Christ of Faith." This preliminary dip into the early Christian view of the Son presents a picture which scholars have long found perplexing. The epistles cast Jesus in an exclusively mythological and spiritual role, while ignoring the fact or identity of his supposed incarnation which is presented in the Gospels, the man whose career on earth presumably started it all. The term "mythological" as employed in New Testament studies can have a more specific meaning than the popular sense of relating to legends or mythical stories. It may refer to features given to deities, spiritual forces, etc. which relate to their functioning in the heavenly world or in relation to other spiritual things. Here is how one scholar has put it (Herman Ridderbos, Paul and Jesus, p. 3):

"No one who examines the Gospels, and then reads the epistles of Paul can escape the impression that he is moving in two entirely different spheres. . . . When Paul writes of Jesus as the Christ, historical and human traits appear to be obscure, and Christ appears to have significance only as a transcendent divine being."

But the question which mainstream New Testament scholarship has never asked is in fact the most natural one of all: suppose Paul made no such leap?

Answer for yourself: Upon intense scrutiny of Paul's presentation of Christ where we find only this transcendent divine being, whose activities are never linked to history or an earthly location, is there any justification for assuming that Paul's Christ arose out of Jesus of Nazareth, out of the human figure who appears for the first time only in Gospels that were written some time after Paul?

Those who derive their view of Jesus (Joshua-Jesus) from the Gospels might be startled to realize the highly elevated nature of the Jesus preached by early Christians. He is a part of the very Godhead itself. His nature is integral with that of the Father. And he has been given all the titles previously reserved in Jewish thought for God alone. This Jesus is pre-existent: that is, he existed before all time with the Father, before the very creation of the world. Indeed, it is through him that the world has been created, and he is the energy force through which the workings of the universe are maintained. In addition, he serves as God's redeeming agent in the divine salvation plan for humankind, reconciling an estranged universe to God (Colossians 1:20). He is the unifying force of the entire cosmos (Ephesians 1:10). He has subjugated the demon spirits who pervade the world and harass humanity, and he has been given lordship over all earthly and supernatural powers.

This supposed elevation of a human man is quite staggering. To the extent that they are familiar with them, Christians have had almost 2000 years to get used to such lofty ideas. But we lose sight of the fact that if the orthodox picture is true, someone or some group one day decided to apply all these ideas to a human being for the first time and actually went out and preached them.

Answer for yourself: Is it possible to conceive of circumstances in which followers of such a man, a humble preacher whose deeds - critical scholars are now agreed - could not possibly have matched those of the Gospel story, would have elevated him to such a cosmic level?

Though men, such as the Roman emperors, could be called divine and "sons of God," Jesus' degree of elevation would have been virtually unprecedented in the entire history of religion (from a criminal to Divine). That might sound feasible but let me remind you that this is especially inconceivable among Jews. The Jewish mind had an obsession against associating anything human with God. He could not be

represented by even the suggestion of a human image. Jews in their thousands had bared their necks before Pilate's swords simply to protest against the carrying of Roman military standards bearing human images into the city of Jerusalem. The idea that a man was a literal part of God would have been met by almost any Jew with abhorrence and horror. Biblical anthropomorphisms (human images applied to God) have been rooted out by writers such as Philo of Alexandria and the translators of the Targums (versions of the Bible in Aramaic) because it was regarded as unseemly to represent God as possessing human attributes. James Dunn, in his Parting of the Ways, p. 188, states that Paul shows not the slightest discomfort in applying to Jesus passages from the Hebrew Scriptures which originally referred to God. The hymn in Philippians 2:6-11 is a clear echo, he says, of Isaiah 45:23, which is "one of the strongest assertions of Jewish monotheism in the whole of the Scriptures." He goes on to declare: "That a Jew should use such a text of a man who recently lived in Palestine is truly amazing." (Earl Doherty, The Jesus Puzzle, 1999, p. 11-22).

Yet we are to believe not only that Jews were led to identify a crucified criminal with the ancient God of Abraham, but that they went about the empire and practically overnight converted huge numbers of other Jews to the same outrageous - and thoroughly blasphemous - proposition.

Answer for yourself: What is wrong with that picture now understanding that these are strict monotheists?

Within a handful of years of Jesus' supposed death, we know of Christian communities in many major cities of the empire, all presumably having accepted that a man they had never met, crucified as a political rebel on a hill outside Jerusalem, had risen from the dead and was in fact the Son of God and redeemer of the world.

Since many of the Christian communities Paul worked in existed before he got there, and since his letters do not support the picture Acts paints of extensive missionary activity on the part of the Jerusalem group around Peter and James, history does not record who performed this astounding feat.

Additionally, it was apparently done without any need for justification. There is not a murmur in any Pauline letter, nor in any other epistle, about a Christian need to defend such an outlandish doctrine. No one seems to challenge Christian preaching on these grounds, for the point is never addressed. Even in 1 Corinthians 1:18-24, where Paul defends the "wisdom of God" (the message he is preaching) against the "wisdom of the world," he fails to provide any defense for the elevation of Jesus of Nazareth to divinity. He can admit that to the Greeks and Jews the doctrine of the cross - that is, the idea of a crucified Messiah-is "folly" and "a stumbling block." But this has nothing to do with turning a man into God, a piece of folly he never discusses or defends, and a stumbling block no traditional Jew could have circumvented. That his opponents, and the Jewish establishment in general, would not challenge him on this fundamental Christian position, forcing him to provide some justification, is inconceivable.

Scholars have traditionally postulated this rapid application to Jesus of all the going philosophical and mythological concepts of the day. But they are unsure who did it, or why. It was hardly the product of that circle of simple fishermen whom the Gospels place around Jesus, men who would probably have been barely able to read much less understand philosophical concepts like the Greek Logos or Jewish personified Wisdom and decide that the teaching Master they followed had been the very embodiment of these concepts.

More recent scholars have suggested that gentile circles in places like Antioch were responsible over time for applying current philosophical interpretations about the workings of Deity to Jesus of Nazareth, and that Paul was converted to one of these "Christ cults." But this scenario runs into problems. Such groups, being distant from the places of Jesus' ministry and forming after his death, would have had no contact with the man himself. One has to wonder how anyone, gentile or Jew, would have been impelled to create such a cosmic product out of someone they had never laid eyes on. There is no question that what was allegedly made of Jesus owes much to Hellenistic (Greek) ideas, but these ideas not even gentiles had ever applied to an historical person. Thus we can judge that the leap would have been, in its own way, as unprecedented and shocking for them as it would have been for mainstream Jews. (Earl Doherty, The Jesus Puzzle, 1999, p. 11-22).

THE EXISTENCE OF "THE CHRIST" CULT

Moreover, such a proposal founders on a very important consideration. To judge by the chronology he outlines in Galatians 1 and 2, Paul's conversion had to have taken place somewhere between 32 and 36, only a few years after Jesus' presumed death. Since Paul did not invent the Christ cult (he persecuted such groups, and there are prePauline elements in his letters which are the product of others), it existed at that time. It must have been thriving even in Jerusalem.

Answer for yourself: Who, then, in the very heart of religious Israel, had turned Jesus into a cosmic deity and attached Hellenistic mythologies to him almost as soon as he was laid in his grave?

Answer for yourself: Did Paul, a Jew born and bred, as he tells us, simply swallow the whole blasphemous proposition without a murmur of indigestion and fell back on his pagan upbringing in Troas?

Answer for yourself: Did he and so many other Jews allow gentiles - wherever they may have been - to persuade them to betray the most cherished principles of their Jewish heritage and turn a man into God?

Answer for yourself: Why? What would have led Paul, or gentiles off in northern Syria, to take a simple preacher whom they knew only by report, and turn him into a cosmic deity - no matter how strong they had been influenced by Hellenistic ideas?

Answer for yourself: If Paul had no interest in the teacher and his teachings (as evidenced by the scant reference to any of Jesus' teachings), no interest in the miracle worker or apocalyptic prophet, of what use was this Jesus to him as a candidate for divine redeemer?

Both Mack and Robert Funk speak of the Pauline cult's point of departure as the fact of Jesus' "noble death," but noble deaths are common enough in history, including Jewish history, and never before or since have they led to divinization on so exalted a scale. The simple fact of a reputed noble death would hardly have persuaded an educated, observant Jew such as Paul claimed to be, to contravene the most sacred precepts of his heritage and associate this particular man, one he had never met, with God." The cultic presentation of Jesus' crucifixion does not fit the "noble death" scenario. The latter is classically of the warrior or the teacher who dies for his country, his followers, his teachings. These things focus on a life, a cause; in Judaism it is invariably for the sake of the Law. This is precisely what is missing in the Christ cult, which has nothing to do with Jesus' life, teachings or followers. Dying for sin is not in the same category, especially when placed in the spirit realm; this is a mystical spiritual concept.

CONCLUSION

There is no denying that the earliest Christian record in the earlier epistles shows us a Christ Jesus who is presented exclusively in mythological, transcendent terms, with no reference to any human career or earthly teachings and deeds. This silence as applying to the human career or earthly existence of "the Christ" is both deafening and startling beyond imagination! Let me leave you with several "key" questions posted by Earl Doherty in his The Jesus Puzzle, 1999, p. 11-22):

Answer for yourself: But if a group is going to elevate its teacher to divinity and apply every philosophical concept of the day to him, why would it at the same time strip away everything to do with the human life he had lived, the life which supposedly had engendered their response to him in the first place?

Answer for yourself: Why would it create mythological statements, hymns and creeds about him which contained not a single reference to an earthly career?

Answer for yourself: If, as the scholars claim, the mythological overlay - the divinity, the pre-existence, the unifying force to a sundered universe, the redemptive significance - is an "interpretation" of Jesus of Nazareth,

how are we to understand it as such when the object of the interpretation is never mentioned?

Answer for yourself: Since the epistle writers themselves give us no hint that they are "interpreting" a human man, are not scholars guilty of "reading into" the documents things they wish to see there, rather than what the documents actually say? We spoke of this above if you remember.

Answer for yourself: Would it not make better sense to view that earliest record as representing a belief in a spiritual entity who is but another *version* of the prevailing myths and thought patterns of the day, something upon which an historical garment was eventually hung? Is this presentation of "the Christ" only a reformulation and representation of God's "Christ" since the beginning of time?

Here is your answer to the above perplexing conundrum which this website will reveal.

Generally speaking, the ancient gnostics, both Christian and non-Christian Gnostics, primarily viewed "the Christ" as an eternal, celestial power, the "Logos", with which it is possible to have an intimate, personal relation, since our higher consciousness is made in its image. For this reason, gnostics stressed the experiential union with the divine, and showed little interest in the historical Jesus, whom it has always been impossible to know in a concrete sense, or even accurately in a historical sense. Because of this, gnostic speculation has always possessed a very strong ahistorical, cosmological tendency and dimension, preferring to concentrate on the liberating realization of Christ within. Now you know Paul as a Gnostic not only because of many of his religious teachings in the New Testament but he was also unconcerned about the teachings of the historical Jesus.

This is what you will see as our further study and investigation into Gnosticism and the earliest New Testament texts and their later alterations will reveal.

If we had no other documentary record than the New Testament epistles, we would probably regard the Son of God preached by apostles like Paul as a divine being like all the other gods of the day, or indeed of any day: confined to the supernatural dimension and communicating with believers and spokespersons through inspiration, visions and other spiritual manifestations. This is the way gods have been perceived to interact with the world from time immemorial. Paul's Christ would have been no different, and no more difficult to comprehend.

LEAVING YOU WITH A BIG QUESTION

But the later Gospels throw a monkey wrench into all of this. Before their arrival there was not really a problem for the hearers of Paul understood "his gospel" as the "allegorical Christ." But that would change after Paul's death and with the writing of the Second New Testament later by Rome in refutation of this Mystical Christ and the destruction of Marcion's First New Testament which also taught this Cosmic Christ as a Divine Principle and not a human being.

Answer for yourself: But if, on the basis of the later Gospel record, it is claimed that Paul and his colleagues are speaking of a human man who was recently on earth and set the new faith in motion and in a historical timeline, how is one to account for the earlier epistle's silence on such a man and his career?

The only sensible conclusion which will be proven throughout this website is the later tampering with, alteration of, and forgery of the earliest New Testament given to us by Gnostic Christians who safeguarded and taught "the Christ" as it had been understood and handed down since time began by Egypt. What we find is that Rome will come along and take control of this "Christian Faith" and destroy almost beyond recognition its religious belief system and in so doing interpret the whole "literally" instead of "allegorically." This I will now prove in the upcoming article. The sad fact about this is that this "literalism" reduces it adherents to "idolatry" which is related to "blasphemy of the Name of God"; the unforgivable sin of both Judaism and ironically Christianity as

well.

Answer for yourself: Will you be able to forgive Rome for corrupting the earliest understanding of God and His "Christ" when they forged the New Testament and took these truths from you?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SON OF GOD AS "THE CHRIST"

THE LINK BETWEEN THE "LOGOS" AND GREEK PHILOSOPHY

If you want a challenging and a most surprising religious study then let me recommend an in-depth study of the origin of religious concepts such as the "Son of God," "the Sophia," "the Logos," and "the Christ". To your amazement, you will find is that these religious concepts have been among mankind since the beginning of time and represent some of the earliest Divine Revelations given to mankind as far back as ancient Egypt and beyond. Of course the names might change for this indwelling Presence of God depending upon nations and culture but the underlying religious concepts are the same. What is important for our study is the knowledge of the fact that this spiritual idea was a fundamental religious idea of the age right before as well as after the first century where we look for the emergence of Christianity. We will discover upon examination that these religious concepts like "the Christ" and "the Sophia" are ideas which Christianity assimilated from preexistent religious teachings and were presented to world in a new way. This restatement of the ancient Divine Mysteries dealing with the indwelling Presence of God within all things, including mineral, plant, animal, and human, was sadly distorted and radically reinterpreted whereby the mystical and metaphysical understanding of the Divine Spark and Seed of divinity within the whole of humanity was crudely "literalized", "historicized," and "limited" to but one person to the exclusion of the whole of humanity by the emerging Roman Church following the second century C.E.

Most of us are familiar somewhat with the Old Testament and Judaism's view of its God. Judaism has a long history understanding its God as the sole authority and supreme being which has endured throughout the ages. Little has changed for centuries upon centuries. But several centuries before Christianity, Greek thinkers had arrived at their own concept of monotheism. Because they perceived the universe as moving in obedience to a stable law, they postulated a single cosmic mind or governing force behind it. This is know as the "world soul" or the "soul of the Universe." Strands of ideas before Plato became consolidated in Plato, and out of his school came later ideas which, if they did not all go back to the Master himself, were attributed to him and called "Platonism."

This Platonic conception of God was that he was an Absolute Being, a Unity, that he constituted pure mind and inhabited a world of pure spirit. He was not and never could be a part of the imperfect world of matter and the senses, nor could he make any personal contact with it. To humans who inhabited the material, changing world he was inaccessible and incapable of being understood. This is the meaning of the word "transcendent." God is a transcendent being, totally separated from the material universe. God was indefinable.

Platonism taught that the governing force of the universe (God) was something which lay outside matter. God was the true reality while the visible world was only a distant, imperfect reflection of him. Thus the universe was "dualistic" (in two parts). This might sound simple but big problems lay ahead as men reasoned that this understanding of God did not satisfy the cry of men's hearts for God. Surely a compromise was needed otherwise otherwise mankind could have no contact with God at all and that was impossible for humanity who believed they were created in the image of God. Thinkers reasoned:

- **For how was God to be revealed if He possessed no interface with the world of humans?**
- **How would humanity benefit from what God had to offer if there were no channel between them?**
- **How, indeed, had the world even come about if God was so remote?**

Answer for yourself: How was this problem to be handled?

Out of necessity men had to come to an understanding and bridge the gap between the realm of the invisible pure Spirit and the realm of visible matter. Out of necessity some intermediate force or being had to exist for the link between the Spirit and matter to be connected. Many religious concepts were envisioned to explain this distance between the invisible God and the realm of visible matter. The first task of this "assumed" intermediary had been creation. In Platonism, the process of creation can be described by saying that the mind of God produced Ideas, and another aspect of this mind, God's creative energy (which Plato called the "Demiurge"), took these Ideas or Forms and fashioned copies of them out of matter, thus producing the material world perceived by the senses. All these elements in the mind of God, his Ideas, the creative forces, were seen as "intermediate" and came collectively to be referred to by the term Logos (literally, "Word").

Answer for yourself: Did this concept of the "intermediary" begin with the Greeks or can it be traced as far back as Egypt? Yes it can for we first meet the concept of "the Logos" and "the Word" of Creation in Egyptian theology.

The Platonic Logos was thus an emanation of God and God's point of contact with the world. In addition to the Logos being "the" agent of creation, the Logos was the "revealer" of God to mankind! It was God's Logos that revealed God, His nature, His divine will and was the channel of divine aid to the world. The Logos was the bridge between the world of pure soul or pure Spirit and the world of physical matter. The Logos was also the image of God according to which humans were created.

Platonists tended not to regard the Logos as a personal being, but more an abstract force. For some, however, the Logos could provide salvation.

Answer for yourself: Did this religious concept of mediation always remain as a "non" person? No. We find the incarnation of "the Logos" in revealing document entitled *Discourse to the Greeks.* This document has in the past been erroneously ascribed to Justin Martyr since it speaks of the Logos as instructing and having "ceaseless care over us," making "human beings gods." Here, for the first time, the Logos has become a personal divinity!

Answer for yourself: Is this *Discourse to the Greeks* a "Christ" centered document and a Christian document? No. But yet we begin to see the emergence of ideas which will be assimilated by key thinkers in the soon to emerge religion of Christianity. .

Owing to the problem of bridging the gap between the realm of pure Spirit and the realm of physical matter the impetus of the age was to bring the intermediary between God and the world closer to "literal" matter. This intermediary has to be more like mankind yet he is pure Spirit. Efforts began to mold this spiritual concept into a more personal being which could be understood as more accessible on a human level. This intermediary between the realm of pure Spirit and the physical realm of matter was to be "the Son of God." The Son of God was also therefore called "the Logos."

There are two ways to view "the Son of God":

- **The Logos - Son of God dwells within God's creation. It is internal. A strong monotheist like Philo, a Jew, and who was the most prominent philosopher of Hellenistic Judaism would stop short of making his**

Son and the Logos a personal divine being. Philo of Alexandria, Egypt, is the foremost example of the input of Greek ideas into Jewish thought, a phenomenon which produced as important type of physiology and culture during this period, called "Hellenistic Judaism". Instead, Philo envisioned Moses as a man into whom the power and qualities of the Logos had been infused. Philo stressed that the Logos dwelled within mankind and that it was external to mankind. The Divine Spark of God was within God's creation; especially His highest creation.

- **But other Jews did not feel the same rigid restrictions toward God, and could envision their Son as a personal divinity beside God in heaven.**

From the Logos of Greek and Philonic philosophy to Paul's Christ Jesus is hardly any distance at all once these religious concepts were enlarged

THE JEWISH PERSONIFICATION OF GOD'S WISDOM

Philo, a Hellenistic Jew, embraced the Logos and associated ideas in his synthesis of Hebrew and Greek religious concepts.

Answer for yourself: What ancient Jewish concept existed at this time that also expressed companionship with God and also seen involved as the agent in Creation as we have seen previously with "the Logos"? God's Wisdom.

Mainstream Judaism had its own intermediary figure going back centuries, certainly as old as Plato if not older. The Jews, unlike the Greeks, never saw God as inaccessible. Jewish scribes of the period after the Exile presented God as making himself known and working in the world through a part of Himself they called "Wisdom." There are those who maintain that "Wisdom" was simply a poetic way of expressing certain of God's activities, but most scholars will admit that the portrayal of Wisdom in the biblical and extra-biblical literature makes her a distinct personage or force (Helmer Ringgren, Word and Wisdom, p. 118, 132, etc.).

This was no "Son" of God, however, for the figure of Wisdom was a female. Let us take not that the grammatical gender of "wisdom" in Hebrew is feminine! Wisdom took on a status and personality of her own. She developed her own "myths" about *coming to earth,* although there was NEVER any thought of her being physically incarnated.

Here is what the Old Testament Book of Proverbs has to say about Wisdom (from 8:1-36):

"By the gate, Wisdom calls aloud: 'Men, it is to you I call . . . I am Wisdom, I bestow shrewdness, and show the way to knowledge and prudence. . . The Lord created me the beginning of his works. when he set the heavens in their place I was there . . . I was at the Lord's side each day. . . Happy is the man who keeps to my ways."

There are two important aspects of Wisdom here:

- **First, she is "preexistent," that is, she was with God in heaven before the creation of the world.**
- **She is associated with God in creation, serving as God's agent in the process of creation:**

"In wisdom the Lord founded the earth and by understanding he set the heavens in their place." (Proverbs, 3:19)

Answer for yourself: What should we have noticed here?

We should have noticed that the religious themes of "pre-existence" and being an "agent in creation" are familiar to what we have read in the New Testament concerning Paul's Christ. These same

spiritual attributes are given to the "Spiritual Christ" in the religious thought of Paul.

Eph 3:9 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)

2 Cor 8:9 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (KJV)

Gal 4:4 4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, (KJV)

Phil 2:5-6 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: (KJV)

Col 1:15-16 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (KJV)

Eph 4:8-9 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (KJV)

Paul shares with us in the above passages the pre-existence of "the Christ." Paul pleads that converts live as sons because "God sent forth his son"; argues for self effacement from the fact that Christ, being in the form of God, "emptied himself"; argues that "the Christ" is the first of God's emanations that is responsible for the creation of all later things; both in the invisible spiritual realm as well as the visible physical realm. As "Lord from heaven" Christ provides the pattern of our resurrected humanity; as he first descended, so he has ascended, the measure of his triumph and assurance of ours.

Baruch 3:37 gives us a line which, even though originally intended as a reference to the Torah (the Jewish Law contained in the five biblical books of Moses, which mainstream rabbinic thought identified with Wisdom), may have had a profound influence on the future:

"Thereupon wisdom appeared on earth and lived among men."

Answer for yourself: Was this one of the footsteps on the path that eventually brought to earth a different emanation of God-the Son? Perhaps the writer of the hymn to the Logos which was adapted as a Prologue to the final version of the Gospel of John turned it into a song of the incarnation:

"So the Logos (Word) became flesh and dwelt among us." (Jn. 1:14)

In the *"Wisdom of Solomon,"* perhaps the most important surviving piece of Hellenistic Jewish writing, we can see a clear and exotic blending of Wisdom with the Logos. This document was almost certainly written in Alexandria, probably in the early first century CE. Like the Logos, Wisdom is now the divine power active in the world, the spirit that pervades and governs all things. She, too, is pre-existent and an agent of creation. She is God's "throne-partner," a step away from Christ sitting at the right hand of God.

24: For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. 25: For she is the breath of the power of God, and a pure influence flowing from the

glory of the Almighty: therefore can no defiled thing fall into her. 26: For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. 27: And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. 28: For God loveth none but him that dwelleth with wisdom. 29: For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. 30: For after this cometh night: but vice shall not prevail against wisdom.

In the above passage notice the parallels with Paul's Christ:

- **Wisdom (she) is the breath and power of God**
- **Wisdom is the expressed image of God**
- **Wisdom is all powerful and can do all things**
- **Wisdom dwells within the souls of the righteous**
- **Wisdom existed before creation with God**

It should be now obvious that the concept of God's Wisdom (she) and Paul's Christ are the same concept and idea!

THE SON AS "WISDOM" AND THE "LOGOS"

Answer for yourself: Have we ever read about God's "Wisdom" in the New Testament and not noticed it?

Similar ideas and concepts that we encounter in the *Wisdom of Solomon* saturates the New Testament epistles. We only need look at the opening verses about the nature of the "Son" in the book of Hebrews, a document which comes either from Alexandria, or from some Palestinian circle with close ties to that city's philosophy.

Heb 1:2-3 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (KJV)

Answer for yourself: Did we not see above in the *Wisdom of Solomon* that Wisdom (feminine aspect of God) was God's agent in creation, the expressed image of God, and the power of God as we now find expressed though the agent of God's Son? We sure did!

Answer for yourself: Is then Wisdom (she) and God's Son the same? Yes they are! God's names in the Bible are both masculine and feminine and we find this expressed through different ways where personification is used to express these nuances within the Godhead. God's Wisdom (she) and God's Son (Christ) are the same idea!

The hymn in Colossians 1:15-20 is stamped with the same imagery:

Col 1:15-19 15 Who (He...God's Son) is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fullness dwell;...

As we saw before where God's Wisdom (She) is the image of God, the first of God's creations, the agent in all other creations that follow, the Sustainer of all creation, and pre-existent with God we now find the identically

same concepts expressed though the masculine agency of God's Son. Paul tells us the same story as we saw in the Wisdom of Solomon only he changes the agent from the feminine Wisdom to the masculine Son.

Paul himself tells us that Christ:

Is the power of God and the wisdom of God

1 Cor 1:24 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (KJV)

Is the very image of God:

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

Is the agent of creation, channeling the source of all things that resides in the Father:

1 Cor 8:6 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (KJV)

Paul and other early Christian writers are speaking of Christ in exactly the same language as we find previously in the broader philosophical world, both Greek and Jewish.

Answer for yourself: Is Paul writing any new revelation when he speaks of "the Christ" or is he retelling what was already known and understood by the people of his day? Paul is only giving a review. This is not "revelation" but only further "illumination" of prior revelation given to the Ancients.

Paul's idea of the spiritual Son has absorbed both the Logos and personified Wisdom. In reading scripture and imagining he is being inspired to a view of God's Son, Paul is drawing on the prominent ideas of his day and the deeper heritage which lay behind them.

Scholarship fully recognizes this, of course, but most Pastors and Christians don't simply because their studies are deficient in such areas of their faith.

What is very important for us to now understand is that ALL these current ideas were *applied* to the Joshua-Jesus. Lacking explicit historical evidence to the existence of Jesus of Nazareth outside of the one book, the New Testament, then one can assume that if there was a historical Jesus that those who came in contact with him, his apostles and other followers, were so overwhelmed by the force of Jesus' personality, by the things he had said and done, that immediately after his death and perceived resurrection they went out, gathered all this sophisticated mythological theory and heaped it upon the humble Jewish preacher they had followed. This is one possibility but not the only one. At the same time in so doing we have to also assume that in the process, those followers abandoned all former interest in the details of his life and teachings and presented their master in allegorical terms whereby the personified concepts of Wisdom and God's Son were applied to him. In such a way he became greater in death than ever in life.

As I said the above is one possible explanation for what we find in the New Testament concerning Jesus. Yet the inherent fallacy in such a scenario is easy to see. In the above passages, early Christian writers are presenting the Son as "the image of the invisible God," etc. They are describing a divine figure in terms of divine attributes. No identification with a human man is ever made, no writer gives us even a hint that an

"application" to an historical Jesus is anywhere in their minds. As suggested earlier, scholars are guilty of reading into the text things they find hard to believe are not there. There is no getting around the deafening silence of the absence of any credible and unforged record of the life of Jesus outside the New Testament!!!

ALLEGORY NOW BECOMES LITERAL

If you happen to possess a Harper's Bible Dictionary I would direct you to the comments by D. Moody Smith under the heading of the "Logos". Here we find that he states that "it is not immediately obvious why a man sent from God, even the Messiah of Israel, should have played such a role," referring to the Logos' role as God's agent in creating the world. He is quite right.

That Jews, no less, could assign to a crucified preacher the creation of the universe is beyond belief (THINK!)! **But of course they did nothing of the sort.** The Jews assigned the role of God's agent in creation not to a man but to the spiritual Son in heaven, just as thinkers before them had assigned it to God's Wisdom and others to the intermediary Logos. **Due to the later addition of the "literal" Gospels by Rome when they altered the "allegorical" concept of mediation between the pure Spiritual Realm (God) and the Universe (physical realm) we then lose the truths that were first expressed not only in Marcion's First New Testament which did not teach a human Christ or even a human Jesus. But Rome will change all that through forgery, destruction, addition, and pure invention of this pre-existing New Testament after 180 C.E. through the effort of Irenaeus and others which will follow in his footsteps.** The historical man entered the picture only when the heavenly son & heavenly wisdom was later thought to have come to earth and lived a life told of in the Gospels. Thus the dating of the Gospels are crucial. Modern scholarship has challenged the traditional dating of the Gospels as "early" and has brought to light damaging facts to this hypothesis like the absence of any quote from a "named Gospel" by any Christian writer until after 180 C.E. (THINK)!!! Cosmic beliefs about a supposed historical man were much easier to accept when applied long after the "fact," and easier still when created by a largely gentile mind.

On the matter of presumed Jewish response to a human Jesus, one of the common observations about groups in the 2nd and 3rd centuries **which are styled "Jewish-Christian" is that they did not regard Jesus as a divine figure. The Ebionites, for example, saw Jesus as a prophet Messiah but not the Son of God. But all these groups flourished** only after the first century**, and the record of fragments from their documents (as in Epiphanius and Hippolytus) comes from the** 3rd and 4th centuries. There is great difficulty in tracing Ebionite views back into the 1st century, especially to the Jerusalem community known to us through the letters of Paul.

Thus, our evidence that Jewish-Christians regarded an historical Jesus as simply a human prophet arises only after the figure contained in the Gospels had come to be widely known and accepted as historical. And this again is quite late; as late as 150 to 180 C.E. **In fact, certain preserved fragments suggest that earlier Jewish-Christian sects did indeed envision a heavenly origin for Christ, though not as a Son of God.** ***"They (the Ebionites) say that he was not begotten of God the Father, but created as one of the archangels . . . that he rules over the angels and all the creatures of the Almighty."*** **(Epiphanius,** ***Refutation of All Heresies,*** **30.16,4; E. Hennecke, New Testament Apocrypha, vol.1, p.158.)**

These observations support the view that Jews, as a general rule, were unable to associate a human man with God. **Once Jesus was brought to earth and given a human identity through the Roman Gospels in the mid-second century (produced in refutation of Marcion's Gnostic allegorical "Christ" as presented in his First New Testament in 140 C.E.), Jewish groups who were part of the Christian**

faith (and carried along like everyone else by the juggernaut of the Gospel accounts of Jesus) could no longer accept divinity for such a figure and had to reduce him to human dimensions.

As I stated above such an attitude surfaces as early as Justin around 150 C.E., whose character Trypho the Jew, in *Dialogue with Trypho*, serves to represent the outlook and opinions toward Christianity current in Justin's day, when the historical Jesus was beginning to make inroads into the thought of the time (around 150 C.E.). In chapter 88, Justin puts these words into Trypho's mouth: "For you utter many blasphemies, in that you seek to persuade us that *this crucified man ought to be worshiped."* Such an attitude in the 2nd and 3rd centuries, whether among Jews or Jewish-Christians, was not likely to have differed from that of the 1st century, and thus the entire picture of Christianity (up to this time) beginning with a response to a human Jesus by great numbers of Jews, elevating him to the status of a pre-existent divinity with all of God's titles, must be dismissed.

A CHANNEL BETWEEN GOD AND THE WORLD..."IN CHRIST"

Paul's Christ, like Wisdom and the Logos, is God's channel in his dealings with the world. It is not a person yet dwell within every living creature.

Paul has an expression to convey this idea. In the letters of Paul and those who later wrote in his name, we find the phrase "in Christ Jesus" or "through Christ Jesus" over a hundred times. With Wisdom and the Logos in mind, we can see just what this phrase means.

- ***Rom 6:11 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (KJV)***
- ***2 Cor 5:17 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (KJV)***
- ***Rom 12:5 5 So we, being many, are one body in Christ, and every one members one of another. (KJV)***
- ***1 Cor 1:30 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (KJV)***
- ***1 Cor 4:15 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. (KJV)***
- ***2 Cor 1:21 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; (KJV)***
- ***2 Cor 5:19 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (KJV)***

Here Paul is using the idea of "in Christ" to represent a channel of contact with God; Christ is the means by which Christians are "alive" to God.

Answer for yourself: Now that we have seen that Paul's Christ is nothing new then were what Christianity considers pagans alive unto God through their "Logos" and their "Wisdom" and their "Sophia" that provided the foundation for Paul's later "Christ"? If you read Plato and Philo you have a hard time putting these people in "hell" for their understanding and love of God permeate every page of their writings.

This intermediary channel is a Spiritual force that has been present since time began; past, present, and future. This Spiritual force has no reference to a recent historical event or person; it is only a "Divine Concept"!

At the opening of 1 Corinthians, Paul says that the congregation at Corinth is:

1 Cor 1:2 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: (KJV)

Christ is the medium which links the believers of that city with God himself.

Romans 8:39:

Rom 8:39 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (KJV)

Here Christ is the spiritual force which embodies and conveys God's love. Like the Logos, though in a more personal sense, the intermediary Christ allows humanity to reach God and to receive benefits from him. It is often said that the idea of the Logos pervades Paul, but the word itself is missing. Paul, in his writings, uses other words to express the "Logos" such as "Christ" and "Wisdom of God":

- *1 Cor 1:24 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (KJV)*
- *1 Cor 1:30 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (KJV)*
- *1 Cor 2:7 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (KJV)*
- *1 Cor 12:8 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; (KJV)*
- *Eph 1:17 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (KJV)*
- *Eph 3:10 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, (KJV)*
- *Col 1:28 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (KJV)*
- *Col 3:16 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (KJV)*

The above passages not only equate "the Christ" with "Wisdom" **but again we find Paul referring to the pre-existence of both "the Christ" and "Wisdom of God."**

Titus 3:4-6 tells us:

*Titus 3:4-6 4 But after that the kindness and love of **God our Saviour** toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the **Holy Ghost**; 6 Which he shed on us abundantly **through Jesus Christ our Saviour**; (KJV)*

Normally we have been taught that "Jesus Christ" or "Christ Jesus" is a human being in the New Testament and like we have seen in the Gospels "the Christ" is depicted as such but the earliest epistles teach "the Christ" and "Christ Jesus" (Joshua-Jesus) as a spiritual bridge between God and the physical creation. Let us remember that in Hebrew there is such a thing as "parallelism" and the the Bible is full of antithetical and

synonymous parallelism. The above passage is rather simply if you understand that Hebrew thought often repeats itself over and over again by saying the ideas either twice or the opposite twice. Above we have a perfect case of synonymous parallelism where the same idea is repeated twice. The above verse is now to be understood correctly. God is the ONLY SAVIOR thorough the medium of the Holy Ghost which is God's agent of salvation to the world. We have already seen that another name for the "Wisdom of God" is the Holy Spirit or the Holy Ghost. Likewise we have seen Paul's "Christ" is another term for the "Wisdom of God" as well. God is the ONLY SAVIOR and God brings salvation to mankind through the agency of His Wisdom and the Christ. We will see that these are expressions of the feminine and masculine attributes of God in His saving grace. God come to mankind through His Wisdom (the Sophia) and His Christ (the Son). These again are allegorical concepts ONLY and were understood as such by the Ancients and the believers of the first century. Only later do we find an aberration of these earliest Divine Truths as these allegories take upon themselves human flesh through the later Gospels. The saving acts which have occurred in the present time are not the events of Jesus' death and resurrection. They are God's granting of the rite of baptism (being born again) and the bestowing of the Spirit (Judaism teaches this as receiving the soul that comes down from Heaven). The Joshua-Jesus, if you read the article, is again the allegory by which this channel along which this Spirit has flowed from God to the world. This allegory will take upon itself human flesh when proto-Catholics like Irenaeus refutes the earliest accounts of "the Christ" in Marcion's Pauline New Testament and out comes Rome's "golden calf" which is our current New Testaments today!

Christ, then, operates entirely on a spiritual level. He is a communicating and sacramental power now present in the world, impregnating the hearts and minds of believers. These are highly mystical ideas, and there is no justification for scholarship's frequent attempt to see the Pauline phrase "in or through Christ" as a cryptic summary of Jesus' life on earth. (Earl Doherty, The Jesus Puzzle, 1999, p. 87-94).

"THE CHRIST" HAS COME FOR THE EARLY CHRISTIANS

Paul, or a pro-Pauline writer tell us in the Book of Colossians:

Col 1:26 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: (KJV)

The earliest Christians after Pentecost understood that God's Son (Logos-Christ-Wisdom-Sophia) as a Spiritual entity was NOW in their day now being revealed to the world. For them God's Son (Christ-Logos-Wisdom-Sophia) has been "sent" into the world.

Acts 2:1-4 1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (KJV)

We have seen in earlier articles that the name of the "Holy Spirit" was also understood to be terms used for God's Wisdom (Sophia-Logos) as well as "the Christ." Thus in the earliest Pauline passages the early Church understood that God has sent His "Christ" to them and God through His Christ tabernacles within them in a new way.

Early Christians saw the spiritual Christ as having arrived in a real way, active and speaking through themselves. When Paul and other writers speak of the "Spirit" sent from God, they are usually referring to the traditional idea of the Holy Spirit, the power and presence of God acting within

inspired teachers and apostles. Yet on occasion we see a more explicit identification of this Spirit with Christ himself (as in Philippians 1:19), so that Christ becomes a spirit force in his own right.

Phil 1:19 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, (KJV)

Gal 4:6 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (KJV)

1 John 5:20 reads: ***"We know that the Son of God has come*** **(literally, *"is come"- in* the present tense)** ***and given us understanding to know him who is real."*** **The Son is working among Christians at the present time, imparting knowledge of God.**

Eph 2:17 17 And came and preached peace to you which were afar off, and to them that were nigh. (KJV)

In the same way, we can understand the "coming" in Ephesians 2:17: ***"And coming, he (the Christ) announced the good news . . ."***

Answer for yourself: What was the content of that news as taught by "the Christ" that the writer of the Book of Ephesians mentions?

"peace to you who were far away and peace to those who were near, for through him we both alike have access in one spirit to the Father." **[NEB/my trans.] (Earl Doherty, The Jesus Puzzle, 1999, p. 87-94).**

It is very important that you notice that instead of taking the opportunity to refer to some of Jesus' earthly teachings, the writer of the epistles of Ephesians quotes ONLY from Old Testament Scripture: Isaiah 57:19, which speaks of an end-time reconciliation between peoples. Even the preliminary words about preaching good news are based on Isaiah 52:7. This is the Christ who has "come" in the spirit and speaks to the world - a "speaking" found in the Hebrew Scripture ...in the Old Testament Scriptures. The final phrase of the quote identifies him as a spiritual channel to the Father. The writer of the epistle of Ephesians does not give us "one" teaching of the Jesus of the Gospels; not one!!!

A CHRIST WHO INHABITS THE WORLD OF SCRIPTURE

This fact above has led to an important insight into how the early Christians viewed Christ. Not only is the Son revealed in scripture, the Son *speaks* from scripture. Certain passages in the sacred writings and Hebrew Scriptures were regarded as the voice of the Son, speaking directly to the world.

This is most evident in the epistle to the Hebrews. It begins with the statement:

Heb 1:2 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (KJV)

Answer for yourself: Having begun the book of Hebrew by stating that God's Son is not "speaking" then where do we find this message of the Son as spoken of by the writer of the Book of Hebrews? NOWHERE!

In the absence of any teaching of the Son of God in the epistle of Hebrews then this "speaking of the

Son" would seem to be something other than the teaching of Jesus of Nazareth, for not a single Gospel saying is offered through 13 chapters, not even a reference to the fact that Jesus had taught in an earthly ministry. Instead, when "quoting" the voice of the Son to make his arguments, the author draws on passages from the Hebrew Scripture that are identified as the Son's own words.

When seeking to illustrate (2:12) that the Son considers believers to be his brothers, he offers Psalm 22:22, *"I will proclaim thy name to my brothers."* More than one commentator has sought to explain why the writer would not have drawn on such sayings as are found in the Gospels, for example in Mark *3:35:* "Whoever does the will of God is my brother." Hugh Montefiore (Hebrews, p. 63) suggests that this practice of putting scriptural texts into Jesus' mouth was "the tradition of the early church." That is an understatement of unbelievable proportions. What we have seen and continue to see is that in the complete lack of any historical reference to the Jesus of Nazareth outside of this "one" book the New Testament the early church and writers of the New Testament were left with no recourse owing to the fact that no historical record existed of the human Jesus and any supposed teachings. They were left with pure invention and purposeful misquotation, mistranslation, and misuse of the existing Hebrew Scriptures to which they, as Montefiore stated, put into Jesus' mouth as they created a human "Christ" and put flesh upon him.

The scriptural 'sayings" are prefaced by a "he says" - in the present tense -showing that in the writer's mind, the Son is an entity who is known and communicates now and today, through the sacred writings, not through any past preaching career on earth.

Lacking any historical career for this historical Christ the early writers and forgers of the New Testament had to create one to which they did when they refuted Marcion's First New Testament and his Spiritual Christ.

Heb 10:5 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: (KJV)

Unbelievable alterations of the Hebrew Scriptures were made in order to create a human "Christ". Above we are seeing a quote taken from the Hebrew Scriptures and presented by this writer of the Book of Hebrews that would lead us to believe that Jesus, coming from God, was given a human body long prepared for him in the mind of God. But the actual Hebrew Scriptures says something entirely different:

Psalms 40:6-8 says as taken from the Hebrew Bible:

"You, O Lord my God, have done many things; the wonders You have devised for us cannot be set out before You; I would rehearse the tale of them, but they are more than can be told. You gave me to understand that you do not desire sacrifice and meal offering; You do not ask for burnt offering and sin offering. Then I said, "See, I will bring a scroll recounting what befell me". (JPS)

The Soncino version says in Psalm 40:6-8

"Many things hast Thou done, O Lord my God, Even Thy wondrous works, and Thy thoughts toward us; There is none to be compared unto Thee! If I would declare and speak of them, They are more than can be told. Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-offering and sin-offering hast Thou not required. Then said I: 'Lo, I am come With the roll of a book which is prescribed me"

As we have seen God did not "prepare a body" as the writer of the Book of Hebrew attest but rather God opened the ears of his servant in order that he could understand the Torah and God's message to mankind. This same message God was later to send into the hearts of His children through His Christ. This is but one

example of hundreds to show the reader the early literary creationism by the early writers of the Jesus myth. The formation of a supposed "historical" Jesus Christ required the incarnation in a single body and the Hebrew Scriptures were altered to provide that to the unsuspecting non-Jews of the world. Thus, the Jesus of Nazareth, a city not even existing in the time given for Jesus, is created as the supposed home for this supposed incarnation of God into but one person to the exclusion of the whole of humanity. In so doing, Rome made itself the sole dispenser of God's love and grace to the world whereby salvation could be obtained in no other outlet than the doors of the Roman Church. The conquest of the minds of mankind was complete. When swords fail nations, religion, coupled with fear and ignorance, never fails.

The writer of the Book of Hebrews thus views scripture as presenting a picture of spiritual world realities, where the Son operates and speaks. This is the meaning of the epistle's opening statement, for God in this final age speaks to the world not through the teachings of an earthly Jesus but through a new reading of scripture, in which the voice of the Son is to be heard within the hearts and souls of God's children.

As late as the end of the century, the same phenomenon can be detected in the epistle 1 Clement. In chapter 22 'Clement' says:

"All these promises (by God) find their confirmation when we believe in Christ, for it is he himself who summons us through the Holy Spirit, with the words: 'Come, children, listen to me, and I will teach you the fear of the Lord.'"

Clement regards this quote from Psalm 34 as a personal summons from Christ, as though Christ himself is telling Christian readers that he will teach them the fear of the Lord. When he earlier (ch. 16) describes Christ's sufferings, he quotes a passage from Psalm 22, again presenting it as the voice of Christ himself, telling of his experiences of suffering and rejection through the words of scripture.

These early writers provide us with an insight into the fundamental nature of early Christian thought before the rise of the "literalism" and "carnalization" of the indewlling Christ.

- **Christ was a spiritual figure and not a human-fleshy individual like we believe today because of the later writing of the gospels where the Heavenly concept of the Spiritual Christ takes upon himself human flesh.**
- **The Christ was not a "past event" some 50 years earlier but a present force who was accessible through the sacred writings of the Hebrew Scriptures...not the later forged ones in the New Testament.**
- **Scripture was not the prophecy of the Christ event, but the mystical and metaphysical expression of its embodiment within the bosom of every child of God.**
- **The Son inhabited the spiritual world of the scriptures, God's window on the unseen true reality that lies within each of us.**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PAUL'S GOSPEL: A SYNTHESIS OF GNOSTICISM, MYSTERY RELIGIONS, AND JUDAISM

The truth, however, as we have seen if you have kept up with the prior articles in this series and on this website, is that Jesus did not found a new religion at all, but simply sought to play an accepted role in the story of an existing religion, Judaism. As a prophet a would-be Messiah Jesus dies with Israel failing to merit the Kingdom of Heaven. Israel, failing to rise to her calling as a holy nation and a Royal Priesthood to the world, not only postpones the manifestation of the Kingdom of Heaven's appearance but her king as well. Jesus, a good Jew, lived and breathed Judaism and gave his life for it's futherment. Never did it ever enter into his mind one time that Biblical Judaism was not the way for mankind; both Jew and non-Jew. For Jesus there was no need for a "second" religion; the problem was not with Judaism but with men's hearts. **It was Paul who founded the replacement religion known as Christianity today, and he did so by creating a new story which really was not "new" at all; rather, it was a unique synthesis of "old" stories that had a unique appeal to almost everyone...except the Jews of course. Paul's new synthesis, his new story, was one sufficiently powerful and gripping to launch a new world religion among the non-Jews. In this new story Jesus was given a leading role, but this does not make Jesus the creator of Christianity.**

THE DESCENT OF THE DIVINE SAVIOR....

The basic theme in the Pauline religious synthesis and religious myth can be summed up in one phrase: **the descent of the divine savior**. Everything in the so-called theology stems from this: for since salvation or or rescue comes from above, no capability or potential can be ascribed to the action or initiative of man to improve his situation. Man is totally helpless and undone without any actions that can be taken by him to even "work out" his salvation as a co-partner with God. Understand right now that this is not Biblical Judaism, this is not the message of Moses and the Prophets, and this is not the message taught by Jesus as well! In fact such ideas as taught by Paul totally contradicts the Torah. In Judaism man and God work together in salvation. One has to look to **Gnosticism** and other forms of dualism for such ideas of the utter incapability of man to be co-partners with God in salvation!

Inherent in such Gnostic beliefs is embedded the idea of **predestination.** **Thus some kind of doctrine of predestination follows: when the divine rescuer and savior descends, he does not look to see who "deserves" to be rescued, because this would be to ascribe some kind of saving efficacy to something that man does by his own effort, whatever he does that comprises deservedness.**

Answer for yourself: Since in Gnosticism we find the divine descent of the savior who has of course by necessity no human birth, then did this Gnostic belief coupled with the virgin-born sun-godmen of the mystery religions help explain why Paul, who wrote 2/3 of the New Testament, does not mention at all anything about Jesus' childhood or his birth?

Answer for yourself: Could this descent of the divine savior of Gnosticism (the pattern first applied to Jesus by Paul) help explain why the "infancy narratives" do not appear until almost 200 A.D. among the New Testament writings and also help explain why the first New Testament collected did not have such "infancy narratives" and "genealogies" as we find today in Matt. and Luke (remember Paul's writings were first and had a major influence upon the Gentile writers of the New Testament)? You bet it does! Only later when Christian Gnosticism was waining in popularity with the ascendancy of Western Christianity was there a need to explain away Gnostic Christianity's view of Jesus as a descending Gnostic savior and give him a "birth." This explains why there were no accounts written of the early years of Jesus until almost 200 A.D. and such efforts were directly to counteract Gnostic beliefs concerning Jesus as their divine savior who was not "flesh" but pure spirit. One only has to see passages like the following to understand how early Christianity struggled over whether Jesus had a body of flesh (human) or that he only seemed to have a body of flesh but was really only a spiritual apparition (Gnosticism).

I Jn 4:2 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (KJV)

Back to our point according to Paul's theology mankind can do nothing to be a co-laborer with God in working out his own salvation as no flesh will be justified in the sight of God by any action on the part of mankind.

Rom 3:20 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (KJV)

Answer for yourself: That being the case one only could wonder as to how anyone could know who will be rescued and saved? The answer is simple. There was no way to know. Those will be rescued whom the saviour has decided to rescue and save.

Answer for yourself: What, then, can we do to be rescued? Nothing, except to have "faith!"

Answer for yourself: What does this mean? It means to rely entirely on the descending saviour, and to abandon every other hope of rescue. But surely even to have an attitude of faith requires some kind of effort, and, if so, not everything is contributed by the saviour. This is perplexing to theologians who struggle with this paradox; but the basic thing is still the story: rescue comes from above.

THE DESCENT OF THE SAVIOR FROM "ABOVE" REVEALS TWO REALMS OF EXISTENCE...ONE ABOVE/ONE BELOW

The descent of the divine savior implies other narrative elements. It means that there are two realms, Above a Below: Above is the region of Light, and below a religion of Darkness, the dark prison from which we need to be rescued and from no one belonging to Below can release us. Thus no Below-type act of liberation can do us any good, no transfer from one area to another. What imprisons us is the human condition, which is one of bondage to the powers of Evil.

Answer for yourself: Since the realm of "below," where mankind is born, lives, and dies, is Evil there had to be a reason for the existence of this "Evil." Do you what was developed to explain the existence of this "Evil" we find below? The doctrine of Original Sin.

Answer for yourself: Can we find the doctrine of Original Sin in Moses, the Prophets, Biblical Judaism, or the teachings of Jesus? No! That is not to say we cannot find "sin" in the Old Testament but along with it comes "free will" where man is called to choose "Godliness."

As stated, from this aspect of the story comes naturally the doctrine of Original Sin, a re-reading of Paul of the Hebrew story about the ejection of Adam and Eve from the Garden of Eden, which in the story itself, and its

traditional Jewish exegesis, did not have this radical connotation.

Answer for yourself: Does it not strike you rather funny that Paul, a Pharisee of Pharisees and a supposed student of the great Gamaliel, is teaching a doctrine that is totally foreign to Biblical Judaism and it's exegesis of it's own faith?

So far the story as laid out in this article so far is the same as that found in the type of religion known as Gnosticism. **Recent discoveries have shown contrary to what was previously argued,** Gnosticism existed before Christianity, though it later took Christian forms. **Thee essence of the Gnostic myth was that this world is in the grip of evil, and therefore** a visitor (or a series of visitors) is necessary from the world of Light, in order to impart the secret knowledge (gnosis) by which some privileged souls may escape from the enslavement of the world. **In Gnosticism, this world is regarded as so evil that it cannot have been created by the God (the good God). It was created by a limited or evil power called the Demiurge (creator otherwise known as the God of the Jews [YHVH]).). The true High God lives in a region beyond the skies, but he has pity on humanity and sends them an emissary to teach them how to free themselves from the Demiurge.** In some Gnostic sects the Demiurge is identified with the God of the Jews, and it was thought that the Jewish Scripture, the Torah, was given by this evil deity. **The Jews were therefore regarded by these sects as the special people of the Demiurge and as having the role in history of blocking the saving work of the emissaries of the High God.** While anti-Semitism (in the sense of intense dislike of Jews) was not uncommon in the ancient world, it was probably among the Gnostic sects that the most radical form of anti-Semitism originated - the view that the Jews are the representatives of this cosmic evil and this evil God, the people of the Devil.

PAUL'S GOSPEL IS GNOSTIC TO THE CORE....WE DON'T KNOW THIS BECAUSE WE DON'T KNOW THE FIRST THING ABOUT GNOSTICISM TODAY

Paul's Epistles show a form of Gnosticism which is overlooked by 95% of Christiendom if not more simply for the reason that we are 2000 years removed from Gnosticism and we fail, when reading Paul, to recognize it's main doctrines in the Pauline writings. What makes it even more complicated again is the Christian's almost total lack of understanding of what both Biblical Judaism of the first century as well as the mystery religions actually taught. When you add these three "deficiencies" together the normative Christian is incapable of reading the New Testament and being able to separate out what Jesus the Jew would have believed from the Gnosticism and the Mystery religious doctrines in the New Testament. Lacking such information that only comes from a dedicated time of serious study the Christian is relegated to reading all that is in the New Testament and the Pauline writings and "accepting by faith" that what he is reading is a faithful representation of the Jesus of history. NOTHING COULD BE FURTHER FROM THE TRUTH!

As stated above in summary fashion the problem is that when encountering Paul we find a rather complicated and unique synthesis of all three of these world views from the first century. The Pauline corpus of literature in the New Testament is an amalgamation of all three world views: Judaism, Gnosticism, and Mystery Religions. Understand that this had never been done before Paul; he was the originator of this "new" world religion and his efforts has blurred almost beyond recognition the true Jesus of history. Therefore, the Pauline "religious beliefs system" and his "Christian myth and synthesis" is worth isolating, though it is combined with other, non-Gnostic mythological elements (Judaism and mystery religions). **The basic perception of Gnosticism is certainly present in Paul: that this world is so sunk in evil that rescue from above is a necessity (Rom. 7).**

Rom 7:24-25 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (KJV)

But Paul's Gnosticism is not without some quirks. The mythological details of Gnosticism are modified in Paul's unique synthesis of these three world views. Paul does not think that this world was actually created by an evil power; he accepts the account of Genesis that the world was created by God (YHVH). In this he maintains Judaism's account of creation. But, unlike Judaism and the religion of Jesus, Paul believes, as does Gnosticism, that the world has come under the control of an evil power; the Earth is captured territory. This is why there can be no hope of salvation except from outside or "above."

The importance of the concept of an evil power or the Devil in Paul's thought, or rather mythology, cannot be overestimated and here again we find Paul departing from Biblical Judaism and what the Jewish Scriptures teach about Satan. When referring to this power, he generally uses expressions derived from Gnosticism rather than from Judaism. Thus Paul gives the picture of the assault of cosmic evil powers on Jesus in these words:

1 Cor 2:8 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. (KJV)

The expression "princes of this world" does not refer to earthly rulers such as the Romans or the High Priest, but to supernatural powers who rule over "this world" in the sense of "this cosmic era." Likewise, Paul uses the expression "principalities and powers" and other such expressions with Gnostic connections to

Rom 8:38 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (KJV) refer to the supernatural forces that oppose Jesus and himself (e.g. Romans 8: 38).

On one occasion, Paul even calls the supreme evil force a "god" (2 Corinthians 4:4).

2 Cor 4:4 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

Paul thus thinks of the forces of evil as organized in a hierarch (typical of Gnosticism again) and as having power independent of God, at least for a period in cosmic history. For Paul, it was primarily to break the power of these forces that Jesus came to the world; though the earthly power that opposed him, that of the Jews, who seemed to be his main enemies, was only on the surface, for he was engaged, in reality, in a vast cosmic struggle in which his earthly antagonists were the pawns of evil supernatural forces. This is the core of Gnostic thought and let me again stress that this is not Biblical Judaism. The Persian and Gnostic religious beliefs are the origin for Paul's statements. Again this is a perfect example of Paul's synthesis of various world views in his presentation of his unique Gospel.

*Rom 16:25 25 Now to him that is of power to stablish you according to **my gospel**, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (KJV)*

One thing is for certain that Paul gets correct; it surely is a mystery all right because he was the first to conceive "this mystery" and relate it to others. I cannot stress enough the uniqueness of Paul's invention. It never seems to amaze me how as Christians we can think that the Jesus of the New Testament was believed to have come with a Divine and Unique revelation from God when what Paul teaches about him was previously known and applied to various other godmen throughout recorded history. If

anything the Pauline Jesus is a clone...in reality a tri-clops (three world views rolled into one man).

Even Iranian religion, from which the dualism of the Gnostics was ultimately derived, the evil supernatural power was regarded as inferior to the good power in that good would ultimately prevail. So Paul's dualism is hardly less extreme than that of Iranian or Gnostic religion. It has been argued recently that Paul derived this dualism from Jewish, not Hellenistic, sources since the Jewish Apocryphal and Pseudepigraphical books do give an important role to Satan; and the Qumran writings of the Dead Sea also ascribe much of the evil in the world to the activities of an evil angel called Balial. These writings, of course, were excluded from the canon of scripture by the Pharisees, who strongly opposed dualism and regarded Satan as merely one of God's angels, who did not rebel against Him, but obeys his orders, whether the Angel of Death or as prosecutor of human beings in the divine court. Even in purely Jewish terms, Paul's dualism would exclude him from the Pharisee mode of thought. But in any case, there is a great difference between Paul's dualism and that of the Jewish writings mentioned, which, though affected by despair, never descend to the depths out of which Paul's writings spring. Though the Jewish Psedepigrapha and Qumran writings have a sense of cosmic evil, they still believe in the efficacy of the Torah and of the election of Israel; they do not require a savior from the upper world in order to make human life workable.

If as a Christian you have thoroughly read and understand Moses, the Prophets, and the Writings correctly, then you know that God has said the same thing throughout the Jewish Scriptures and that is this: That it is through the practice of the Torah (faith in God and intense desire and effort to respond in love to Him through obedience to the Commandments and Laws of God) that the power of evil is eventually broken in men's flesh and the world (training in obedience); and this means that the exercise of human will to good is still the most important factor in history.

Answer for yourself: Is this what Paul teaches in his epistles? NO!

Paul takes a completely different approach as seen in the utter helplessness of mankind to remedy evil in this world (Rom. 7).

Rom 7:15-24 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? (KJV)

The scene of the battle between good and evil is still within the human psyche, not removed to the skies with humans as helpless and passive reflections of the conflict. On the contrary, the battle that goes on between supernatural powers is a reflection of the battle on Earth; and the outcome of this battle will be a transformation of the Earth, not an organized escape from it (rapture).

No plausible Jewish model can be found for Paul's type of dualism; the only contemporary parallel is in Gnosticism. There are some differences, of course, but even in the differences we note a basic similarity; and here we must bear in mind that there were many varieties of Gnosticism, and that the central doctrine of the evil of this world and the need for extraterrestrial salvation could receive an almost infinitely varied mythological elaboration. Paul's variety does not include the notions that the evil power created the world and the Torah; but it contains notions that perform the same kind of

function.

THE TORAH PRESENTS A CHALLENGE FOR PAUL...HE HAS TO DISCREDIT THE TORAH AND HE DOES

Paul belongs to the kind of Gnosticism that was fascinated by the Jews and Judaism, and sought to weave them both into its pattern, usually with anti-Semitic effect (the Jews are the people of the bad God-creator of matter...and the recipients of the Torah which also finds it's origin with this bad God-creator). The Torah, in this kind of scheme, is acknowledged to be of supernatural origin, but it comes from the wrong supernatural source. Yet the Torah, for this kind of Gnostic, contains a secret message: despite itself, it gives information about the tradition of the "true gnosis." Over and against the official tradition contained in the Hebrew Bible there are hints of an alternative tradition, by-passing the authority of the Jews and Judaism. Thus we find the Gnostics concentrating on figures in the Torah who are not Jews, but who nevertheless seem to have authority: such as Seth, the son of Adam born after the murder of Abel by Cain; or Enoch, reputed to have been taken alive into heaven; or Melchizedek, the priest of the Most High who was not of the Jewish Levitical priesthood. Paul does the same thing in choosing "Abraham" as his paradigm of faith and will use him in selling his theology to the Gentile world. On figures such as these it was possible to construct the fantasy of an alternative tradition, stemming not from the Jewish God, but from the High God above whose message far transcended Judaism. In order to present this "alternative tradition" it was necessary to discredit the origin of the Torah and Paul is up for the task.

PAUL CHANGES THE ORIGIN OF THE TORAH

Now this is important that we understand what comes next. Paul, as previously noted, was not your normal gnostic. He did not adopt the Gnostic myth of the creation of the world by the Demiurge; but he adopted the almost equivalent myth of the "rule of this age," the evil power who had taken over the world, though he did not create it. Likewise, Paul did not adopt the Gnostic myth that the Torah was given by an evil power and was thus an evil work; instead, he introduced the view that the Torah was a work of limited authority. Giving mythical expression to this view, Paul asserted that the Torah was given not by God, but by angels and not God (again Gnosticism is heavily "angel" centered). This demotion of the status of the Torah is seen in Paul's epistle to the Galatians:

Gal 3:19-20 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (Moses). 20 Now a mediator is not a mediator of one, but God is one. (KJV)

Various scholars have tried to argue that the Jewish sources contain the notion that the Torah was given by angels, not by God, and that therefore Paul was not saying anything startling or new in this passage. If the Torah was "ordained" by angels that means that they originated it, while if they only "promulgated" it, it may have or originated from God. Despite the convoluted arguments of scholars, there is no parallel to Paul's idea that the Torah was given by angels in Jewish sources, which all insist that God was the sole author of the Torah and that was God Himself, not angels, whose voice was heard on Mount Sinai "giving" the Torah. Again we find religious ideas of Paul that lie completely outside of Biblical Judaism.

Answer for yourself: Where did Paul get his conflicting ideas that the Torah was given by angels and not God?

The only parallel to Paul's statement is to be found in the Gnostic literature which states that the Torah was given by an inferior power, the Demiurge. Paul is thus adapting the Gnostic doctrine of the

inferiority of the Torah: instead of being ordained by an inferior and also evil power, it is ordained by inferior but beneficent powers. This is in accordance with Paul's view of the Torah as merely temporary and as foreshadowing something greater than would supersede it, the advent of the descending gnostic savior. The other two references to the angels as authors of the Torah in the New Testament (Acts 7:53 and Hebrews 2:2) are simply based on Paul's statement here. Paul was the sole creator of this myth about the angels fathering the Torah. Here again we encounter the pressure that exists in the Christian tradition and scholarship to deprive Paul of his originality as the inventor of Christianity.

FOR PAUL THE COVENANT WITH ABRAHAM WAS SUPERIOR TO THE COVENANT WITH ISRAEL

The "intermediary" to whom Paul refers is Moses, but his remark that "an intermediary is not needed for one party acting alone, and God is one" is somewhat cryptic. The best explanation seems to be that Paul is pointing out that the Torah constitutes a covenant or contract between two parties, God and Israel. God's pronouncement of blessings to Abraham, on the other hand, was one-sided, with Abraham as passive recipient, required only to have "faith": consequently no "intermediary" was needed. This one-sided conferring of blessing is, for Paul, a far superior and more immediate form of communication between man and God, reflecting again the Gnostic belief in the helpless state of man, utterly dependent on salvation from above. Paul thus rejects as inferior the Jewish concept of the human nature, by which the Torah constitutes a covenant and agreement between two partners, God and Israel. If you have ever studied Covenants for yourself you find that God's Covenants are successive and greater as time goes on. Basically they are cumulative and each in succession has greater responsibilities and greater blessings. To say that the rudimentary Covenant with Abraham was superior to later Covenants which God made with His people destroys the whole idea of progressive revelation and again is a totally false idea as presented by Paul.

PAUL'S USE OF ABRAHAM IN SCRIPTURE...AND HE GETS IT WRONG AGAIN

Paul's use of Abraham his discussion in Galatians and elsewhere is interesting in context of our consideration of his affinity to Gnosticism. We have seen that the Gnostics used non-Jewish biblical characters such as Seth, Enoch and Melchizedek as alleged representatives of alternative traditions of "gnosis." Paul uses Abraham in just the same way. Abraham, though the ancestor of the Israelites, was also the ancestor of other nations and was a pre-Mosaic figure not involved with the Torah. **For Paul the use of Abraham as his "pattern" for his gospel of "faith" was necessary because Paul used Abraham in shadowing the obsolescence of the Torah even before it was given. This trend is developed in the Epistle to the Hebrews (written by a later disciple of Paul, though wrongly attributed to Paul himself by Church tradition), where the figure of Melchizedek is used in the same way, to show that there is an alternative priesthood, superior to that of the Jewish Aaronites. These "characters" are used by Paul because for him they lived in an era before the "Torah." Their example was used to promote the idea of "faith" without the Torah as being acceptable to God which is what Paul is teaching in the New Testament as again the Torah was not necessary any longer because since a product of the "bad-creator-god." However Paul again gets his theology wrong as attested by the following verse:**

Gen 26:5 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (KJV)

Notice with me the word "law" in the above verse [Strong's number 8451 towrah or torah- law, direction, instruction

- a) instruction, direction (human or divine)
 - 1) the body of prophetic teaching
 - 2) instruction in the Messianic age
 - 3) the body of priestly direction or instruction
 - 4) the body of legal directives
- b) law
 - 1) law of the burnt-offering
 - 2) used of special law, codes of law
- c) custom, manner
- d) the Deuteronomic or Mosaic Law

As you can see Paul again is wrong because every Covenant that God has ever made with man contains God's admonitions for mankind in the form of commandments and laws which are literally Covenant stipulations that is required of man. Mankind's honoring of them through obedience always brings the blessings of the Covenant and his disobedience always brings chastisement. This means dear reader that Paul's use of Abraham is totally discredited in trying to present a case of "faith only" as the way to please God!

This use of non-Jewish figures from the Bible (Abraham) by Paul, so reminiscent of Gnosticism, is not, however, the main strategy of Paul and of the Pauline Church with regard to the Hebrew Bible. The Gnostics regarded themselves as outsiders and outside mainline Judaism to say the least. Therefore it was necessary to construct an "outsider" tradition from biblical materials so they choose for their examples of their plain non-Jewish people before the giving of the Torah in Scripture. Thus the use of Abraham by Paul repeatedly throughout the epistles. In so doing they were rejecting the main line of the biblical story as concerned with the people of the Demiurge (YHVH). Basically they sought to change the Biblical revelation and the Biblical story. Paul, however, and the Christian tradition that followed him, adopted a much bolder line. He asserted that all the main prophets of the Hebrew Bible were proto-Christians. For Paul none of them (not even Moses) had regarded the Torah as permanently binding; all of them, according to Paul, had looked forward to the advent of the saviour who would abolish the Torah and show the true way of faith and salvation through "faith" in this special "knowledge" that this descending savior would bring (faith in the death, burial, and resurrection of this dying descending savior for salvation).

This Pauline "gospel" amounted to a wholesale repudiation of the Jewish religiohistorical scheme since time began let alone the messages of Moses, the Prophets, the writings, and the teachings of Jesus! Everything up to now according to Paul was wrong and had to be replaced with his "gospel."

Alterations of this kind were not unique to Paul, who accepted the Old Testament in full as the word of God, but instead he imported his own meanings into it, and turned it into a coded message of the Pauline mythology. In this way, the succession of Hebrew prophets was put into the place of the succession of "outsiders' bearing "gnosis," envisaged by the Gnostic exegetes of the Bible. Moses and the prophets were now the outsiders, because they knew the Christian meaning of their message, which was rejected by the Jews, who insisted on the permanence of the Torah and treated the prophets as they later treated Jesus. The division between Jews and outsiders is retained, as in Gnosticism, but the lines are differently drawn, with the result that Pauline Christianity, instead of opposing prophetic Judaism, appropriated it for its own purposes.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HIDDEN GNOSTICISM OF THE NEW TESTAMENT AND THE ORIGINAL PAULINE WRITINGS

Let us set the stage for what we must come to understand if we are ever to have a through understanding of the conflicting theologies and the tension between the First New Testament of the earliest Christians and the Second New Testament of Rome. A war is coming; a war over theology and Rome and Western Christianity will win. Eastern Christianity reflecting more closely the beliefs of the original Christians will lose. You should know this already; just look out your window to the vast majority of Christianity that exists in the world today and compare it only remotely to what Judaism once believed. Although there are yet differences between Judaism and early Eastern Christianity they have a lot more in common than Judaism and Western Christianity; or at least did at one time before Arianism lost out at the Council of Nicea.

We need to focus on the events happening and paralleling in both Palestine and Rome; especially in the tumulious first century C.E. In the last half of the first century C.E. we find that in a small corner of the Roman Empire groups of people were banding themselves together to follow the instructions of men claiming to be disciples of a teacher and "messiah" from Palestine. To most of their contemporaries they were yet another Jewish sect. Understand that there were many Jewish sects in this time period. To Romans in positions of authority, they were an extremely tiresome, and possibly seditious one; and since, like all Jews, they would not offer worship to the Emperor, nor worship the Roman Gods. Such failure to worship the Emperor or Roman God gave them the stigma of being called "atheists" in the existing literature that comes down to us today. You should find that fact amazing in light of who is calling these monotheists "atheists." Followers, according to Tacitus, 'of a pernicious superstition', they even worshipped their own leader. As recorded in *Acts of the Apostles* written, as many scholars believe, in and around 80 C.E., "the disciples were called Christians first in Antioch". By his adherents, Jesus of Nazareth was called Christ, the anointed one.

Answer for yourself: Should we find this strange? Had there been many "Christs" before Jesus? This is what escapes today's Christians. Being called "Christ" is not new; there have been many "Christs" before Jesus of Nazareth. One term that explains this "Christ" is the term"Avatar." Avatar is an Anglicized form of the Sanskrit, *avatara* which means "descent." Something has "come down." The word is used, in a technical sense to denote the descent upon earth of a portion of the essence of a god, which then assumes some coarser material form; usually man but not limited to mankind alone.

Answer for yourself: Did this "incarnation" of an aspect of God within a man make him God? No; only anointed for a task in serving God. Rome will later corrupt this concept and make such a one "God" incarnated which is idolatry. This they will do to Jesus of the First Century at the Council of Nicea in 325 C.E.

Such descents of this "portion of God" into this world influencing mankind are believed to have taken place at different ages of the world as God has manifested Himself in and through many "messengers" from on High.Any remarkable man is liable to be regarded as a more or less perfect

avatar of God, and the consequence one of the worst features of this religious concept has been the offering of divine homage to men, especially the founders of religious sects and their successors.

Answer for yourself: Is this how Marcion understood "the Christ" in the First New Testament when he collected the letter of Paul which reflected this same belief? It sure is as we shall see.

Answer for yourself: Since the Jews were monotheists can never could believe or would believe that a man is God in the flesh then is this how the earliest followers of Jesus of Nazareth both saw and understood this man of wisdom and power that walked among them?

Answer for yourself: Then is it correct to say that the earliest believers in Jesus, both Jewish and Gentile, could be labeled historically as "adoptionists"? Yes it could. This is reflective of the Ebionites who were some of the earliest Jewish followers of "the Christ" or Jesus as we know him today.

Matt 24:24 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (KJV)

We must at this early time in our study come to the realization that there have been and will always be "Christs;" Jesus was one of many and his followers put their hopes in him that he would ALSO possibly be their long expected and desired liberator and "messiah."

But Rome did not need any more problems. Many, but not all scholars, connect the name "Chrestus" with the Jewish "Christ;" in particular they were by some believed to be followers of Jesus of Nazareth that were stirring revolt over their messianic beliefs and therefore sought the overthrow of Rome and their hostility toward the Jews. The expected Messiah is to judge the Gentiles due to their cruel treatment of the Jewish people. The Jews needed "salvation" from such Roman barbarism and they needed right then! Now you understand that to the Romans, "Chrestus" was the name of a trouble-maker, put to death in the reign of Tiberius. "Jews were driven out of Rome for rioting at the instigation of one, Chrestus." (Suetonius, Life of Claudius). But we cannot be certain that this "Chrestus" is actually Jesus because there were many false "messiahs" in this apocalyptic age. The truth about the true identity of this "Chrestus" remains today uncertain.

WITH MANY HOPES AND RELIGIOUS SECTS COME MUCH CONFUSION

Today, with so many extraordinary cults proliferating around us, it is not difficult to imagine how the first Christians appeared to those around them, who now heard rumors of yet another kind of religion, another sect, another message of hope that is unique to only their group. One of the weaknesses found in religious histories is that all the adherents of a religion are assumed to be on the same level of understanding. This is particularly apparent in the history of the early Christian Church. But that does not mean that there were not others who understood differently or came to understand differently or expressed ideas with different meanings. It is probably safe to say that the more spiritual the understanding, the less widespread it is likely to be, and probably the less documented.

So one has to imagine groups of people who had themselves listened to the teacher in Palestine, or who had heard of his teachings through his disciples or through others - each interpreting what they had heard in different ways, and asking what this new religion was about. The most difficult question was (and would always be) who was this teacher, this Jesus of Nazareth? What manner of being was he?

I wish I could tell you that there is just one answer to the above questions but there are not. There were conflicting answers to these questions from the very first. This question is at the root of almost all the great heresies and any answer provokes more questions, which, in their turn, lead to further questions which can

shape or create a form of belief.

There are some things we know for sure. The first Christians were of course Jews, and they continued their worship in the Temple, their reading of Jewish scriptures and their obedience to Jewish Law. At the same time, they followed Jesus as their master, their leader, their hoped for liberator and "messiah." But he died! That is where the problem really begins in many ways.

Answer for yourself: Other than the Essenes were apostates from true Judaism and involved in a synthesis of Sun Worship, Persian Religion, and Judaism and who believed in "two messiah;" one who dies and one who would bring liberation to Israel then where in normative conservative Judaism do we find vicarious atonement and a dying Messiah up to that time? We don't!

But the death of this hoped for "messiah" had to be explained; especially in light of the historical fact that within the time frame allotted by the Prophets for the appearance of the Jewish Messiah when all messianic prophecy would be fulfilled Israel found themselves without their messiah and without their hopes fulfilled. No messianic prophecy was fulfilled and the Jews were exiled again. Theories abounded as to why Israel had "missed they day of their visitation." Not everyone agreed of course with the same theories and division was to be expected.

That division came quickly. As recorded in Paul's epistles and later in the Book of Acts which is heavily influenced by Paulinism there were distinct groups of Judaizing Christians who insisted that Christian converts must keep the Jewish Levitical Laws and observances before they could be immersed and receive "the soul that comes down from Heaven." This is what produced the Galatians letter where no longer enforced circumcision was required for non-Jews to be a part of the Israel of God.

There were divisions and uncertainties even among the apostles, themselves. At first, as has been said, the main body of the followers of the new religion were circumcised Jews, and the "gospel of the circumcision was unto Peter", (Gal. 2:7). Paul was preaching to the Gentiles, the heathen. He wrote,

Gal 2:7 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (KJV)

The Acts 15 council will meet shortly and agree with Paul that no longer will the Jews be bigoted toward the non-Jew; enforcing circumcision upon them in hopes of keeping them apart from the Jewish people. This messianic community of Jews, not all of Judaism of course, will repent of their attitudes and hatred toward the non-Jews and no longer enforce full conversion and circumcision upon the non-Jews for them to become part of the Israel of God. It was then decided that the Gentiles in Antioch and Syria need not be circumcised nor keep the Law. These non-Jews coming to God were required only adhere to the Laws of Noah only; to abstain from meats offered to idols, "from blood, and from things strangled, and from fornication". These issues listed were mainly table-fellowship issues as shown in our Laws of Noah site. But the sect of strictly practising Jewish Christians continued as a separate body within the Christian community. But issues surrounding the true identity of Jesus remained; especially between Paul's Gentile gospel ('my gospel') and the Jerusalem Church and their understanding of Jesus and "the Christ."

More fundamental than their insistence on Jewish observance was their belief that Christ was the greatest of prophets, the expected Messiah, but that he was a man as other men. These Judaizing Christians became less important in the early Church after the Fall of Jerusalem in 70 AD but from them emerged a sect, the Ebionites, which was still in existence in the fourth century. Take note that these Ebionites again write very negatively about Paul and unlike Paul believed Jesus to be a man as other men; a human being. You will come to see in time that Marcion and Paul did not see "the Christ" as a human being in the First New Testament although this Gnostic First New Testament is made to look that way later by Roman editing of the First New Testament through forgery. For the Jews the expected messiah would be "anointed" and indwelling in him would be the descent upon earth of a portion of the essence of God. This would not make him God; only Godly!

Luke 4:18 18 The Spirit of the Lord is upon me, because he hath anointed me [CHRISTED ME] to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (KJV)

Here we find Jesus the "Avatar." Again we must take time to understand correctly as it was understood THEN [2000 years ago] by Jesus earliest followers and friends.

Strong's Concordance reveals to us the hidden meaning behind the Greek word "anointed."

5548 chrio (khree'-o); probably akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service: KJV-- anoint.

Now we need to look at the Greek word for "Christ."

Thayer's Lexicon says:

5547 Christos- Christ = "anointed"

So we now see that "anointed" and "Christ" mean essentially the same things.

All "messiahs" were anointed. "The" messiah was expected to be anointed as well; notice I said "the." And the word "Christ" means "anointed." Many were "anointed" and therefore "christs" and used of God; many Jews were as well but that does not mean that they were "the" messiah; but yet "messiahs." What we have to determine correctly is the relationship of "the Christ" in relationship to Jesus. Those who knew him best I believe had the most correct understanding of the man. Surely common sense says that if resurrected and having spent 40 days with his followers then few questions would have remained that had not been asked or answered by a resurrected man from the dead who was looked upon by his followers as their messiah. If anyone knew just whom this Jesus was surely it would be his closest followers THEN and not Rome some 100 or more years later who hammer out their theology about this man.

From where we stand in history, after hearing for so long the words and statements of Christian doctrine, both oral and written in our Christian Bibles, we are brainwashed to think that what we are reading today is what these earliest follower both felt and believed about Jesus of Nazareth. We lack the knowledge that much of our New Testaments today was written, edited, and invented by Rome in refutation of the First New Testament of Marcion and Paul. This is what I discovered upon serious intense study over these last 15 yrs. It is difficult to put ourselves into the minds of those Christians near in time to the events that gave birth to Christianity. For Jews, trained to centre their whole faith on the conception of One God, it would naturally seem blasphemous to conceive of Jesus as the Son of God. What is amazing is that so many were able to do so, or at least were able to believe that here was someone who was more than a normal human being.

The crux of the problem we encounter over and over again is how to understand God working in and through mankind; let alone Jesus. You will find as I did that the real problem is one of perspective: allegory or literalism.

"ALLEGORICAL" TRUTH OR "LITERAL" LIES?

The Ebionites (the name probably meant "the poor ones", owing to their exaltation of ascetic poverty) were one of the earliest followers of Jesus and thought of Jesus as their "anointed" and would be Messiah, but rejected the belief in his divine nature. He was not God; only Godly!They

considered Paul to be a heathen because of his teaching that Jesus, a man, was Son of God.

Answer for yourself: If this can be proven both historically and archeologically that this was the earliest belief about Jesus by those who were closest to him and knew him best then way believe anything else?

But, as time went on, there were those among them who felt that they had to reconcile:

- **The amazing deeds attributed to Jesus in the Gospel of Matthew (the only Gospel they accepted)**
- **The God-ordained status of "THE" anointed of God, His "Messiah"**
- **The being of an ordinary man.**

There were basically two view that we find expressed in various version:

- **Some held that the Spirit of Christ - the anointed one - descended on the man, Jesus, at his baptism by John the immerser, and left him at the crucifixion, when he died - again as an ordinary man [this explanation of the nature of Christ was to reappear later in various forms and guises, not only in various theologies and religious doctrines, but in the theological Controversies and Catholic Church Councils for hundreds of years]. Of course Rome will, over time, come to call this "human view" a "heresy."**
- **There were those who saw the question from the other side. If Jesus was invoked as "Lord," which is a title often used for Jehovah, and was "come down from Heaven", then how could he be of ordinary flesh and blood like the rest of us? [The question here is if the word "Lord" is begun with a "capital L" or a "small l."**

Some scholars say that Christ was not regarded as God until well into the second century. This is startling in light of the fact that the earliest Christians and followers of Jesus who lived with him and knew him best, like the Ebionites, never envisioned the idea that he or the Jewish Messiah was ever to be considered God.

Now it gets more confusing and difficult. We know for a fact that it was the practice of the first groups of Christians, meeting for instruction and worship, to offer prayers to God through Jesus Christ, and there was also direct calling on the Lord Jesus in prayer.

Answer for yourself: Was this "Jesus Christ" to be understood "literally" as we have been taught today or is it just remotely possible that these earliest Christians understood this "Jesus Christ" to be allegory and a term used for the symbolic and allegorical concept of "intermediation" between God and man; sort of like the "Logos" or "Sophia"? There it is; I just gave the whole website away. The fact is that we have taken much concerning "Jesus Christ" literally today what the earliest believers understood symbolically only. What we fail to realize is all that is wrapped up in the word "Jesus." This not only was a very common name in Palestine but there existed many "Jesus" religious cults that had nothing to do with the Jesus of history to which Christians focus. The name "Jesus" comes from the Exodus. In Greek the Hebrew name "Joshua" becomes "Jesus." Today it is normal practice to use Joshua for the hero of the Exodus and Jesus for the hero of the gospels, which avoids any comparison of the two. It is important to understand that back in Old Testament times, even the first century, it would have been completely obvious to anyone knowledgeable in Greek and Hebrew that they shared the same name. This is not a coincidence. The Christian Jesus is a mythic development of the Jesus/Joshua of Exodus. In Hebrew then name Joshua/Jesus is written with the letters Yod Heh Shin Vah Heh. The letters Yod Heh Vah Heh, known as the Tetragrammaton, were extremely significant to Jewish Gnostics. They were used to signify the unpronounceable name of God, usually rendered today with added vowels as either Jehovah or Yahweh. Philo explains, when the middle letter Shin, known as the Holy letter, is added, the name means "Savior of the Lord." The honorary title "Christ" is also linked to the Exodus myth. Paul, or a pro-Pauline writer, tells us that, as well as Jesus, Moses was also "God's Christ" (Heb. 11:24-27).

Heb 11:24-26 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. (KJV)

So Moses experience "the reproach of Christ" in his life. That seems strange unless we get the "keys" to open our understanding of "the Christ."

Answer for yourself: Were you previously aware that Egyptians, who were not Christians, knew of "the Christ"? What was the concept of "the Christ" as they understood it? Could it be that Marcion and Paul and other writers of the First New Testament had this same understanding of this "Egyptian Christ" and we not know it since inheriting a Second New Testament by Rome whereby this "allegorical" understanding of "the Christ" has almost totally destroyed by Rome in their refutation of Marcion?

So we find the concept of "the Christ" as far back as Egypt but understand this is not the same as the "Roman Christ" of the Second New Testament

As seen above "Christ," which means "Anointed One," is a Greek rendering of the Hebrew word "Messiah," which is an epithet for a leader, used of Jewish kings. Although today the names "Jesus Christ" is inextricably linked to the Literalist figure of the supposed founder of Christianity, in the first century C.E. the name would have been heard obviously symbolic, meaning "the Savior king." Jewish Gnostics and Christian Gnostics after them, understood Exodus to e an initiation allegory. Egypt represented the body. While initiated identify with the body they are "in captivity." Let us recall that Gnostics consider all matter as evil; therefore the body was evil. The Soul was trapped in Egypt (the human body). To "come forth out of Egypt" was understood as leaving behind the idea of being merely a body and discovering that your soul. Egypt is often depicted as if "ignorant" in the Old Testament which seem strange in light of their astounding knowledge. This is explained when you understand the terminology of "ignorant Egyptians" is used to represent those "without Gnosis," who remain identified with their physical selves and fleshly lusts. Crossing the Red Sea was understood as symbolizing a purifying baptism, which is the first stage of initiation on the path of spiritual awakening for those who are "conscious." Explaining the Exodus should be understood "allegorically." Paul tells us this! But let us not forget that Paul/Pauline writers has already associated Moses [an Avatar] with "the Christ."

1 Cor 10:1-6 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses [God's Christ] in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (KJV)

You should see how a piece of New Testament Scripture must be interpreted "allegorically" or "symbolically" and not "literally." This is pure Gnosticism that goes unrecognized except by the few.

To these earliest Gnostic Christians like Paul initiation by baptism/immersion began a process in which initiates must face their doubts and confusion, symbolized by the Jews being afflicted in the desert [for our example] for 40 years. The next stage of initiation is about the "death" of the old self, represented by the death of Moses. Moses is mythically reborn as Joshua/Jesus who completes the journey to the Promised Land/ representing the "reborn" initiate who realizes "Gnosis." What we need to understand is that the Exodus Allegory, representing the fundamental stages of Gnosticism, is the framework upon which the Jesus myth of the New Testament was constructed. It was after Seminary in studying Jewish Roots of Christianity that I was first introduced to the concept that so much of the Jesus story in the New Testament was taken from the mystery religions of

dying/risings Gods. At that time I saw and understood this as if literal; only later would I come to see it for what it really was: an allegory told in the form of dying/rising Gods that expressed the slumber of the human soul to its true essence and the later awakening of it to is Divine essence that is trapped in matter (the body). No wonder the Jesus of the New Testament does not fit Judaism when understood "literally." It is an allegory all along expressing Divine Concepts; or at least it once was in the form of the First New Testament given to the world by the Gnostic Christians.

The first stage of initiation for the Gnostic Christian was one of purification and struggle. In the Exodus myth this is the crossing of the Red Sea, which inaugurates 40 years of wandering in the wilderness. In the Jesus story, this stage is represented by Jesus' baptism which is then immediately followed by Jesus' 40 days in the wilderness. The parallel to the Exodus story is perfect.

The next stage in the process of initiation is the "death" of the old self which precipitates Gnosis. This is represented in the Exodus myth by the death of Moses and in the Jesus myth by the death of Jesus on the cross. The experience of Gnosis is represented in the Exodus by Joshua/Jesus crossing to the Promised Land and in the New Testament by Jesus' resurrection form the dead and ascension to Heaven. Acknowledging their debt to the Exodus allegory, the original Christians classified people as "the captive," "the called," and "the chosen." Those yet to undergo initiation and still trapped in the idea of being but a physical existence and a physical body are like the Jewish captives in Egypt.

Those who heard the call to awaken and begun the spiritual journey by being initiated into the Outer Mysteries of Christianity are like those Jew who were "called out of Egypt" to begin the journey to their true home. Those who have undergone the process of purification and spiritual struggle necessary to prepare themselves for Gnosis and been chosen to be initiated into the secret Inner Mysteries of Christianity are like those "chosen people" whom Joshua/Jesus leads across the river Jordan to the Promised Land. Initiates who finally realized Gnosis were known as "those who had crossed over." These three classifications parallel the Gnostic understanding of:

- **the material**
- **thy psychic**
- **the spiritual**

Early Christians were well aware of the parallels between their "Jesus Christ" and the Jewish Christ of Exodus. New Testament writers will link Jesus with being called out of Egypt and tie it historically to the sojourn of the Jews in Egypt. But we find no historical evidence that the human Jesus ever went down to Egypt nor any destruction of infants by Herod. But this was again only allegory. Like the Jews in Exodus, in the gospel story Jesus is called out of Egypt, where he has been hiding, like the soul within the body. Again this was never to be understood "literally" but only "allegorically" for the condition of one's soul within his body. The secret teachings hidden by Jesus the Christ of Exodus are finally made public by the reworked figure of Jesus the Christ in the gospels. This is the "secret revealed in former times" but "now disclosed? of which the Gnostic Paul writes in his letters.

Eph 3:3-6 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: (KJV)

Now the rest of the website will detail the facts proving this! Of course this seems strange to the average Christian but irrefutable facts that I will share with you will prove that as Christians today reading the now current New Testament that we have completely misunderstood this "Jesus," the "Jewish Messiah," as well as "the Christ."

We will come to see that this "Christ," this "Logos," this "Sophia" is but a manifestation or emanation from God that functions as a bridge between the Spirit and Matter. This explains a lot. The *Didache*, or *Teaching of the Twelve Apostles*, (probably written before 90 AD) describes this intermediary principle as understood by the earliest Christians. And Pliny, a Roman historian of the first century, says that Christians were singing hymns to Christ as God.

Answer for yourself: What then were they doing? Were they, as Pliny thought, worshipping a man? If so, they would be behaving in the same way as the pagan Romans and that would be idolatry. If this "Christ" was to them the man Jesus of Nazareth then why would they fail to worship the Emperor, himself a man, if they were worshipping other men?

Answer for yourself: What was their understanding of this "Christ;" "literal" or "allegorical"?

For some of the earliest Christians, the answer was that "the Christ" had only the appearance of a man on earth - he was, in fact, a Theophany or a sort of a phantom. Christ was a Spirit, not a man. This line of thought became known as Docetism, which is not the name of a heretical sect but a tendency that was to appear in many schools of thought and types of heresy in succeeding centuries. Docetism is found in all systems which regard Christ primarily as a symbol, or as a mythological explanation of man's relation to divinity. It is said, that in St John's Epistles, there are warnings against those holding Docetic beliefs, as for instance in

2 John 1:7 "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

But again this betrays the second century creativity of the anti-Gnostic plagiarism of Roman Catholicism which subjected the Gnostic First New Testament to is Holy Roman Forgery Mill where many writings were invented in the names of Apostles and Paul and others from the Gnostic First New Testament were altered, changed, and edited.

From the first, then, there existed two opposing conceptions:

- **Jesus, a man, although a great and divinely inspired one and anointed one; and**
- **Christ, the pure Spirit of God, untrampled by humanity and unlimited by this body of death**

There were also the sceptics, like Celsus, a second-century Roman opponent of Christianity, who insisted that the idea of Jesus being a prophet or a divine Saviour was a gigantic hoax, spread by superstitious peasantry. How could the Eternal Principle become a man? For them, Jesus was either an imposter or else the fabrication of ignorant fishermen.

Answer for yourself: So who was he? Is the New Testament depiction of him accurate? Could "allegory" be mistakenly understood today if "literal"? This is what this website will reveal to you and you can make your own decision based upon the evidences shown you throughout this site.

In the part of the world where this new religion began many races, nations and cultures met. The new beliefs had to be explained to a large variety of people. We hear of the poor and the downtrodden who flocked to the new revelation. But the elucidations and explanations, about which we read, were given to educated, sophisticated men - men interested in religious and philosophical ideas - thinkers and speculators.

There were the leaders of the Jews themselves, particularly the Pharisees, the strictest and most spiritually orientated of the orthodox Jews. For them, the importance attached to their history as a chosen people had to be included in a Christian philosophy of history. Their understanding of the unity of God had to be reconciled with a belief in the Incarnation.

There were Greeks, whose philosophy had brought them to the idea of one eternal principle underlying all things. To them the idea of Infinity entering into life on earth, or Pure Spirit being connected with materiality,

was nonsensical and even horrifying. Among them were rationalist philosophers and sceptics, but there were also members of the Mystery Religions and initiates who had witnessed their secrets. There were those who had knowledge of oriental religions from Babylonia and Persia, and there were those learned in the studies and sciences of the Egyptians. Christian beliefs had to be defined so as to be understandable to all these questioners.

In the years immediately after the birth of Christianity there were no written records or written teaching. All that could be learned about "the amazing events in Judaea" was through oral instruction. St Paul's letters expressing his ideas about "the Christ" are the earliest written records about Christianity that we have. These letters were probably written between 50 AD and the year of Paul's death, about 64 AD. They had been collected and were being regularly read in all the churches by 90 AD. It is not known exactly when the three synoptic Gospels were written, but it is thought that they were circulating among the Christian communities some time either just before the end of the century or no later than the close of the second century. But we again are brainwashed to think the gospels consisted of those we have today; never thinking for a minute that the earliest Gospels of "the Christ" were Gnostic Gospels long before Rome's refutation and burning of them almost out of existence. Archeological finds some fifty years ago consisting of the Nag Hammadi library of Gnostic Gospels coupled with the evidence from the Dead Sea Scrolls has made up "rethink" earliest Christianity as most of our current accepted premises are falling like flies. St Paul's letters expressing Gnostic thought, therefore, together with the Old Testament, were the first readings that the churches would have used.

Now we need to pay very close attention: In none of Paul's epistles does he give any stories from Jesus' life, nor any sayings or parables told by him, though he must have been familiar with the collections of Jesus' sayings and the reports of his deeds that were in existence then. It was, however, the relation of Christ to God, to man and to the universe that was important for Paul. It was this relationship that he wanted, above all, to explain to his converts. The two events in the Christian story upon which he dwells are the death and the resurrection of Christ. It is the spiritual and cosmological meaning behind these events that was at the centre of his teaching. St Paul was, in fact, the first Christian theologian - the first, to my knowledge, to develop a system from the facts and the teaching that had been given.

Even in Paul's lifetime there were those who reacted against what he taught; for example, the dissenting groups in Corinth and Galatia, which appear in the epistles. After his death many Judaeo-Christians in Antioch abandoned his teaching, considering it to be a mythologizing of Christ and a purely mystical conception of Christ's role as Redeemer. Again, because of the development of his ideas, Paul has been accused, and notably by a school of writers at the end of the last century, of so changing Christianity as to become its "second founder". Nevertheless, the letters of St Paul were later accepted, early in the second century following Irenaeus' presentation of the Catholic Second New Testament, as authoritative Apostolic teaching, and so they have remained throughout the history of the Church. By this time many of Paul's letter had been subjected to the Roman Forgery Mill and much has been invented to give Paul's Christ "flesh."

Though in the epistles there are no references to details of Jesus' life and sayings, Paul probably thought that his readers were sufficiently conversant with them, through the oral teaching which they would certainly have been given. All those events and teachings were handed down primarily by oral transmission for many decades. This was still held to be the essential way for religious beliefs to be passed on to the next generation. As long as those who had been directly in touch with the apostles still lived, this method of spreading Christian teaching continued, together with written records.

Although many documents and writings were held sacred, treasured and read at the places of regular Christian meeting, it was the four Gospels, St Paul's letters, (excepting *Hebrews), Acts, I Peter* and *I John* that, early in the second century, received general acceptance as embodying the authentic Apostolic tradition. Other writings might be good and profitable to read. There was the *Shepherd of Hermas,* a description of visions calling to repentance, and, for some time, considered to be "divine scripture". There was the *Didache,* or *Teaching of the Twelve Apostles,* a manual of ethical teaching and church practices. There was a treatise called the *Letters of*

Barnabas, **which explained the Old Testament as allegory leading towards the New. And there were treasured letters from St Ignatius and St Polycarp. But although these were all considered holy books for private reading, they were gradually eliminated from use at public worship.**

It seems that apart from the Gospels - then as now - the letters of St Paul and of some of the other apostles, and the description of the early Church and its life as given in *Acts,* were the only documents accepted as authoritative Apostolic writings.

Many "records" of the life of Jesus were also available. They are even alluded to in *St Luke's Gospel.*

Luke 1:1 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, (KJV)

Some became known as Apocryphal Gospels. The word "Apocryphal" originally meant "hidden or secret"'; only later under the influence of Roman Catholicism did it have the meaning of "legendary", and therefore "spurious".

But the four Canonical Gospels, from their earliest appearance, were recognized by most (although not all) as something different, something self-authenticating. They were, at that time, accepted without question as having been written by those whose name they held. Later generations have queried this, and only by lots of study and gathering of knowledge concerning Judaism, Mystery Religions, Gnosticism and Comparative Religions can these documents be analyzed and seen accurately for what they are: non-Jewish and anti-Semitic treatises that pass off the Gnostic Christ as both Jesus of Nazareth as well as the Jewish Messiah.

The aim of the Gospel writers was clearly not to present an historical biography, although there were certain historical facts given - possibly in order to anchor the accounts and the happenings to a definite time and place. Too bad a lot of these are wrong and reflect errors that Jews could never make unless completely ignorant about Judaism, Jewish History, Jewish Scripture, let alone geography.

John 20:31 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (KJV)

Rumors of these happenings seem to have made small stir in the surrounding districts, in contrast to their later transforming effects. But whatever interpretation is or has been put upon these events, the New Testament writings, together with contemporary and near contemporary evidence, show that something took place at this actual moment which, then and there, gave birth to Christianity.

The documents which the first Christian communities used and which are now included in the Christian New Testament did not define in clear words exactly what *had* taken place. In fact it confuses almost beyond recognition what did occur and by whom. Different types of hearers were asking for an explanation and the first teachers of the new religion had to give them one. The first Christians themselves had varying conceptions as to the nature of their founder, and these sometimes conflicting conceptions had to be made understandable to people of different races, classes and cultures. There were problems, therefore, from the very beginning and it is by no means simple to discover how the mainstream of "orthodox" belief emerged.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE GNOSTIC THEOLOGY OF PAUL AS TAUGHT IN HIS AUTHENTIC EPISTLES

Paul's writings are the oldest documents in the New Testament. Ironically the teaching of Paul when *examined closely* bears little resemblance to the orthodox Christianity of today and yet Paul has been considered one of the pillars of Christendom for centuries. How ironic is that? Paul's theology is decidedly "Gnostic" when one looks at it closely and at the same time possesses a working knowledge of what Gnosticism actually teaches as well as what the original authentic Pauline Epistles really were and what was contained within them before the later forgeries of other "epistles" in Paul's name. This is fact dear readers and not mere speculation as any serious investigation into the Canon of the New Testament and the writings of the Church Fathers will attest.

Paul did not base his teaching exclusively on the "tradition" of the Nazorean (Jerusalem) community but states unequivocally that his gospel was given to him "through a revelation of Jesus Christ." This is why we often find "two" conflicting voices in the New Testament where the "Pauline Christ" is unfortunately merged with the "Jewish Messiah" on the pages of our New Tesaments and few ever see this.

Gal 1:12 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (KJV)

Paul's appeal to private revelation for the source of his gospel places him in the category of the "Gnostic," that is, one who knows through divine insight or revelation. Paul as a "vision" and never met the "Jesus" of history and as shown in an earlier article Paul's "revelation" was in 27 A.D. which strangely is 3-4 years before the presumed death of Jesus according to Christian history. Strangely yet is that Paul decided in light of this "revelation" to not visit Jerusalem for 17 years; if he had he could have met the "historical Jesus" who would have supposedly been alive for several more years. I find that strange if not incredible and boarders on the "insane" if these events happened as chronicled for us in the inherited New Tesament. Ironically, and this deserves much contemplation, several "Gnostic" teachers, including Valentinus, pointed to Paul as the source of their teaching. So now we have "literalistic Roman Western Christianity" and "allegorical Gnostic Christiantiy" which opposed each other fiercely both claiming Paul and his theology as the origin for their religious doctrines!!!

Answer for yourself: How can that be unless there has been some "tampering" with Paul and his "theology" over the centuries?

There are several key ideas in Paul's theology which have been either ignored or misinterpreted but which are, nevertheless, firmly embedded in Paul's theological system. According to orthodox Christians, the following ideas which I will attribute to Paul would be considered "heretical."

Answer for yourself: Why? Not only because they have been re-interpreted by orthodox fabricators from the close of the first century onward, but because the "Gnostic" quality of Paul's theology became too uncomfortable for the early Church Fathers.

PAUL'S CHRIST: THE ARCHETYPAL MAN

Many years ago it dawned upon me as my studies progressed that Paul's theology appears to be based on the central idea of the Heavenly or "Cosmic" Christ and not a historical human being. At first I was confused but that was before I undertood a few years later as I got around to it a serious, a very serious, investigation in Gnosticism and especially "Jewish" and "Christian Gnosticism".The more I read and studied Gnosticism and how the early Christian Gnostic appealed to Paul for their theology then it became clear to me that Paul knows Jesus not as a flesh and blood "Lord" but as the resurrected "anointed" of God who personifies what can be termed the Heavenly or "Archetypal Man."The teaching concerning the "Archetypal Man" has been ingeniously swept aside by the orthodox, but had surfaced in the Christian-Gnostic schools (which looked to Paul as their teacher) under the term "Anthropos," which in Greek means the Man or Primal Man. In the gospels Jesus is made to call himself "Son of Man." This phrase can be understood also as the *"Son of the Primal Man."* The Jesus of the authentic Pauline epistles is called *"the Son or image of the Archetypal or spiritual Adam".* According to ancient Hebrew sources such as the *Kabbalah*, the esoteric doctrine of Israel, this divine Archetypal Man was known as Adam Kadmon (Charles Ponce, Kabbalah, (Wheaton, Illinois: Theosophical Publishing House, 1983), pp. 134-142). The Adam Kadmon is God's attributes which appear in a human-like form. Various Gnostic and hermetic concepts occur in the Jewish Cabbala and its Renaissance Christian variant: God is unlimited and cannot be grasped by human reason because he is without will, intention, longing, thought, language, and action. He is En Soph (the infinite), unknowable in his infinity and passive. Basically Kabbalah is based upon the teaching that the one living God, there's only one living God, has a variety of attributes, characteristics by which we can recognize him, that is that aspect of God, who descends low enough for human beings to be able to relate to Him. The epitome of God, the highest, the unlimited one, the infinite one, he is inscrutable. There is nothing about him that we can identify with, He has no attributes, we're incapable of comprehending Him. It is He who is descending in a manner by which He reveals himself little by little to mortal man, if we're willing to study and reach for Him.

The act of creation takes place in the unfolding of the ten divine emanations of God (En Soph), the Sephirot. The ten Sephiroth form Adam Kadmon, the archetypal man - comparable to the Hermetic Anthropos - the spiritual entity in whose image (Genesis 1:26) the Paradisical Adam is made. Sometimes, Adam Kadmon is the total of divine emanations in the ten Sephiroth, sometimes he consists of one emanation only, for instance Tiferet, beauty. Adam Kadmon is the most exalted manifestation of the godhead and can be approached to a certain extent through meditation.

We also find the term "Son of Man" in the books of Enoch, Daniel and throughout the*New Testament*, where it refers, esoterically, to the True, Ideal Man.

The Son of Man described in the *Book of Enoch* (3rd to 2nd century B.C.) is a pre-existent Messiah-figure who appears to be a divine personage bearing a divine "office." Enoch queries the angel in his vision of the Ancient of Days, asking who is the one whose "countenance resembled that of a man":

> **"He answered and said to me, This is the Son of Man, to whom righteousness belongs; with whom righteousness has dwelt, and who will reveal all the treasures of that which is concealed; for the Lord of Spirits has chosen him; and his portion has surpassed all before the Lord of Spirits in everlasting uprightness... [3] Before the sun and the signs were created, before the stars of heaven were formed, his name [the Son of Man] was invoked in the presence of the Lord of Spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations. [4] He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship him; shall bless and glorify him, and sing praises to the name of The Lord of Spirits. [5] Therefore the Elect and The Concealed One existed in his [The Lord of Spirits]**

presence, before the world was created, and forever. [6] In his presence he existed, and has revealed to the saints and to the righteous the wisdom of the Lord of Spirits;...(Brackets added.)" (The Book of Enoch, 46:2; 48:3-6 in Elizabeth C. Prophet, Forbidden Mysteries of Enoch, (Los Angeles: Summit University Press, 1983), pp. 128-130).

In Enoch this "Son of Man" is also termed the "Messiah" and the "Elect" who shall; "take command," "be powerful upon the earth" and "judge the kings and mighty men of the earth".

Answer for yourself: Then do we see in the Book of Enoch that the "Messiah" is both an individual and a group of people as well? Yes, we sure do.

As we shall see in a few seconds, Paul understood Jesus as the pre-existent, divine Son of Man who had taken incarnation on earth. Paul however uses the term "Christ" and not "Son of Man." This divine figure descended to earth and became a man, as Paul describes:

Phil 2:6-11 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (KJV)

Answer for yourself: Did you notice the word "likeness" when Paul was referring to Christ Jesus?

Strong's Concordance for the word "likeness":

3667 homoioma (hom-oy'-o-mah); from 3666; a form; abstractly, resemblance: KJV-- made like to, likeness, shape, similitude.

Thayer's Greek Lexicon for the word "likeness":

3667 homoioma- what has been made after the likeness of something

- **a) a figure, a image, a likeness, a representation**
- **b) likeness that is, resemblance, such as amounts almost to equality or identity**

What you should notice is that Paul is saying that this "Christ Jesus" is from God but is only an abstract resemblance in the shape or similarity to mankind; only a representation of man!!!

Now we have see this concept already in our study of Gnosticism where the Gnostic Christ was believed to be within each creature created in the image of God.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

In his epistle to the Colossians, Paul further elaborates on his doctrine of the "Universal Christ," the Enochian Son of Man or Archetypal Man:

Col 1:15-18 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are

in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstboth from the dead; that in all things he might have the preeminence. (KJV)

Answer for yourself: Did you notice the word "image"?

The Strong's Concordance word for "image"?

1504 eikon (i-kone'); from 1503; a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance: KJV-- image.

Answer for yourself: Is this not the same idea we saw in Phillipians above? It sure is!

Answer for yourself: Where did Paul receive these ideas?

According to Biblical scholar, Hugh J. Schonfield, Paul studied the "occultism of the Pharisees," and specialized in the "Lore of Creation," which was in turn influenced by "Chaldean and platonic cosmogonical speculations, but these had been poured into a Jewish monotheistic mould" (Hugh J. Schonfield, Those Incredible Christians, (New York: Bantam, 1969), pp. 245-245). Paul, of course, also claimed to have received his doctrine from this Christ Jesus himself.

Schonfield elaborates on the meaning of Paul's teaching as follows and helps to illumine the above passage:

> **"The essential element in the teaching is that the visible universe conforms to a pattern or design, which represents the image of the Invisible God who, himself, has neither form nor substance. Man, the crown of creation, being made in the image of God, answers therefore completely to the original pattern, which thus may be conceived as a manlike figure. This primordial or Archetypal man, the "heavenly man" of Philo and the Adam Kadmon of the Jewish occultists, is the true image of God, the beginning of the creation and the Lord of it. Hence the first man on earth was given dominion over every living thing in it" (Ibid., p. 246).**

Obviously, this concept of the Archetypal or heavenly Adam has been "lost" to modern Christianity.
Answer for yourself: But who is this Archetypal Man? Schonfield continues:

> **"We see man, therefore, as wearing physically the likeness of his spiritual Archetype, and that archetype is the expression of the nature of God....But for what purpose was man created? His creation must have had to do with the Messianic Plan, and the soul of Adam must have been knit with the soul of the ultimate Messiah [Christ]. It was therefore to be deduced that the archetypal or heavenly man was also the pre-existing spiritual counterpart of the Messiah, the heavenly Spirit-Christ. (Emphasis added.) (Ibid., pp. 246,247).**

Schonfield then equates the "heavenly man" with the Enochian Son of Man, as described above, and states that Paul "regards the heavenly Messiah as the sole Messiah, who by an act of temporary redemptive renunciation became the man Jesus... the firstborn of all creation...." (Ibid., pp. 248-249).

If Schonfield's analysis is correct, the Jesus worshipped for centuries by orthodox Christians is not the Jesus of Paul but the Jesus constructed by Church Fathers and Church councils, e.g., the Council of Nicea.

Schonfield adds:

> **"Paul's Christ is not God, he is God's first creation, and there is no room for the trinitarian formula of the Athanasian Creed nor for its doctrine that the Son was "not made, nor created, but begotten." But inasmuch as the visible universe is the expression of the Invisible God, the Christ, as first-product, comprises the whole of that expression in himself." (Emphasis added) (Ibid., p. 249).**

According to Schonfield's interpretation of Paul's theology, not only is Jesus not God but, is in fact, Man, in his original spiritual state!

Schonfield continues:

> **"Accepting with Paul the equation of the Messiah as the Adam Kadmon, it required that he should cast aside his glory and 'make himself small,...and initiate the restoration of harmony between man and God, and between the visible universe and the Invisible God. By the resurrection, there was restored in Jesus the light-body which the first man had possessed and forfeited, and the re-expansion of his stature in a manner comparable to that of the first man before the Fall. Thus ennobled and reintegrated with the Adam Kadmon, (Christ) Jesus was henceforth the Lord Jesus Christ." (Ibid., p. 250).**

Paul therefore distinguishes between the Heavenly Christ and the earthly manifestation of the likeness of he Adam Kadmon in the form of Christ Jesus who was "made of the seed of David according to the flesh, and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." (Romans 1:3-4) It was through the resurrection that Jesus became the Son of God and thus restored man's true spiritual archetypal state.

> **"...It is again evident that Paul did not think of Christ as God, only as being created in the image of God as the archetypal man and therefore having a godlike form....The heavenly Christ only took over when Jesus was raised from the dead and ascended to heaven (Ibid., p. 251).**

A thorough reading of Paul's epistles will confirm the relative accuracy of Schonfield's analysis of Paul's Christology. The authentic 7 epistles of Paul taught only this Cosmic Christ and not a human being as we have been led to believe do to the later forgery of the Second New Testament whereby this allegorical Christ is made to appear as if a historical human being.

It is impossible to construe from the above passages that Paul is referring solely to the historical Jesus, even in his resurrected state, as dwelling in the hearts of the faithful, especially in view of the fact that Paul continually uses the term, Perfect Man or inner man, and not Jesus Christ. It is clear that the Perfect Man is to be identified with the true or inner nature of man.

This analysis is corroborated by Father John Rossner, author of In Search of the Primordial Tradition:

> **"The term "Bar Nasha" or "Son of Man" refers to the "divine human form." An archetype of the human creation itself, it is the perfect Cosmic blueprint for all human beings. This was equated by some ancient writers with the "Logos" or eternal "image of God" that was said to be in every man that comes into the world" (John Rossner, In Search of the Primordial Tradition and the Cosmic Christ, (St. Paul: Llewellyn Publications, 1989), p. 189).**

In The Myth of God Incarnate, Frances Young, commenting on Paul's doctrine of the Son of God, writes:

> **This figure [the Son of God] is pre-existent not simply as a kind of divine being...but as the "man from heaven";... Indeed, he is the archetypal man and the archetypal Son of God in whom we become sons of God, fellow-heirs with Christ who will bear the image of the man of heaven (John Hicks, ed., The Myth of God Incarnate, (Phil.: Westminister Press, 1977), "A Cloud of Witnesses" by Frances Young, p. 21).**

The heavenly Christ and the appearance of the image of God as the likeness of man entitled Christ Jesus having become one Lord Jesus Christ is a teaching which has been branded as heretical and "Gnostic" by the orthodox fabricators of Christianity from the second century onwards.

Christ as the divine Archetype whom the believer should follow and thus attain to his own spiritual inheritance which was lost at the time of the fall, has itself become a lost teaching.

And yet, the orthodox, by reinterpreting Paul and superimposing second- and third-century theology upon Paul's Christology whereby the Cosmic-Heavenly Christ has been transformed into a historical human being by gross forgery of the previous Gnostic First New Testament, have claimed him as their own.

CHRIST...THE INDWELLING PRESENCE OF GOD

This Christ whom Paul preaches is also an indwelling presence, a presence not confined solely to the image of the Christ Jesus which at one time appeared to mankind. Look at the following examples: After Paul had submitted himself to the "mystical crucifixion," Christ, as an inner presence, dwelt in him:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6)

Paul teaches that this indwelling Christ must be nurtured in the hearts of the faithful:

"My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19, emphasis added.)

Paul prays to the Father for the members of his community at Ephesus:

"That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith...And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:16,17,19, emphasis added.)

The nurturing and development of this indwelling Christ as the Divine Spark in the hearts of Paul's disciples results in the believer's transformation into the Archetypal Man called by Paul an inner man, perfect man or new man:

"Till we all come in unity of the faith, and of the gnosis of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13)

"...Put on the new man which after God is created in righteousness and true holiness." (Eph. 4:24)

By accepting Paul's gospel then, man is restored to his true estate: a preexistent spiritual being, as the "Jesus Story" likewise exampled to all as if restored through the resurrection of a new "Self".

Answer for yourself: How is this restoration to be accomplished?

Paul answers:

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor.15:49)

This restoration to the heavenly image or heavenly Man was to be accomplished by means of the "resurrection of the dead." This is not rising from some grave of mud and dirt; it is the awakening of the Divine Mind within us thus rasing "the Christ Mind" from the death of "matter" within us while we yet live.

This understanding of "the Christ" comes by knowledge (study) and with a time of maturity.

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID PAUL CONTINUE TO BRING BLOOD SACRIFICES 30 YEARS AFTER THE DEATH OF JESUS…DID PAUL & JAMES BELIEVE THAT THIS DEATH OF JESUS WAS THE FINAL ATONEMENT FOR ANYTHING?

Before we begin let me see if we can agree on a premise before reading this article.

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change

If you can admit to the truth of the above statement, then read on. If not, you need not continue.

If you were like me then most likely you grew up in the Christian church. Having done so you probably, like myself, were fed a steady diet of the book of Hebrews. In that book which is traditionally attributed to Paul as being the author, we are told that Jesus was the ultimate sacrifice.

In particular we read:

- **Hebrews 9:12-14 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us…..How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**
- **Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**
- **Hebrews 10:1-2 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2. For then would they not have ceased to be offered?**
- **Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all**
- **Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified**
- **Hebrews 10:18 Now where remission of there is, there is no more offering for sin**

After writing these passages the writer goes even so far as to say in Hebrews 10:20…."by a new and living way which he hath consecrated for us, through the veil, that is to say, his body" and Hebrews 10:22 "let us draw

near with a true heart in full assurance of faith…"

NOW FOR THE HARD PART

Although it cannot be proven for certainty, the tradition of the Church maintains Pauline authorship for the book of Hebrews. As early as the second century Paul was regarded in the East as the author, and during the third century his authorship was the accepted view. In the West, where the epistle was known from earliest times, Pauline authorship was rejected and did not gain acceptance until the fourth century.

Having said that, then we should expect to find examples in Paul's life where he lives out the doctrines of salvation espoused in the book of Hebrews… especially the one concerning the finality of Jesus Christ's death as the final atonement for sin?

Answer for yourself: Does the Apostle Paul, in his life after the cross, share with us examples whereby he shows us that he believes that Jesus "once for all" redeemed us from sin? Astonishingly, no he doesn't! In fact I will show you in a minute he does just the opposite!

Answer for yourself: Can we find examples in the Apostle Paul's life where he goes against the teachings of the book of Hebrews and continues to bring blood sacrifices for sin as an atonement after the cross? Yes. We will examine the book of Acts and the book of Numbers to prove it to you shortly.

Answer for yourself: Did Paul demonstrate through a Nazarite vow and its accompanying blood sacrifices (Num. 6) that he was obedient to the rules and laws of the Pentateuch and the Mosaic Law, thereby producing a state of approval before God after the cross? Yes.

Answer for yourself: How could obedience to the laws of God (including those dealing with blood as well as non-blood atonements) produce a state of approval when we are told different today? It sure does and does so easily. If we look up the word used for "law" in the New Testament we find the correct meaning in the Greek:

The Greek word for "law" is as follows:

Lexicon Greek 3551

3551 nomos {nom'-os}from a primary nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646;

AV - law 197; 197

- **1) anything established, anything received by usage, a custom, a law, a command**
- **1a) of any law whatsoever**
 - **1a1) a law or rule producing a state approved of God**
 - **1a1a) by the observance of which is approved of God**
 - **1a2) a precept or injunction**
 - **1a3) the rule of action prescribed by reason**
- **1b) of the Mosaic law, and referring to the context. either to the volume of the law or to its contents**
- **1c) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT**

IT CAN BE SHOWN THAT THAT IN THE NEW TESTAMENT THE

APOSTLE PAUL BRINGS BLOODY SIN OFFERINGS AFTER THE CRUCIFIXION OF JESUS…..SO WHAT GIVES?

That's right it can! Let us now examine the word "offering" as used of the type of sacrifice Paul is recorded as having made in fulfillment of the Nazarite vow in Acts 21:26.

Acts 21:26

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

(KJV)

The Greek word for "offering" as used in the text is as follows:

Lexicon Greek 4376

4376 prosphora {pros-for-ah'} from 4374; TDNT - 9:68,1252; n f

AV - offering 8, offering up 1; 9

- **1) the act of offering, a bringing to**
- **2) that which is offered, a gift, a present. In the NT a sacrifice, whether bloody or not: offering for sin, expiatory offering**

Answer for yourself: Did you notice that this offering could be bloody or not? Yes. So we have to keep studying deeper to get to the truth cause as of now it is unclear which type of offerings Paul brought.

Answer for yourself: How do come to the correct understanding about whether Paul brought blood sacrifices on non-blood sacrifices? Easy. We let the context of the passage define it for us.

And since this offering occurs after the cross - the ramifications of such an offering if is "blood" has staggering consequences for traditional Christianity and Christian doctrine.

INVESTIGATING PAUL'S OFFERING IN DETAIL

We need only to look at what was required in numbers 6 for one who undertook a Nazarite vow.

Since this is a Nazarite vow as described in Acts 21, which occurs almost 30 years after the death of Jesus, we must look no further than the commandments surrounding the Nazarite vow and these are recorded for us in Numbers chapter 6 to determine if the offerings attendant with it are "bloody" or not:

Numb 6:13 (KJV) And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. 16 And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering: 17 And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat

offering, and his drink offering. 18 And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings. 19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven: 20 And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. 21 This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, beside that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Answer for yourself: First of all, did you notice that one who undertook a Nazarite vow was required to bring peace offerings as well as sin offerings?

Answer for yourself: Don't you find this rather strange in light of what Hebrews teaches, yet we have Paul's example to the contrary?

Answer for yourself: If Paul is the writer of Hebrews, and if he ascribed to such doctrines taught in Hebrews then why is he doing just the opposite?

Answer for yourself: Are you aware that these peace and sin offerings required the killing and spilling of an animal's blood which had to be sprinkled on the altar?

Answer for yourself: Having read Numbers 6, do you see for yourself that blood sacrifices had to be brought in fulfillment of the Nazarite vow which Paul was obedient to over 30 years after the cross? I hope so.

Answer for yourself: Does it look like it to you that Paul believed, as seen in his actions, that Jesus was the last sacrifice once and for all? No way.

Answer for yourself: Does it appear to you that the writer of the book of Hebrews 10:1-2 is correct when it states that blood sacrifices for sin had "ceased to be offered?" No way. Evidently Paul surely does not seem to believe it by his actions.

Answer for yourself: Can you say that by Paul's actions he believe that the offering of the body of Jesus was a once for all sacrifice for sin? You sure can't!

Answer for yourself: How can be believe Hebrews 10:14 where it says we are "perfected forever" by the sacrifice of Jesus when just 30 years later the Apostle Paul was still bring sin offerings to the Temple (after the death of Jesus)?

Answer for yourself: Over the course of thirty years had Paul forgotten that "Now where remission of there is, there is no more offering for sin" as Hebrews 10:18 professes? Evidently he did not ascribe to such a teaching as evidenced by his life and actions.

Answer for yourself: How can we draw near to God with a true heart when we have been taught a doctrine by our Christian church which cannot be substantiated by looking at Paul's life when he is the one believe to have written it in the first place?

Answer for yourself: Why would Paul bring "blood sacrifices" and "sin offerings" if the Law had been down away with in Jesus' death or if Jesus' death had been understood as the final sacrifice of all sacrifices? He most assuredly would not have done so.

Answer for yourself: From the examples I have shown you, how can you in true faith believe that there is a "new way" when it can be shown by Paul's life that there is not any new way at all, but that the only way given to God by man was still followed by him as well as gentile coverts he taught?

Answer for yourself: Are you aware that maybe for the first time you are seeing the many conflicts in the New Testament which lie just before the surface of the English translation?

Answer for yourself: Will you admit to yourself that what you have just saw throttles mainline Christianity and its teachings about the death of Jesus as a final atonement for sin? (request our in-depth teachings on atonement and get the answers you need..they are free).

Answer for yourself: Are you aware that not just in Hebrews, but all through the New Testament we have passages which pass for "truth," which upon just a little investigation can be shown to be Gentile fabrications created by Roman and Gentile authors to change the faith of Jesus into a faith about him and replace Biblical Judaism intended for all mankind with neo-paganism which was their heritage?

Answer for yourself: In other words, are you aware that as a typical Christian you practice a replacement faith which can be shown to be in error by anyone well versed in both the Jewish as well as the Greek Scriptures?

You might ask yourself why no one besides me has pointed this out to you before. I can assure you that in this Information Age today there are multitudes coming to the realization to which I bring you today. The Last Days are upon us and as the Prophet Hosea states that in the Last Days God will restore the roots to the faith of the Gentiles. Simply, the vast majority of Christian pastors and teachers today are not qualified in the study of the Scriptures to lead anyone as evidenced by what I showed you today. I too like you was led astray by my spiritual leaders as well as my Seminary. Such is the sad reality to which I was born, and only departed after many years of in-depth study to find the truth when my studies challenged much of what I had accepted "by faith." Faith should only confirm and not contradict Biblical facts! But the roots of Gentile anti-Semitism created a new theology to replace what God had given all mankind. The legacy remains today and most are not aware.

The fact that Paul does bring blood sacrifices COMMANDED BY THE LAW testifies to him and should to us that the Law had not passed away after Jesus' death as a pattern for life for believers in Jesus and his message as we so often have been told. But more than that it demonstrates two things:

- **1. That Paul evidently did not think that Jesus' death was a sacrifice to end all sacrifices.**
- **2. That Paul still felt the need to obey the Law after the death of Jesus, even laws concerning sin offerings as an atonement for sin.**

Answer for yourself: Is that the message you have received from your church?

Answer for yourself: Has you church or clergy studied deeply enough to search out these truths buried beneath the pages of your Bibles or have they accepted the "echoes" of the past as truth even when the text of your Bibles correctly interpreted says different?

Answer for yourself: What does that do to the traditional teachings we hear week after week in our churches preached by those who repeat what they have heard and not studied out for themselves? Should we feel secure?

Answer for yourself: Dear Christian, can you now see that the Law had never passed away after the cross and we have severely misunderstood the message of the Bible and in its place accepted the traditions of men…many of which are in error and contradict the truths given by God? I hope so.

Answer for yourself: Can you begin to guess at the staggering consequences facing you since not only the Law has not passed away, but it seems Jesus' death was not understood by the first believes as a final atonement for sin as we have been told?

Answer for yourself: As most who read these thought-provoking articles are Christians, do you understand that you, like I did before I learned the truth, have lived most of your lives as "Lawless Believes" and are trusting for you atonement something other than the Bible teaches and what Paul actually believed?

Needles to say we have a great contradiction. Paul's life speaks otherwise than what is attributed to him in his letters. What we have to come to terms with is that much of what is believed written by Paul is rhetoric put into the mouth of Paul by the early Gentile Church. For you have seen hidden beneath the lines of your Bible evidence which contradicts much of what we are told Paul wrote. The both cannot be reconciled!

It is almost too scary to consider the many sins we have committed "under grace" without the guidance of God's Law which would have regulated our conduct and behavior if followed. Bet Emet Ministries continues to warn the Christian concerning the Law and its demands made upon one's worship of God through the correct giving of the Tithe, as well as the sanctification and observance of the many appointed times with God as commanded in the Law concerning His Festivals and Saturday Sabbaths. Not only this, but the Law details other than non-blood atonements which often are the subject matter of the teachings of Jesus in the "red" of our Bibles, but our unfamiliarity with the Bible blinds us to such understanding. The only problem is that we, for the most part, don't know the Law and are not aware of what God gave besides animal sacrifices that atones for our sins. We must repent if we truly are believers in God and love Him more than our erroneous traditions.

SO WHAT IS THE BOTTOM LINE PASTOR CRAIG?

We at Bet Emet Ministries realize that the vast majority of our readers have never had the opportunities presented to me as well as others who are part of our ministry to study in-depth to the degree that we do. I personally understand the great handicap this presents to the average Christian believer today. The average believer cannot read either Hebrew or Greek and is at a total loss in coming to terms with the original language in which the Bible was written. Those who try to study rarely go deep enough since lacking the skill to do so to the degree necessary to arrive at pertinent information such as this article has provided. Thus, they find themselves dependent upon their local spiritual authorities for spiritual guidance in the Scriptures. This is the tragic irony of all! Much within the documents comprising the New Testament can be shown to be Gentile fabrications when viewed against the religion of Jesus which was Biblical Judaism.

As I have shown you in this article alone, a thorough understanding of the Bible and the Jewish Scriptures is necessary to accurately understand the events of the New Testament. Without such a background one is easily led astray by the "agenda" of the Gentile authors of the books of the New Testament in spite of the fact they carry "Jewish names" (given by Jerome). The real apostles had nothing to do with the writing of the Synoptic gospels, for just a cursory background in Judaism betrays the mistakes and errors within the Synoptic Gospels that pass for "Judaism" to the unlearned, which in reality never were a part of the Judaism practiced in the first century. The pagan religions of the non-Jews who were familiar with mystic blood cults. It is not surprising to find in Mythric cults, as well as others, liturgies in the religious rites of other nations and religions often quoted word or for word in the New Testament. How are we to account for this as if supposedly given to us by a Jewish Rabbi who supposedly fought and gave his life to strengthen the faith of Moses? The truth of the matter is that the chronology and evolution of the Canon of the New Testament was disputed, argued, debated, and challenged up until the first millennium after the time given for Jesus.

Once you come to an understanding that there was not a consensus of opinion concerning the books we take for granted that are "inspired scripture," and that consensus was arrived at only after hundreds and hundreds of years of debate, then your opinion of these documents as "authoritative" will quickly vanish. Not only were books "in" and "out" of the Canon of the New Testament repeatedly, but this nonsense seriously calls into questions the role of the Holy Spirit in the selection process itself. Besides that, if you are acquainted with the theologies of those who did the selection, then you should be horrified that God would allow such an important task to fall into the hands of idolaters such as the early Roman Church. Let us not forget it was these people

who prayed to the dead, believed in Mary as co-mediator with Jesus, believed in purgatory, believed in purchasing indulgences to get people out of hell, baptized infants for salvation, etc. These discrepancies should make you want to reconsider the whole historicity of the "Jesus Story." It did me.

I could go on and on, but you see the point. If you would like more in-depth teachings concerning the Hebrew Roots of the Christian Faith, how the original faith taken in the Great Commission was corrupted and later changed by Roman invention and how you can return to "the faith once given to the saints," please contact us. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PAULINE GNOSTIC CHRISTIANITY VS PETRINE MESSIANIC JUDAISM: THE HIDDEN STRUGGLE IN THE NEW TESTAMENT

In a previous article I set out for the readers the fact that there are basically 3 different "theologies" and "Christs" in the New Testament which have under the influence and creativity of Rome been merged into one in the refutation of the First Gnostic New Testament. That being the case then understand that it is not a easy chore to sift through these prior competing theologies and come away with a concise and clear picture of not only "the Christ" but "Christ Jesus" as well as "Jesus" of the New Testament. For many that will be a very confusing statement but one which upon diligent study will become very clear over time. Let me summarize these 3 conflicting and competing voices before we begin:

- **James and the Jerusalem Church & Messianic Judaism which taught and looked for a human descendant of King David who would be anointed for the task of a physical deliverance and salvation of Israel from the persecutions of the Gentiles and restoration to the past glories of the years of King David and in so doing help to begin the Kingdom of God on earth.**
- **Marcion and Paul and Gnostic Christianity which taught an allegorical "Christ within" and taught of a spiritual awaking and salvation of the soul within mankind through the coming to the awareness of the God within, man's true origin and his spiritual destiny, and the attendant responsibilities, both ethically and morally, that such an awareness of man's true identity brings to man who is created in the image of God.**
- **Roman literalistic Christianity who not only wins the wars against the Jews and Gnostics but builds upon both their beliefs the ultimate religious synthesis whereby the expected human messiah of Judaism is fused with the personified cosmic godman of sunworship [Essene theology] and presented as a "literalized" man and "fleshly Christ" in a historical timeline of Rome's making through their forgery of many religious "gospels" and "epistles" in names of Paul and other historical personalities from the Jerusalem Church. In so doing they literally back-wrote a "literalized" Christ as "Joshua-Jesus-Christ" and literalized the myths of Osiris-Dionysius and these became many of the stories and events of "the human Christ" we have in the New Testament. Lastly their continued forgery in Paul's name was to give the impression that Paul always believed and taught a fleshly Christ when in fact he did not and taught just the opposite and opposed those who were in his day and toward the end of his life beginning to teach a "fleshly Christ".**

Bet Emet Ministries has made diligent effort to bring to the readers' attention in previous articles and websites that much of the basis of our Canonical Gospels is, to a large extent, mythical, and that the Gnosis of Ancient Egypt was carried into other lands by the underground passage of the Mysteries, to emerge at last as the literalized legend of Historic Christianity.

To quote Gerald Massey in his Nature Genesis *"the mythical Christ was as surely continued from Egypt as were the mythical types of the Christ on the Gnostic Stones and in the Catacombs of Rome".* Once one's studies have encompassed a through study of Egyptian religion as the foundation for all other world religions which will find their life through Egypt (and this included both both Judaism and Christianity as well as all others) then one sees for himself once he then undertakes a serious study of comparative religions the very clear chronological evolution of the earliest revelations of God to man given in the beginning to the Ancients in Egypt. This original understanding of God as expressed by the Ancients in Egypt in Thebes, Memphis, Heliopolis, and Hermopolis can be traced in various stages of degradation down through time in comparative religious studies which are necessary if one is to ever get to the real origins of Judaism and Christianity. If one does then great study then he or she will benefit and see what few who live as Christians ever see; namely more to the point, that Paul's Epistles and theology as he originally taught it in his 7 authentic Epistles expresses the very kernal of Egyptian thought concerning God and His "Christ". This mind you is expressed by Paul originally in his 7 authentic Epistles through allegory and metaphors which Rome will later "literalize" in Paul's name and in the names of other personages from the Jerusalem Messianic synagogue. In so doing Rome create for the first time a historical human Christ! Today Rome's corruption of the Gnostic First New Testament has complete distorted the Ancient understanding of "the Christ" and "Jesus Christ" almost beyond correct understanding except to those who pay the price to wade through so much conflicting theology and sift it and organize it. When one does this great task then they will see what I am sharing today: that there are 3 voices and 3 "Christs" all rolled into one in the New Testament. Today we have to face a problem that is one of the most difficult; it is my calling to share the truth concerning the New Testament and in so doing reveal that Paul was the opponent and not the apostle of Historic Christianity which would teach a literalized "Jesus Christ" and even claim Paul as one of their own. Extra-Biblical records available to us today shout this message concerning the authentic Paul over and over again and few ever read them or are aware of their existence. How ironic in light of what in-depth study of both the current New Testament and the earlier corruption of the Gnostic First New Testament can reveal. Let us not be mistaken by this; namely, that Rome gave to the world in their refutation of Gnostic Christianity and the earliest followers of "the Christ within" a false Christ and a false document that completely distorts what the earliest believers in "the Christ" really believed let alone as well what Messianic Judaism expected in their hoped-for Messiah.

THE CONFLICT BETWEEN THE FIRST TWO COMPETING VOICES & THE FIRST TWO "CHRISTS" IN THE NEW TESTAMENT

I remember it well setting in class in Seminary one day as the Professor casually mentioned the "Paul-Petrine Problem" and the "Tubigen School" of Europe and he moved on to another topic. *"What Paul-Peter problem"* I thought to myself. I would have to wait till after graduation to begin my own serious study of such things I heard in Seminary as my plate was full with current studies, ministry, family, and a job. Having said that I would later look seriously into this "Peter-Paul Problem" and the "Tubigen School" after Seminary and my studies into such areas of controversy and the results of such through investigation are made known in Bet Emet's articles and websites.

It is well known to all serious students of the subject that there was an original rent or rift of difference between the preacher Paul and the other founders of Christianity, whom he first met in Jerusalem--namely, Cephas (or Peter), James, and John. Paul, according to what we believe he actually wrote himself, did not think much of them personally as the Galatians Epistle make clear, but scoffs a little at their pretensions to being Pillars of the Church.

Gal 2:6-12 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was

committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Opposite of what Rome will present to the world in their latter corruptions of the earliest New Testament Gnostic writings collected by Marcion which contained the authentic letters of Paul, those men from the Jerusalem Messianic congregation or Church had nothing in common with Paul from the first and neither he with they, and never forgave him for his independence and opposition to the last. That is why Paul's Epistles are full of his defense of his "apostleship" in light of his rejection by the Jerusalem congregation which we see throughout the whole of the New Testament and the book of Acts. Considering Paul's past, it should not be surprising that Paul was not readily accepted by the Jerusalem synagogue having previously been a Sadducee since it was only Sadducees or those who were in their employ who could arrest and imprison others:

Acts 8:3 says, "But Saul began ravaging the church, entering house after house; and dragging off men and women, he would put them in prison."

Acts 9:26 says, *"And when he had come to Jerusalem, he was trying to associate with the disciples; and they were all afraid of him, not believing that he was a disciple."*

But the depth of that visible rift has not yet been fathomed in consequence of false assumptions by most; and my own researches and determination to look and think for myself have led me to the inevitable conclusion that there is but one way in which it can be bottomed for the first time. That is through the presentation of hard hitting facts dug from historical investigation that is obtained by many long nights and months of dedicated study.

Having done so for not only months but years of such dedicated study into such areas which most Christians never know about less study it is beyond any doubt that two voices are heard contending in Paul's Epistles which we have today, to the confounding of the writer's sense and the confusion of the reader's. They utter different doctrines, so fundamentally opposed as to be for ever irreconcilable; and this duplicity of doctrine makes Paul, who is the one distinct and single-minded personality of the "New Testament," look like the most double-faced of men; double-tongued as the serpent.

I need to explain something before we go any futher. Up to now many of Bet Emet's websites deal with the "literal Paul" and his writings which are contradictory to say the least. For after all that is the way we have received them and told to interpret them since childhood. If these Pauline Epistles are taken "literally" then they are possibly the world's most confusing and conflicting religious document to have ever existed as our Websites show. If one takes them at face value then Paul is schizophrenic to say the least or Paul seems to have multiple theologies spewing from his mouth and pen and often on the same "page" of his Epistles. It is a nighmare to try to keep these conflicting statements of Paul let alone to reconcile with normative conservative Judaism. I have presented up to now Paul the "literalist" on my websites and shown how he is in conflict with Judaism and make no mistake about it that this is true.

The truth claims of the various religions contradict each other, logically they cannot all be equally true. The same can be said for "sects" within one religion as a whole. Judaism is a perfect example. Particular religions might share certain truths in common (e.g., Judaism, Christianity, and Islam are all monotheistic); nevertheless, because of the real differences that exist, only one religion would be completely true or at least truer than the rest. This is what we have before us when Paul is examined through the microscope of Gnosticism. We see that Judaism in the first century was made up of many competing sects [Essenes, Sadducees, Pharisees, Gnostics, 4th Philosophy, etc., to name just a few] which raised their voices with different theological agendas. Each expressed

the "truth" as they saw it. What I wish to deal with in this article is not the Essenes but normative Judaism which looked for an anointed human descendant of David to restore the glories of Israel. Likewise I wish to focus as well on the Gnostic Paul and contrast their messages which we find woven together in the New Testament in such a way as to blur the "Jewish Christ-Messiah" from the "Gnostic Christ".

However it is time to paint Paul as the Gnostic he truly was as our investigations and the fruits of recent archeological discovery has shown in the last one hundred or so years. Due to the forgery of so much of the Pauline Epistles by Rome whereby they introduced a "fleshly Christ" as opposed to the "allegorical Christ" that Paul originally taught we come away from a scrutiny of Paul confused as we first try to reconcile the contradictory statements of Paul in our minds with limited success. Trust me I have been as many of our current reader over Paul but as your study goes deeper into Gnosticism then the true Paul emerges and a truer picture of the competing theologies of the First Century emerges which is confirmed by present day archeology findings. Let it be said in the beginning of this article that there are a total of 3 voices in the New Testament that emerge on the pages of this one book and all of them are advocating their groups understanding of God and a "hoped for" redeemer.

- **James and the Jerusalem Church & Messianic Judaism [both Essenic and Pharisaic Judaism]**
- **Marcion and Paul and Gnostic Christianity**
- **Roman literalistic Christianity**

The task before the reader and student is to clearly understand each and the different "Christs" they espoused and be able to discern them separately when reading the New Testament and in so doing see how the New Testament which we have received today is a book given us from the "blender" of Romanism.

THE GNOSTIC OR SPIRITUAL CHRIST VS THE HISTORIC JEWISH MESSIAH OF NORMATIVE JUDAISM....PETER VS PAUL

Well there you have it and each of these above "theologies" are scattered across the pages of our New Testaments; some mixed on the same pages no less and we readers, lacking such insights and through comprehension of Judaism, Gnosticism, and literalized sunworship from both the Essenes and Rome grab our New Testaments handed down by Roman Church Tradition and head off to church and read only a passage or two of this fusion of Ancient contending theologies never knowing that we have jumbled and mixed-up theological mess bound in black leather which we are told to consider "holy".

Let us begin at the beginning before Rome gets into this theological fight between Judaism and Gnosticism. By that I mean let us focus only on the first "two" voices and "two Christs" before Rome gets into the fray. The two doctrines for our concern that contended for mastery in the beginning as found in first century Judaism are those concerning Gnosticism which espoused a "Spiritual Christ", and normative conservative Messianic Judaism which espoused a historic Messiah.

Answer for yourself: What do both of these "Christ" or "Anointeds" have in common right up front?

They were both a manifestation of "Joshua" or "Jesus". "Yahweh is Salvation" is the meaning of both "Joshua" in Hebrew and "Jesus" in Latin (THINK). You see both words mean "Yahweh is Salvation" and in their own unique way both the "Gnostic Christ" (found both in Judaism and in Gentile mystery religions) and the "human Messiah" of Judaism were to bring "Yahweh's Salvation"; one a Spiritual Salvation and one a combination of a Political-Spiritual Salvation as we find in normative Judaism. If you have been diligent to read the other articles in this website then you now understand how the Exodus Allegory made such an dramatic impression on the Jewish ancients.

What we need to understand is that both of these "Christs" reveal Divine Truth but yet not the same way....

It might help the reader to at this time understand just what the Messiah was to do for Israel. **As stated above normative Judaism awaited a anointed human as their Messiah. There were also other fringe movements that were schismatics that looked for a Cosmic-godman of sorts like the Essenes but that is not our focus at this time as we need to understand that normative Judaism looked for one from the human lineage of David to come to their rescue as their "anointed" from God for their political salvation since the Jewish nation understood that their spiritual salvation comes from the Torah and righteous living.** Having said that understand as well that these two entities [the Gnostic Christ and the Jewish Messiah] are not the same to Paul and Marcion and the Gnostics. This helps us explain Paul when he says that others, and in particular, the Jerusalem Synagogue for which he shows disdain in Galatians chapter 2, teach "another Joshua-Jesus" or "another Jesus". The human Jewish Messiah who is "anointed" or a "Christ" in his own right is not the "Gnostic Christ" of Paul; yet they are both "Christs". **Now you are beginning to see what I am talking about since you now understand the real use of the name "Jesus-Joshua" as used in Judaism in the First Century. Don't let us be confused about the name Jesus as we have in earlier articles explained how the name "Jesus" was understood in the first century quite differently from the way it is today. "Jesus" is the Latin of the Hebrew "Joshua" which simply meant in the first century "Yahweh is Salvation" [Strong's Number 3091].**

Both of these "Christs" cannot be true to Paul; and having done comprehensive study into both Judaism, Gnosticism, and New Testament manuscripts and their corruption during the early centuries of the Gentile Roman Church over the last ten or more years the only conclusion that a "thinking believer" can come to having seen all the evidence from these sources and studies is that both these competing voices and theologies concerning the two "Christs" did not proceed from Paul; only the Spiritual manifestation of the "Christ within" can be attributed to Paul and the other "human Christ" of Judaism finds its home in Messianic Judaism. Only later when these two are combined as such by Rome do we then find a 3rd voice expressing a 3rd Christ which is not true to either Messianic Judaism nor Gnostic Christianity as it was taught by Paul, Marcion, and others which came after them.

We know that Paul and the other Apostles [the Jerusalem Church] did not preach the same gospel; and it is my present purpose to show that they did not set forth or celebrate the same Christ. **The truth is that Paul did not teach a Jewish Messiah per se. But what you need to grasp in light of the Pauline forgeries in our New Testaments is the fact that although Paul was not concerned with the appearing of the Jewish Messiah he certainly would not have been a supporter of the system known as Historical Christianity today which teaches a "fleshly Jesus Christ" which for Paul was only an allegory of the Christ working within mankind. It would be this 3rd voice which will give rise to a belief in the Christ carnalized and "literalized"; an assumption that the Christ had been made flesh.** The authentic Paul and his authentic Epistles reveal, when only considering them and "the Christ" taught within them, that Paul would have been during his lifetime an unceasing and deadly opponent of this Roman "fleshly Jesus" or a "fleshly Christ". **Here is the facts that cannot be disproved today; namely that** History and archeology and comparative New Testament manuscript studies reveal that after Paul's death his writings were tampered with, interpolated, filled in, interjected, and re-indoctrinated by a "third voice" that enters this theolgoical mix of conservative Messianic Judaism and Gnostic Christianity. It is only after Paul's death that we find that these later forged Pauline Epistles are made to teach anti-Gnostic doctrines like a "fleshly Christ Jesus". Those proto-Catholic forgers are the evilest and vilest of theological opponents, the forgers and falsifiers, who first began to "literalize" the Gnostic Christ and forge this concept with the idea of the Jewish Messiah and out of such mixture comes the golden calf of the "Cosmic Godman Messiah " of Essene influenced Roman Western Christianity. **This idolatrous concept from Roman sunworship wins the theological war hands down due to the power of mighty Rome and the power of the**

"pen" which is backed up both militarily and by fear of damnation held over the heads of the ignorant masses. With the later production of these written forged documents which end up in our New Testaments we come away with a "Frankenstein" instead of a clear picture of an expected Jewish Messiah along with the spiritual understanding of the salvation of the soul as taught through Gnostic myths that captured for all time unspeakable truths about the Spirit of God and His workings within the hearts and souls of men. Instead our "Roman Frankenstein Messiah" is a mixture of Gnosticism, Jewish Messianism, and sunworship literalized and as stated before the unlearned have no hope of ever discerning the difference and "casting out the leaven" of such forgery and idolatry. This should now explain why the Jews won't accept our New Testament which is replete with forgeries of their own Hebrew Scriptures let alone which depicts a false and non-Jewish Messiah. They know better; we don't.

In this way there was added a third "voice" or corner-stone to the original two in Jerusalem. The supreme feat, performed in secret by the managers of the Mysteries in Rome, was this conversion of the Epistles of Paul into the main support of Historic Christianity through blatant forgery of existing Pauline writings and the pure invention of others which espoused a "literalized and carnal Christ" which Paul never taught originally! Understand that forgery of the Pauline Epistles is the very pivot on which the total deception concerning "the Christ" turned! In his lifetime Paul had fought tooth and nail, with tongue and pen, against the men who founded the faith of the Christ made flesh, and damned eternally all disbelievers; and after his death they would rear the False Church over his legacy through forgery, and for eighteen centuries have, with a forged warrant, claimed him as being the first and foremost among the founders. What a lie once you study to see it for yourself. Through deception and forgery Paul will be made to look as if he supported, believed in, and taught a "fleshly Jesus" and a "literalized Christ" when nothing further from the truth could ever be said. Once you study Judaism along with its apostate Essenes, Gnosticism, and the facts concerning the New Testament and its continual emendation and additions and continual forgery by Rome.

PAUL'S CONVERSION.....DARE WE LOOK CLOSE?

It is the universal assumption that Paul, the persecutor of the early Christians, was converted by a vision of the risen Jesus, who proved his historic nature and identity by appearing to Paul in person. So it is recorded in the Acts of the Apostles.

Answer for yourself: Have you ever compared the conversion accounts of Paul for yourself? Are you aware that the account of Paul's conversion in the Book of Acts, thought by many scholars to be a second century documents, contradicts Paul's personal account in his authentic Epistle to the Galatians?

The account, however, is entirely opposed to that which is given by Paul himself in his Epistle to the Galatians.

Gal 1:15-16 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (KJV)

He tells how the change occurred, which has been called his conversion.

Answer for yourself: How did it occur according to Paul?

It was by revelation of the Christ within, but not by an objective vision of a personal Jesus, who demonstrated in spirit world the reality and identity of an historic Jesus of Nazareth, who had lately lived on earth. Such a version as that is rigorously impossible, according to Paul's own words. His account of the matter is totally contradictory to the account in the book of Acts. He received his commission to preach the

Christ, as he declares, *"when it was the good pleasure of God to reveal his Son in me [notice Paul did not say "to me" but "within me"],"* and therefore not by an apparition of Jesus of Nazareth outside of him! His Christ within was not the core of later Christian belief, but the Christ of the Gnosis. He heard no voice external to himself, which could be converted into the audible voice of an historic Jesus; and nothing can be more instructive to begin with, than a comparative study of these two versions, for showing how the true religious beliefs of the Gnostic Paul and his assumed conversion has been manipulated, and the facts perverted, for the purpose of establishing or supporting an orthodox history. What he did hear when caught up in the spirit he tells us was unspeakable; words which it is not lawful for a man to utter! Paul never makes mention of a Jesus of Nazareth in his authentic writings. Indeed, Jesus of Nazareth is unknown to Paul! His name never once appears in the Epistles; and the significance of the fact in favor of the present view can hardly be exaggerated.

The name of "Jesus of Nazareth" does not appear in the First New Testament and the Gospel of Marcion either and Marcion we remember just happens to be the strongest advocate of the Gnostic Paul that we could ever find since Marcion states that only Paul understood "the Christ" correctly. In combating this fact in their day the Christian Fathers, when cornered on this fact of the absence of "Jesus of Nazareth" from the earliest writings of Paul which made up most of the First New Testament, charged Marcion in removing the the name of Jesus of Nazareth from his particular Gospel--being so virulent a heretic! Yet here we find the early and authentic Paul in agreement with Marcion, the Gnostic rejecter of Jesus of Nazareth, and of historic Christianity. We also saw in an earlier article that Marcion's "Gospel" was the earliest Gospel foundation from which the later Gospel of Luke will be taken which teaches us that Marcion's Christ was the earliest Christ of the Christian Church. As if that was not enough let us never forget that Paul was the only apostle of the true Christ who was recognized by Marcion. Now, as Marcion had rejected the human nature of the Christ of Rome's making, and left the sect which ultimately became the church of historic Christianity. Having understood all of this as it has been so far presented than it is impossible that Marcion could have adopted or upheld the Epistles of Paul and a "Pauline literalized Christ" as it has come down to us in our current version of the Epistles. Hence, Irenaeus complains that Marcion dismembered the Epistles of Paul, and removed those passages from the prophetical writings which had been quoted to teach us that they announced beforehand the coming of the Lord! That is, Marcion, the man who knew & recognized his fellow-Gnostic in Paul, but rejected the literalizations and the spurious doctrines which had been secretly inserted by these proto-Catholic founders, who were the forgers of Historic Christianity which we have inherited today. Further, with regard to the Marcionites, Irenaeus says the Marcionites allege that Paul alone, of all the Christian teachers, knew the truth; and that to him the Mystery was manifested by revelation. These Marcionites spoke as Gnostics of a Gnostic and that Gnostic was Paul.

Now let us hear the words of an early Church Father that is not cut from the current mold and who give us a more truthful picture of the events handed down to us by Rome. Clement Alexander asserts that Paul, before going to Rome, stated that he would bring to the Brethren not the true Gospel history, but the Gnosis, or Gnostic communication, the tradition of the hidden mysteries, as the fullness of the blessings of Christ, which Clement says were revealed by the Son of God, the *"teacher who trains the Gnostic by mysteries,"* i.e., by revelations made in the state of trance. He was going there as a Gnostic, and therefore as the natural opponent of Historic Christianity.

Now let us examine more closely Paul's supposed conversion.

Answer for yourself: Have you put on your thinking hats yet? You may need one for the following example. The conversion of Paul, according to the Acts, is supposed to have occurred sometime after the year 30 A.D. at the earliest; and yet if we accept the data furnished by the book of Acts and Paul's Epistle to the Galatians, he must have been converted as early as the year 27 A.D. Paul states that after his conversion he did not go up to

Jerusalem for three years. Then after 14 more years he went up again to Jerusalem with Barnabas. This second visit can be dated by means of the famine, which is historic, and known to have occurred in the year 44, at which time relief was conveyed to the brethren in Judea by Barnabas and Paul. If we take 17 years from 44, the different statements go to show that Paul had been converted as early as the year 27. Thus, according to the dates and the data derived from the Acts, from Paul's epistle, and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era!

Answer for yourself: What was Paul supposedly converted to then if Jesus was not dead yet in the year 27 A.D./C.E.? Why did not Paul go up to Jerusalem and hold a conversation with Jesus personally since by all Christian scholarly accounts he is yet alive at this time? What does this whole deception teach us or should teach us? Well first of all that what we are reading in our New Testaments given to us by Rome might not be true and we have to dig out the truth from other sources available to us today.

This could not have been by a spiritual manifestation of the supposed personal Jesus to Paul, who was not then dead, and had not at that time been re-begotten as the Christ of the canonical history. This is usually looked upon (by Renan, for example,) as such an absurdity that no credence can be allowed to the account in the Acts. Such a supposed conversion by its own account is dubious if not an impossibility; whether you look at Galatians and the conversion account which evidently is forged as well or the book of Acts and its conversion account. This betrays the action of textual forgers trying to write into history and the texts grounds and support for their religious beliefs long after Paul is dead. Study reveals Paul was a Gnostic and not an advocate in the Historical Jesus of Rome's invention. You cannot date one event by another which never occurred, or, if it did occur, is not recorded by Paul, especially when his own account offers negative evidence of its non-occurrence. It is only using plain words justifiably to say that the creators of the Acts of the Apostles falsify whenever it is convenient, and tell the truth when they cannot help it!

Answer for yourself: Well if Paul supposedly did not want to visit a still-alive Jesus at the time of his supposed "conversion" then why would he not want to see those of who followed him; his apostles and disciples?

In Paul's own account of his conversion he continues: *"Immediately, I conferred not with theflesh and blood; neither went I up to Jerusalem to them who were Apostles before me; but I went away into Arabia."*

Answer for yourself: Dare we detect in Paul's mention and disdain for "flesh" more of his Gnostic thought? More than likely "yes".

It is recorded for us that Paul did not seek to know anything about the personal Jesus of Nazareth, his life, his miracles, his crucifixion, resurrection, and ascension; had no anxiety to hear anything whatever from living witnesses or relatives about the human nature of this Divine Being, who is supposed to have appeared to Paul in person; completely changed the current of his life, and transformed his character; no wish even to verify the historic or possible ground-work for the reality of his alleged vision of Jesus!

Answer for yourself: Don't you find that amazingly strange?

When reading the accounts of the New Testament we are told that when he did go up to Jerusalem, three years afterwards, and again in fourteen years, he positively learned nothing whatever from those who ought to have been able to teach him and tell him all things on matters of vital importance (for *historic* Christianity), about which he should have been most desirous to know, but had no manifest desire of knowing. We are told in Galatians chapter 2 that Paul saw James, Peter, and John, who were the pillars of the church and persons of repute, but whatever they were it made no matter to him; they imparted nothing to him. He says these respectable persons, these pillars, who seemed to be somewhat, communicated nothing to him; contrariwise, it

was he who had a gospel of his own, which he had received from no man, to communicate to them! These accounts need to be understood correctly for they depict contrary to what you might have supposed up to now that Paul had come to bring them the Gnosis. They privately gave him the hand of fellowship, and offered to acknowledge him if he would keep out of their way with his other gospel--go to the Gentiles and leave them alone. There was a compromise, and therefore something to compromise, though not on Paul's account; but the only point of genuine agreement between them was that they agreed to differ! On comparing notes, Paul found that the Jerusalem Synagogue were preaching quite *another* gospel, and *another* Jesus.

Answer for yourself: Could it be that Paul, when speaking of another Joshua or Jesus (in Hebrew Joshua means "Yahweh is Salvation" and Jesus is Latin for "Yahweh is Salvation), has in mind a spiritual salvation as taught by the Gnostics and the Jerusalem Church another salvation from Yahweh in the person of a human Messiah? Most likely yes. Both were speaking and looking for "salvation" but one political-military and the other in the souls of men.

Let us not again get confused on the name "Jesus" or else we will miss completely the historical understanding of the events alluded to. Messianic Judaism was looking for the coming of the Jewish Messiah as an "anointed one" from God that would deal with the persecutors of Israel. As stated the Jerusalem Church was well aware of Gnostic Judaism.

We know what the gospel of the Jewish Messianics consisted of for it has come down to us in the doctrines and dogmas of a mutated historic Christianity. It was the gospel of this 3rd voice; one of the literalizers of mythology; the gospel of the Christ made flesh to save mankind from an impossible fall; the gospel of salvation by the atoning blood of Christ; the gospel that would make a hell of this life, on purpose to win heaven hereafter; the gospel of flesh and physics, including the corporeal resurrection, and the immediate ending of the world; the gospel that has no other world except at the end of this. The gospel of this 3rd voice was but another gospel with its doctrines of delusion, against which Paul would have waged continual warfare but in his place other Gnostics did for almost 5 centuries. .For, *another Jesus, another Spirit,* and *another gospel* were first being preached by these pre-eminent men of the Jerusalem synagogue-church who were the opponents of Paul. He warns the Corinthians against those "pre-eminent apostles," whom he calls false prophets, deceitful workers, and ministers of Satan, who came among them to preach *"another Jesus"* whom he did not preach, and a different gospel from that which they had received from him. Ironically we never dreamed that Paul could ever be referring to the Jerusalem Church in these passages but he certain has them in view in his epistles. To the Galatians he says: *"If any man preacheth unto you any gospel other than that which ye received, let him be damned;"* or let him be Anathema. He chides them: *"O, foolish, Galatians, who did bewitch you? Are ye so foolish: having begun in the Spirit, are ye perfected in the flesh?"*

Answer for yourself: Could this again be a signal to us that Paul is gnostic and let us remember the Gnostics saw no benefit to the flesh since flesh, being matter, contained only evil?

That is, in the gospel of the Christ made flesh, whether this "flesh" referred to a human Messiah or a Cosmic-Godman of Rome's making, the gospel of these others was enmity toward him. It would be they who followed on his track like Satan sowing tares by night to choke the seed of the spiritual gospel which Paul had so painfully sown, and who, as he intimates to the Thessalonians, were quite capable of forging epistles in his name to deceive his followers. It has never yet been shown *how* fundamental was this feud between Paul and the forgers of the fleshly faith, because the real facts had not been grappled with or grasped concerning the totally different bases of belief, and the forever irreconcilable gospels of the Gnostic or spiritual Christ, and of the Christ made flesh who is set forth as the Savior of mankind according to Historic Roman Christianity.

It was impossible that Paul and Peter should draw or pull together; the different grounds of their faith were in

the beginning from pole to pole apart. He says: ***"I made known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man (or from a man), nor was I taught it, save through revelation of the Christ revealed within."***

He did not derive his facts from history, nor his gospel from the Apostles; he was neither taught by man nor book. Paul derived his gospel from direct personal revelation of the Christ within. This is Gnosticism!!! In short, his Christ was not that Jesus of Nazareth whom he never mentions nor the one suspiciously absent for the First Gnostic New Testament of 140 C.E. Once you see this and understand Paul's "Christ" is not the one that the Jerusalem Church-Synagogue preached and not the "historical Jesus" of Rome's production and once you do a comprehensive study of the true origin of the New Testament and its canonization which includes manuscript evidences that reveal the changes, omissions, additions, inventions, etc., of our texts in the New Testament over the earliest centuries of the Gentile Roman Church *then you will understand* in light of the absence in the earliest First New Testament of the Gnostic Christians of the:

- **genealogies of Jesus Christ**
- **the birth narratives of Jesus**
- **the infancy narratives of Jesus**

and the later inclusions in 180 C.E. of:

forged Epistles in Paul's name (Pastoral Epistles for instance) which make Paul give an anti-Gnostic slant to his theology when his earlier authentic Epistles teach just the opposite

Gospel forgeries in the names of the dignitaries of the Jerusalem Church-synagogue that have been used and created in order to futher the transformation of the "Gnostic Christ" into the "historical Christ", which had been understood "allegorically" since time immemorial.

By such cunning and deception and literary falsity and forgery the "Gnostic Christ" of Egypt and Paul was turned into a "historical being" which was placed in a historical time line by Rome in their ultimate religious synthesis where they fused together in "one person":

- **The Jewish Messiah**
- **The Gnostic Christ**

Once you study and see these New Testament forgeries for yourself which are chronicled by numerous scholars of the past centuries as well as the present and factor in the harsh reality and fact from your own study which will reveal to you that any existing historical evidence for a historical Jesus Christ that exists today outside this one book, the New Testament, is of a highly dubious nature or a forgery as shown by scholars today. When all this is done the "thinking believer" can see very clearly that this "evidence" for a "historical Jesus Christ" as a "human being" was manufactured and often invented along with forgery of historical records like Josephus for example and Suetonius and Pliny, etc.. Once all these things are factored together such as Egyptian study, Comparative religious study and a through understanding of Sun Worship, Gnosticism, study of the apostate Essenes and the Inter-Testamental Literature, the forgery of the Hebrew Scriptures when translated into Greek by these Essenes, the authentic Pauline Epistles and the Gnostic Christ, Marcion and the collection of the First Gnostic New Testament, the later refutation of Marcion's New Testament by Rome and the later invention of much New Testament writings along with forgery of existing Epistles, then it is not hard to see the puzzle come together for the "thinking believer. What we have is the fabrication of the New Testament "Jesus Christ" where Rome has taken the allegories and myths of the Ancients since Egypt and turned these "allegories" and "symbols" into a "literal history" of a man who never existed and created his life around the "literalization" of the events of the allegories taught about the Pagan gods and goddesses. Let me close with this reminder that is of immeasurable importance. Don't discount these myths and allegories of the Ancients when understood "allegorically" and not "literally". On prior websites Bet Emet has shown the fallacy of the "literalization" of

these myths but on our Egypt site I show the truth of these "myths" when understood "allegorically".

In my opinion when one fully understands Egypt and Egyptian Religion CORRECTLY then there is not a truer expression of God on this planet! Sadly we have been taught to approach these "Pagan Myths" again "literally" but when they are seen "allegorically" and as "metaphors" that capture for all time "Divine and unspeakable truths" of the Creator then they shine in all their splendor and often are breathtaking in their simplicity and honest truth. Again these "myths" that capture "Divine Truth" must be understood as the Ancients who formed them understood them and in so doing we see God as never before; untainted by the fictional creation of mankind who molds God after their dreams of power and conquest.

These Ancient myths capture the workings of the Divine and His laws that order the Cosmos and the Universe and reveal Him and His ways to all mankind. This "order" and "law" was captured in myth by the Ancients and the messenger to mankind of this Revelation was "the Christ within" and not "without". This is the sad truth kept from us today and no greater tragedy is that we never see this misrepresentation of "the Christ" in Rome's New Testament when reading the "literalized synthesis" of this "Jesus Christ".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TUBIGEN SCHOOL...NOTICING THE JAMES/PETER VS PAULINE SPLIT

In the late eighteenth and early nineteenth centuries a conservative school of theology existed at Tubingen fostered by G C Storr (1746 - 1805) that stressed the supernatural character of revelation and biblical authority. Also, a Catholic "Tubingen school" attempted in the late nineteenth century to reconcile the church's teaching with modern philosophy and biblical studies. By far the best known, however, is the one headed by Ferdinand Christian Baur (1792 - 1860), which opened up new avenues in NT study and was the most controversial movement in biblical criticism in the midnineteenth century. Its major contribution was calling attention to the distinct strands and theologies within the NT itself and establishing the principle of a purely historical understanding of the Bible. The constrasts between the Synoptic Gospel and the Gospel of John, the various letters attributed to Paul, and Paul and the other early church leaders were carefully examined. Baur, much influenced by idealist philosophy, applied Hegelian dialetic to the New Testament. He found that the New Testament reflected, not a homogeneous development, but a fundamental tension between the Jewish church of Peter/James and the later hellenistic Gentile Chruch of the Romanized Paul.

The New Testament documents attempted to reconcile the conflict between an earlier Petrine and a later conflicting Pauline theology by formulating a new synthesis (making it appear as if the Apostles supported Paul when earliest church historians record that they did not). Baur believed that the authenticity of the various books could be determined by the degree to which they revealed "tendencies" of this conflict. He also traced out a similar kind of dialectical movement in the history of the church.

Ferdinand Christian Baur, b. June 21, 1792, d. Dec. 2, 1860, was a German theologian who founded the Tubingen school of New Testament interpretation. He received his education at Tubingen University, where, from 1826 to his death, he was professor of ecclesiastical and doctrinal history. Although Baur began teaching at Tubingen in 1826, the school's founding is properly dated from the appearance of his pupil D F Strauss's Life of Jesus in 1835. By the late 1840s the Tubingen School came under severe attack and the various members gradually drifted away. Baur himself became isolated within the Tubingen faculty as well as the German academic community, and spent his last years defending his views and producing a multivolume history of the church from a naturalistic standpoint, which explained all events by a combination of political, social, cultural, and intellectual causes but without any consideration of divine influence. Although relatively short - lived, the school with its emphasis on dialectical conflict within the early church, rejection of Pauline authorship of most of his epistles, and completely antisupernaturalistic outlook contributed significantly to the development of a historical - critical approach to the Bible that completely ignored the divine element in it.

As stated above Baur applied the philosophy of Hegel to New Testament interpretation. He was thus an early advocate of the historical or scientific study of the Bible. In 1845 he published a book on St. Paul, in which he applied the Hegelian principle to the history of early Christianity: Primitive Jewish (Petrine) Christianity, represented by the Gospel of St. Matthew, was the original force or thesis; Pauline Christianity was the antithesis or reaction against Peter - Matthew; and early Catholic Christianity, which brought these two forces together, was the synthesis. In the process, Baur rejected the traditional

attribution of a number of Epistles to Paul. He held that Paul was the author only of Galatians, the two Epistles to the Corinthians, and most of Romans. Later Baur wrote extensively on historical theology. He developed a school of followers, mostly at Tubingen; but the movement declined with his death but the truth of his "thesis" has been borne out by subsequent study into this very interesting topic.

(J Fitzer, Moehler and Baur in Controversy (1974); R M Grant, The Bible in the Church (1954); N Harris, The Tubingen School; P C Hodgson, The Formation of Historical Theology: A Study of F C Baur; K Barth, Protestant Theology in the Nineteenth Century; A Heron, A Century of Protestant Theology; C Brown, N I D C C , 987.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE DATE OF THE APOSTLE PAUL'S CONVERSION.....DARE WE LOOK CLOSE?

It is the universal assumption that Paul, the persecutor of the early Christians, was converted by a vision of the risen Jesus, who proved his historic nature and identity by appearing to Paul in person. So it is recorded in the Acts of the Apostles.

Answer for yourself: Have you ever compared the conversion accounts of Paul for yourself? Are you aware that the account of Paul's conversion in the Book of Acts, thought by many scholars to be a second century documents, contradicts Paul's personal account in his authentic Epistle to the Galatians?

The account, however, is entirely opposed to that which is given by Paul himself in his Epistle to the Galatians.

Gal 1:15-16 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (KJV)

He tells how the change occurred, which has been called his conversion.

Answer for yourself: How did it occur according to Paul?

It was by revelation of the Christ within, but not by an objective vision of a personal Jesus, who demonstrated in spirit world the reality and identity of an historic Jesus of Nazareth, who had lately lived on earth. Such a version as that is rigorously impossible, according to Paul's own words. His account of the matter is totally contradictory to the account in the book of Acts. He received his commission to preach the Christ, as he declares, *"when it was the good pleasure of God to reveal his Son in me [notice Paul did not say "to me" but "within me"],"* and therefore not by an apparition of Jesus of Nazareth outside of him! His Christ within was not the core of later Christian belief, but the Christ of the Gnosis. He heard no voice external to himself, which could be converted into the audible voice of an historic Jesus; and nothing can be more instructive to begin with, than a comparative study of these two versions, for showing how the true religious beliefs of the Gnostic Paul and his assumed conversion has been manipulated, and the facts perverted, for the purpose of establishing or supporting an orthodox history. What he did hear when caught up in the spirit he tells us was unspeakable; words which it is not lawful for a man to utter! Paul never makes mention of a Jesus of Nazareth in his authentic writings. Indeed, Jesus of Nazareth is unknown to Paul! His name never once appears in the Epistles; and the significance of the fact in favor of the present view can hardly be exaggerated.

The name of "Jesus of Nazareth" does not appear in the First New Testament and the Gospel of Marcion either and Marcion we remember just happens to be the strongest advocate of the Gnostic Paul that we could ever find since Marcion states that only Paul understood "the Christ" correctly. In combating this fact in their day the Christian Fathers, when cornered on this fact of the absence of "Jesus of Nazareth" from the earliest writings of Paul which made up most of the First New Testament, charged Marcion in removing the the name of Jesus of Nazareth from his particular Gospel--being so virulent a heretic! Yet here we find the early and authentic Paul in agreement with Marcion, the Gnostic rejecter of Jesus of Nazareth, and of historic Christianity. We also saw in an earlier article that Marcion's "Gospel" was the earliest Gospel foundation from which the later Gospel of Luke will be taken which teaches us that Marcion's Christ was the earliest Christ of the Christian Church. As if that was not enough let us never forget that Paul was the only apostle of the true Christ who was recognized by Marcion. Now, as Marcion had rejected the human nature of the Christ of Rome's making, and left the sect which ultimately became the church of historic Christianity. Having understood all of this as it has been so far presented than it is impossible that Marcion could have adopted or upheld the Epistles of Paul and a "Pauline literalized Christ" as it has come down to us in our current version of the Epistles. Hence, Irenaeus complains that Marcion dismembered the Epistles of Paul, and removed those passages from the prophetical writings which had been quoted to teach us that they announced beforehand the coming of the Lord! That is, Marcion, the man who knew & recognized his fellow-Gnostic in Paul, but rejected the literalizations and the spurious doctrines which had been secretly inserted by these proto-Catholic founders, who were the forgers of Historic Christianity which we have inherited today. Further, with regard to the Marcionites, Irenaeus says the Marcionites allege that Paul alone, of all the Christian teachers, knew the truth; and that to him the Mystery was manifested by revelation. These Marcionites spoke as Gnostics of a Gnostic and that Gnostic was Paul.

Now let us hear the words of an early Church Father that is not cut from the current mold and who give us a more truthful picture of the events handed down to us by Rome. Clement Alexander asserts that Paul, before going to Rome, stated that he would bring to the Brethren not the true Gospel history, but the Gnosis, or Gnostic communication, the tradition of the hidden mysteries, as the fullness of the blessings of Christ, which Clement says were revealed by the Son of God, the *"teacher who trains the Gnostic by mysteries,"* i.e., by revelations made in the state of trance. He was going there as a Gnostic, and therefore as the natural opponent of Historic Christianity.

Now let us examine more closely Paul's supposed conversion.

Answer for yourself: Have you put on your thinking hats yet? You may need one for the following example. The conversion of Paul, according to the Acts, is supposed to have occurred sometime after the year 30 A.D. at the earliest; and yet if we accept the data furnished by the book of Acts and Paul's Epistle to the Galatians, he must have been converted as early as the year 27 A.D. Paul states that after his conversion he did not go up to Jerusalem for three years. Then after 14 more years he went up again to Jerusalem with Barnabas. This second visit can be dated by means of the famine, which is historic, and known to have occurred in the year 44, at which time relief was conveyed to the brethren in Judea by Barnabas and Paul. If we take 17 years from 44, the different statements go to show that Paul had been converted as early as the year 27. Thus, according to the dates and the data derived from the Acts, from Paul's epistle, and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era!

Answer for yourself: Now for the $64,000 question: What was Paul supposedly converted to then if Jesus was not dead yet in the year 27 A.D./C.E.? Why did not Paul go up to Jerusalem and hold a conversation with Jesus personally since by all Christian scholarly accounts he is yet alive at this time? What does this whole deception teach us or should teach us? Well first of all that what we are reading in our New Testaments given to us by Rome might not be true and we have to dig out the truth from other sources available to us today.

This could not have been by a spiritual manifestation of the supposed personal Jesus to Paul, who

was not then dead, and had not at that time been re-begotten as the Christ of the canonical history. This is usually looked upon (by Renan, for example,) as such an absurdity that no credence can be allowed to the account in the Acts. Such a supposed conversion by its own account is dubious if not an impossibility; whether you look at Galatians and the conversion account which evidently is forged as well or the book of Acts and its conversion account. This betrays the action of textual forgers trying to write into history and the texts grounds and support for their religious beliefs long after Paul is dead. They are trying to destroy the Gnostic Paul and his real faith in the "Christ within" which the earliest Christians held sacred. We know this for certain today since archeology has come to sound clearly the truths of that era that Rome tried to destroy and burn out of existence as they purged the great libraries of the world to hide the truth of their treachery. Study reveals Paul was a Gnostic and not an advocate in the Historical Jesus of Rome's invention. You cannot date one event by another which never occurred, or, if it did occur, is not recorded by Paul, especially when his own account offers negative evidence of its non-occurrence. It is only using plain words justifiably to say that the creators of the Acts of the Apostles falsify whenever it is convenient, and tell the truth when they cannot help it!

Answer for yourself: Well if Paul supposedly did not want to visit a still-alive Jesus at the time of his supposed "conversion" then why would he not want to see those of who followed him; his apostles and disciples?

In Paul's own account of his conversion he continues: *"Immediately, I conferred not with flesh and blood; neither went I up to Jerusalem to them who were Apostles before me; but I went away into Arabia."*

Answer for yourself: Dare we detect in Paul's mention and disdain for "flesh" more of his Gnostic thought? More than likely "yes".

It is recorded for us that Paul did not seek to know anything about the personal Jesus of Nazareth, his life, his miracles, his crucifixion, resurrection, and ascension; had no anxiety to hear anything whatever from living witnesses or relatives about the human nature of this Divine Being, who is supposed to have appeared to Paul in person; completely changed the current of his life, and transformed his character; no wish even to verify the historic or possible ground-work for the reality of his alleged vision of Jesus!

Answer for yourself: Don't you find that amazingly strange?

THE THEOLOGICAL SPLIT BETWEEN MESSIANIC JUDAISM AND GNOSTIC CHRISTIANITY

When reading the accounts of the New Testament we are told that when he did go up to Jerusalem, three years afterwards, and again in fourteen years, he positively learned nothing whatever from those who ought to have been able to teach him of the supposed historical Jesus and tell him all things on matters of vital importance (for *historic* Christianity), about which he should have been most desirous to know, but had no manifest desire of knowing. We are told in Galatians chapter 2 that Paul saw James, Peter, and John, who were the pillars of the church and persons of repute, but whatever they were it made no matter to him; they imparted nothing to him. He says these respectable persons, these pillars, who seemed to be somewhat, communicated nothing to him; contrariwise, it was he who had a gospel of his own, which he had received from no man, to communicate to them...the good news of the "Christ within" which was now to be taken to the Gentiles.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Rom 11:13 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (KJV)

These accounts need to be understood correctly for they depict contrary to what you might have supposed up to now; no doubt that Paul had come to bring them the Gnosis which according to him he was commissioned by God to take to the heathen Gentiles of the known world. **They privately gave him the hand of fellowship, and offered to acknowledge him if he would keep out of their way with his other gospel--go to the Gentiles and leave them alone. There was a compromise, and therefore something to compromise, though not on Paul's account; but the only point of genuine agreement between them was that they agreed to differ! On comparing notes,** Paul found that the Jerusalem Synagogue were preaching quite *another* gospel, **and** *another* Jesus, another form of "God's Salvation" [remember "Jesus" in Latin is the same as the Hebrew "Joshua" and both words mean "Yahweh is Salvation"] in the coming of a longed and prayed for Jewish human Messiah. Besides the Jewish nation had the Torah and already knew the consequences of awakening to God within and the righteousness that would come from such a spiritual enlightenment. It was the Gentiles who needed the awareness of "Joshua" or "Joshua-Jesus" or "Jesus" or "God's salvation". This human Messiah was not for Paul as his "Christ" was not a human but a Divine manifestation of God which was to be awakened within men and women as they recieved the mystery of Christ and the Christ awoke within them.

Eph 3:4 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (KJV)

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

Answer for yourself: Could it be that Paul, when speaking of another Joshua or Jesus (in Hebrew Joshua means "Yahweh is Salvation" and Jesus is Latin for "Yahweh is Salvation), has in mind a spiritual salvation as taught by the Gnostics and the Jerusalem Church another salvation from Yahweh in the person of a human Messiah? Most likely yes. Both were speaking and looking for "salvation" but one political-military and the other in the souls of men.

Answer for yourself: Again we have to ask: "Just what was Paul converted to"?

Paul did not derive his facts from history, nor his gospel from the Apostles; he was neither taught by man nor book. Paul derived his gospel from direct personal revelation of the Christ within. This is Gnosticism!!! In short, his Christ was not that Jesus of Nazareth whom he never mentions nor the one suspiciously absent for the First Gnostic New Testament of 140 C.E. Once you see this and understand Paul's "Christ" is not the one that the Jerusalem Church-Synagogue preached and not the "historical Jesus" of Rome's production and once you do a comprehensive study of the true origin of the New Testament and its canonization which includes manuscript evidences that reveal the changes, omissions, additions, inventions, etc., of our texts in the New Testament over the earliest centuries of the Gentile Roman Church***then you will understand*** in light of the absence in the earliest First New Testament of the Gnostic Christians of the:

- genealogies of Jesus Christ
- the birth narratives of Jesus
- the infancy narratives of Jesus

and the later inclusions in 180 C.E. of:

forged Epistles in Paul's name (Pastoral Epistles for instance) which make Paul give an anti-Gnostic slant to his theology when his earlier authentic Epistles teach just the opposite

Gospel forgeries in the names of the dignitaries of the Jerusalem Church-synagogue that have been used and created in order to futher the transformation of the "Gnostic Christ" into the "historical Christ", which had been understood "allegorically" since time immemorial.

By such cunning and deception and literary falsity and forgery the "Gnostic Christ" of Egypt and Paul was turned into a "historical being" which was placed in a historical time line by Rome in their ultimate religious synthesis where they fused together in "one person":

- **The Jewish Messiah**
- **The Gnostic Christ**

Once you study and see these New Testament forgeries for yourself which are chronicled by numerous scholars of the past centuries as well as the present and factor in the harsh reality and fact from your own study which will reveal to you that any existing historical evidence for a historical Jesus Christ that exists today outside this one book, the New Testament, is of a highly dubious nature or a forgery as shown by scholars today. When all this is done the "thinking believer" can see very clearly that this "evidence" for a "historical Jesus Christ" as a "human being" was manufactured and often invented along with forgery of historical records like Josephus for example and Suetonius and Pliny, etc.. Once all these things are factored together such as Egyptian study, Comparative religious study and a through understanding of Sun Worship, Gnosticism, study of the apostate Essenes and the Inter-Testamental Literature, the forgery of the Hebrew Scriptures when translated into Greek by these Essenes, the authentic Pauline Epistles and the Gnostic Christ, Marcion and the collection of the First Gnostic New Testament, the later refutation of Marcion's New Testament by Rome and the later invention of much New Testament writings along with forgery of existing Epistles, then it is not hard to see the puzzle come together for the "thinking believer. What we have is the fabrication of the New Testament "Jesus Christ" where Rome has taken the allegories and myths of the Ancients since Egypt and turned these "allegories" and "symbols" into a "literal history" of a man who never existed and created his life around the "literalization" of the events of the allegories taught about the Pagan gods and goddesses. Let me close with this reminder that is of immeasurable importance. Don't discount these myths and allegories of the Ancients when understood "allegorically" and not "literally". On prior websites Bet Emet has shown the fallacy of the "literalization" of these myths but on our Egypt site I show the truth of these "myths" when understood "allegorically". In my opinion when one fully understands Egypt and Egyptian Religion CORRECTLY then there is not a truer expression of God on this planet! Sadly we have been taught to approach these "Pagan Myths" again "literally" but when they are seen "allegorically" and as "metaphors" that capture for all time "Divine and unspeakable truths" of the Creator then they shine in all their splendor and often are breathtaking in their simplicity and honest truth. Again these "myths" that capture "Divine Truth" must be understood as the Ancients who formed them understood them and in so doing we see God as never before; untainted by the fictional creation of mankind who molds God after their dreams of power and conquest. These Ancient myths capture the workings of the Divine and His laws that order the Cosmos and the Universe and reveal Him and His ways to all mankind. This "order" and "law" was captured in myth by the Ancients and the messenger to mankind of this Revelation was "the Christ within" and not "without". This is the sad truth kept from us today and no greater tragedy is that we never see this misrepresentation of "the Christ" in Rome's New Testament when reading the "literalized synthesis" of this "Jesus Christ".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

date pauls conversion...do we dare look?



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ADOPTIONISM...THE EARLIEST BELIEF ABOUT JESUS

Put most simply, adoptionism is the theory that Jesus was in nature a man who became G-d by adoption. Most identiy this event with his baptism. Ebionism is similar to Adoptionism. It denys the Jesus' divine sonship with the Father. Ebionism also teaches that the Father and the Son (Jesus) are not consubstantial, meaning of the same substance, the same "person" or being. The Ebionites were the earliest to teach "adoptionism" concerning the nature of Jesus.

The earliest extant work which expresses this position is the Shepherd of Hermas, thought to be written by the brother of the bishop of Rome about A D 150. It taught that the Redeemer was a virtuous man chosen by G-d, and with him the Spirit of G-d was united. He did the work to which G-d had called him; in fact, he did more than was commanded. Therefore he was by divine decree adopted as a son and exalted to great power and lordship. This book was consistently considered "scripture" by the earliest church writers and finds its way into the earliest "canon" lists of the Early Church Fathers. Later it will be removed and we no longer have it in our New Testament for obvious reasons.

Adherents of this Christology who were declared heretics in the third century asserted it had at one time been the dominant view in Rome and that it had been handed down by the apostles. This view was perpetuated in the second and third century church by the dynamistic monarchians, who taught that Christ was a mere man on whom the power of G-d came and who was then adopted or constituted the Son of G-d. A leader in that general movement was Theodotus, who came to Rome from Byzantium about 190. He taught that Jesus was a man who was born of a virgin through the operation of the Holy Spirit. After the piety of his life had been tested, the Holy Spirit descended on him at the baptism. By this means he became Christ and received the power for his special ministry. But he was still not fully G-d; that was achieved through resurrection. Theodotus was excommunicated by the Roman Church, and the effort of his followers to found a separate church early in the third century had little success.

Adoptionism was an attempt to explain the divine and human natures perceived by some in Christ and their relation to each other. And as the great Christological debates raged during the fourth and fifth centuries, there were always a few who could be accused of taking this position. It did not flare again extensively, however, until the latter part of the eighth century, when it produced a commotion in the Spanish and Frankish churches. Elipandus, bishop of Toledo from c. 780, in his writings on the Trinity expressed the view that Christ was an adopted son; Felix, bishop of Urgel in the Pyrenees, taught a similar position soon thereafter. Numerous local churchmen opposed them; and their teachings were condemned by three synods under Charlemagne, who assumed the position of ruler of the church in his realm and who was concerned with its unity. Pope Adrian I also became involved, and the recantation of both men was obtained. They had a numerous following, however, and extensive efforts were required to bring these people back into the fold. The effects of the controversy lasted for decades in Toledo. Possibly remnants of the old Arian heresy contributed to the popularity of adoptionism at this time. A sound refutation of adoptionism was never made, and leanings in that direction appeared in some scholastic writings during the late Middle Ages.

H F Vos Bibliography. A Harnack, History of Dogma.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #1

I remember it well. I had just finished my last final exam at Southwestern Theological Seminary in Ft. Worth, Texas. It was May, 1988 and I was "bewildered" at my 3 years of intense study where I obtained a Masters in Divinity. I had just spent 3 years of the most in-depth study imaginable of my Christian Faith and I had learned not one thing about the "Jewish Jesus" of my Bible. I had taken, for example Systematic Theology and learned in-depth the logical categorization of Biblical truths in my New Testament by tracing the various Christian "dogmas" and "doctrines" through the Christian Scriptures as a whole and then organizing them by doctrine. After 3 years I knew for certain what the good Baptist folks believed about the Bible. But nowhere in this "Christian Belief" did I find any mention of "Jesus the Jew" and what he believed "as a Jew" and I all the while knew certainly that Judaism does not accept the Christian revelation of the "Christian Jesus". For the life of me I could not understand "why" at that time in my life; it seemed so simple to me growing up reading my Bible. Devoid of any perspective of the "Jewish Jesus" after 3 years of intense study I recalled that prior to my entering Seminary that I read only one book entitled Understanding The Difficult Words of Jesus written by Roy Blizzard and David Bivin. I recalled how upset I became, page after page, as these Hebrew and Aramaic scholars showed me that so much of what I read and had heard preached from my New Testament was in error when the original Greek and Hebrew words and concepts were consulted and sought out and them compared to the "literal" and "historical" reading of the Bible in English. I was shocked beyond belief knowing that although I was reading my Bible in English that I did not have the "words" of this Jesus nor understood the original concepts that really laid behind what he taught and said let alone the many English words of my Bible. In fact it appeared to me after Seminary that I had a "Replacement Religion" since little if anything "Jewish" was mentioned or taught at all while I was there. Well, after 3 years in Seminary I was no further along in the pursuit of this "hidden Spiritual Truth" that is in this "mind of the Jewish Christ" because Seminary never addressed such things. I was only made a "better Baptist". But this "Jesus" is a Jew and not a Christian I kept telling myself and this only provoked my continued personal study for the answers to the questions that Seminary never provided. I recall setting there and talking to God on a park bench my last day at Seminary and this is what I said: "If Jesus were setting on my left, what does he believe that I have not been taught here; and if setting on my right, what does a Jew like Jesus not believe that I have been taught here"? I confessed to God that I simply did not know but made a promise to find out. I wanted the "mind of Christ" and a old book read with much passion 3 years earlier reminded me constantly that I did not have it! That was basically 20 years ago and God has been faithful to lead me to the answers of those questions that I posed to God on that Seminary park bench and He has done so without a doubt. That is one major reason why I no longer continue in my full-time Pastorate in my Dallas "mega" Church and why Bet Emet Ministries was birthed.

If you are reading this article and you are a typical Christian your experience most likely parallels mine. We both grew up being told, upon reading our Bibles "literally" and "historically", to have "Faith in Jesus"; that by "believing in Jesus" we obtain "Eternal Life" and possess right standing with God. Our security with God is obtained by by "believing" that Jesus Christ is both true God (the second Person of the Trinity) and true man (the Incarnate Son of God). Furthermore our "Salvation" and "Eternal Life" is likewise secured by "believing" the "literal" and "historical" great events surrounding Jesus Christ's life and ministry; that God sent His Son, born of a virgin, attested by miracles and by a sinless life, to bear the full penalty for humanity's sin. We are told that we are "saved" by "believing" that a physical and "literal" and "historical" Jesus Christ suffered and

died in the place of sinners, thus satisfying the Father's just wrath against human sin, and effecting true reconciliation between God and mankind for those who have faith in these "redeeming deeds" and only "believe". We are told to "believe" in the physical scarifying death of Jesus on the cross which is the prophesied fulfillment of the atoning death of Christ-Messiah in which both God's love and God's justice are fully manifested and available to only those who "believe". We are told that the physical death of Jesus was an atoning death for those who "believe" in his death, burial, and glorious physical bodily resurrection from the death that culminated with his ascension into Heaven. We are told to "believe in Jesus" and his physical resurrection from the dead in which He conquered sin, death, and all the powers of Satan. We are told to "believe" that the physical resurrection of Jesus is God's historical affirmation and vindication of Jesus Christ's unique identity, mission, and message. We are told to "believe" that the righteousness of Jesus Christ in perfectly fulfilling the law of God is graciously credited to all who "believe" and have "faith in Jesus"; his identity and his works for mankind. It is "faith in Jesus" that obtains for the "believer" the imputed righteousness of Christ. Justification is strictly a work of God's grace, apprehended through "faith in Jesus" alone. We are told that redemption is solely a work of God's grace, received exclusively through "faith in Jesus Christ", and never by works of human merit. We are also told to "believe" that He will physically return in glory to resurrect and judge all mankind. Lastly we are taught to "believe" that "faith in Jesus Christ' is the only way of salvation and that there is no other way for mankind to "be saved" and "no man cometh to the Father" other than through "faith in Jesus. Let us sum it all up with this:

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life" (John 3:16).

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (I Jn 5:13 13)

The above satisfactorily describes the normal "faith in Jesus" as taught generally by the vast majority of Christian Churches based upon a "literal" and "historical" reading and interpretation of the New Testament Scriptures. My focus now shifts to make the reader think thoughts that he has never possibly thought before; the real gift of a teacher. Let us concern ourselves now looking at Jesus while considering "the Faith of Jesus". Jesus, also known as Jesus of Nazareth, is the central figure of Christianity. He is commonly referred to as Jesus Christ, where "Christ" is a title derived from the Greek "christós", meaning the "Anointed One", which corresponds to the Hebrew-derived "Messiah". The name "Jesus" is an Anglicization of the Greek "Iesous", itself believed to be a transliteration of the Hebrew "Yehoshua" or Aramaic "Yeshua", meaning "YHWH is salvation".

It was after Seminary that I became interested in thinking about the differences between "faith in Jesus" and the "faith of Jesus". I was full of more questions than answers. I was staggered at the thought of how a community rooted in the life and teachings of a this Jesus of Nazareth, a Jew, who brought his message to other Jews (the disciples, those who heard him teach during his lifetime, the apostle Paul) developed into a community conspicuous for not living by Jewish law and indeed defined by its hostility to Judaism! This problem bears much thought by the "thinking believer" and "truth-seeker" as well as intense study to fathom the hidden answers to this question.

My life after Seminary and during my Pastorate years was consumed by scholarly reading trying to find acceptable answers to these troubling questions like the one posed above. I became acquainted with the best religious scholars, both Gentiles and Jews who have in the last two hundred years, written on the "Jesus Story". One of the most highly recognized scholars, E. P. Sanders of Duke University, is one of the leading contemporary scholars of ancient Judaism and Christian origins. He is well known for his work on what is known as "the quest for the historical Jesus." This "quest for the historical Jesus" is distinctly modern because it is based, as Sanders points out, on the thesis that not every statement or action the Gospels attributed to Jesus is attributed accurately. This leads to the further assumption that it is possible through exhaustive scholarly study to distinguish between what the man Jesus actually taught and did, and those teachings and actions incorrectly attributed to him by later writers.

Anti-Judaism enters the picture, however, when scholars apply their own values to judge a man who lived two thousand years ago. Since most "historical Jesus" scholars are Christian, they want a Jesus who is in line with their own values and beliefs, and often wind up concluding that what they find compatible and agreeable with their present Christian Faith represents the "true Jesus of history", while what they don't like is attributable to the "Jewish context" in which Jesus lived and taught. And that context, of course, was Palestinian Judaism in the late Second Temple Era. They would rather have "Faith in Jesus" than the "Faith of Jesus" which was Jewish; a Judaism I must remind the reader which all "non-Jews" could find a home, both in "conversion" as well as "non-conversion" as "Godfearers".

Scholars who try to distance Jesus Christ from Jewish historical context and in so doing many Christian writers portray the Jewish Christ as opposed to the Judaism of his time, or as an "anti-Jewish Jew." This distancing move then exposes the scholar to charges that he or she is himself or herself anti-Jewish. E. P. Sanders argues that not every accusation of "anti-Judaism" hurled at a particular scholar is necessarily correct. While a particular scholar may well be critical of aspects of Jesus' society, that does not always mean that he or she is anti-Jewish. He or she may simply be "anti-ancient," since the aspects of Jewish life that are often criticized (rituals, purity, apocalyptic eschatology) were common in the ancient world and by no means exclusively Jewish. At the same time, Sanders convincingly demonstrates that the Jesus Christ depicted in the New Testament was by no means opposed to the Jewish religion, though he may well have been critical of some of the Jewish leaders of his day.

Quietly these last twenty years or so there has been a revolution in Pauline studies. A "paradigm shift" has taken place in much of the scholarly world, a shift that stands the old view of Paul on its head. The new scholarship attempts to replace our picture of Paul as "the father of Christian anti-Judaism, the author of rejection-replacement theology, who claimed that God has rejected his people Israel and replaced them with a new people, the Christians." The dilemma that has bothered Paul's readers for centuries has up until recently been unsolvable but no more; given that Paul teaches that God has rejected the Jews and their religion, how do we account for a number of pro-Jewish passages in Paul's letters?

- **For his insistence that God has not rejected his people (Rom. 11:1)?**
- **For his statement that "all Israel will be saved (Rom. 11:26-noting that Paul says 'will be saved' and not 'will come to recognize Christ')?"**

Many of the seeming problems in Paul disappear when one strips away subsequent assumptions about what Paul "really" means and allows Paul's words to speak for themselves. Let us notice clearly that Paul is not speaking about Jews outside "the Jesus Christ-Messiah movement" at all. The argument is not about what Jews ought to do, but rather what Gentiles need to do: Should they adopt bits and pieces of Jewish observance in a haphazard and random way or in a more purpositive way? The "issue" for the "non-Jew" was never about "not" submitting to Jewish instruction and teaching about God, but rather as to "how much" of Judaism and its Biblical Revelation of God was to be imposed upon the "non-Jew" as "necessary" and which seemed at the same time "good to the Spirit of God".

Acts 15:19-21 19 Wherefore my (James) sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Here we find James, the leader of the Jerusalem "Messianic moment" and Jerusalem Messianic Synagogue/Church, declaring that the "non-Jews" and Gentiles follow the Divine instructions in the Torah and the Hebrew Scriptures pertaining to them that were written by Moses and the later Prophets. The reference to *"in every city"* encompasses the known world "outside" of Israel and involves Asia, Minor, and especially Antioch from which the later Gentile Churches would spread all over Asia, Minor and beyond. What is important to note at this most early time in history is that the injunction is sent with supreme authority from Jerusalem and the Mother Synagogue/Church headed by James as the "pattern" for all later Gentile evangelism

and religious instruction. Due to the importance of Antioch as a major center in the ancient Roman Empire, many of the missionary efforts commanded by Jerusalem were launched from that city. In the early centuries of the Church's history, it was natural that the Church sojourning in Antioch would come to be traditionally regarded as one of the centers of world Christianity. It is also important at this time in our study to note that in Acts 11:23 the writer records that it was in that city that the disciples of the Jewish Christ were first called Christians; previous to this time period archeology and history records for us that the followers of the "Jewish Christ" were called "Chrestians" reflecting a more Metaphysical and Gnostic understanding of "the Christ"; not a "literal" and "historical" understanding as we have today. Note also again this further instruction for the "non-Jew":

Acts 15:28-30 28 For it seemed good to the Holy Ghost, and to us (the Jerusalem Messianic Synagogue/Church), to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: (KJV)

It is not our purpose nor do we have time in this article to purse the hidden meanings under these 4 instructive headings for to do so would taken several in-depth articles; suffice to say that there is much more here than causally meets the eye upon cursory reading in English. As we get back on track with the purpose of this article please notice that "salvation" for the "non-Jew" came historically not having a "faith in Jesus" but rather to submitting to and observance of the Laws, Commandments, and Ordinance contained in the Hebrew Scriptures and the Jewish Torah which were contained in Biblical Judaism. The reader is strongly encourage to see that here, historically, we find the earliest example of Gentile evangelism and the message of the "Jewish Christ" as taken to the "non-Jews" of the world consisting of admonitions to observer those parts of the Jewish Scriptures that pertained to the "non-Jew"; more sussinctly said we find that the "non-Jews" of the world were instructed to follow those parts of the Jewish Faith pertaining to them and in so doing follow "the faith of Jesus"; not have a "faith in Jesus" as we have been so incorrectly told today by Rome's Bible which history again shows us is the "radical reinterpretation" and "addition" to the earlier Gnostic "First New Testament" of Marcion given the world some 30 years earlier.

Again, please notice there is not one instruction in any of the teachings from the Jerusalem Synagogue/Church for anyone to have "faith in Jesus"; that should strike the reader and "truth-seeker" as very problematic in light of how successive theology has been molded around this "Jewish Jesus" over the last 2,000 years by Rome and their creation of our "Second New Testament"; a collection of religions writings which under the exhaustive study of modern scholarship these last two hundred years has been shown to be highly unreliable and untrustworthy as to both doctrine and history. At the heart of this "literal" and "historical" unreliability of the New Testament, for instance, lies the problem of the numerous verbatim parallels found in the narrative about Jesus in the Gospels and Epistles of the New Testament when contrasted and compared to other parallels to ancient Mystery Religions since ancient Egypt on down through history until the emergence of the "Jesus Story" which is a composite "clone" and "synthesis" of all previous others. To approach these accounts of the New Testament Jesus with a "literal" and "historical" interpretation from prior Christian indoctrination while unaware of such parallels that exist between our "Jesus Story" and the other "Christ stories" of the ancient nations is one thing; but to approach this same "Jesus Story" with the same "literal" and "historical" interpretation once seeing these undeniable facts concerning the parallels and identical "stories", "events", and "sayings" that are shared between the New Testament Jesus and all the other "Krst/Christs" as taken from the ancient religions and Comparative Religious study is another. At first this might be alarming to say the least to the typical Christian but it need not be when you obtain the missing "keys" to properly understand and interpret the "Jesus Story" as it has been cherished and told from over 13,000 years before Rome's "radical reinterpretation" of it during the 2nd through the 5th century. We find upon study that our "Jesus Story" can be found repeated in the Spiritual allegories and Spiritual myths of Osiris, Horus, Dionysus, Attis, Orpheus, Hercules, Apollo, Greenman, Mithra, etc. This is a fact that the earliest of the Church Fathers always knew. Let me show you.

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things"* (Hist. Eccl. lib i. ch. iv). Now let us listen to Augustine.

***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until ...the true religion, which already existed began to be called Christianity. (Retractt. I, xiii,* cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century , Elizabeth N.J.: Academy Press, 1949, p.3).**

You should wonder what this "True Religion" actually consisted of given the fact that we inherited a "radical reinterpretation" of it at the hands of Rome during the 2nd through the 5th century, the same time for the writing and re-editing of their Second New Testament where the beautiful Mystical and Metaphysical Spiritual Allegories of the Descent of the Soul and Christ Mind into "matter" and the whole of humanity was tragically raped of its true meaning by Rome's antisemitism and repeated "literalization", "historicization" and limitation of the Christ to but one person of their own making; our Jesus of Nazareth as depicted in the New Testament as a "historical reality".

The reader must now take serious note of the fact that contained in the "sayings of this Jesus" and this "Jewish Christ" in our New Testament is the precious "Logia" and the "Wisdom Sayings of the Christ" cherished by Spiritualized humanity since the beginning of recorded time as far back as ancient Egypt and mankind's first every Bible; the Egyptian Book of the Dead. Every nation has had its "Christs" which expressed to humanity through each nation's culture and religion, century after century, the "Mind of God" to mankind concerning the incarnation of the Soul and its progressive Spiritual evolution and perfection. Judaism is no different here; it has its own "Christ" which spoke through Moses and the Prophets as did ever major world religion who heard God's voice through their Avatars. We find this same "Divine Message" to mankind concerning the Soul as far back as we go and in every major world religion without exception.

Such knowledge coupled with Judaism's denial of the New Testament Jesus not being their longed-for Messiah since the true and unadulterated, unforged, and uncorrupted Hebrew Scriptures have not been fulfilled, Scriptures not contained in our forged and purposefully mistranslated Roman Bibles, brings pause to the mind of the Christian as to what to do with our inherited "Jesus Story". It should be obvious now that "faith in Jesus" and Rome's theologies surrounding him are in great suspicion since possessing the knowledge mentioned in this article. This should give a "believer in Jesus" and "truth-seeker" all the more reason to look deeper at his "Jesus Story" than ever before; it did me. Only in this way when I committed myself to serious study to find the "keys" that unlock my "Jesus Story" did the answers finally come over the years. No longer could I have "faith in Jesus" as Rome had led me to believe was necessary for my salvation; it was clearer than ever that like the early Jerusalem Synagogue/Church that I needed to be a "follower" of the Jewish Christ and have "the faith of Jesus" as expressed through Judaism. Little did I know way back then that in my studies of Judaism that I would find the "motherload"; besides the steps for the Spiritual perfection of my Soul, I would find the unbroken links to the ancient Spiritual Wisdom of antiquity and see Biblical Judaism as the legacy of the great ancient Egyptian Religion that set the Spiritual Mark for mankind and yet does today!

But as simple as it sounds it is not; for we meet two different Pauls in the New Testament as our studies advance; a
"Romanized" Paul and the true Gnostic Paul. Discerning the differences between these two different Pauls and their conflicting theologies is possible only when the reader becomes familiar with and possess sufficient knowledge of Gnosticism, the ancient Egyptian Religion and Astro-theology as did the ancients who gave us these Scriptures in the first place. We make the fatal mistake over and over again in reading these thousands of years old Scriptures that the ancient wrote their Scriptures "literally"; they did not. Spiritual ideas were cloaked behind symbol, myth, allegory, ciphers, etc. Unless we approach our Bibles armed with these facts then we have no hope of ever interpreting them correctly and understanding their true message and bringing its relevance to our lives.

So we have settled one thing so far; we must be focused not so much as having "faith in Jesus" and all the religious theologies surrounding his "Roman reinterpred identity" of which we read so often in Rome's Second New Testament but living in our lives the "faith of Jesus" or "the faith of the Jewish Christ" which was taught through Judaism to the Gentile world which we earlier saw was done as letters from the Jerusalem Church were sent by Paul and Silas into the whole of Asia, Minor, carrying with them the authority of the first century by the Jerusalem Synagogue/Church. It is important to note that true Paul is not arguing in his 7 authentic Epistles that Jews should not observe the Torah in the New Testament, he is not maintaining that the Torah and Laws of God are ineffective or "ceased" as a means of preservation, sanctification and salvation of the Soul; rather the Torah and its Laws are the God-given methods by which the Soul achieves its own Self-unfoldment whereby it evolves into the "stature and fullness" of Christ. The true Paul is not saying that God has rejected the Jews; rather, the true Paul is arguing that God has now, through "the faith of Jesus", the Jewish Faith, which has always provided a seat for the "non-Jew" at God's table, provided a path to salvation for Gentiles without the requirement of "full conversion" which many in Judaism had unfairly required of the "non-Jew". But that was over; now, in spite of various sects of Judaism who desired otherwise, God was reaffirming what He had always taught. God was reminding the Jews that He has always grafted "into His family and "Israel" the "non-Jew" and joined him with the Jewish people in God's economy of salvation through faith in God and obedience to His Laws and Commandments. It is in Biblical Judaism that the "non-Jew" finds his Covenants with God; not the replacement religion of Rome and their self-created Christian religion which is the anthesis of Biblical Judaism!

Since now affirming the "Faith of Jesus" instead of "Faith in Jesus" it behooves the reader to understand the simplicity of the "message of the Jewish Christ-Messiah". The prime elements of the message given mankind by the "Jewish Christ" were:

- **a call for personal repentance and realignment of behavior which would lead to the creation of the Kingdom of God, a new social and religious order on earth.**
- **a call to fully love God with all your resources.**
- **a call to love your neighbors, including your enemies, and to take no aggressive acts against those that oppress you.**
- **a new interpretation of Jewish law which gave priority to one's responsibility to God and to one's fellow man, while downgrading the relative importance of ritual and ceremony.**

Let us now continue this study in the 2nd article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #2

We begin this second article by reiterating what we learned from the first article; namely, that a "believer" in "the Jewish Christ" should be more concerned about having "the Faith of Jesus" and following the message and teachings of the "Jewish Christ-Messiah" than having "Faith in Jesus" and the associated religious and theological dogmas created around this depiction of Jesus and his "identity" as created by and taught by Christian Church tradition. We continue to solidify this premise in the further evidences and facts presented in the following article and we now take up were we left off from the first article and proceed to even greater Divine Truths than we learned previously.

Many Christians suffer from what I call "double vision" when they behold the the depiction of Jesus in the New Testament. When he is referred to as "Jesus," they can vaguely envision him as a Jew whose example shows us that he observed and practiced the Jewish Faith (Biblical Judaism) and taught Moses and the Jewish Prophets all the days of his life and who, by the examples given in the New Testament, never intended to start a "new religion" that would replace the great Jewish Faith of Israel. When Jesus taught the crowds on a hillside, he taught as a Jew. The Sermon on the Mount was a Jewish sermon. The prayer we call The Lord's Prayer was taught by a Jewish teacher to his Jewish followers and had been taught centuries before by other Jews and is known as the Amidah. They called him, "Rabbi." Jesus never repudiated Judaism and He never renounced it for himself as the way that man should seek and worship God. Jesus taught compassion and love; like other Jewish teachers, he was inspired by profound respect for the Scriptures and the Jewish laws of Moses. Jesus not only taught others how to live a devotional Jewish life, he lived it Himself. The outward signs of this were such things as wearing tzitzit (tassels) on His clothing (Luke 8.43, Matt. 14:36, Strong's New Testament) to serve as a reminder of the commandments (Num. 15:37-39). He observed Passover (John 2:13). He observed Succot (John 7:2-10) and went up into the temple (John 7:14). He also observed Hanukah (John 10:22). The depiction of Jesus in the New Testament only affirms the teaching of a unique "Spiritualized" form of Judaism, but he does not see himself as starting a new religion. Especially distinctive is the way that Jesus directs the teachings of Judaism to all--including women, children, sinners, the sick and even the Gentiles--and not just to the educated class or to a particular religious group; it was God's message to the whole of mankind, both "Jew" and "non-Jew" and yet is today. Within this Judaism lays the very high Divine Truths of the ancient Spiritual Wisdom first given to mankind; Divine Truths that sadly fall into decay and misrepresentation by the pens of Rome when the "Faith of Jesus" is mutated into a "Faith in Jesus". To recap, the example of the Jewish Christ is one that is part of the Jewish world. All of his friends, associates, colleagues, disciples, all of them were Jews. His example to all was one of commitment to worship of God in Jewish communal worship, what we call synagogues. He preached from Jewish texts and not the Greek Septuagint. His example shows us that he followed the "pattern of worship" that surrounded the observance of the Jewish festivals. His example shows us that he went on pilgrimage to the Jewish Temple in Jerusalem where he submitted to the authority of the Jewish priests. His example is of one who lived, died and taught as a Jew. What's striking is not so much that He was a Jew but that the gospels make no pretense that he wasn't. The gospels have no sense yet that the human example of Jesus was anything other than a Jew who valued highly the Spiritual Truths within Judaism. The gospels don't even have a sense that he came to found a new religion--an idea completely foreign to all the gospel text, and probably completely foreign to Paul who was a Gnostic Jew by conversion. Jesus as a founder of a new religion is an idea that comes about much later at the hands of the post-Easter Gentile Church which

later created the idea of his divinity.

We see this desire by the "Jewish Christ" to uphold Judaism and this deeper Spiritual presentation of it where the emphasis is not to create a "new religion" to replace Judaism but elevate it above "form" and rote "ritualism and ceremony" clearly stated in the New Testament where this Jesus confirms his commitment to God's Laws and Torah:

Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)

We read the words "fulfill" and immediately think of "fulfilled prophecy" but the word "fulfill" in this passage carries a completely different meaning when examined in the Greek language from which our English translation is taken. The word "fulfill" when examined in a Strong's Concordance, a Greek Lexicon, reveals that the English word is taken from the Greek word "pleroo".

4137 pleroo (play-ro'-o); from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: KJV-- accomplish, X after, (be) complete, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

If we look at another Greek Lexicon, Thayer's Greek Lexicon, we find even more enlightening information.

4137 pleroo- 1) to make full, to fill up, that is, to fill to the full, to cause to abound, to furnish or supply liberally; I abound, I am liberally supplied 2) to render full, that is, to complete

- **a) to fill to the top: so that nothing shall be wanting to full measure, to fill to the brim**
- **b) to consummate (a number):**
 - **1) to make complete in every particular, to render perfect**
 - **2) to carry through to the end, to accomplish, to carry out, (some undertaking)**
- **c) to carry into effect, to bring to realization, to realize**
 - **1) used of matters of duty: to perform, to execute**
 - **2) used of sayings, promises, prophecies, to bring to pass, to ratify, to accomplish**
 - **3) used to fulfil, that is, to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment**

Being indoctrinated to think that "fulfill" refers only to prophecy, we must remember that the subject being modified is the word "LAW", not prophecy. It is the Law of God, His Commandments and Ordinances given mankind, which have been taught since ancient Egypt and their "42 Negative Confessions" and which were elaborated upon later by Moses which the "Jewish Christ" only later came to, by the above definition, furnish, diffuse, execute, verify, make full, fully preach, perfect, supply, render full, complete, cause to abound, carry through to the end, carry out, perform, accomplish, spread and make known as God's will so that they should be obeyed by the whole of mankind in the perfection of their Soul. Only one "small" part of all of these meanings refers to prophecy; the great majority and the whole of these understandings refer to God's Laws and Commandments and we hear it taught incorrectly every time we hear this passage mentioned in our Churches and pulpits. So we see basically that the "Jewish Christ" came to "to preach" the Law and warned in so doing that we "think not incorrectly" that he has come to "do away" or "destroy" the Law; the very thing our Christian Spiritual leaders have led us to think and do with our lives.

If we read the text again this Jewish Christ tells us that he has not come to "destroy" the Law but to "preach it". Roy Blizzard, the Hebrew Scholar at the University of Texas, in Austin, Texas, who wrote an amazing little

book entitled Understanding the Difficult Words of Jesus showed me many years ago that one of the meanings of the word "fulfilled", when taken back beyond the Greek into the Hebrew culture means "to interpret correctly". Therefore the task of the "Jewish Christ" was to "interpret the Laws and Torah of God correctly" and model them so before men and in so doing clearly reveal the path for the Soul's Spiritual perfection; this was his mission and message. Amazing! I never heard that ever taught in my Christian Church who prides itself *"not being under the Law"* as well as believing that *"Christ is the end of the Law"* as we read in the English translation of our New Testaments. Again, not looking beyond the English words of our Christian Bibles so often misleads us and we never glean and extract the true meaning of the words and the message before us! Here is another great example.

"For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:4.

The word "end" in the Greek as used in this verse and normally interpreted from the English of our Bibles as "cessation"; that the Law has ceased thereby implying that one only needs only have "Faith in Jesus" or just "Believe in Jesus". Amazingly, that is not what it says or intended; in fact it says just the opposite when viewed in the Greek. The key word here is the word "end" which when examined in the Greek is the word "telos" which means *"the eternal aim or purpose";* not "the cessation of anything" as in "ended" which we most likely would think when only reading this passage in the English. Again we miss the mark of proper interpretation of this Scripture and miss the intended meaning. This Jewish Christ teaches us that Christlikeness is the "eternal aim and purpose of the Law". I cannot think of one "believer" or Christian who does not want to "be like Jesus"; or be a "follower of Jesus; it appears then when correctly understanding this tragically erroneous interpreted verse in the English that to do so requires one to pattern his life and live out the Laws of God daily in his life. This verse tells us explicitly when viewed in the Greek that to be like "Jesus Christ" is the "aim" and "purpose of the Law" and that performing the Laws of God in our daily conduct is the way that "Christlikeness" is molded into our lives. This goes 180 degrees against other passages in our New Testaments that teach completely different; here we have in the "red" of our Bibles the very words of the "Jewish Christ" which make suspect all of those other words in the "black" when say differently. And what is more when one's study advances to the point where they begin their study of ancient Egyptian Religion we find the "First Torah" of mankind that basically is only repeated in the later Jewish version of it. This glaring contradiction to our Christian experience as found from the mouth of Jesus alerts us to the fact that there are hidden problems in our New Testaments the way in which we received them. Rather than burying our heads in the sands of apathy and denial when seeing this the "thinking believer" and "truth-seeker" should be only motivated more to march on to find the answers to these problematic texts in his Bible. I sure did and the rewards have been beyond description.

This little teaching that you just saw should take your breath away being most likely a member in good standing in a Christian Church which teaches the "Law has passed away" and that we are "no longer under the Law but grace". To the "thinking believer" and "truth-seeker" to say this is problematic is at best a gross understatement. If you had ever spoken to a Jew about Judaism and the place of Law within it then you would have learned that the Law of God and God's Commandments as found in the Torah have always been understood at the "teacher of the Soul" of mankind. The Jewish people and their Rabbis absolutely never taught that the Law of God has to be obeyed "perfectly" or else one is damned to a hell the way Christianity presents it; rather it has always been taught thatthe Laws of God are a "training ground" to progressively sanctify and elevate the Soul of mankind and in so doing transform man into the "image of his Father God" in Heaven. Let us understand clearly that the "Torah" or the Law of God is understood to mean "Instruction" as in God's instructions to man as the Divine Mind of God comes to be expressed through Israel and the religion of Judaism as it had previously been expressed likewise in the other great Spiritual nations of antiquity like Babylon, Persia, and ancient Egypt who adhered to the Laws of God. Ancient Egypt had their "42 Negative Confessions", the Laws of the Medes and Persians have acquired universal fame, and the most ancient code of laws is understood by Western scholars to be the code of Hammurabi, an ancient king of Babylonia, who ruled about 2100 B.C. We find even in ancient Sumer the beginnings of the Laws of Noah upon which Moses adds the "Laws for Israel" known today as the Torah.

But as we all know Christianity prides itself at not being under this "eternal aim and purpose of God" which is only found in obeying God's Torah and Laws as the Christ teaches us. I could go on but now you know why I asked those questions my last day in Seminary having seen enough "Swiss cheese Christian theology" in my 3 years of Seminary which, due to such studies on my part "outside of the box" in copious reading outside of the normal class schedule during my time there, made me see that much of my Christianity and Christian theology is "full of holes". A "thinking believer" and "truth-seeker" cannot help see such irregularities and contradictions not only in these Christian texts when he does the necessary studies to acquire the truth about our Christian Bible but the problems inherent in the "literal" and "historical" approach to his Christian texts as presented to the world in Rome's Bible which has a different message than the one taught by the Jewish Christ and Gnostic Paul. Such insight is obtained when he studies for himself scholarly books not obtainable in your normal Christian book store today. It is my hope that the readers of Bet Emet Ministries has the personal desire to want the Truth about God and the truth that lies behind our Jesus at all costs. I wanted the truth for myself more than my next breath and realized that as much as I loved being in Seminary for those 3 years that I did not have God's Truth when I left there for the last time; but I did learn the necessary skills to do such scholarly studies that too few Pastors continue to do once embarked upon their ministries. Unlike most, I did them daily to find these truths that I now teach. That last day at Seminary I realized that I had been taught a Roman anti-Semitic Church tradition filtered down through the centuries likewise through her Protestant illegitimate sister; this was my inheritance which I would see progressively clearer the more that I studied; continually such research only affirmed that the whole of the ancient Spiritual Wisdom that had been with mankind since the beginning of recorded time had been badly distorted by the pens of Rome during the 2nd through the 5th centuries and such pernicious influence was spread throughout the world through the presentation of Rome's anti-Messiah and their denouncement and mischaracterization of the Hebrew Scriptures and the Laws of God. My promise to God that last day was that I was going to find God's Truth and with God's help and my persistence over the years I succeeded.

Back to the point, if you take a second you should notice that Christians almost never call Jesus by his Hebrew name "Yeshua", or "Jesus of Nazareth," or "the Nazarene," the way Jews do. They almost always refer to him as "our Lord Jesus" or as "Jesus Christ". I hope you are seated because although I did not know it back then in 1988 when I graduated Seminary, my later studies over the years into the ancient Egyptian Religion would reward me immensely as I would find the equivalent name for "Jesus Christ" carved in ancient Egyptian stones as found in the Egyptian hieroglyphics as far back as thousands and thousands of years before the time of the New Testament and the time for the supposed "historical" Jesus of Nazareth. Besides that I would find that Nazareth was not even built as a city in the first century in Israel; rather strange for a person to named after a city that does not exist in the time that he supposedly lived. All doubters of this fact should read The Dead Sea Scrolls Deception by Michael Baigent and Richard Leigh for on page 174 the truth of the matter again can be found. Nazareth did not even exist as a city at the time period given for the Jewish Jesus; the designation "Nazareth" later added to the name Jesus by the "non-Jewish" writers of the Gospels who were totally mistaken as to the understanding the Aramaic and Hebrew language where they confuse the term "Nozrim" (a term used for of of the earliest designations of the followers of the Essenes who desired the coming of the "Jewish Christ-Messiah"). Being unfamiliar with the term "Nozrim" or "Nazorean" the writers of the Gospels were mistakenly led to think from only the oral traditions from which they will create these later "Gospels" that this Jesus and his family had come from a city named Nazareth which by the time these documents were written finally had appeared on the map of Israel. Again, we see that such errors in geography and as well as the writers being unacquainted with the language of the Jews as well as the religion of Judaism betray "non-Jewish" pens producing these Gospels which has misled us to believe otherwise than "the Truth"; being falsely assured by Rome that these New Testament writings were written under the unction of the Holy Spirit by Jewish followers and Apostles of "the Christ" which they were not! It is in these documents which Christians cherish and look no further for Divine Truth that we are set up to accept "another Gospel" never knowing that we are falling for the greatest deception ever given mankind. Seeing one contradiction after another contradiction, day after day, month after month, and year after year did not make me lose my faith; it only made me more hungry for "the Truth" that I knew all the while laid behind my "Jesus Story". As my studies advanced over time I came to see very clearly that Rome and its "radical reinterpretation" of the ancient Spiritual Wisdom Religions and Mysteries, whereby they were subjected to a false "literalism" and "historicization", had keep me from the highest Spiritual Truths that the Soul of mankind could obtain. I came

over time to the firm conclusion that there existed a foundation or origin of the Christian Religion other than that which is commonly accepted. I further became convinced that under this erroneous "literal" and "historical" approach to the New Testament lay hidden and inner truths or doctrines that lay much deeper than those forms, creeds, or doctrines which are associated with the term "Christian" in the popular conception. The historical difficulties of the Bible narratives, the want of reliable information respecting the central figure of the Gospels, the uncertainty respecting the date and authorship of the various books of both the Old and New Testaments, the obscurity of the early centuries of the Christian era, and the astonishing contradictions among various sections of the Christian community with its more than 2,000 different denominations and sects respecting the various essentials of their faith, though all claim their authority from the same records; these matters and more are well known to all who grow beyond the mere Bible-class curriculum and the Sunday sermon, and are seeking far more light and certainty than can be made available from the orthodox presentations so common today. I realized that although the "literal" and "historical" approach to understanding the New Testament Christ and New Testament might be "full of holes" and faulty that beneath these Scriptures yet laid a "gold mine" of Spiritual insight that had been purposely concealed; I was going to find the "keys" to unlock this Divine Mystery with God's help. There was a reason why my "Jesus Story" had been told since the beginning of time; at that time in my life I did not have the "keys" to solve this puzzle but they would come the more that I studied and the Divine Truth acquired through such study of my "Jesus Story" redeemed it and showed me it is the highest Spiritual Truth that the Soul of mankind could ever hope to receive. This theft of Divine Truth from the "non-Jewish" world has gone on now for over 1,800 years and will continue forever unless one begins serious study into his Bible and the false "literal" and "historical" approach to it as applied to the "Jesus Story". Again, to recapitulate, this makes the "Faith of Jesus" paramount over a belief and "Faith in Jesus" since the true identity of this "Krst/Christ" has been so "radically reinterpreted" and "distorted" by Roman creative anti-Semitic theologies during the 2nd through the 5th centuries.

Again, as we see it behooves us to have the "Faith of Jesus" instead of a "Faith in Jesus" since such personal scholarly study makes such faith appear often to be founded upon fiction and fable instead of facts and verifiable truths. A "thinking believer", finding such evidence as I just shared in just these few examples which can be easily found upon some simple outside reading when doing serious study into the "Jewish Roots" of Christianity surely is not naive enough to believe that this ancient Egyptian expression equivalent to "Jesus Christ" is prophetic of a later Jewish Rabbi some 5,000 years later; especially when his study of the ancient Egyptian Religion reveals the same "Krst/Christ Story" shared by Horus and Jesus; let alone all the others down through recorded history and as found in Comparative Religious studies! It is there in ancient Egypt that we find what we read in Luke chapter 1-3 cut into the stone walls of the Temple of Luxor as far back as 3,000 years B.C.E. This meant something other than a "Jewish Rabbi" and I wanted to know the truth behind my "Jesus Story" and just whom this "Christ" truly is. It is ancient Egypt that gave the world the Divine Concept of "the Krst/Christ" in the first place; never "historical" and never "literal" until it is "birthed in you" which is your "awakening from the dead" (Spiritually dead) which this later Gnostic Paul thousands of years later yet teaches in unison with the ancient Spiritual Mysteries in numerous places in the New Testament as we find it scattered among other "Romanized Pauline" theologies. Rome did not want the world to know this Divine Truth that would make their Roman legions and its oppressive military obsolete; by "literalizing" and "historizing" this ancient Spiritual Truth and "limiting" it to one person to whom access for "salvation" for man's Soul is obtainable only through the doors of the Roman Church, and by which any continued life of sin and depravity of mankind or nation could be forgiven by a simple "mental assent" to a religious dogma, Rome was able to conquer the minds of the world with such "easy-believeism" when coupled with fear of hell and damnation and continued ignorance of the truth. Fear and ignorance has always been the allies of religion gone awry. By now I hope the reader and "thinking believer" is awakening to the possibility that we have missed the Truth in our Christian Faith as it now stand and is coming to see, maybe for the first time, that at the very heart of such scholarly study and the evidences it produces lies the crucial question regarding the "literal" and "historical" approach and interpretation of "Jesus Christ" and many of the other theological dogmas surrounding such a "literal" and "historical" interpretation of the "Jesus Story" which we have come to know and receive through the hands of Rome and its very successful indoctrination of approaching the "Jesus Story" only through these methods of interpretation. This "Jesus Christ" certainly meant something to the ancient Egyptians and the ancient Spiritual Wisdom Religions but not what it has come to mean to us today when we think of "Jesus Christ" as limited to the first century since such an idea was created by Rome during again the

2nd through the 5th century. "Radical reinterpretation" of the ancient "Krst/Christ" and the ancient Spiritual Wisdom was the "modus operandi" commanded by Rome. By limiting this "Jesus Christ" to the first century we almost lose the hope of ever recovering the ancient Divine Truths behind the "Christ" due to the fact that the concept of the "Krst/Christ" has been so altered and adulterated by men with religious agendas down through history to the point it is almost unrecognizable today without the "keys" to awaken one to the Divine Truths that lie behind its "literal" and "historical" presentation. Inquiry into such possibilities is met with the greatest resistance by Pastor and Church. The very attitude of mind to seek a "deeper Spiritual Truth" that might possibly lie beneath our New Testament texts is regarded by Christianity as a want of "faith" on one's part and ostracism and alienation is usually the outcome of such Spiritual inquiry where they should find sympathy and help. This again cries out the importance of learning the true message of "the Christ" given to the Souls of humanity which we are blessed today to have before us as found in the "Faith of Jesus" as preserved and taught through Biblical Judaism over the last several thousands of years; a Divine Truth almost blurred beyond recognition in Christianity today with its "Faith in Jesus" which has tragically replaced the "Faith of Jesus". We have to wait until our studies advance quite a bit to pursue such issues to their core and find the answers to such deeper questions regarding ancient Egypt and "the Krst/Christ" because our focus here is only contrasting the "Faith of Jesus" as expressed through Biblical Judaism against the Christian idea and religion built upon "Faith in Jesus". One message of the two I found as you will is the highest truth; one message of the two is distorted and debased prior Spiritual Truth to which such debasement has almost no end. But in your heart if you are honest with yourself and the Spirit of god you have an inkling that that behind the exoteric forms and records we have inherited in our New Testament lie a real basis of Truth, which those forms serve to conceal rather than to reveal. The reader, the "thinking-believer" and "truth-seeker" must choose between the two perspective concerning our "Jesus Story" and this can only be done when equipped with the facts, evidences, and truth; only then can you be certain that you choose the truth over fiction.

Jesus as the "Jewish Christ", as depicted in the New Testament, may have been Jewish, but by deifying Jesus in "non-Jewish" terms the Christians have in essence taken this "Jewish Christ-Messiah" out of his strictly Jewish context and distorted the real truths, teachings, and true message of this "Jewish Christ" or, better said, the "Jewish Messiah". Let us not forget that the Hebrew equivalent to the Greek "Christ" is the term "Messiah". We made mention before to the fact that the word “messiah” is an English rendering of the Hebrew word “mashach”, whose translation is “anointed”. No where in the Hebrew Scriptures do you find the word "mashach" or "anointed" ever used in "capital letters", even in the Hebrew Scriptures and especially in the Hebrew Book of Daniel, chapter 9, when discussing the Seventy Weeks of Daniel. But when looking at the Christian corruption and translation of our Bibles where they adopt the earlier mistranslation of the text of Daniel 9:25 as found in the LXX, the Greek Septuagint which deviates from the Hebrew Scriptures by "capitalizing the word anointed where it was not capitalized in the Hebrew Scriptures, we find that only here in this passage in the Greek translation of the Hebrew Scriptures the capitalization of the word "anointed" as translated "Christ/Messiah". Ever time the word "anoint" or "anointed" is translated in the Hebrew Scriptures it is always used with a "small a" until we come to Daniel 9 where the Essenes "capitalized" it and transliterated the word as "Messiah/Christ" inferring the concept of a "literal God-man" when the original Hebrew Scriptures from which it was taken never did. It is here in the Essene's deviation from traditional Jewish Scriptural interpretation that later Christianity will follow the same footsteps and accept this corrupted Daniel 9:25 from the Greek and we find today in our Christian Bibles in verses 25 and 26 the word is transliterated as "Messiah" with a "capital M" when the original Hebrew Scriptures never write it this way. Again, creative theology is at work here and we never notice it when only reading the English of our Bibles. The human seed from the line of King David now has become a "Super-man Messiah" by "creative theology". For this, and a host of other corruptions to the Greek Old Testament which misrepresents the Hebrew Scripture, the Jewish people and the Rabbis refused to accept the corrupted Greek translations of the Hebrew Scriptures for over 2,000 years at present. But Rome will accept them and it is not because their scholars did not understand Hebrew; the theology better suited their purposes in creating a "new religion" to replace Biblical and Rabbinic Judaism and in so doing bury the ancient Spiritual Divine Mysteries under a false "literalism" and "historicization".

This word "anoint" usually refers to a person who is initiated into God’s service by being anointed with oil. There are many messiahs in the Bible. Since every King and High Priest was anointed with oil, each may be

referred to as “an anointed one” (a mashiach or a messiah). The Hebrew word “hamashiach” (lit. "the" messiah) describing a future anointed person to come does not appear anywhere in the Hebrew Scriptures and the Bible. Since the Hebrew Scriptures make no explicit reference to the messiah, it is unlikely that it could be considered the most important concept in the Bible. Indeed, in Jewish thought, the "messianic idea" is not the most crucial dogma in the Bible by any means. However, in Christian thought, "the Messiah", the "God-man" is paramount; a great difficulty in light of its conspicuous absence from the Hebrew Scriptures. But again few Christians if any ever compare their English Scriptures in their New Testament with the Greek texts from which then were translated and take them even one step backwards to the Hebrew Scriptures from which they originally were translated. Had they done so, or been taught to do so, then these "creative false theologies" that swirl around our "Jesus Story" would easily be seen by all and the Christian Church would be on is knees Sunday after Sunday in repentance for teaching "another Gospel". I wish to share before we move on a few thoughts about the Jewish Messiah in relationship to the New Testament Jesus. This again lays at the very heart of "Faith of Jesus" vs "Faith in Jesus".

We as Christians need to understand the Jewish Messiah properly; something few Christians do in Christianity today. One of the central themes of Biblical prophecy is the promise of a future age of perfection characterized by universal peace and recognition of God. Many of these prophetic passages speak of a human descendant of King David who will rule Israel during the age of perfection. Since every King is a messiah, by convention, we refer to this future anointed one in Christianity as " The" Messiah. The above prophecy to King David is the only description in the Bible of a Davidic descendant who is to come in the future. The Jewish Rabbis and people testify that they will recognize this descendant of King David, their "messiah" (small "m") by seeing who the King of Israel is at the time of complete universal perfection. Notice if you will that since the destruction of the Temple in 70 C.E. Israel has had no reigning King. More pertinent to our study the Bible never speaks about "believing in the messiah". This is fatal to accepting "Faith in Jesus" over "the Faith of Jesus"! The total silence regarding the necessity of "believing in the Messiah of Israel" betrays the erroneous dogmas of Christianity as tied to "believing in Jesus as the Messiah of Israel" for man's Salvation and Eternal life. Because the reign of this descendant of King David will be an historically verifiable reality, self-evident to any person, it won't require belief or faith. One only needs to look around and read his newspapers and see the one promised setting on the throne of Israel, but no throne exists in Israel today nor for the last 2,000 years. This has never happened and the Jewish people and their Rabbis are correct because their Hebrew Scriptures are the highest Truth unlike our Christian counterparts. Because no person has ever fulfilled the picture painted in the Hebrew Scriptures of this future King, Jewish people still await the coming of their messiah. All past messianic claimants, including Jesus of Nazareth, Bar Cochba and Shabbtai Tzvi have been rejected by Judaism because none fulfilled the unforged and uncorrupted Hebrew Scriptures over the last 2,000 years. One must look to the cleverly purposeful mistranslated, purposefully misquoted Scriptures in our Christian Bibles as well as the many texts taken out of context as well as purely "invented" Scriptures in our Christian Bibles to find such contorted Scriptures wrestled from their original meanings to find man-made fulfillments that supposedly make this New Testament Jesus the "Roman Messiah". Again, "thinking believers" and "truth-seekers" should find these facts troubling and highly problematic for Christian creative theology which teaches otherwise from their own Scriptures which can today, in the light of modern scholarship, be shown to be purposeful mistranslations, purposeful misquotations, and pure Scriptural invention when compared to the prior Hebrew Scriptures. Seeing again this deception only solidifies our premise; one need "the Faith of Jesus"; not "Faith in Jesus". We have a website devoted to nothing more than each example of these "purposefully misrepresented" Scriptures as they read in our Christian Bibles and when your awareness and Spiritual growth is of such a level you will find it time to examine these in depth to see the truth of what I share.

A related Christian problem is the inability to see "Jesus the Jew" and his message contained in the "Faith of Jesus" without also seeing him as the "Divine Christ" the Jews had "rejected" and yet today "reject" some 2,000 years later. This begins with the earliest documents of the Christian Church and its sacred "Scripture," the New Testament but actually has its roots all the way back in the Essene's "reinterpretation" of the promised anointed one to the Jews as found in such Old Testament Scriptures like then ones found in the book of Daniel mentioned above as well as elsewhere. It is here in the Christian translation of the book of Daniel and the Seventy Weeks prophecy were we find Christian historical deception and creative theology at is very best. All of this mind you is to cause the reader to have a "Faith in Jesus" instead of following "the Faith of Jesus". Let us

never forget that it is in these Hebrew Scriptures where we find the promised human Messiah which is later to be altered by these Essenes through erroneous and creative interpretation into a supposed coming Super-Messiah and "literal Godman". This was done in Alexandria, Egypt, with the Essene's translation of the Hebrew Prophets into Greek. Let is be said the Rabbis of Jerusalem only translated the first 5 books of the Torah when asked by the Ptolemaic king, Ptolemy II Philadelphus, 285-247 BC. It is then that these Torah was translated into the Greek by the Rabbis of Israel and placed in the great Alexandria Library, but the rest of the Hebrew Scriptures and their translation into Greek were done at the hands of the Essenes of Alexandria, Egypt, who were most familiar with the Osiris Myth, the "original allegorical Godman". The crux of the whole problem before us is one of interpretation; Divine Allegories and Spiritual Myths reflecting the Metaphysical Realm which point to Spiritual Realm and Concepts which have been "literalized" and "historicized" and placed in the first century and we never know this or recognize this not possessing the necessary knowledge to understand this and not discerning such alteration of prior Spiritual meaning and interpretation from simply reading the stories in our Bibles. Again, lost in all of this is the "Faith of the Christ", this "Faith of Jesus". this "Faith of the Krst/Christ" which has remained intact since the ancient Egyptian Religion and which passed down through history and was later inherited and adopted by Moses and Biblical Judaism. To compound the issue, modern scholarship has maintained for over two hundred years that none of these New Testament Scriptural writers were contemporaries of this Jesus in the time period given for his life. You might find that hard to believe but it can proven that the majority of the New Testament documents came from "non-Jewish" hands and not from Jewish writers, let alone the supposed apostles. So much for "inspiration of Apostolic authority."

Things like this, when known, are very problematic for us when we look at the New Testament and try to discern the truth about the "Jesus Christ". Given the anti-Semitism of the era in which the New Testament was written one should approach the New Testament with a heavy dose of skepticism as much which is said in our New Testament carries with it a heavy emphasis of anti-Semitism and anti-Judaism in the texts we read. It truly is an amazing thing to find "anti-Semitic" Jews who are touted to be the supposed writers of such New Testament documents. As with the Old Testament, we just don't know who wrote most of the New Testament but countless errors as seen in geography, historical accuracy, and errors in the accurate depiction of the Jewish Faith along with glaring errors concerning the Temple and its workings are a wake-up call to the reader of the New Testament that someone other than a Jew is writing these documents; a person totally unaware and unfamiliar with the Jewish culture and religion. These abundant mistakes are of such a nature quite often that we would not expect a five year old Jewish child could be capable of making such unbelievable glaring errors. Here we are introduced to our first indications that someone other than a Jew is writing these texts about a "Jewish Jesus". Basically what we find is that we have a "Gentile anti-Semitic perspective" of Judaism and amazingly this "Jewish Jesus" is placed right in the middle of it and we hardly ever notice it not possessing an adequate knowledge of Judaism before we ever read the New Testament for the first time; had we known Judaism we could have easily spotted the false misrepresentations of it by these Gentile writers. But without such competent knowledge in Judaism and Biblical history before reading our New Testament then these things escape the casual Christian reader and they pass unnoticed. Church tradition has assigned these writings, take the Gospels and most of the Epistles for example, to certain authors, all of whom were supposedly important figures in Jesus' life or the early days of the faith. What we fail to take note of when looking at the possible identities of these writers is what they wrote is taken from "oral tradition" only. It was important for the emerging Gentile Church to believe these designated Jewish associates of Jesus and other Jewish authors wrote the works which will be attributed to them, since their eminence and supposed closeness to Jesus lent the writings a supreme authority for the "religious dogmas" presented in them! This is very clever and only those knowing the truth about Israel and Judaism would be able to "spot" these errors; that excludes almost ever Gentile who reads them! That is what is so deceptive; we approach these New Testament writings with the mistaken idea that the writers are Jewish and therefore by default all that is expressed in them is the typical expression of the Jewish Faith; but serious study will show you as is consistently did me that the New Testament is anti-Jewish propaganda at its best which we find in expressed in many "key" theological places which are cleverly crafted to lead the uninformed and unenlightened reader to look to Rome and not Jerusalem for Spiritual nourishment and direction for his Soul. But since we don't have the original signatures, none can be verified except through internal textual clues.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #3

We continue with this study in the next article in this series.

The first generation of Gentiles who are later to be called "Christians", unlike the earlier Gnostic "Chrestians", accepted this same "Christ Story" as cherished in the ancient Spiritual Wisdom Religions but only after it had been "literalized" and "historicized" in the second century. Unlike the millions who before them who had accepted this "same Krst/Christ Story" but never as a "literal" or "historical" account of but one one person, these later Christians deviated from a Spiritual tradition that can be traced basically unchanged for over 13,000 years. These later "Romanized Christians" were not taught the "gnosis" of the "Christ Stories"; they were not taught that all previous "gods", "goddesses", and "Christ Stories" were personifications and Spiritual allegories depicting the descent, incarnation and birth, life and progressive Spiritual maturation and evolution, eventual death and rebirth of their Soul" in an animal body. They like us, being so far removed from this "gnosis" and the "keys" so necessary to correctly interpreting these "Divine allegories" relied upon oral traditions handed down to them from Roman orthodoxy for their understanding of their "Christ Story" and its implications for their Soul. The only difference between these earlier "Chrestians" and the later "Christians" of the second century was that their "Christ Story" of the second century had been "radically reinterpreted" as a "literal" history which had been placed in a time line of Rome's making. The common "key" to all of these "Christ Stories" before the second century and its "radical reinterpretation" was that they all depicted mankind's true being; that he was, as Plato had said, a "god Spiritually evolving in an animal body". To those who had "ears to hear" and "eyes to see" this Divine Truth of man's True Being came an inborn desire of these Spiritually inclined to "identify with" and "awaken to" the "Indwelling Christ" within them. In so doing they awakened to an indwelling Presence that rewarded them as Souls to a higher walk with God than could ever be achieved from a religion that separated God from man. Earth was a training ground for the Soul and the path of their Soul's progressive Spiritual evolution was laid out before them in the Laws and Commandments of God as taught through these Spiritualized earlier nations. Amazingly we find these earliest of nations, nations like Sumer, ancient Egypt, Babylon, Persia, and many others valuing the Laws and Commandments of God and esteeming them to the highest degree possible in their cultures and religions. Israel was no different; the Spiritual tradition of God's Torah and Laws as the molding of man's Soul while on this plane of existence on Earth was paramount in the Jewish Faith and was so it was likewise to the Gentiles of the world who followed the religious tenants of the Jewish Faith in the earliest centuries C.E. Awakening to the indwelling Presence of Divinity within them and its continual guidance and direction for their Soul's evolution they came to understand how to live a higher expression of human existence than afforded by a religion that robbed them of their True Being and the "indwelling Christ" within them. The unfolding of man's Soul was made plain in the Divine Mysteries as man came to know his true Self, his origin, his purpose, and true destiny as a child of the Most High God. In so doing he evolved Spiritually toward the "fullness and stature" of "the Christ Mind and was assured that upon the biological death of the body that he would be rewarded with Eternal Life since he was "one with this Krst/Christ" and so modeled his life according to God's Laws and Covenants that assured proper Soul maturation and evolution. In other words, they followed "the Faith of Jesus" more than just having a "Faith in Jesus".

The children of Christian parents are brought up by the millions to accept the Bible as literal history,

presumably because their adult parents do so also. From thousands of pulpits, and in thousands of Sunday schools, the Bible stories are put forward as reliable history. The result is deplorable, and is seen in two ways:

- **In the narrowness and bigotry of "orthodoxy" and "dogmatism", cramping and warping the judgment and intuition of man's Spirit and Soul**
- **In a reaction upon coming to the truth concerning the reliability of the "literal" and "historical" understanding of the Bible which eventually casts them altogether out of a religion because they discovered they have been misled; being so often led eventually into a reaction of a life of irreligion, if not of positive vice**

And this because, as we have seen, is because they were never given the truth in the first place when their minds were so impressionable when first hearing of the "Christ Story".

It is well recognized that religion, like philosophy and science, is necessarily progressive; that is has its "outer" or "popular" form, and its "inner" or "esoteric" aspects. There has always been an "outer mystery" and an "inner mystery" as far back in religious studies that one may look. It is a natural law of the Cosmos for all life to "progress"; no different in religion which is dealing with the progressive Spiritual evolution of the Soul in mankind. It is only natural to progress from the "exoteric" to the "esoteric"; or said more plainly from "Faith in Jesus" to the "Faith of Jesus" which can perfect the Soul of man which "Faith in Jesus" can never do. This is what is missing in our Christianity today and the failure of our "Faith in Jesus" theologies as taught by the vast majority of Christianity in the world today. But as it is, there is no choice offered us but to accept or reject an "exoteric form" of the "Christ Story", to accept or reject the "literal" and "historical" interpretation of our "Jesus Story". Few voices if any are raised today because of scholarly study to lift the veil from the "Jesus Story" and reveal the truth that lies behind the "exoteric" Jesus Christ. As we can imagine rejecting the "literal" and "historical" interpretation and approach to our "Jesus Story" leaves one "damned" or at best "ostracized" by the Christian community as well as family. Amazingly, most having never studied the ancient Spiritual Wisdom which was the earliest expression of this "religion of the Christ" by the Gnostic Chrestians, we all consider ourselves authorities because we read one book and read it only one way never knowing the methods by which all the "earliest Christ Stories" were understood. Most all today come from a later "literal" and "historical" indoctrination of this same ancient story that has only existed in humanity for 1,800 years and apply this "new" interpretation across the board when viewing our "Jesus Story". Never having done the studies necessary to show such an interpretation and approach to our "Jesus Story" is wanting of both "historical" and "traditional" truth we sadly and readily accept such an approach to our "Jesus Story" never knowing the mountains of evidence today from modern scholarship and archeology which proves such a limited perspective and interpretation to be false.

If therefore there exists such a thing as an "esoteric" basis for Christianity, an inner Divine Truth underlying the external forms and doctrines, either not yet discovered, or if known at one time, now lost and obscured, such an "esoteric" basis of understanding the "Jesus Story" is no part of the teachings and methods of professed Christianity; and it is more than likely that any attempt to disclose it will meet with strenuous opposition and denunciation from those who are unqualified to judge such knowledge and who should be the first to welcome it.

It is a fact that there exists an "esoteric" basis underlying the historical presentation of Christianity; "esoteric" in the sense that the original meaning has been entirely lost or obscured, with the result that Christianity has nothing left but the merest husk and shell of what were once its Spiritual Truths. But having an inner meaning at one time well understood, the Church has built is fabric of Christian dogma and doctrine accepting the "exoteric" and outward records of Rome as "literally" and "historically" true, and investing the very letter and word with a Supernatural and arbitrary authority which it was never intended to bear. It is time for the truth of the matter; in fact way past time.

The earlier nations who relied upon oral traditions for the ancient Spiritual Wisdom were no different from the later Gnostic "Chrestians"; they in common didn't see any need for a permanent written record of the sayings and stories of this "Krst/Christ" as expressed in their own culture and religion. This oral tradition carried with

it down through history its own unique interpretation; absent from such an interpretation was any "literal" or "historical" approach to this ancient Spiritual Wisdom for man's Soul. Oral tradition had served the ancients well and would do so into the earliest centuries of the Age of Pisces.

Again, the "key" to understanding the "Jesus Story" correctly lies in its approach; whether one is to interpret it as "literal" and "historical" or as a "Spiritual Allegory" for the Divine Mind incarnated into humanity for the sole purpose of leading and guiding the Soul back to its Father's House. To the writers of the New Testament who in the second century adapted the prior oral traditions of this "Christ Story", no longer possessing the "keys" for its correct interpretation, approached the idea of the "coming of the Krst/Christ" as a "literal" and "historical" return and restoration of the Kingdom of God on Earth which was to them supposedly imminent as they would make it appear so in the New Testament. This was done since these writers of these later New Testament documents, being influenced to reject the "gnosis" and "Gnostic interpretation" of the "Christ Story", had lost the "gnosis" and "keys" to the "rebirth of the Krst/Christ" that accompanied each new Age as connected with the Precession of the Equinoxes. The Age of Aries had passed and the Age of Pisces had begun in 255 B.C.E. With such "birthing of a new Age" hope renewed for mankind's perfection and continual Spiritual elevation. The only difference is that in the second century in which these New Testament documents were created, some mere 400 years later we find that these writers of the New Testament documents had "lost" the "keys" to unlock correctly their "Christ Story". This means that they looked "without" for the coming elevation of mankind; not "within". Forgotten by them is the teaching of "the Jewish Christ" as well as all the previous "personifications" of the nation's Christ which carried the same message: The Kingdom of God lies within mankind; not outside of mankind!

2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

Here again the "definite article" in the above verse, the word "the", cries out to us that there is only "one" Faith, "the Faith" that all mankind must embrace, the Faith that teaches that the only true "Christ" is the one within a person; not external to him. This is the "esoteric" dogma lost to Christianity today with is "exoteric Jesus Christ" which is separated apart from mankind. Lost to these writers of these later New Testament documents is the fact that with each new emergence of a new Age there was always a new interpretation of symbolisms connected with the teachings and sayings of "the Christ" and "Divine Mind" of the Universe and its evolution in and through humanity.

This evolution of "the Christ" in mankind has always been associated with the changing of the Ages. Esoterically, the cycle of World Ages traces an aspect of the Spiritual evolution of consciousness. It has as its astrological basis the circle of the Zodiac (hence, the "Age of Pisces", the "Age of Aquarius," etc.). Humanity evolves as a whole by expanding and developing the collective consciousness of the race; at the same time that each of its members is evolving in his or her own personal way. Individual evolution, therefore, proceeds simultaneously with and complements racial evolution. The Cycle of World Ages traces the development of humanity's racial consciousness. When one looks long-term these Cosmic Cycles or World Ages reveal the collective Spiritual evolution and development of mankind; all of which is the work of the Indwelling Divine Mind or "Christ" upon the Souls of humanity. When we discuss the World Ages then, we are dealing with evolution on a global scale. In a sense we are studying the Spiritual evolution of all life on the Earth itself; or more specifically the evolution of the Planetary Being, the Logos, "the Christ Mind" in mankind, whose physical body of manifestation is the globe we call Earth and all life-forms within it. Since all existence on every level of being is constantly evolving and progressing, this Logos or "Christ" continues to evolve on its own level. This evolution of the Logos and "Jesus Christ" is reflected in the evolution of humanity. This great cosmic cycle is based upon an astronomical phenomenon called the precession of the Equinoxes.

I am aware that most Christians are not familiar with this cycle of World Ages nor the Precession of the Equinoxes associated with the evolution of the Logos, Divine Mind, or "Krst/Christ" in mankind. So we take a second to catch up on this concept before we go on relating it to the "Faith of Jesus" instead of a "Faith in Jesus" that plays such a huge part in the evolution of man's Soul and Spiritual consciousness.

As stated above, this great cosmic cycle is based on an astronomical phenomenon called the precession of the Equinoxes. The precession, in turn, arises from the fact that the earth's axis does not always point to the same place in the sky, relative to the fixed stars. The Earth, in fact, has a slight "wobble" in its motion, much like that of a spinning top. This results in the line of the earth's polar axis (extended in imagination from the North Pole) tracing a rough circle through the fixed constellations in the northern sky. The present pole star -- the star at the end of this imaginary extension of the North Pole -- is Polaris, in the constellation Ursa Minor. But due to the "wobble" in the Earth's motion, Polaris was not always the Pole Star, and it will not remain in this position. The North Pole points to a series of stars in succession, as the polar axis gradually changes its direction. Thus, in the period around 4000 B.C., the pole star was one of the stars in the constellation Draco; in 4000 A.D. it will be a star in the constellation Cepheus. The entire polar cycle -- that is, the length of time it takes for the North Pole to complete one circuit -- is just over 25,000 years. This period is known as the Great Sidereal Year or Platonic Year; and it is this cyclic motion of the polar axis that gives rise to the precession of the Equinoxes. The equinoctial precession is what we actually use to measure the passage of the World Ages. As a result of the earth's gyration (the axial "wobble"), the Sun is not found in the same location in the sky at each Vernal (spring) Equinox (Again, this is in reference to the fixed, visible constellations). Instead, the location of the Equinox moves slowly backward through the zodiac, completing one passage through the circle every 25,800 years. It is this motion that we use to measure the cycle of World Ages and the progression of mankind's Spiritual consciousness. The equinox takes roughly 2,150 years to pass through each constellation ("roughly" because the constellations are not evenly spaced through the zodiac). This period is the length of a single World Age. At the present time, the equinoctial point is passing through the visible constellation (not the sign) Pisces. It entered this constellation near the time of the birth of Christ and will reach Aquarius in the next one. We are therefore concluding the Age of Pisces and preparing to enter the Age of Aquarius. Central to this understanding of the World Ages and evolution of "Krst/Christ" from his "re-birth" in mankind on a higher Spiritual level from Age to Age (here is the symbolic death and rebirth of the Christ) is the fact that this Metaphysical Concept has always been understood "allegorically" and "symbolically" and was captured for all time for all humanity in their "Spiritual Myths" of their "gods" and "goddesses" who descended into the grave of "material incarnation" which we see as humanity today. This again is the "death of the God" from which he must awaken "anew" in mankind. Thus in this Metaphysical concept we have the first teaching of the "death and resurrection" of God in His Christ. This mind you was always an "internal work" of Divine Mind, this "Krst/Christ" man in mankind and never was this Metaphysical Concept to be understood in an aberrant "literal" and "historical" sense where it could be limited to but "one person" instead of the whole of humanity nor to "one period of time" of human evolution but forever in the life of the human species from World Age to World Age. Understand that in the most basic terms, the cycle of World Ages signifies the steps on the ladder of global evolution. Each sign is a phase of Spiritual growth for mankind's Soul. The entrance into a new World Age indicated the emergence of the consciousness of humanity into a new and broader level of awareness of its True Being. It is an "initiation" of the race as a whole. Our collective consciousness expand as we grow Spiritually and evolve, and this eventually manifests on the physical level as a new world order. Mankind today lies upon the threshold of a New Age, the Age of Aquarius which is his next step in Spiritual awareness for humanity; all of which is the world of the indwelling Christ Mind within the whole of humanity; not limited to but one person. To fail to grasp this "esoteric" Divine Truth that lies at the very heart of our "Jesus Story" and to limit it by "literalizing", "historizing" and "limiting" it to but one person is the greatest theft of Spiritual Truth that mankind has ever suffered. To fail to recognize that behind this vulgar "literalization" of our "Jesus Story" lies the highest "esoteric" Divine Truth ever given to mankind about his true Nature and Being is a tragedy of unbelievable proportions to which all of Christianity has fallen since the 2nd century with Rome's "literalization", "historicization", and "limitation" of this Divine Christ to one supposed Galilean Rabbi.

The Bible is an astronomical book from cover to cover. The average Christian is unaware of the times and cycles through which our planet passes, under influence of solar progression. Lost to most readers of the Bible in the importance of the astronomical and Spiritual interpretation of the passage of the Sun through the signs of the zodiac which undergirds most of the pseudo-historical stores in our Bibles, both Old and New Testament. Yet, in The New Testament, that recognition is clearly revealed and colors the presentation of the entire Gospel story. For example the sin of the Children of Israel in the desert was a failure on their part to accept the new message of "the Christ" to mankind's Soul associated with the changing of the Age from Taurus to the Age of

Aries. The Sun had been "in the sign of Taurus, the Bull," as it is technically called. We find that they fell down and worshipped the golden calf and forgot the new teaching of the age of Aries, the Ram, into which they were entering, the teaching of the Scapegoat which colors Jewish history. The fact that the "Krst/Christ" was the Teacher of the new period into which the Sun was entering, the period of Aries, was forgotten to them but not to Moses who acts swiftly to move his people into the Age of Aries symbolized by the Lamb and not the Bull. The fact that Christ was the Teacher of the new period into which the Sun was entering, the period and Age of Pisces (255 B.C.E.), is forgotten by most if not all Christians today, but is clearly evidenced in the fish symbology which runs consistently through all four Gospels; the symbol of the Fish is the astrological symbol for the sign Pisces, and has been for untold ages. But Christ also looked ahead to the work He would have to do in the Aquarian Age, in the next sign into which the sun would enter. Prior to His "disappearance," which accompanies the end of every World Age, the Jewish Christ referred to the symbol of the Aquarian Age and to the task He would then perform. With His twelve disciples, the Jewish Christ enacted a dramatic episode which epitomizes the work which He would later undertake when the two thousand years of the Piscean era would have passed away. He told His disciples to go into the city and that there they would meet a man, carrying a pitcher of water, that they should follow him to the upper room and there make ready the communion feast in which He and they would share (Luke 22:10). This they did and the Last Supper took place. The ancient symbol for the sign Aquarius (into which our Sun is now entering) is that of the Water-carrier, the man with a pitcher of water. This passing of the Sun into the sign Aquarius is an astronomical fact, as any one can ascertain by writing to any observatory; it is not an astrological prognostication. The great Spiritual achievement and evolutionary event of that age will be the communion and human relationships established among all peoples, enabling men everywhere to sit down together in the Presence of "the Christ", by whatever name they call Him, and share the bread and wine (symbols of nourishment). Preparations for that shared feast (symbolically speaking) are on their way, and those preparations are being made by the masses of men themselves, as they fight and struggle and legislate for the economic sustenance of their nations, and as the theme of food occupies the attention of legislators everywhere. This sharing, beginning on the physical plane, will prove equally true of all human relations and this will be the great gift of the Aquarian Age to humanity. This the church has ignored and yet their ecclesiastics cannot explain away the fact that the Jews demonstrated their liking for the Taurian worship of the Bull in the golden calf, that, the Jewish dispensation used the symbol of the scapegoat or ram in the age of Aries, the Ram, and that the Christian emphasizes the fish in the Piscean era, the Christian era. Ye who have "ears to hear" and "eyes to see" have before you another "key" to rightly understanding the fallacy of the "literal" and "historical" limitation of the indwelling "Christ" as Rome fashioned it during the 2nd through the 5th century. Here before us again we see the fallacy of trusting in a "Faith in Jesus" built upon Rome's dogmatic theologies build around their "literalized" created "historical" identify of the "Indwelling Christ" common to all of humanity. Our focus needs be upon "the Faith of Jesus" which is built upon the expression of "the Christ" and his message to the Souls of mankind through the Jewish Faith and their Torah; God's instruction manual for the progressive Spiritual evolution of man's Soul and his Spiritual consciousness.

Among the manifestations of the new Piscean Age (the constellation of the two fishes) was the rise of a global religion centering primarily on symbols of water: baptism, walking on water, changing water into wine, and so forth. Indeed, for the student of astrological symbolism, Christianity offers a mother lode of correspondences in connection with Pisces. For example, Christian scripture speaks extensively of fishermen, wine, helping the downtrodden and outcasts of society, and the washing of feet; all traditional symbols of Pisces. One of the defining miracles of Christ's ministry was the feeding of the multitude with two fishes and five loaves of bread. More subtly, the eating of fish on Friday by Catholics is linked by some to the fact that Friday is governed by Venus, the planet that is "exalted" (i.e., attains its optimal expression) in Pisces. If we study these symbols associated with the changing of the Age of Aries to the Age of Pisces and its newly "re-birthed Christ Mind" in the human species we find new revelations about the archetypal dynamics of man's True Being as evolving in his present plane of Being. Viewed as a whole, they tell us that humanity was learning to relate to the Divine and the world-at-large through a more emotional and Spiritualized filter. In its more constructive aspect, this brought about a new found element of compassion and faith in society, especially within Christian society and the followers of "the Christ". We see the emergence of a spiritual sensibility that spoke of "turning the other cheek" rather than the smiting of one's enemies. But sadly with this newly emerging Age of Pisces the emphasis upon the developing Soul within mankind was lost and replaced by an "external and exoteric religion" rather than a newly and heightened "esoteric" Spiritual sensitivity and consciousness emanating within the Soul of

mankind.

Esoterically, the cycle of World Ages traces an aspect of the Spiritual evolution of consciousness. It has as its astrological basis the circle of the zodiac (hence, the "Age of Pisces," the "Age of Aquarius," etc.). It is hoped by now that the "thinking believer" and "truth-seeker" sees clearly that humanity evolves as a whole as it expands and develops the collective consciousness of the race while at the same time that each of its members is evolving in his or her own personal way. Individual evolution, therefore, proceeds simultaneously with and complements racial evolution. The cycle of World Ages traces the development of humanity's racial consciousness and the actual process of involved in mankind's progressive Spiritual growth and Spiritual development as a whole. In other words, the cycle of World Ages reveal the collective Spiritual development of mankind which is in the final analysis the "ministry of the Christ" within mankind toward his Soul.

In a more negative vein, this same emphasis on emotionality ushered in a spirit of dogmatism and persecution in the emerging "literalized" and "historicized" religion created by Rome during the 2nd through the 5th century. Pisces is intensely concerned with matters of faith. However, taken to extremes, this can lead to zealotry, self-righteousness, and the urge to establish absolute and inflexible guidelines in the form of dogmatic theology imposed upon all who must adhere and follow to be "accepted" or "saved". At its worst, the Piscean Age was an era of religious intolerance, when large populations were expected to show unquestioning allegiance to a monolithic Roman Christian belief system, as we see progressively exhibited in much of the dogmatic theologies of Roman Christianity over these last 2,000 years. With such an emphasis the "Faith of Jesus" that elevates mankind's Soul through the Torah as taught in the Jewish Faith took a back seat to the newly created "Faith in Jesus" as implemented by emerging Roman Christianity. Excluding the Gnostic Paul and the writer of the Gospel of John, had these later writers of these ungenuine New Testament documents possessed adequate knowledge of the Divine Spiritual Mysteries and the teaching of the evolving "Logos" and "the Krst/Christ Mind" being "re-born" anew in mankind on a higher Spiritual plateau with each new World Age then surely no one in his right mind would have debased such a lofty Spiritual concept held sacred in the ancient Spiritual Mysteries by the Gnostics by subjecting them a vulgar "literal" and "historical" approach as has been done.

It is in the course of Precession, about 255 B.C.E., the Vernal birthplace of the new Sun, symbolic for that Divine Spark of Living Cosmic Energy which has "fallen into mankind" which in reality was the Divine Spark of God, passed into the sign of the Fishes, and the "Egyptian messiah" (symbolic for the the Krst/Christ Mind and Logos in mankind) whom had been represented 2,155 years by the Ram or Lamb (2,410 B.C.E.), and previously before that for another 2,155 years by the Apis Bull (4,565 B.C.E.), was now newly imaged as the Fish, or the "Fish-man", called Ichtyus in Greek. What is astronomical and Metaphysical and of the most lofty Spiritual significance to mankind I hope you see was tragically debased by Rome by its vulgar "literalism" and "historicization" of "the Christ" when limited to but one person in a supposed pseudo-history of their own making. So we see about 255 B.C.E., the "messiah" and "the Krst/Christ", as the "Fish-man", was to expected to be "re-birthed" once more in connection with the emerging Age of Pisces and in so doing with it arose the hope of the continued elevation of human Spiritual consciousness as well. Concurrent with this "new birth" of "the Christ" in humanity we find an increasing expectancy for the "coming of Christ" to mankind the world over as connected to the newly emerging World Age of Pisces. The "birth of Christ" or the "coming of Christ again" or the "return of Christ" to mankind was imminently expected by those who "know" these Cosmic and Divine Spiritual Truths; we call them Gnostics or "the knowers". Expected was the coming "anew" of God's Divine Mind to mankind as "the Krst/Christ" as the Manifestor of mankind's Divinity evolving within him on a higher level than ever before and finds its ultimate source in the celestial waters. If you recall from earlier studies, the ancient Egyptians called these primordial waters "Nun"; this explains why the Old Testament speaks of Joshua, a cognitive name for "Jesus", as having as his father "Nun". Amazing! Here before us lies a great "key" to unlocking the "esoteric" secrets and hidden "gnosis" behind our "literalized Jesus Story" and we miss it because we have never been taught about the great Egyptian Religion which is the foundation for all later world religions in one way or the other. But let us not overlook something equally amazing. Here we see that the earliest Jewish religion possessed at one time the "keys" to this ancient Spiritual Wisdom and "the Christ-Messiah" and does so yet today when looking at Mystical Judaism and the Kabbalah. The coming "messiah" and "Christ awakening" in mankind is called "Dag", or "the Fish", in the Talmud and does so because of the connection of "the Messiah Mind" with the Age of Pisces and the two fish; symbolic of the

needed two births of mankind (one natural, one Spiritual). One only needs to look at Judaism to find the teaching of being "Born Again" long before Rome will appropriate the name and "radically reinterpret" it as has done for most of Judaism today. But here before us we see that the Jews at one time connected his "coming" of the "Messiah Mind" in mankind and his "Spiritual awakening" with a stellar conjunction in the sign of Pisces and the Fishes. This shows that the Jews were not only in possession of the astronomical allegory at one time in their history, but also the tradition by which it could be interpreted correctly. But over time not only the Jews but the "non-Jews" as well will lose and misplace the "keys" to the Mythos and in time fall back upon a "literal" and "historical" interpretation of this "coming messiah". But one key difference remains between the two; the Jews expected a "literal" human descendent to come who was anointed and from the loins of a past great King; it was the "non-Jews" who changed this Spiritual concept the most drastically making this "coming messiah" no longer applying to the awaking Spiritual enlightenment in mankind as a whole but a supposed "literal Super-man messiah" which never could come since it was mystical and mythical to its very core and applied to the whole of humanity in its original intent.

To say that you have learned a lot so far is an understatement; but let us keep before us in all of this the importance of our Soul's Spiritual evolution that cannot occur in a "Faith about Jesus" but only when one follows "the Faith of Jesus" as he dedicates himself to training his Soul by observing and following the Torah through his life which molds his character and behavior into "Messiah-likeness" and "Christ-likeness".

The nations, when exposed to and accepting this "radically reinterpretation" of the ancient Spiritual Wisdom at Rome's hands saw no great need for preserving these "Krst/Christ" stories in writing if the world was "literally" about to end in a literal fashion. But the ancient Spiritual Wisdom never taught the end of the "world"; only the end and beginning of a new "Age" which we will see momentarily. Again, with such "literalization" of the ancient Spiritual Wisdom they reasoned that there was no need for written records. Such an idea was created by excessive apocalypticism and fatalism as connected with Precession and the changing of the World Ages. Instead of the "world" dying the only "death" that was to be experienced was that of mankind's old animal nature which had been only been partly sanctified to the degree possible during the Age of Aries. Further progressive "birthing" of his evolving Spiritual nature and Christ Mind within him was necessary and this could only happen with the further alignment of the Cosmos and its life-giving energies internalized in mankind by the "rebirth" of the "indwelling Christ" once again to mankind which only further progressed his Spiritual evolution to the "fullness and stature" of Christ. Over time with the oral traditions mistranslated so badly as we see in Matthew we find "the Christ" promising to be with mankind till the end of the "world". Such a rendering implies the finality of all life and fosters a spirit of fatalism among mankind. Fear and ignorance is the cause. The Greek text so badly misinterpreted in this verse speaks not of the "end of the world" but rather instead of this "Krst/Christ" being with mankind to "the end of the Age" and beyond in the newly emerging Age of opportunity and Spiritual advance which historically we see in the Age of Pisces with its emphasis upon mankind's Second Birth. Again, it was at each ending of a World Age that "the Christ" was "coming again to mankind" anew being "awakened" in humanity in a higher progressive Spiritual consciousness that impacted man's True Being. Stories taken from this ancient Spiritual Wisdom and Logia were simply passed along orally, primarily as a means of preaching and convincing outsiders who were already aware of the soon coming of the Age of Pisces which was to replace the Age of Aries. But as we see over time this "Logia" falls into the hands of the "literalizers" and "carnalizers" of the Christ. The "end of the Age", or more importantly the "literalization" of the "end of the world" as incorrectly translated in the Gospel of Matthew, was ignorantly believed by many to be coming upon the world in that day and time. Fear of death and extinction of the human species instead of hopeful expectation of man's further Spiritual evolution gripped the minds of men and they flocked to this new "literal" salvation message of "Faith in Jesus" provided by the Roman "literalizers" of the Spiritual Mythos. There was no time for a life devoted to "the Faith of Jesus" or the evolution of one's Soul and Spiritual perfection in light of such a pernicious theological dogma and interpretation of the text that the end of the world was near. For those who did not known the difference between the teaching of the end of the "Age" vs the "end of the world" such theology was frightening to the core; again fear and ignorance is the power of religion gone awry. Let us look at this "key" text hardly ever read or understood correctly in our Bibles. This again speaks to us of why Roman Christianity so opposed science down throughout history; knowledge of the truth liberates the minds of mankind.

Matt 28:20 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)

If we look up this very important verse in the Thayer's Greek Lexicon we find something amazing; it never says "world" for the word in the Greek mistranslated again as "world" is the word "age".

165 aion-

- **1) forever, an unbroken age, perpetuity of time, eternity**
- **2) the worlds, the universe**
- **3) a period of time, an age**

Here we see that "the Christ" and "Divine evolving Mind of God" in humanity promises to be with man "forever" but more to the point the promise is made not only until the changing of the Age which was imminent upon the nations at this time of the world but beyond it; even through the constant changing of World Ages until the whole of humanity comes to the "unity of the Faith". Notice the use of the definite article "the" indicating "one and only Faith"; not two or three or more than 2,000 as we find today splintered in all manifestations of the Christian Faith today. Notice if you will the purpose of this evolutionary cycle of World Ages and its implications for the evolving Soul.

Eph 4:13 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

Man, like Plato said is truly a "god in an animal body"; a Spiritual work in process that is to be terminated by man evolving and becoming the living example of God's Mind, the Christ Mind.

So as we see the oral traditions of the ancient Spiritual Wisdom has always taught the "rebirth of the Christ-Mind" anew in humanity from each World Age to World Age. Our story picks up especially for us in 255 B.C.E. with the changing of the age of Aries to the Age of Pisces. Again, unknown to most Christians, with each changing of the Age in symphony with the Precession of the Equinoxes, with each 2,155 years, there was always a "reinterpretation" of the symbols surrounding God's "Krst/Christ" or Divine Mind in mankind. We saw this is the Age of Leo and the symbol of the Lion of God as in the Sphinx which is 13,000 years old, in the Age of Taurus with the symbol of the Bull of God and the ancient Egyptian Religion, the Age of Aries with Moses and the sacrificial scapegoat as the Lamb of God, and the two fishes of the Age of Pisces. With Pisces and the "rebirth" of "the Christ" we see the Divine Message that mankind needs two births, one natural and one Spiritual, as symbolized these two fishes in Pisces as connected to the "rebirth of the Krst/Christ" and a heightened state of Spiritual consciousness within humanity. Here with this "coming of Christ" and "rebirth of Christ" we have but a glimpse of this deeper "gnosis" than previously known during the Age of Aries or Taurus; a glimpse that goes much deeper than the barbaric "literalization" of such a Divine Concept when limited to but one person. Each Age brings a new "rebirth" of the "Krst/Christ Mind" and Spiritual consciousness to humanity and the fruit of this is the continued Spiritual evolution of mankind's Soul. Here we see the secret; the hidden mystery of the Spiritual evolution of the Soul in mankind and his progressive Spiritual consciousness as associated with each new Age and with the accompanying "rebirth of the Divine Krst/Christ Mind" in mankind from Age to Age. If you study this for yourself then you find this ancient Spiritual Wisdom and its "same message" expressed through varied symbolisms, allegories, and myths in every nation under the Sun as far back as you can go in the study of archeology, astronomy, and Comparative Religion. Each culture expressed this evolving Divine Mind in mankind, this "birth of Christ" anew in mankind uniquely and had their own special symbols unique to their own culture which they used in expressing these same Divine Concepts which were common among the ancient Mystery Religions. But what once was Spiritual Allegories and Myths depicting origin, purpose, and destiny of mankind's Soul over time become "debased" and outlandishly "literalized" and "historicized" and with it the "keys" to the proper interpretation of the ancient Divine Wisdom regarding man's Soul will become buried and lost to mankind. Only in the last two centuries with the discovery and restoration of the ability to read the Egyptian hieroglyphs,

and the archeological finds of the Dead Sea Scrolls and the Nag Hammadi Library in Egypt, have the "keys" to correctly interpret our "Christ Story" been returned to mankind; and in time for the beginning of the Age of Aquarius where the "external Christ" will be seen to been revealed in a higher understanding than before where it can now rightly be "internalized" in the whole of humanity.

Let us again return to the evolution of the Logos Mind as connected to the changing of the World Ages. An important Christian Gnostic teaching was the "Logos" which in Greek is translated as "the image of the Word." It is an important concept found in the gospel of John: *"In the beginning was the Word (Logos), and the Word was with God, and the Word was God." (John 1:1)* Logos is the part of God that acts in the world. The Logos represents the perfect unity of the human and the Divine. This is affirmed by John when he wrote that *"the Word was made flesh and dwelt among (referring to humanity)."* When John stated that Jesus is the Logos, he is stating that Jesus is the human representation and personification of the Divine Principle of the Logos, the Christ. The Logos is the Divine "spark" of God within humans that needs to be awakened. Everyone has the "image of the Word (Logos)" within them and it is for this reason that Genesis describes humanity as created *"in the image and likeness of God."* The Logos is the divine Spirit in humanity. By using the Christian Gnostic idea of the Logos, John is affirming that all sons of God are created in the "image of the Word" as Jesus, the personified perfect Divine Mind which preexisted in Spirit before being born in human incarnation into "matter". In other words, every human is an incarnation of the Logos and every human has the potential of becoming like this personified perfect man, this Jesus, an allegorical manifestation of the human-Divine unity. Every human can be a "Christ" and because of this, every Soul will eventually be drawn back to God.

The term Logos was widely used in the Greco-Roman culture and in Judaism. It has many meanings such as "word, speech, statement, discourse, refutation, ratio, account, explanation, reason". But the meanings which have philosophical and religious implications are basically two:

- **as an inward thought or reason, an intuitive conception, and**
- **as an outward expression of thought in speech.**

In any theistic system it could therefore easily be used to account for a revelation or to be personified and designate a separate being. Through most schools of Greek philosophy, this term was used to designate a rational, intelligent and thus vivifying principle of the universe; that being the Divine Mind or "Christ Mind" that was and is expressed today through proper understanding of the ancient Spiritual Wisdom and religions like ancient Egypt and Biblical Judaism. I wish I could say Christianity but with its imposed dogmatism upon the "literal" and "historical" interpretation of "the Christ" that cannot be said. This principle was deduced from the understanding of the universe as the living reality and by comparing it to the living creature.

In the Septuagint version of the Old Testament the term logos (Hebrew "davar") was used frequently to describe God's utterances (Gen. 1:3, 6,9; 3:9,11; Ps. 32:9), God's action (Zach. 5:1-4; Ps. 106:20; Ps. 147:15), and messages of prophets by means of which God communicated his will to his people through His Divine Mind, the "Messiah-Christ Mind" (Jer. 1:4-19, 2:1-7; Ezek. 1:3; Amos 3:1). Logos is used here only as a figure of speech designating God's activity or action. In the so-called Jewish wisdom literature we find the concept of Wisdom (hokhmah and Sophia, the term for the feminine counterpart of the masculine "Christ") which could be to some degree interpreted as a separate personification or individualization, but it is contrasted often with human stupidity. In the Hebrew culture it was a part of metaphorical and poetic language describing Divine Wisdom as God's attribute and it clearly refers to a human characteristic in the context of human Earthly existence. What the reader should understand from this is that the "Christ-Mind" is not foreign to Judaism; rather it is termed "wisdom" and is the same as the "Christ Mind" we are so acquainted with in our New Testaments.

Philo's philosophy adheres to the Platonic picture of the Souls descending into the material realm in need of enlightenment and instruction that only comes by the unfolding of the "Christ Mind" within humanity; only this allows the descended Soul to return back to the realm of Heaven where they came from. This is true

Gnosticism at its very core; the ancient Spiritual Wisdom restated. No where here is to be found a "Faith in Christ" or a "Faith in Jesus"; rather it reveals the disciplining and subjugation of the animal body to the higher Spirit-Soul in mankind when "awakened from the death" of material incarnation by the "resurrected Christ-Mind" in mankind. Nowhere in any of this is the "literal" and "historical" limitation of the Christ to one person as Rome would have us later believe; no where in any of this is the "Faith in Jesus" or "Faith in Christ" to be found; rather mankind by submitting his Soul to the instruction and Torah of God trains his Soul in righteousness and "Krst/Christlikeness and this cannot be found in any antinomian or anti-Law teachings of the later carnalizing Christian Church.

We will continue these articles in the 4th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #4

We continue our study in the 4th article of this series.

Mentioned before as the first generation of "literal believers" in the "Christ Story" began to die off and hopes for the "literal" and "historical" Second Coming of "the Christ" dimmed following the arrival of the Age of Pisces and yet no "historical messiah" could be found on the throne of Israel, and with Israel's later dispersion following the destruction of the Temple, there arose a pressing need, unlike before, to preserve the words and teachings of this "Jewish Messiah-Christ" (the Logia) as expressed and taught through the Jewish Faith, Judaism and Jewish culture for later posterity. Quite a few collections of stories and "sayings" as the collected wisdom of the "Jewish Christ-Messiah" were collected and eventually written. This "wisdom" was circulated in connection with the early Synagogue-Church, both in and outside of Israel. Amazingly we find that along side the Torah, Moses, and the Prophets that other such works like the The Gospel of Thomas, The Gospel of Mary, and the Secret Book of John were just some of these. These earliest accounts taken from earlier oral traditions along with the teachings, message, and "Logia" of "the Christ" within them were all Gnostic to their core. These earliest accounts were Gnostic but as history records for us in the 2nd century were to be replaced by the supposed "literal" and "historical" accounts we have today due to the successful emergence and influence of the Roman Church. Some of these earliest writings of the Gnostic "Chrestians" gave very different and in some cases conflicting accounts of "the Krst/Christ" when compared to the "literalized" and "historicized" gospels of which we are most familiar today. Central to these differences involved the method of interpreation of the "Krst/Christ", or should I say Jesus' alleged "literal" and "historical death and resurrection". Due to the oral traditions and their diverseness in different geographical localities and with the continued loss of the "gnosis" for proper interpreation of the ancient Spiritual Wisdom some of these oral traditions came over time to argue for the "physical resurrection" of "the Christ", with the mantle of leadership falling on those who had also, according to inherited oral traditions, supposedly experienced it firsthand as told in certain versions of the oral traditions that circulated at that time which pointed to the supposed apostles and followers of "the Christ-Messiah" of Judaism. Others, the Gnostics and the majority early on who called themselves "Chrestians", not to be confused with the later "Christians" of Rome's invention, said the death and resurrection of "the Christ" had always been Spiritual and Mystical and never "literal" or "historical"; in fact this "resurrection from the dead" was the "coming of Krst/Christ" as a Spiritual "awaking within humanity" and will always be a Spiritual and Metaphysical event that was amazingly termed by the ancients as "being Born Again". Needless to say the Divine concept of being "Born Again" does not carry today its original meaning.

When we look at the "resurrection" we find that two of the Gospels, Matthew and Mark, teach a "physical resurrection" of a "literal Jesus" from the dead and two others, John and Luke do not; they teach a "mystical" and "Metaphysical resurrection" from the dead in contrast to the two others. These parts of John and Luke reveal the Gnostic teachings that lie yet today under Rome's attempts to destroy it with their false "literalization" and "histroication" of the "Christ Story". These earliest Gnostic believers in "the Krst/Christ" within humanity, without denying the "resurrection", reject only the "literal-historical" interpretation" of the resurrection. Let us look at these other two accounts in the New Testament which teach other than a "literal"

and "historical" resurrection of "the Christ".

Luke relates that the disciples, deeply troubled about Jesus' death, talked with a stranger for several hours and invited him to dinner; when he sat down with them to bless the bread suddenly they recognized him as Jesus. At that moment "he vanished out of their sight" (Luke 24:31).

Luke 24:29-32 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (KJV)

The writer of the Gospel of John relates a similar "mystical" resurrection and not a "literal" or "historical" resurrection of "the Christ". Mary Magdalene, mourning for Jesus near his grave, sees a man she takes to be the gardener. When he speaks her name, suddenly she recognizes the presence of Jesus, but he orders her not to touch him (John 20:11-17).

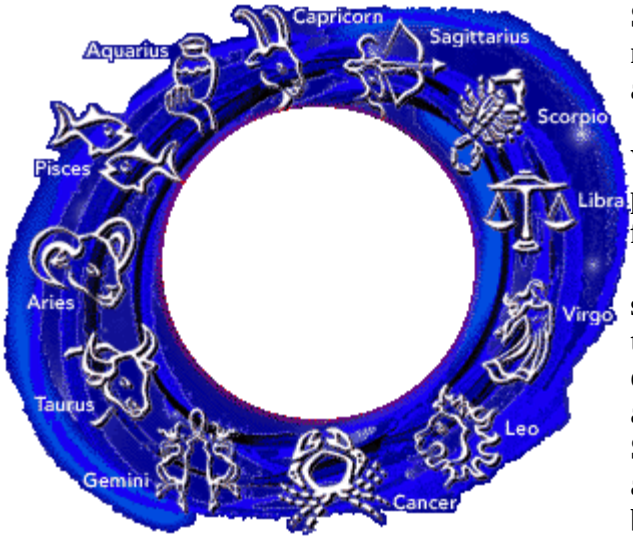
John 20:14-17 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (KJV)

Needless to say this "vanishing into thin air" and "inability to recognize" one previously known by Mary Magdalene speaks of the unreliability of interpreting these events as "literal" and "historical" events. So if some of the New Testament stories insist upon a "literal" view of the resurrection of "the Christ", others lend themselves to completely different interpretations (Elaine Pagels, The Gnostic Gospels, p. 5-6). Such disagreement and contradictions should make the "thinking believer" and "truth-seeker" again reflect upon the reliability of a "Faith in Jesus" as opposed to following "the Faith of Jesus". Chrstianity is replete with the undercurrent theme that if one choosees not to believe in Jesus and His message of eternal salvation through His physical and literal death on the cross, then he is told he will die in his sins and go straight to hell when he dies; no if, ands or buts about it! But above we see that half of the testimony of our New Testaments deny such a "literal" and "historical" resurrection from the death for Jesus. This is hardly ever noticed by the vast majority of the Chrisatian Church. It appears to a "thinking-believer" and "truth-seeker" that even our New Testament cannot agree on the matter and this is very problematic for Holy Spirit being the author of such revelations.Concurrent with these articles is that we again have reason to question seriously the "Faith in Jesus" theologies we have inherited by Rome.

Let us see what deep Spiritual Truths regarding the Soul of mankind we missed when looking only at a supposed "literal" and "historical" resurrection of this "Jesus" of which our New Testaments cannot agree. Let us not ever forget our whole focus here is to reevalute the reliability of living a life believing in dogmas that are connceted to having a "Faith in Jesus" as a "literal" and "historical" person whose deeds provide for manking an Eternal Life in Heaven as opposed to Spiritually perfecting the Soul of humanity by training it through the message, teachings, and the "Logia" of the "indwelling and awakened" Presence of the Christ "within"; accomplished through following and observing the "Faith of Jesus". One way to see this correctly is to see the Astronomical background for this "Logia" found in the teachings of Biblical Judaism and the need for man to be "Born Again" long before such concepts were stolen and "radically reinterpreted" by Rome. So let us look at this "Second Born Again" experience and what really lies behind it as found in the teachings of the "Jewish Christt" and "the Faith of Jesus" as found in Judaism as opposed to its later reinterpretation of it by Rome

when creating a "Faith in Jesus" or a "Faith about Jesus".

With the coming of the rebirth of "the Christ" at the Age of Pisces, the constellation of Pisces, who now would rule the Vernal Equinox for 2,155 years, consists of the image of "two fish" in water. This spoke to the ancient Spiritual Masters of mankind's need to have "two births"; one natural in "water" and one by "Spirit". In the Zodiac if we look at the sign of the two fish in Pisces and gaze 6 signs away or "across" the Zodiac from it we find the alternate sign of the Virgin, Virgo, symbolic of mankind's "first birth" in "water", the physical birth of man in the womb of woman which is to be followed in time by a second "Spiritual birth of man" through the "Krst/Christ Mind" into a higher Spiritual Consciousness symbolized by the two fish of Pisces. These two fishes symbolize the need for mankind to experience two "birth" during his life; one natural and physical in water of the womb and one from above which is the work of the "Krst/Christ Mind" upon man's Soul. Amazing it is to realize that the ancients as far back as ancient Egypt understood the need for mankind to experience two births; one natural and one Spiritual. This birth in "Pisces" was the birth "of the Christ Mind" in the Soul of man and each child of God is to experience this "coming of Christ" anew to his Soul during his life; at least this is his incarnational goal. This was but one of the new Spiritual understandings for man's Soul associated with the new Age of Pisces. Humanity was shown by the Creator above his head in the Heavens and Sky the "pattern" and "path" for his Soul's Spiritual evolution. Trutly, the ancient always knew that God's Bible was written in the Heavens and Sky as found layed our for mankind in the Constellations. It is here that insightful and Spiritually illuminated minds found the "pattern" for the birth, life, maturation, and rebirth of man's Soul in the only Bible which man could not forge or purposefully misquote; God's Word in Sky and Heavens. Ancient Egypt saw this and diagramed it for all humanity forever in theiruranograph. What was written in the Sky was cherished in the oral traditions of mankind since time began. What was Spiritual and Metaphysical and intended for the whole of the human race was grosly "literalized" and "historicized" and "limited" to but one person. What a loss of Divine Truth we have sufferred. We see this Divine Concept of the "birth of the Krst/Christ" in mankind symbolized not only in the Heavens and Sky above but elaborated in the Gnostic Paul's admonition to all:



Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

Notice if you will this "resurrection from the dead", this awakening from Spiritual slumber, was designated by the ancients as a "death". All mankind was expected to experience this "mystical resurrection of the dead" while yet alive in his body; this is the true "Born Again" experience and the "birth of the Divine Christ Mind" in humanity and the Spiritual experience of which we read that is so tragically misunderstood and interpreted by Christianity these last 1,800 years because of its "literalization" and false "historicization". The ancient taught that the incarnation of Divine Mind as "the Krst/Christ" was allegorically the "death of God" and the resurrection of "the Krst/Christ" was mankind's awakening to higher Spiritual consciouness Age after Age; it has been that way since recorded time. Most of Christianity that follows a "literal" and "historical" interpretation of the "Jesus Story" by and large perceive a second coming is yet to come rather than one which has already come to them since their first breath. Awaiting within each of us as a "Silent Witness" is the indwelling "Krst/Christ" man awaiting his "resurrection from the dead".

Rev 3:20 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (KJV)

However, a correct reading of the ancient Spiritual and Divine Mysteries which are repeated in our New Testament in our "Jesus Story" is about such an appearing or "coming" of "Krst/Christ" to the whole of mankind. It is all about Spiritual awareness of man's True Being, and it correctly understood explains this

"second coming" of "the Krst/Christ" to mankind or "second birth of Spirit-man" which is yet to come hopefully to all mankind. In such an understanding of the earliest "Christ Stories" there is no room for a "Faith in Jesus"; only the "Faith of Jesus" which progressively sanctifies the Soul of mankind on its way to perfection. To those who have awakened, as the Gnostics state so eloquently, this "Jesus Christ" has already come:

I Jn 4:2-3 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (KJV)

I Jn 4:9-15 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (KJV)

Here is the mystery. Had we first been introduced to this "indwelling Krst/Christ" which when "birthed" in man, as expressed as a Divine Spiritual Allegory as taken from the previous ancient Spiritual Wisdom of the ancients that existed for over 13,000 years, then the "literal" and "historical" understanding of our "Jesus Story" would have been absurd. This same sentiment is voiced by the earliest of our own Church Fathers believe it or not. Tertullian, one of the Christian Fathers (A.D. 200), himself states as much since having been previously acquainted with the Divine Spiritual Wisdom and the Divine Spiritual Allegories regarding "the Krst/Christ" and at one time a Presbyter of the Christian Church in Africa. Here he tells the truth and reasons in the following manner on the evidences of a "literalized" and "historicized" Christianity:* ***"I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be absolutely true, because it was manifestly impossible"*** **(Taylor, Diegesis, p. 326). Taylor goes on to say more about Tertullian: "Quintus Septimus Forens Tertullianus, the last that can be read into the second century, and the very first of all the Latin Fathers, was, like the rest of them, originally a heathen, was afterwards a most zealous and orthodox Christian, and finally fell into heresy". History validates what the great Rev. R. Taylor maintains; that one adhering to the "gnosis" and later converting to a "literalized" and "historicized" adaptation of "the Christ" we find that Tertullian later in his life renounced a "literalized" Christ and returned once again to the ancient Spiritual understanding of the "Indwelling Christ" in mankind; the "only true Christ" that man will ever know. Here we have a picture of the newly emerging "radical reinterpetation" of a prior "gnosis" which Tertullian calls "monstrously absurd" and "manifestly impossible" and his example of renouncing such an "absurd" and "monstrous" destruction of higher Spiritual Truths by their vulgar "literalization" and "limitation" to but one person fuels his later denial of the whole of Rome's abberant theologies. Tertullian wanted in the end nothing to do with a "Faith in Jesus".**

Tertullian knew what all the earliest of the Christian Fathers knew and what traditional Chrsitians do not today; namely, that the New Testament contains indications that the ancient church possessed extra-scriptural teachings that were not made available to the public but were reserved for worthy followers of Christ. ***"I have fed you with milk,"*** **Paul told the Corinthian saints,** ***"and not with meat: for hitherto ye were not able to***

bear it, neither yet are ye now able" **(1 Corinthians 3:2). If Paul ever gave this doctrinal "meat" to the Corinthians, it is not recorded in any extant version of the New Testament. This is very problematic when we try to fathom the reasons why this information that lies at the very heart and Scriptures was not made public. Truly there was a different "interpreation" to the Scriptures other than "literal" or "historical" which only those who possessed the "keys" to the Gnosis would comprehen. Moreover, since Paul's first letter to the saints at Corinth discusses everything from the order and glories of the resurrection to the various kinds of Spiritual gifts found in the church, one can only wonder what could be greater and most lofty understandings than these doctrines which could not be shared with the "believers" of Paul's day. The Corinthians were "babes" in Christ; they were still unable to handle the "meat" of the gospel (1 Corinthians 3:1-2). However, Paul told them that "mature" saints were taught a "secret and hidden wisdom":**

1 Cor 2:6-7 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (KJV)

This secret wisdom undoubtedly constituted part of the "meat" that the apostle withheld from the Corinthians; "meat" that went far beyond what the typical mind could envision when limited to only a supposed "literal" and "historical" understanding of "the Christ".

When Paul was blessed to visit Paradise, he heard "things that must not be divulged":

2 Cor 12:4 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (KJV)

The Greek here is very interesting:

Strong's Concordance teaches us: 731 arrhetos (ar'-hray-tos); from 1 (as a negative particle) and the same as 4490; unsaid, i.e. (by implication) inexpressible: KJV-- unspeakable.

Thayer's Greek Lexicon also helps us:731 arrhetos-

- **1) unsaid, unspoken**
- **2) unspeakable (on account of its sacredness)**

The adjective "unspeakable" was often used of things disclosed in Mystery rites and the ancient Sacred Wisdom religions which the initiates were charged to keep secret (Victor Paul Furnish, II Corinthians, The Anchor Bible, Grden City, New York: Dubleday & Company, Inc., 1984, p. 527).

The early Church father Ignatius told the Trallians he possessed sacred information that they were not yet ready to receive:

"Am I incapable of writing to you of heavenly things? No, indeed; but I am afraid to harm you, seeing you are mere babes. You must forgive me, but the chances are you could not accept what I have to say and would choke yourselves. Even in my own case, it is not because I am a prisoner and can grasp heavenly mysteries, the ranks of angels, the array of principalities, things visible and invisible--it is not because of all that that I am a genuine disciple as yet" **(Cyril C. Richardson, Early Christian Fathers, New York: Macmillan Publishing Company, 1970, pp. 99-100).**

These "heavenly things" or "heavenly mysteries" were obviously not recorded in the scriptures, and Ignatius did not think the Trallians were ready to receive them. Obviously they went far beyond the traditional "literal" and "historical" understanding applied to the oral traditions givent he fact that at the time of this quote the written New Testament was not in existence.

Clement of Alexandria also acknowledged that the church had secret teachings and his remarks are astounding:

"Clement concedes that the Scriptures open salvation to the many, who experience the "first saving change," when they pass from heathenism to faith, ...But these are *"saved only in the first degree"* (Frank N. MaGill, Masterpieces of Christian Literature, New York: Harper & Row, 1963, p. 47). That is really interesting: "saved only in the first degree" indicating that a progressive "salvation" is in order. Here is where we come to the very hidden "gnosis" that we find in the New Testament. It is a fact that besides his public teaching, Christ is shown to also teach his followers, called Apostles, the "gnosis" [hidden sacred knowledge] which leads to the Soul's perfection that goes so much further than the "peshat" or the "liteal"/"historical" interpreation of these Sacred texts. This knowledge, Clement claims, has descended by transmission to a few, having been imparted unwritten by "initiates" into the higher Spiritual Wisdom and Sacred Mysteries of God and man. Clement goes on to say that "great preparation and previous training are necessary to receive it. But those who can obey it, achieve here and now as a foretaste of eternal bliss, and, in the world to come, will take their places with the Apostles in the highest sphere" (Ibid.).

Beyond this supposed "literal" and "historical" interpreatation and understanding of "the Christ", this "first degree of salvation" so mentioned by Clement is the knowledge that this "Krst/Christ" and his "Coming to man" is the same as this "Krst/Christ" being birthed into "matter" and humanity as depicted in the allegories of the birth of the "Krst/Christ" in sables, mangers and the many cave stories regarding "the Krst/Christ". John E. Remsberg relates to us that Justin Martyr states that Jesus was born in a cave: "Justin Martyr, the Apologist, who, from his birth at Shechem, was familiar with Palestine, and who lived less than a century after the time of our Lord, places the scene of the nativity in a cave". He goes on to state : "This is, indeed, the ancient and constant tradition both of the Eastern and the Western churches, and it is one of the few to which, though unrecorded in the Gospel history, we may attach a reasonable probability" (John Remsberg, Life of Christ, p.3). Out of darkness, symbolized by a cave and the "darkness of matter", light (Spiritual illumation of man's True Being) is to come.

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead (symbolic of darkness), and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

The awaking of the Divine Mind in man is the "Spiritual Second coming" of "the Krst/Christ" within each child of God. Gnosticism and Hermeticism looked to Jesus, Paul and the Bible as sources for this higher understanding about the nature of man, God, Christ, and savlation; a higher understanding than any that could be provided by a "literal" or "historical" understanding of Jesus or "the Christ". "Faith in Jesus" simply won't open the door to this higher knowledge like walking the path of "the Faith of Jesus" and "the Faith of the Christ". This is the true "Born Again" experience that goes so much further than signing a card and mouthing a prayer at some Church altar and then waiting for some deliverance from above. It goes so much further than some "literal" and "historical" birth limited to but one person as Rome would fashion it. This watery birth of man in the womb of woman, the Virgin Virgo birth symbolized in the Heavens and Sky above, is the first birth of the Soul in "matter" and humanity. The "incarnation" of "the Krst/Christ" within each child of God and man's awaking to the presence of God and His "Krst/Christ" within him is the "Second Birth" symbolized by the Age of Pisces and the two fish which speaks to mankind of his expected Spiritual evolution and progression of his Soul and its Spiritual awaking and progressive Spiritual perfection and maturation in this life. This "birth" has already come to billions down through history who possessed the truth of this ancient Spiritual Wisdom and only awaits your "awakening" to your Divine Self and your True Being. When we descended into morality we left behind our Divine Image and became an incomplete person. We "fell asleep" as phrased by the ancinets and we forgot our true origin and all of live if for the purpose of finding our way back to the realm of light and reintegrate our Divine Image. There is no place in such an understanding of the exclusive Divinity of but one person as seen in the "literalization" and "historization" of Jesus as the only "Christ-man". As orthodoxy evolved in the first five centuries after the time given for the death of Jesus by Rome St. Augustine's unmerciful doctrine of original sin was adopted by official Chirstendom; a doctrine that maintains that because Adam and Eve portook of forbidden knowledge that all of

mankind is intrinsically sinners and cannot look up Jesus simply as our example, as the eariest Chrestains and even the Christians did, but rely upon his exclusive Divinity and that of the Church for our access to salvation. Biblical Judaism had always taught the salvatin of the Soul but under the consistent efforts of Rome the original Divine origin and Spiritual path for the Soul's evolution was all but stamped out, surviving only among a few sects and teachers throughout the succeeding centuries. Lost in all of this due to Rome's "radical reinterpreation" of the ancinet Spiritual Wisdom and "gnosis" is the role of the "Faith of Jesus" as taught in Biblical Judaism that helped perfect the Souls of mankind. The "Faith in Jesus" doctrine created by Rome, a doctrine containing required assent for salvation of such doctrines as the Trinity, the deity of Jesus, Jesus' physical and literal bodily resurrection, Jesus' physical and literal atonement, personal salvation by grace, the inerrancy of the Chrsitain Bible through God's inspiration of the Bible's authors, the virgin birth, and the anticipated second coming of Jesus is opposed by Biblical Judaism and "the Faith of Jesus". It is perhaps ironic that if one considers the very earliest Christian movement, the Jewish Chrestian Gnostics and later Jewish Christians in Jerusalem under the leadership of James, the supposed "brother" of Jesus and in the period immediately after the time given as the time for Jesus' execution, they might not be considered Christian by today's Orthodoxy and standards. Here is the dicotamy of which we have been speaking: the "Faith in Jesus" later created by Rome as opposed the "Faith of Jesus" as practiced by Judaism, both Jews and "non-Jewish" adherents to the same "Faith of the Jewish Christ". To Christians, Judaism is unique among world religions. It is to historic Judaism, the Judaism of the Old Testament, that Christianity traces its roots. Christianity does not supplant Old Testament Judaism; it is often called the "fruition of it" which is rather amazing since so many of its religions tenants in its "Faith in Jesus" contradict and surplant the ancient Spiritual Truths in Judaism and the ancient Spiritual Wisdom of the ancients. One cannot hold to the Bible, Old and New Testaments, as God's divine revelation without also recognizing and honoring the place God has given historic Judaism. As the apostle Paul recited, these are some of the blessings God has given to the Jewish people:

To whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is Christ according to the flesh, who is over all, God blessed forever. Amen (Romans 9:4,5, NASB).

Judaism, while admitting the existence of sin, its abhorrence by God, and the necessity for atonement, has not developed a system of salvation teachings and doctrines as found in Christianity. Atonement is accomplished by a sinner's repentance, good deeds and a little of God's grace. No concept of substitutionary atonement (as in Christianity in the person of Jesus Christ) exists. Judaism holds no concept of original sin. According to Christian belief, all human beings are born into the world with a sinful nature because of the transgression of Adam (Romans 5:12-21). Judaism's emphasis is not on original sin but original virtue and righteousness. Although Judaism acknowledges that man does commit acts of sin, there is not a sense of man being totally depraved or unworthy as is found in Christian theology. Unlike Christianity which prides itself on being "not under Law" Judaism teaches that the study of the Torah can overcome our inclination to evil. Judaism, the "Faith of Jesus", teaches that a proper relationship with God comes through repentance, prayer, and obedience to the Laws of God. Judaism is about being good to be good and to have a healthy relationship with God, man, and oneself--not to be saved. The role of the Torah and the Jewish law is to provide tools for the Soul of mankind to learn how to do that, and values that one ought acquire in this life. In line with the ancient Spiritual Wisdom and "gnosis" we find the Propehts teaching what is later to termed "Gnosticism":

"The sacrifices of God are a broken spirit, and a broken and contrite heart" (Psalm 51:17)

"I desire kindness and not sacrifices, the knowledge of God more than burnt offerings." (Hosea 6:6)

Few ever take their Lexicons and follow the train of "thought" regarding such words as "knowledge" or "wisdom" in their Bibles. Let us take a second to just look at the idea:

Job 36:12 12 But if they obey not, they shall perish by the sword, and they shall die without knowledge. (KJV)

Ps 14:4 4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. (KJV)

Ps 119:66 66 Teach me good judgment and knowledge: for I have believed thy commandments. (KJV)

Prov 1:22 22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? (KJV)

Prov 2:3-6 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. (KJV)

Isa 28:9 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. (KJV)

Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. (KJV)

1 Cor 15:34 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. (KJV)

Eph 4:13-14 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (KJV)

Phil 3:8 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, (KJV)

Col 3:10 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: (KJV)

1 Tim 2:4 4 Who will have all men to be saved, and to come unto the knowledge of the truth. (KJV)

Eph 3:4 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (KJV)

Notice if you will the continual connection between "Law", Commandments", "Knowledge", "Obedience", "Knowledge", "Seeking Knowledge of God", "Moving beyond the milk of the Word", "unity of 'The' one and only Faith", "Shame for lack of Knowledge of God", "Knowledge of the Son of God and Christ Jesus", "Truth", and finally the "Mystery of Christ". Each one of these has for its underlying and common theme the "Faith of Jesus" which are linked to God's Laws, righteousness, and "Christlikeness"; a Jewish Christ who said in the beginning of these articles that we are not to "think" that he has come to "destroy the Law" but to

elevate it in its highest comprehension for humanity. The Laws of God bring Spiritual Truth to man's Soul and are the steps to its Spiritual evolution as taught by the Indwelling Christ in mankind. This "truth" regarding the importance of the Laws of God for the Spiritual growth and Spiritual progression and perfection of the Soul of man is tied to the awaking of "the Krst/Christ" and Divinity within man. This is the true "Second Birth" that eclipses Christianity's reinterpretation of being "Born Again". True "Born Again" experience culminates in one receiving and interpreting correctly the various theological dogmas and truths as found in the ancient Spiritual Mystery Religions which are as old as ancient Egypt and even much older even as the stars above which taught it first to men and women who "have ears to hear" and "eyes to see". Lost in this "literal" and "historical" view of "the Christ" and its imposed limitation to but one supposed person by Rome is your True Being; as Plato said *"man is god in an animal body".* All of life is for the purpose of growing ourselves and our True Self into the "fullness and stature" of the "Krst/Christ" which makes us true Sons and Daughters of our Father in Heaven: *"Be ye holy, for I am holy"!* When John wrote that Jesus is the Logos, he did not mean that some supposed "literal" and "historical" person was this Logos had always been God the Logos nor did he mean this evolving Logos was to be limited but to one person; instead, the proper interpretation of this is that the Logos, personified as the continual Spiritual evolving Divine Mind of God incarnated into humanity "becomes" the Logos. The Logos, then, is the Spark of Divinity that is within the heart of every child of God awaiting "awakening from the deadness" of material incarnation. Again, lost in all of this Divine Truth is the "Faith of Jesus" which is centered upon the Laws and Commandments of God which are given mankind to mold and train his Soul into a heightened Spiritual perfection progressively through life. In the place of this Divine Spiritual Wisdom and the role of the Torah in making such a Spiritual metamorphosis happen in every child of God Rome "radically reinterpred" the whole of this "gnosis" and aplied to it a false "literalism" and "historicity" and "limitation" of the "indwelling Christ" that is mae to stand upon religious dogmas which are anti-Semitic and anti-Judaism to their very core and which have deceived billions yet to this day because of their ignorance of the ancient Spiritual Wisdom and the true interpretation and meanings of the "Christ Stories" that preceded Rome's theological inventionism by thousands of years. Our "Jesus Story", like every "Christ Story" before,, is to teach that Jesus, our example as the the personified man for all mankind, is to become the Logos just as in our Divine Allegory in the New Testament that Jesus becomes "the Christ" at his immersion (second birth) in our "Jesus Story". The early conception in the Gnostic Chrestian tradition was that Jesus became the Logos just as he became "the Christ". But that did not mean that he was the only one who could ever do it! Jesus gives us a clue to this "mystery" when he broke the break at the Last Supper. He took a single loaf, symbolizing the one Logos, the one Christ, and broke it and said:

1 Cor 11:24 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (KJV)

Here before our eyes and not recognizable to Christians devoid of the "keys" of the ancient Spiritual Wisdom, is one of the 3 key dogmas of the ancient Spiritual Wisdom; namely, the "Dismemberment of God" and His "incarnation" into matter (the bread is internalized in mankind when eaten). The Gnostics Chrestians interpreted this teaching to mean that there is one absolute God and one Universal Christ, or Logos, but that the body of that Universal Christ can be broken and each piece will still retain all the qualities of the whole. Jesus was telling his disciples that the seed of Christ is not diminished qualitatively, no matter how many times his body is broken. The smallest fragment of God, Logos, or Christ contains the entire nature of Christ's Divinity. This is the meaning of the fragmentation of the host in the communion ritual, undoubtedly lost on Irenaeus and the later Church Fathers even as they participated in it.

Beginning with Justin Martyr in about 150 C.E., and then continuing through Irenaeus, Tertullian (of Carthage), and others, certain Church Fathers fought hard against Gnostic ideas. Rejected by them is the idea that if the "Christ," Christ-Spirit, or Holy Spirit were seen as separate from or greater than Jesus, then that same Christ-Spirit might also descend upon anyone who was worthy. Thus we would have the impossible situation of there being more than one Christ! This would never do, since the orthodox movement in Christianity had claimed Jesus and God were the same entity. If God was One and indivisible, it naturally followed that there could be only "one Lord Jesus Christ," as Church Creed affirmed, and that no one else could ever aspire to that title. Some Christian sects of a Gnostic persuasion affirmed that a believer in Christ

could become Christ, that it was possible to attain a level of Christhood commensurate with that of Jesus, taking seriously his words: *"Behold, greater things than I do, ye shall do."* These sects and their teachings were branded heretical by the orthodox. But this makes us wonder today where such authority of one kind Christianity could come for censuring another.

Because few nowadays are familiar with even the basic tenets of Gnosticism, misunderstanding attaches freely to the faith. But in the earliest centuries of Christianity it was sectarian animosity rather than ignorance that drove popular misconception, as numerous propagandistic screeds written to discredit the Gnostics and other early Christian groups came to be regarded as truth. Penned by the early Church Fathers—the men who first codified orthodoxy—books like Irenaeus's five-volume Against Heresies characterized Gnosticism as the refuge of perverts; of insane, depraved, life-hating freaks who held orgies, practiced promiscuity and homosexuality, aborted and devoured fetuses, and refused to bear children. By discrediting the morals of Gnostics, early theologians convinced their followers that the Gnostics' teachings were absurd and misguided. The chief attacks on the Gnostics were authored by Church Fathers Irenaeus, Tertullian, and Epiphanius. But their work is seriously flawed and must be seen for what it is: religious polemic rather than history. Irenaeus, known as the First Church father, devoted five volumes to a work, Adversus Haereses, which purported to expose the Gnostics. Scholars have criticized it for its lack of objectivity and muddled thinking. Tertullian composed numerous works against the Gnostics which was renouned later in life by his rejction of "literalized" Christianity and his return to the ancient Spirtual Mysteries. The fourth century bishop Epiphanius of Slamis entitled his work Panarion, meaning "medicine chest," because it was intended to ward off influences from Gnostic groups. He portrayed all heretics, including Gnostics, as "vain-glorious," "worthless" and "evilminded" (See Epiphanius, quoted in Randolph's Gnosis: The Nature and History of Gnosticism, San Franscisco: Harper and Row, 1987, pp. 15, 19.)

The portrait of Gnostics as dangerous counter-Christians, a portrait painted by power and enshrined as truth, held for sixteen hundred years, until 1945, when an archaeological find known as the Nag Hammadi Library was discovered inside a cave in a mountain in upper Egypt. This remarkable collection of fourth-century Coptic texts, thought to have been copied from material that may date back to as early as the second half of the first century, cast new light upon long-obscured Christian history: a history that revealed no suggestion that Gnostics hated life or favored any of the repulsive behaviors falsely attributed to them by Irenaeus and other Church Fathers later, but rather that they advocated individualism in pursuit of their primary goal, the search for Spiritual enlightenment for man's Soul. What the Nag Hammadi texts also disclosed of dynamic importance is that from the very beginning of Christianity, there existed an alternative theology, a competing and compelling alternate and much earlier interpretation of Sacred Scripture which, had it not been actively suppressed by Rome during the 2nd through the 5th century, might have continued as it had in the ancinet Spiritual Wisdom Religions going as far back as 13,000 years B.C.E. This Nag Hammadi library discovery has undermined the entire fabric of Christianity as taught by Rome over the last 1,800 years. Before our eyes we see the need to repent of a "Faith in Jesus" and begin seriously to investigate the "Faith of Jesus" as it applies to non-Jewish believers in God and His "Krst/Christ" as we determine it properly understood by the earliest Chestians/Christians and not the later anthesis of it at the hands of Rome.

This "sacred wisdom" termed "Gnosticism" also shares characteristics with Mystical Judaism and even Buddhism. It is through Biblical Judaism, the "Faith of Jesus", not "Faith in Jesus" that the legacy of the ancient Spiritual Wisdom of the ancients, as found in ancient Egypt and the other great Mystery Religions, is to be found veiled but yet undergirding the Christian Religion today. It is here in the ancient Spiritual Wisdom Religions that these higher Spiritual Truths, teachings, and messages that elevates the incarnated Soul of mankind are to be found; not in the later "Replacement Religion" of Rome and their "literalization" and "historicization" of these ancient Mysteries and their anti-Semitism which is expressed in their "Faith in Jesus". It is here in Rome's "Faith in Jesus" where we find that Rome did away with the Laws of God and replaced them with "faith only" as seen in their "Faith in Jesus" theology. Understand only when our "Jesus Story" is again "reinterpreted" correctly by applying these same "keys" of allegorical, mystical, and mythological interpretation can our "Christ Story" be restored to the highest Spiritual understanding that it always carried until the rise of Roman Orthodoxy in the 2nd century. As Elaine Pagels points out in The Gnostic Gospel, this personation of the ancient Spiritual Wisdom and its interpretation, an interpretation that

was 180 degrees different when contrasted between Biblical Judaism as well as Mystical Judaism and the later Roman Christian "literalized" interpretation of it, was no trivial matter. The decision on which interpretation was "correct" was central to the future of the emerging Gentile Roman Church.

But Rome had a plan to circumvent Judaism and the ancient Spiritual Wisdom Religions. Irenaeus, the bishop of Lyons in 180 AD, decided that the validity of any work had to be judged by whether it was "apostolic." In other words, Rome had to make their "reinterpretation" of the ancient Spiritual Wisdom appear to carry the authority of the "Jewish Messiah-Christ". Thus, their "radical reinterpretation" of both the Spiritual Dogmas as found in Biblical Judaism as well as the ancient Spiritual Wisdom that preceded it, had to carry Jewish as well as Messianic "authority" and such authority was found in attaching to this Roman "radical reinterpretation" and "literalization" and "historicization" of the ancient Spiritual Wisdom the supposed Jewish names of supposed followers and Apostles of a "historical Messiah". Thus names of supposed Jewish apostles were attached to the 4 Gospels in the presentation of Irenaeus' "Second" New Testament which was basically a re-working of and "literalization" and "historicization" of the prior Gnostic New Testament given the world by Marcion in 150 A.D. But, as Elaine Pagels goes on to say in the Gnostic Gospels that regardless of whether the names given to the Gospels are those of the actual authors or merely reflect a claim to apostolic authority, *"we know virtually nothing about the persons who wrote the Gospels."*

Let us continue in the 5th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #5

We continue with the next article in this series.

We have been examining and contrasting the "Faith of Jesus" vs "Faith in Jesus" theologies as we find opposed in the New Testament. There can be no greater example of the alteration of the center message of the Hebrew Scriptures than the following example where we find the focus altered for the reader from "Faith of Jesus" into the "Faith in Jesus". Lost in this transformation is the necessity of the continued perfection of man's Soul by the indwelling "Christ Mind" of God. Judaism and Christianity are two closely related Abrahamic religions that in some ways parallel each other and in other ways fundamentally diverge in theology and practice. Christianity is based upon a belief that its purpose is to provide all human beings with what it holds to be the only valid path to salvation; that path being that one much have a "Faith in Jesus" and his saving acts on their behalf.

John 14:6 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (KJV)

Christians believe people are, in their current state, sinful. Christians believe that Jesus was both the "literal" and "historical" Son of God and God the Son, God made incarnate; that Jesus' death by crucifixion on an old rugged cross was a sacrifice to atone for all humanity's sins, and that acceptance of Jesus and belief in Jesus as the promised "Christ-Messiah" saves one from sin (John 3:16).

Judaism, to whom the "anointed one", this "messiah" was promised, denies all of the above. Judaism is a religion based upon man carrying out the Covenant stipulations, requirements, Laws, and Commandments given God to both the Jewish as well as the "non-Jewish" peoples of the world. The Torah (lit. "teaching"), both written and oral, both tells the story of this Covenant, and provides Jews with the terms of the Covenant. The Torah thus guides mankind in walking in God's ways (Deut 30:16) and helps them learn how to live a holy life on earth, and to bring holiness into the world and into every part of life, so that life may be elevated to a high level of sanctity whereby they "imitate" God. This will allow the Jewish people as well as "non-Jews" who live by the Laws of God be a "light unto the nations" (Isa 42:6, 49:6, 60:3). In such a way they are a "role model" to their neighbors. Judaism likewise teaches that over the course of history such a life lived in obedience to the Laws of God molds mankind and society whereby it can raise itself to experience an age of peace and sanctity; literally "Heaven on Earth". Judaism does not see the afterlife as a core part of this, or a major factor needed to justify why it is necessary. Ideally a faithful life and good deeds should be ends in themselves, not means.

The differences between a "Faith in Jesus" vs "the Faith of Jesus" cannot be more dramatically contrasted than when examining the opposing concepts of the "messiah".

Judaism teaches that a descendant of King David will one day appear to restore the Kingdom of Israel. Jews refer to this person as "moshiach", translated as "messiah" in English and "Christos" in Greek. The Hebrew word "moshiach" (messiah) means "anointed one," and refers to a mortal human being. The moshiach is held

to be a human being who will be a descendant of King David, and who will usher in an era of peace, prosperity, and spiritual understanding for Israel and all the nations of the world. The traditional Jewish understanding of the messiah is fully human, born of human parents, without any supernatural element.

The Christian view of Jesus goes beyond such claims. Jesus is the culmination and union of the three anointed offices. In Him, we have the Prophet, the Priest (according to the order of Melchizedek), and the King (as both son of David and God Himself). Although Jews and Christians both refer to biblical prophecies concerning the coming of the messiah, they are completely different and that being so then the interpretations of the "messiah" are likewise completely different. Lost is all of this is the fraudulent mistranslations of the Hebrew Scriptures in our Christian Bibles that produce such divergent understandings of the "messiah". For Christians, the messiah, Jesus Christ, is fully human and fully Divine. In this view, Jesus offers salvation to all humans by his "literal" and "historical" self-sacrifice. He is the divine Word of God who clothes himself in our humanity, so that human beings can be participants in divine life. Jesus sits in heaven at the right hand of God and will judge humanity by his very presence in the End times. The liberation and peace brought by the messiah, in Christian terms, is primarily the result of his manifesting the truth of God in all spheres of life. Prophetic references to the future glory of Jerusalem are not interpreted in merely political or geographical terms, but as indications of the restoration of all creation that his unveiled presence will bring about. Christian readings of Christian Old Testament given the world by Rome finds hundreds of references to Jesus; Jews reading their Hebrew Scriptures find none. These supposed references to Jesus take the form in some cases of specific prophesy, but in most cases are but "types" and "shadows" or forerunners. Traditionally, most Christian readings of the Bible maintained that almost every prophecy was actually about the coming of Jesus, if read correctly as they have been taught to read their Old Testaments in the Christian Bible. In other words, Christianity traditionally has taught that the entire Old Testament of the Bible was a prophecy about the coming of Jesus. It is here, in these contrasting views, that we find opposing each other a "Faith in Jesus" and "the Faith of Jesus".

But among these two expressions of the Hebrew Scriptures and their fulfillment we find two opposing religions with opposite beliefs; rather hard to imagine if they were both built upon the same "Scriptures". The problem, as I have maintained is right here; Christianity is not built upon the same Scriptures but purposefully misinterpreted and mistranslated texts to lead the "hearer" and "believer" away from Judaism. Let us look at one example where a human messiah becomes a "godman" in the New Testament. We presently look at a quoted passage in the New Testament that reflects a forged Greek translation of a Hebrew Scriptures. Very well known is the distinction between the Masoretic text on Psalms 40:6 and the so-called LXX or Greek translation of the Hebrew Scriptures.

First the passage as it exists in the Hebrew Scriptures (note it is verse 7 in the Hebrew; verse 6, chapter 39, in the Christian translations):

6 ¶ (40:7) Sacrifice and meal-offering Thou hast no delight in;<u>mine ears hast Thou opened</u>; burnt-offering and sin-offering hast Thou not required.

The Soncino version says in Psalm 40:6-8 ***"Many things hast Thou done, O Lord my God, Even Thy wondrous works, and Thy thoughts toward us; There is none to be compared unto Thee! If I would declare and speak of them, They are more than can be told. Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-offering and sin-offering hast Thou not required. Then said I: 'Lo, I am come With the roll of a book which is prescribed me".*** **Here we see that God had opened David's ears and mind to His Torah and "teaching" and sacrifice and sin-offering was not required of God, but obedience to His Word. These verses have absolutely nothing to do with the Messiah. In fact, I fail to see how this has anything to do with Jesus. In the context of the entire psalm, it seems to me David is talking about himself here. I realize that "my ears have been opened" could also read "my ears have been pierced". Jesus never had his ears pierced. This simply means the person talking has had his ears opened so he is able to hear the declaration of God's will and thank Him in this Psalm. Obedience to God's law is superior to sacrifice, as is told time and again by the prophets. Not only that but this is the message reiterated by "the Christ" in**

later Judaism in Matthew 5:17 which we saw before:

Matt 5:17-18 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV)

When this same verse is translated into the Greek we find in the Septuagint, the LXX:

Psalm 39 (40):6 LXX: Sacrifice and offering thou wouldest not, but a body hast thou prepared for me....

Here is a terrible mistranslation tended to bolster the "literalized" concept of the "godman" by the Essenes of Alexandria, Egypt. This will be picked up upon by Rome in their New Testament quote of this Greek passage; Rome did not use the earlier Hebrew text as the correct one! This gross error we find repeated in false Messianic prophecy as found in Hebrews 10:5 (KJV):

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Here very plainly is the forgery of the Hebrew Scriptures as first misquoted on purpose in the Greek and later English Bibles; one passage of many which will later find its way into the New Testament with Rome's "literalization" and creation of its "Faith in Jesus" theologies. Before our eyes the very foundations for the later creation of a "Faith in Jesus" are being built which Rome will take advantage of some 400 years later.

The true Jewish Scriptures, when interpreted conservatively, never taught the "literal" godman, but when they were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Hebrew Scriptures would carry theologies that now read differently than the prior Hebrew originals. Since the time for the translation of the Prophets from the Hebrew into the Greek then the Old Testament is made to be the carrier of this "literalized" godman idea and this Greek translation later becomes the foundation for every Christian Old Testament version which comes later Latin of the Catholic Church would be influenced by it). Carried over with the Greek are such ideas as this one revealed to the reader which, when taken together, lay the foundations for Rome to weave its "literalization" and "historicization" of its later "Faith in Jesus" religion. As if that is not bad enough every quote in the New Testament is taken from these corrupted Greek forged texts which are not true and accurate to the Hebrew. This means that many of the concepts espoused as "Messianic" are in reality the fruit of "literalized" Sun-worship and have been applied to Jesus and few know this has occurred. The great loss for us is that the "keys" to the true ancient Spiritual Wisdom are being lost before our every eyes and in their place we find the "literalization" of Spiritual concepts the further the minds of man fall away from Divine Spiritual Ideas and "gnosis" of the ancients.

Later, we see that the Jewish community would not accept the LXX nor the "divine" Jesus as its Messiah because such ideas were totally foreign to normative Biblical Judaism and their Sacred Scriptures when interpreted correctly. Not only that but the true Hebrew prophecies went without fulfillment and the Temple was destroyed and Israel scattered. The time-frame for the coming of the Hebrew Messiah was, according to the Hebrew of Daniel chapter 9 and the Seventy Weeks, had come and gone. Few Christians read Hebrew and it is there we find the "conditional" promise made by God through the Prophets that Israel's coming Messiah was conditional on them "meriting" their Messiah. If Israel did not "merit" their "Redeemer" then judgment was to follow; they were given 490 years to Spiritually prepare. Jewish history and their Rabbis tell us that Israel was weighed in the balance and found wanting. No Messiah ever appeared that accurately fulfilled the Hebrew Scriptures and has not yet to this very day. After the Jew's rejection of the "Christian Messiah" which never fulfilled the true Hebrew Scriptures and which was make to fulfill the "altered Hebrew Scriptures" as they exist in our Christian Bibles today, and after the Jew's rejection of this "literal Godman" instead of a human

messiah anointed of God, then this "neo-pagan Christian message" was presented principally to the Gentiles, to whom the Jewish Bible, Jewish life, and traditions were alien, and in many ways too rigorous for their liking. To stress the Jewishness of Jesus to a Jewish audience was totally irrelevant and even counterproductive considering the difficulties listed above involving the recharacterization of the Jewish "messiah" as written in the Hebrew Scriptures. Here before our eyes once again we see in the later false translations that the emphasis is slowly fading from "the Faith of Jesus" to "a Faith in Jesus" as later theologies are created around the "person" and "identity" of Jesus by Rome (Christology). We fail to understand as Christians today that the Jewish people "knew" their Scripture and could quote them verbatim yet the New Testament often make is appear as if they were "slow" and "dumb" and as if they "knew not the Scriptures"; nothing could be further from the truth if one has ever studied Judaism. The Jewishness of Jesus as the "Jewish Christ" and the Jewish "Faith of Jesus" fared little better when presenting the message of the "Jewish Christ" to the Gentile pagans. Such Jewishness implied for them not only an ethical monotheism but ethical and ceremonial rituals containing Jewish religious teachings as given by God, which ironically, were given to not only the Jews but Gentiles as well as seen if one undertakes a serious study of the Torah and the Tanakh. Lost to these Gentiles is the fact that below the "Jewish cultural expressions" of the Sabbath and the Jewish Biblical Festivals, for example, lies the very hidden mysteries and secrets of the ancient Spiritual Wisdom regarding man's Soul and its intended Spiritual development and evolving perfection. These Spiritual ideas, given man in the beginning of time as related to the Spiritual growth and maturation of his Soul as connected to the "signs" and "seasons", or the Sun, Equinoxes, and Solstices, are completely lost in Rome's further "radical reinterpretation" and replacement of the Jewish Biblical Holy Days and Festivals with one's of their own creation and substitution.

Obedience and repentance to the Word of God has never been a popular message nor is it today! Easy believeism is what sells and is the fruit of the corruption of the Christian's Bible as we literally are presented with a "get out of hell free" gospel which is just "another Gospel" of which we are warned to avoid. So not only the message and teachings of Jesus, "the Faith of Jesus", was changed but the ideas concerning the Jewish "messiah" were altered in "keys" places in the selling of Rome's "Faith in Jesus" to the Gentile world; only this time the concept of the Jewish messiah was altered to make it appear has if he had come in order to lend Jewish authority for Rome's remanufactured messiah. But at the same time this "literalized" and "historicized" and "limited" version of "the Christ" or "messiah" at the same time robbed from humanity the Divine Truths of the "indwelling Christ" and the Spiritual evolution of man's Soul for the whole of humanity.

So upon examination of the evidence we find that the non-Jewish New Testament authors subordinated the "religion of Jesus" (Sinai religion-Torah-Judaism) to their new religion-in-the-making; the "religion about the identity of Jesus" (Faith in Jesus), which was centered not so much on the message of the "Jewish Christ" and his teachings (which it should have been) as upon the "literalization" and "historicization" of his mystical death and resurrection as emphasized by the "Romanized Paul". Upon close study we find that the "Gnostic Paul" never mentions a human Jesus or a human Jewish messiah. Rome takes the "resurrection from the dead", a Spiritual awakening to the indwelling Mystical Christ within every child of God which is supposed to occur during the life of every person, and "radically reinterprets" it and moves it beyond after the biological death of the body and in so doing mankind lost the very purpose of his incarnation in such an tragic misrepresentation of this most important Spiritual quickening of man's Soul. This mind you was a cardinal doctrine of the ancient Spiritual Wisdom and was taught by the Gnostic Paul as seen in the passage:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

Now, this "quickening" of man's Soul is lost to his Earthly life and falsely made to appear post-mortem. This "Christ" of the Gnostic Paul was the Mystical Christ of humanity; the original Krst/Christ taught as far back as ancient Egypt when it was personified as "Horus" as was the same Gnostic Christ of the first century when personified as well as our "Jesus". The indwelling and incarnating "Christ within" humanity has always been

and will always be the only Savior of humanity and the Spiritual teacher of man's Soul. This Christ is the "mind of God" in mankind that opposed the animal nature of his body. The universe in which we live is a Spiritual System governed by the laws of God's Mind. There are not two minds; there is but One Mind of God, which is God. The influence of the Mind of God through the human mind is the self-realization of Spirit seeking a new outlet for its own expression. Ideas come from the Great Mind and operate through the human mind. The two are one. In this way the Infinite Mind is personal to every person. As the Divinity of God as His "indwelling Christ consciousness" and "Divine Mind" is awakened through the humanity of humankind, the Divine Spark within man is awakened to its self-realization that there is within him an indwelling Reality, an Infinite Person at the core of his very being; that at the very depth of his being that there exists a unity between God and himself. He comes to see "upon awakening" of the Christ Mind within himself that he is a "Potential Christ" in the making. From the least to the greatest the same life runs through all humanity, weaving itself into the patterns of our individuality. God is "over all, in all and through all". Humanity, due to the incarnated Christ in every person, is the voice of God in the world. Every person should aspire to Divinity; since we are incarnations of God. The indwelling Spirit in man is God and is expressed in man as "the Christ". It could be nothing less, since we have Spirit plus nothing as our very being. Behind each of us is the Infinite; within each of us is "the Christ" who is "growing in wisdom and stature, and in favor with God and men." As Plato said; man is a god in human flesh. Humanity is not "half God and half man". Humanity is fully divine and fully man and all of life is a search for the manifestation of man's Divinity. That is, as man we have two distinct natures: divine and human. The "Christ Mind" is the Word who was God and was with God and was made flesh, (John 1:1,14). This means that a single person has both a human and Divine nature. The Divine nature was not changed. It was not altered. Man's two natures are not "mixed together," nor are they combined into a new God-man nature. They are separate yet act as a unit in every one of us. There is no boundary line that separates the human mind from the Christ Mind which is God. Behind each of us is the Infinite; within each of us is "The Christ". Human personality should be ,and may become, the highest manifestation of God. This is the "secret" that Rome held from the world in its "literalization", "historicization", and "limitation" of "the Christ" to but one person which so cleverly crafting a new religion and a "Faith in Jesus" that replaced "the Faith of Jesus" as expressed in Judaism which trains the Soul to become the earthly evolving manifestation of God on Earth. This is mankind's greatest loss imaginable!

This "replacement" of "the Faith of Jesus" into a "Faith in Jesus" was accomplished by Rome by the "radical reinterpretation" of prior "Spiritual allegories" whereby they were so mistranslated on purpose to be made to appear to the unknowing and unsuspecting as if "literal" and "historical" events limited to but one person. This "literalized Jesus" would later become crystallized as we have come see it and understand it today conveniently termed as "Pauline Christology", wherein all of life and creation are centered in the belief in the literally crucified and physically risen Christ. This ancient Spiritual Wisdom involving the "crucifixion of God in the Heavens" and "resurrection of God's Krst/Christ Mind" in the whole of humanity unfortunately became "literalized" and "limited to but one person" and in so doing over time it became the "official" salvation message of the post-Constantine church of 325 A.D. Pauline Christology, and those who preached or accepted it, transformed the "religion of Jesus" into the "religion about Jesus"; no longer do we find God's "anointed" messenger (anointed=messiah/Krst/Christ) which "allegorically dies" by emanating, incarnating, or "falling" into incarnation in "matter" and the flesh of humanity, but now becomes the "literal" and "historicized" Christ or Rome who is made to die by being crucified to a wooden cross to bring salvation to the whole world through his Roman church.

We can now understand what has happened to Judaism and "the Faith of Jesus" which always taught an Ethical Monotheism as revealed through the Torah for both Jew and "non-Jew". Speaking of Asia, Minor, James give us an accurate historical verification of the Jewish faith in the mid-first century. Please pay attention:

Acts 15:21 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Instead of "Moses being read in every city" we have the "Romanized Paul" and a "Faith in Jesus" being taught instead of teaching our flocks to follow "the Faith of Jesus". Instead of Jewish ethical and religious teachings, traditions, and ordinances, as contained in the Torah, along with its Laws and Commandments shared by both Jew and "non-Jew", instead of teaching the Hebrew prophets and the Wisdom literature in the Hebrew Scriptures, we have in Christianity today a religion based upon a "Faith in Jesus" which has transcended, replaced, outdated, and even overturned the "Faith of Jesus". Due to Rome's new "literalized" and "historicized" and "limitation" of "the Christ" to but one person the true "Religion and Faith of Jesus" lies untaught to the vast majority of Christians today. What a shame. The Mystical crucifixion and fall of the Divine Mind of God in its "fall into matter" and into the whole of humanity, into you and me, has tragically lost its true meaning and now is relegated and limited to but one person as the expense of the loss of Divine Truth to the whole of humanity for the last 1,800 years.

Answer for yourself: Once one come to understand how these New Testament documents were created as well as misquoted on purpose as well as coming to understand the origin for many of the religious concepts in our New Testaments which have fallen under the pen of a "radical reinterpretation" by Rome, then one has to ask if God, the God of the Jewish and Hebrew Scriptures, agrees with what is being said in certain "key" places in the New Testament concerning this Jesus. Would He?

Rome had a plan to circumvent Judaism and the ancient Spiritual Wisdom Religions as it rose to being a world power uncontestable by other nations. Irenaeus, the bishop of Lyons in 180 AD, was instrumental in replacing the "Faith of Jesus" by a "Faith in Jesus". Irenaeus decided that the validity of any work had to be judged by whether it was "apostolic." In other words, Rome had to make their "radical reinterpretation" of the ancient Spiritual Wisdom appear to carry the authority of the "Jewish Messiah-Christ". Thus, their "radical reinterpretation" of both the Spiritual Dogmas as found in Biblical Judaism as well as the ancient Spiritual Wisdom that preceded it had to carry Jewish as well as messianic "authority" and such authority was found in attaching to this Roman "radical reinterpretation" and "literalization" and "historicization" of the ancient Spiritual Wisdom the Jewish names of "supposed" followers and Apostles of a "historical Messiah". Thus names of supposed Jewish apostles were attached to the 4 Gospels out of hundreds of other Gospels that circulated in that day and time. Now understand that in our 4 Gospels today we find they are "adaptations" of oral traditions circulating of the earlier Spiritual Wisdom and the "sayings" or "Logia" of "the Christ" which had been with man since the beginning of time; but unlike the earlier oral traditions from which they were drawn these 4 were not presented as "Divine Allegories" representing the evolving Divinity within mankind. Instead they were presented by Irenaeus as "literal" and "historical" accounts of "the historical Christ". These 4 Gospels were prepared and presented as the ultimate authority in Irenaeus' "Second" New Testament which was basically a re-working of and "literalization" and "historicization" of the prior Gnostic New Testament given the world by Marcion in 150 A.D. But, as Elaine Pagels goes on to say in theGnostic Gospels that regardless of whether the names given to the Gospels are those of the actual authors or merely reflect a claim to apostolic authority, *"we know virtually nothing about the persons who wrote the Gospels."* What proves the validity of the four Gospels, Irenaeus says, is that they actually were written by Jesus' own disciples and their followers, who personally witnessed the events they describe. Lacking is any proof of such a statement and much proof that says otherwise. Some contemporary Biblical scholars have challenged this view: few today believe that contemporaries of Jesus actually wrote the New Testament Gospels (Elaine Pagels, The Gnostic Gospels, p. 3-17).

The truth of the matter that flies in the face of our inherited Roman Church traditions is that the writers of these New Testament documents neither witnessed the events they described nor did they personally hear a historical Jesus say the words they quoted. The fact alone again tells us that they were basically written from circulating oral traditions and circulated teachings and sayings of "the Christs" of previous nations which had been handed down for thousands of years. These "sayings of the Krst/Christ", which are called the "Logia", were synthesized and harmonized for unity by "non-Jewish" hands in the making of our New Testament. Christians today are not aware that this "Logia" and "sayings of the Krst/Christ" can be traced almost verbatim as far back as Horus in ancient Egypt. Amazingly when these "sayings of the ancients Christ" are compared with the "sayings of Jesus" we find that our Jesus so often "said the same things" and "taught the

same things" to the Souls of mankind. Not only that but the events shared in the lives of these so called "Pagan Christs" are "parallels" to those we find in our "Jesus Story". To a "thinking believer" and "truth-seeker" and idea that only our "Jesus Story" is the real truth as expressed as a "historical" or "literal" account is beyond belief and is absurd. That is why our "literal" and "historical" account of our "Jesus Story" can be found repeated verbatim in the nation's Mystery Religions since the beginning of recorded time in almost every nation under the Sun and in their various Sacred Books the world over. The various identities of these "Pagan Christ" are not important for us right now but what is of importance to us is the fact they every one of them are "personifications" of the same thin, the evolving Soul and "Christ Mind" in man when the "keys" to their correct interpretations are found. Unlike our "Jesus Story", our cloned story, all the earlier "Christ Stories" are "Spiritual Allegories" of the incarnated Divine Mind and its Spiritual evolution in humanity. Their message to the Souls of mankind is of utmost importance for the incarnated Souls like you and me passing through this present physical existence; a message that I found for myself that is yet preserved in Biblical Judaism but lacking in our contemporary "literalized Christianity of today. Gerald Massey, in Gerald Massey's Lectures, states on page 49: "It is the commonly accepted orthodox belief that Christianity originated with the life, miracles, sayings, and teachings; the birth, death, resurrection, and ascension of an historic Jesus the Christ at the commencement of our era, called Christian; whereas, the origins were manifold, but mostly concealed. It is impossible to determine anything fundamental by an appeal to the documents which, alone out of a hundred Gospels, were made Canonical. And when Eusebius recorded his memorable boast that he had virtually made "all square" for the Christians, it was an ominous announcement of what had been done to keep out of sight the mythical and mystical rootage of historic Christianity".

These two words, "mythical" and "mystical", are the "keys" that opens Truth for the Christian Church and their received tradition concerning our "Jesus Christ". In summary, we know from history that the story of "the Christ", which we find today under different names and in different nations down through recorded time, had been told as early as ancient Egypt and was repeated orally down through history from nation to nation. As your studies advance and many of our "recommended books" are read by the reader then you will see for yourself that Christian History was pre-extant as Egyptian Mythology. This fact has been buried out of sight for thousands of years in hieroglyphical language. The Egyptian hieroglyphs, being a dead language, it could not be read by Greek or Roman alike. It was not recovered until Champollion in 1824 B.C. It has been less than 200 years that the hieroglyphs could shout their message to the ears of Christians but we never hear about this in our Churches. Without the language of Egypt made alive again the original sources for our "Jesus Story", our Mytholatry and Christology remained hidden. It is this same mystical knowledge of man's True Being and Soul/Krst/Christ which has been faithful preserved in the Egyptian Book of the Dead which was placed reverently beneath the pillows of the Egyptian dead, or clapsed to their bosoms, in their coffins and their tombs (Gerald Massey, Gerald Massey Lectures, A & B Publishers, New York, 1900, p. 1). The ancient Egyptians know what Christians of today don't; namely, that they were "evolving Christs".

Gerald Massey goes on to say: "The mythos having been at last published as a human history, everything else was suppressed or forced to support the fraud. Christology is founded on the Christ, who is mythical in one phase and mystical in the other; Egyptian and Gnostic in both, but historical in neither" (Gerald Massey, Gerald Massey Lectures, A & B Publishers, New York, 1900, p. 50). But Egypt was not the only one who possessed this "Krst/Christ Story"; each nation had their "Christ Story". Each of these "Christ Stories" carried the same ideas of the "death", "burial" and "resurrection" of "the Krst/Christ"; all of which were "mystical", "symbolic", and "mythological" and personified the internal truisms that go on in the hearts and Souls of humanity; never were they "literal" or "historical" unless applied to the "knower" of this Divine Spiritual Mysteries of mankind's True Being.

Those who taught and preached these stories for thousands of years relied on their memories. Over time, these "mythical" and "mystical" understandings of "the Krst/Christ", cherished by the ancients, was debased in the days of Rome supremacy as seen in their anti-Judaic "reinterpretation" and "literalization" of the "indwelling Christ". This was the Rome's ultimate apostasy as seen in their "radical reinterpretation' of the ancient Spiritual Wisdom and their accepted interpretation for thousands and thousands of years. Their eagerness to exalt "the literalized Krst/Christ", their strong convictions, and their reliance upon their fading memory of earlier Gnostic Spiritual traditions in light of this new and imposed "literal" interpretation, caused Rome to

exaggerate and embellish the story down through time as a "literal history". They passed their exaggerations and embellishments on to others, who kept repeating them (Andrew D. Benson,The True Origins of Christianity and the Bible, Prudential Publishing House, 1997, p. 253). Such an erroneous "literalized" and "historicized" approach to "the Krst/Christ", imposed at the point of a sword by Rome over time, became in the wake of Rome's further burning of the world's libraries to destroy all Gnostic teachings to the contrary, an unmovable "literal" and "historical" interpretation that became chiseled in the stones of time. No longer possessing the "keys" to the interpretation of this most ancient "Krst/Christ Story" Rome relegated the whole of them as if "heretical" and persecution and extermination of such "Gnostic believers" and their "knowledge" was the order of the day. This tragic event has cost mankind untold amounts of Spiritual Truth generation to generation going on now for 1,800 years. You and I have likewise been conditioned to approach this same "Christ Story" in our Bibles today with the same mistaken "literal" and "historical" hermeneutic. But that all changed in December 1945 when an Arab peasant made the world's most astounding archeological discovery in Upper Egypt. Out of the ground came a voice heard around the world that too few Christian ears have heard; that being the truth behind our "Jesus Story". Only study can liberate us from such mind-control imposed by a false hermeneutic when reading our New Testaments and the stories in them that were never meant to be interpreted as if "literal" and "historical" events let alone limited to but one person instead of the whole of the human race. Only through such study where we contrast the "Faith in Jesus" theology of Rome with the "Faith of Jesus" theology as found expressed yet today in Judaism can we see the "truth" as it existed before being adulterated by Rome almost beyond recognition.

These "Divine Spiritual allegories" of the "Krst/Christ/Messiah", the "Divine Mind" that descended into mankind can be found as far back as ancient Egypt. This is what lies at the very core of the nations' "Sun-worship" and "astral-worship". But not ever possessing the "keys" to properly interpret these stories we are conditioned by Christianity today to discount all of these ancient Religions; never giving them a fair hearing to learn the "hidden truths" within them. However unlike the ancient nations this Divine concept of the "Descent of the Soul and Krst/Christ/Messiah" which was always understood to be Spiritual allegory of mankind's true Nature was first "literalized" under the influences of the Essenes of Egypt during the inter-Testament period and later only further "literalized" and "historicized" under the later influence of Rome. In so doing mankind began loosing the "keys" to interpret the ancient Spiritual Wisdom and the nations "Christ Stories" correctly; that is until the Egyptian religion was restored through the correct interpretation of their hieroglyphs along with such momentous archeological finds as the Nag Hammadi Library in Egypt some 60 years ago. It is important to note that the Gospel of John is Gnostic to its core and something else is totally meant in the Gospel of John than a "literal" and "historical" understanding of "the Christ" that is not portrayed in the other Synoptic Gospels of Matthew, Mark, and Luke. Lost in all of this "literalization" and "historicization" of the Jewish Christ expressed through Judaism is the teachings of the ancient Wisdom Religions and ancient Divine Spiritual Wisdom that comes from the mind of the "Jewish Christ" that teaches and prepares the Souls of mankind to reach for the high mark of the calling of God in "Christ". The discovery of the Mystic Christ in you is truly being "Born from Above" and there is no substitute for this enlightened truth to mankind. This knowledge is of the utmost importance to human victory over the lower self. It was said: *"Though Christ a thousand times in Bethlehem be born, If He be not born in thee thy Soul is still forlorn"* (William Kingsland, Anthology of Mystical And Mystical Philosophy, Kessenger Publications, p. 45).

This again is why the study and correct understanding of Judaism is so important for the "Law" of God as seen in the Jewish Torah. Judaism teaches us that although "study is the highest worship of God" study is not the primary thing but action is" (Pirkei Avos 1:17). God did not give mankind the Torah just so that we'd have good hearts or live with some basic tenets of belief; rather, God realized that humankind has an enormous potential for good -- for being giving, spiritual, Godlike individuals. But it is only potential. Realizing that potential takes work: if we want to make anything our of ourselves our deeds must far outweigh our intention. Being good is hard work. It is natural to be like God, but it does not "come" naturally. And this is the mission God presented us with when He created us: developing our latent abilities for good and bringing them to actuality. Towards this end God gave us the Torah and the mitzvos -- the tools for our training. Knowledge and understanding alone are not sufficient. The Jewish mishna tells us that we must practice if we want our wisdom to endure and truly become a part of us. By studying and practicing, we both develop good traits and sublimate

"bad" ones in positive directions. But it does not happen automatically; it takes heroic efforts. As above, being good is hard work. Being great takes a lifetime. The Torah teaches us how we must act and what is God's will, but words alone will never change us. For one's wisdom to endure, he must apply it and practice it. The purpose of the Torah is not to impart knowledge. It is to fashion individuals -- into human beings in the image of God through internal direction; this is the work of the "indwelling Christ". Our "thought" is an instrument of Divine Mind. Christ is the reality of every man. God is in mankind as "the Christ Mind", the "Divine Mind", leading man to self-perfection whereby he may become the living example of the "Image of God" and Judaism gives the pathway and the examples of the "Christ-Messiah Mind" being created in mankind as revealed through Moses and the Prophets. By accepting and living by the Torah a person enables God's presence to permeate every aspect of his life; whether public or private. By keeping the Torah, we demonstrate to the world that not only individuals can aspire to holiness; but a whole nation. Not only hermits or monks, divorced from society, can be spiritual; but a whole society and even the political state with all its organs.

The purpose of the Torah is to bring one to the love of God or fear of God in such a way that he could show his love by becoming "holy" like God is holy through proper righteous conduct and behavior. This was set out in patterning his life through certain deeds and the refraining from others that did not serve that purpose. Even the prophets faithfully declared plainly that sacrifices were not of God and that they did not make a man right before God. They were but civil laws to control sin in the nation. They had a purpose in fining violators and keeping sin at bay (I'm sure some of the cattle cost quite a lot). Public humiliation also kept violators at bay. This was all right. Ancient man comprehended this, and God understood. It was when man began to think that these practices and rituals purged the soul before God that the purpose of the Torah was lost.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #6

We continue examining the replacement of "the Faith of Jesus" by a "Faith in Jesus" given us by Rome.

Moving on, the distinguished scholar E. P. Sanders says it's fairly clear the true Paul, the Gnostic Paul as we find him, was unaware of the four Gospels, and the authors of the Gospels didn't know of Paul's letters. Thus this late writing of and selection of 4 Gospels by Irenaeus, the first quote from any of them found no earlier from a Gospel which is called by "name" than around 200 A.D. in any of the Church Father's writings, is very telling and problematic for an early date for the supposed writing of these Gospels by supposed apostles of a "historical Jesus". Even more, it attests to their very late writing no matter what accepted "Church tradition" maintains and would have you believe. This late date removes any possibility of eyewitness testimony of a historical "Jesus Christ" let alone apostolic authorship. Besides the delay in writing the story down, the autographs are missing. There are no autographs of any New Testament book.

This late dating for these writings not only betrays the identity of the authors of the New Testament as "non-Apostolic" and exposes such writers as not "eyewitnesses" but also explains why so much anti-Jewish propaganda is put into the mouth of both the "Romanized Paul" as well as even Jesus at "key" places in the New Testament. Any Jew knows that Judaism never taught nor believed many things which are often made to come from the mouths of the New Testament Jesus let alone the "Romanized Paul". The Four Gospels which have traditionally been regarded as the very oldest of the writings, are now almost universally understood by scholars to have actually been written long after the time of Paul, or several generations after the time given for Jesus's death and by "non-Jews" no less! In fact no quote for a "gospel" can be found in any Christian writers' legacy until 200 A.D.! This is food for great concern! Had these Gospels existed earlier and not only just the oral traditions and the "Logia" and "Sayings" of "the Christ" from antiquity then we surely should have expected to find Gospel references in the writings of early Church Fathers before the 2nd century but we don't! Devoid from all these early prolific writings by Gentile Christians are any reference to the Gospels "by name" until after 180 C.E. This is a huge problem for the "thinking believer" for a religion that debated Judaism tirelessly for 200 years and never once restored to any Gospel reference to bolster their views. Such Gospel references are never to be found in these earliest debates and had they existed they would have surely been used to counter the charges made against this new emerging "literal" and "historical" Christianity by the Jews. We should surely have expected their reference by the early Apologist Justin Martyr in 150 A.D. and other earlier Christian writers like Ignatius even earlier but again we find none; such silence by these earliest Church Fathers testify that it is "oral traditions" that are being referenced by the earliest Christian writers in their writings and not written Gospels and it is these "oral traditions" that are later mistakenly believed to have come from Gospels that have no proof that they existed or were written early in these earlier times.

Although the Gospels sound as if they are contemporary eyewitness accounts, the 7 authentic Epistles of Paul were actually written closer to the time given for this Jesus than were the Gospels. First of all, let us never forget that none of the four canonical Gospels names its own author, none of them claim to be eyewitness accounts or even to have spoken to eyewitness of Jesus. All are written in the third person and none of the

authors tell us anything about themselves. All of the traditional ascriptions of authorship come from basically 2nd century traditions. As stated, this explains partly why we find anti-Judaic and anti-Semitic characterizations of Biblical Judaism and other such treatments throughout the Gospels. It can be summed us thusly; the Gospels were written and selected for anti-Jewish and anti-Judaic persuasion when presented to the Gentile readers of Asia, Minor who knew no different the truths of Judaism so terribly mischaracterized by the New Testament Church and its later New Testament. Again, it was imperative from Rome's view that in order to stop the spread of Judaism as a world religion they had to change the view of mankind from Jerusalem to Rome and no better way could be found that producing a book of their own to combat the Torah of Judaism and out comes the Christian Bible by Irenaeus in its earliest form in 180 A.D. By now you should realize that such mischaracterizations of Judaism and the Hebrew Scriptures as found in our Christian Bible is due to the desire of its earliest fashioners to eradicate the "Faith of Jesus" which taught progressive Spiritual evolution and perfection of the Soul of mankind. In its place Rome created a "replacement religion", a faith built upon "easy believeism" which is built upon mental assent to various dogmas and doctrines built around the identity and life of Jesus which is at its core only basically a "Faith in Jesus". The Gospels were not written as biographies of Jesus and they tell us practically nothing about whom this Jesus was and what he did before being proclaimed as the Jewish Messiah by the Christian Church of the 2nd century. The aim of the Gospel writers was not an objective complete historical report of this Galilean but selective accounts whose purpose was to support and justify Rome's claims about their "re-interpretation" of the "Christ Story" both "literally" and "historically". They were written to motivate and persuade the readers: *"But these things are written, that you might believe that Jesus is the Christ, the Son of God" (John 20:31 KJV).* Here we see clearly that the writer of the Gospel of John writes propaganda, not history.

Even more problematic, as Oxford scholar Geza Vermes has clearly demonstrated, is the fact that in his lifetime, Jesus is depicted in the New Testament as being most vague and evasive whenever asked whether he was indeed the Jewish Messiah. It was only after Paul's death, in the post-Easter Gentile Church, that our first view our a "Romanized Paul" emerges. This is quickly followed later by the writers of the New Testament maintaining that the Gospels publicly proclaimed Jesus as the Jewish Messiah. It was then and no earlier that we find the development of this new emerging religion built upon the these writer's own perceptions of Jesus gathered from oral traditions which can easily be shown, when compared to the ancient Spiritual Wisdom Religions, had more in common with allegorized and personified "Christs" than any "literal" or "historical" Jewish "messiah" of Biblical Judaism. Again we see that "the Faith of Jesus" is being replaced by a " Faith in Jesus". Understand that we have in our "Jesus Story" the ancient Spiritual Wisdom found not only in the teachings of the Gnostic Paul but in the teachings and sayings of the "Jewish Christ" as well. Had our studies been more advanced at the time of reading this article and had they covered the great Egyptian Religion then we would all recognize that most of what is said coming from the mouth of the "Jewish Christ" is found originally in the mouth of Horus as we find in the Egyptian Bible, the Egyptian Book of the Dead. The Gnostic Paul only elaborated on the Mystical Christ in his authentic writings; we have to wait for the later "Romanized Paul" to find any support for a "literal" and "historical" Christ Messiah of Rome's making. Again, problematic for us at first is when we first see the parallels to the ancient's personified Sun-Gods and Goddesses when examining our "Jesus Story" but once we understand that these parallels and teachings were never viewed as "literal" or "historical" but only as "personifications" of Spiritual Concepts applying to the Spiritual evolution of the Soul and "Krst/Christ Mind" in mankind then our problems vanish into thin air. Both the "mythical" and "mystical" incarnating "Krst/Christ" was always imaged by the ancients as personifications of the Descent of the Universal and Divine Mind into humanity and the Soul's material incarnation. This was always the Divine Spiritual Truth behind the ancient Spiritual Myths and our "Jesus Story" and all other similar "Pagan Christs"; the "Jesus Story" when rightly restored with the "keys" of the ancient Spiritual Wisdom is the story of man's Soul; its descent, its birth (allegorically a death from which it is to rise), Spiritual growth and progressive evolution and perfection, and release and ascension at the eventual death of the body where the Spiritualized Soul returns once again to its Father's House being "strengthened and matured" by victory over "matter" and the animal nature that forced its Spiritual growth. Along the way the entire purpose of the Soul's Spiritual evolution and progressive perfection transcends the intellect of man; only when the Divine Mind of the "Krst/Christ" raises the Soul from its

darkness and "death" of its material incarnation in "matter" can the Soul "be resurrected from the death" and see and value the importance of God's Laws and the Torah in is own Self-perfection and Self-unfolding into the "fullness and stature" of "the Christ". Only then can we as indoctrinated Christians see the beauty and value of the Torah which is so denounced and made obsolete by Rome's New Testament and their creative "theologies" that oppose the ancient Spiritual Wisdom. Only then does mankind raise himself to experience the reality of "being" true Sons and Daughters of God. When finally understood and interpreted correctly, both "allegorically" and "Spiritually", we can redeem our "Jesus Story" from absurdity and see and appreciate the unbelievable parallels that exist with the ancient Spiritual Wisdom. Only then can we begin to fathom the real Spiritual truths that lie behind our so badly interpreted, misunderstood, "literalized", and "historicized Jesus Story" given us by Rome. Only then can man see the latent Divinity within ourselves awaiting "resurrection" from the dead; only then can the indwelling "Krst/Christ Mind" raise to life the "Father" in us as Horus raised his father Osiris from the dead. This is goal of all human incarnation and is supposed to happen to the whole of mankind; this is man's greatest story and not a story about another or limited to but one person. It is your story. It is my story. It is mankind's story and "pattern" for Spiritual evolution of the whole human race on our present plane of existence.

Once one's study comes to such a degree that you can spot true Biblical Judaism from the false presentation of it when reading your Bible, then you are coming very close to discerning as well the legacy of the ancient Spiritual Wisdom from Rome's later "radical reinterpretation" of it. Only then are you able to discern the truth between a "Faith in Jesus" vs "the Faith of Jesus" as the Divine Truth intended for mankind. Only then can you see the truth concerning the Jewish anointed "messiah" as contrasted with the falsified Roman Messiah. Only then are you able to see the truth behind "the Krst/Christ" in "you" from the supposed "literal" and "historical" one depicted in the forged texts of both the Greek Old Testament and later English misquotation in our Christian Bibles that Rome gave the world. These study skills, when mastered, and when applied to our Bibles bring findings and evidence to the "thinking believer" which are very problematic to the "literal" and "historical" understanding and interpretation of our "Jesus Story". When you possess enough knowledge of Comparative Religions, Gnosticism, and Hermeticism then you begin to see the repetition of our "Jesus Story" over and over again down through thousands of years of human history beginning as far back as from ancient Egypt. It won't be long in such studies that you begin to see it this ancient "Christ Story" and trace it down through history the "world-over"; no longer accepting it as "limited" to but one person in the first century as taught by Rome since such a view as being a "limited literal" and "historical" understanding is beyond believability to a "thinking-believer" and "truth-seeker". Never was this "same Christ Story" ever to be understood by either the "tellers" or "recipients" as a "historical" or "literal" reality; it was purely Metaphysical relating to the indwelling Nature, Soul and "Christ Mind" in man. Completely lost in this post-Easter understanding of the "Jewish Christ-Messiah" is not only the birth of the Soul in human incarnation but its likewise descent and crucifixion in "darkened matter" and "flesh" along with the co-crucifixion of "the Krst/Christ" when it likewise fell as the Christ Mind into "matter" to "seek and save the Soul". Such a "fall" was termed a "death" and a "crucifixion" by the ancients; this is the allegorical "co-crucifixion" expressed in the falling of Divine Intelligent Energy, or Divine Mind through the various planes of visible and invisible existences in the cosmos finally ultimately reaching a level of "matter" where it tabernacles in humanity. This was termed by the ancients for thousands of years the allegorical "death of the Krst/Christ" and the "crucifixion of the Krst/Christ" so often spoken of in the ancient Spiritual Wisdom and of which we see in mentioned in the Gnostic Paul's writings in Philippians chapter 2:

Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)

This is the hidden truth that exposes the fallacy of a "literal" and "historical" limitation of any crucifixion and death of "the literal and historical Christ". "The Krst/Christ", in following the Soul into material manifestation to "seek save" the lost Souls which fell into the darkness of incarnation which was again termed a "death" by the ancients, is the true "incarnation" of "the Christ" into the whole of humanity which could never be limited

to but one person. This is why the infant Christ was wrapped in swaddling clothes (burial, grave clothes) as were so many of the ancient Egyptian personified gods who were wrapped as mummies; all conveying the same image of the confinement of material and fleshy constraints to both Soul and Divine Mind/Christ within humanity and our fleshly bodies.

Understand that when properly interpreted these parallels in our "Jesus Story" with the ancient's personified Sun-worship, gods and goddesses as found in the ancient Mystery Religions, is not a bad thing at all; it fact when the Gospels are examined and interpreted using the "keys" of allegorical and mystical interpretation as were used in interpreting the ancient Divine Mysteries and Mystery Religions which all recount over and over the same "Jesus Story" from nation to nation for thousands and thousands of years, then we have no problem at all since both describe the Metaphysical Descent of the Soul and its Spiritual evolution by the Krst/Christ Mind culminating in the progressive perfection of the Spirit/Soul within an incarnated humanity that comes with the aid of the direction and teaching of the Divine Mind and indwelling "Krst/Christ". The "Christ story" has always been centered on the progressive Spiritual maturation of the Soul in Earthly experience. Key to this "understanding" is the "message of the indwelling Christ" fashioned in such a way to lead the evolving Soul of mankind to self-perfection by being trained to obey the Laws of God and His Cosmos. God's Torah is first written in the Heavens and Sky before it was written on papyrus in the ancient Egyptian Religion and later in Judaism. The "message" of God and His Laws are paramount to one's self-perfection and obtainment to the "fullness and stature" of "the Christ"; a Christ who is known "within" and not "without".

It is only when we rigidly hold to a dogmatic "literal" and "historical" interpretation whereby this "Christ" is "limited" to but one person do we run into trouble with our interpretative analysis of the Gospels and our "Jesus Story". Such an approach to Scripture absolutely robs us of our True Being and Nature and incarnational purpose. Again, when understood properly, the "literal" and "historical" understanding and approach to our New Testament might be severely problematic in many places but the "historical" understanding of many of the teachings of this New Testament Jesus reflect the path for the Soul's perfection which we find in the "Jewish Religion" verbatim; it is when we find put into the mouth of this Jewish Jesus and this "Romanized Paul" anti-Semitic and anti-Judaic teachings that we have irreconcilable historical problems since the whole of the New Testament reports itself as being the Divine Revelation of God through the Israel and the Jewish Religion. Anti-Judaic theology and anti-Semitism has no place in such a supposed "Divine Revelation" imparted to Israel for the Gentile world of its day. That being so then when we find "anti-Judaism" and "anti-Semitism" in the New Testament then the "thinking believer" and "truth-seeker" has found examples of Textual forgery bolstering Roman Orthodoxy at the expense of the Divine Truths contained within the Jewish Faith. This simply was not the historical case owning to the fact that the Divine "Jewish Christ" expressed the Mind of God through the Jewish Culture, Moses, and the Prophets and the entirety of the Jewish Religion; itself called a "light unto the Gentiles" by Isaiah the Prophet. Let us read it again:

Isa 42:6 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (KJV)

Judaism is called a "light to the Gentiles". Had we ever studies in the brilliance of the light within the Jewish Faith we would have seen that Judaism taught a hope in a human birth and the lineage of a human being tied to their ancient King David; only apocalyptic sects deviated in such an understanding in Judaism and taught a divergent coming "Superman" and "Super Messiah". These groups never survived the destruction of the Temple as did the Pharisees and Rabbis who taught a more conservative and Biblically sound dogma in Judaism. Their extinction betrays the fallacy of their aberrant theologies. Yet in place of saneness we find at Christian hands the emphasis being made not on self-perfection of the Soul being trained by the Torah and God's laws; in its place we find more absurdness.

Rom 4:5 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (KJV)

But God has a different view of this Roman "easy believeism" as expressed in Rome's "Faith in Jesus". Let us examine the truth of the matter as we see God clearly states through Moses:

"I will not justify the wicked" (Exodus 23:7).

Implied here is the need for mankind to obey the commandments of God in order to be justified before God. Rome has a different take on the matter in its "Romanized Paul". I challenge anyone to find just one reference in the Hebrew Scriptures when God justified the "ungodly"! There are none! Self-perfection of the Soul was not to be the Roman agenda with an invincible legion whose only creed was "might makes right". Rome was brutal and responsible for the murder of over 18 million people during the Dark Ages; usually for non-religious conformity to their "saving dogmas". Today they are no less brutal where they kill the mind and Spirit of a person and not their body through their pernicious theologies in this black leather Bible which completely distorts the ancient Spiritual Wisdom intended for your Soul's Spiritual awakening and maturation. Again, the "Faith of Jesus" has taken a back seat to a "Faith in Jesus".

A careful search of the Four Gospels reveals how difficult it is to separate the human Jesus from the Divine Christ, even when studying these Christian sources which proclaim to be eye-witness accounts of his life, which they are not. If one reads only the Synoptic Gospels one comes away with a human "messiah" of Judaism and that is what Judaism has always taught. You need to take note of this very important statement. The true messiah of the Hebrew Scriptures was never to be a "Superman" as he has become with Church tradition and Rome's "radical reinterpretation" of the Jewish messiah. But if one reads the Gospel of John you see the legacy of the Essene's God-man concept that began as "human messiah" with the Prophets but under Essene influence was later changed into a "literal expectation of a coming super-Messiah" to counter the threat of Roman persecutions of the Jewish people; especially when with the awesome power of Rome's legions most believed that an supernatural intervention from God would be the only power that could defeat the mighty Roman Empire. The invincible power of Rome, greater than any nation before them, surely needed a Super-Savior to be adequate to vanquish them. Thus the need by the Essenes to build the hope of the people by "reinterpreting" Scriptures that originally applied to a "human deliverer" but under pressing needs created by an invincible Rome Empire led them to the "reinterpretation" of the Jewish messiah. What had began as a hoped for son of David from his loins now had become a "Super-Savior". Rome will follow this idea and when "literalized" and "historicized" the end result could be no more than the disappearance of the "Faith of Jesus" where "Faith in Jesus" becomes supreme.

Of course other Gentile nations will fall prey to these later "literalized" and "historicized" ideas Jewish messiah which will later be taught by Rome but understand that the New Testament presents two completely different views of this Jesus. Unless I knew better I would think that he had two personalities and needed psychotherapeutic evaluation. The same can be said for Paul; there are two different Pauls in the New Testament as well. One is Gnostic; the other Roman Catholic. Two of these Gospels, Mark and John, do not even discuss or describe Jesus' human birth or boyhood. Instead, they present us with a mature Jesus from the "get go". This, by the way, is the way that the Gnostic New Testament first described the "descending Christ" into "matter" and humanity as the Bishop of mankind's Soul which had previously descended "matter" and humanity. Despite many differences and contradictions among the Four Gospels concerning certain events in Jesus' life, all of them have one overriding interest in common: the events of his final week on Earth, which center on his impending death, yet these again are full of contradictions. This is problematic to the "thinking believer" that men, supposedly full of the Holy Spirit, cannot relate Divine Truth under the "anointing of God" and in such a way that it is not full of contradictions. Concerning these events, there is abundant confusion: the trial and crucifixion, in John, take place on the day prior to Passover; in the other three Gospels, these events occur on the first day of Passover. This makes it very hard to swallow that "Jesus fulfilled the Feasts" of Israel; again the "historicity" is problematic. The resurrected Jesus, in Matthew, appears in Galilee; Luke identifies the location somewhere else altogether in Emmaus, near Jerusalem. Mark does not contain an account of the reappearance of the resurrected Jesus at all. Such discrepancies are numerous in the New Testament and conflicts among the passages abound to the discriminating reader; we will look at individual examples when we get to the website dealing with the forged Scriptures and Prophecies that are intended to make it appear that this "historical" Jesus is the fulfillment of the Hebrew Scriptures relating to the Jewish messiah. These discrepancies and problems are so vast that no one article could begin to touch them

but you need to be advised that they exist and do so abundantly. Again, in the light of such evidence one has more firm footing upon obtaining the truth about "the Christ" when considering the "Faith of Jesus" as compared to a "Faith in Jesus".

Answer for yourself: What do all of the New Testament contradictions as found in our New Testament texts, and we have only seen a few so far, say for our cherished doctrines of inerrancy and infallibility, let alone the reliability for accepting a "literal" and "historical" approach to interpreting our "Jesus Story"? What do all of these contradictions, and we have only touched on a selected few so far, say for the authority for such religious documents which we have been taught to interpret "literally" and "historically"? How confident can we be that a "literal" and "historical" interpretation of them should be the building blocks for one's life? Have we been led to accept a "Faith in Jesus" built upon contradictions of the Hebrew Bible and the Jewish concept of their own messiah? What does such discrepancies say for our understanding of our New Testament Jesus, his true identity and his true being? What do these host of irregularities say for a "literal" or "historical" approach to the "Jesus Story"? What is Rome hiding and what really lies behind our "Jesus Story"?

Answer for yourself: What again does all of these contradictions in the events recorded from the life of this "historical" Jesus say for its reliability as a "literal" and "true account" which can be trusted for one's Eternal Life? What about the "teachings" and "sayings" of the Jewish Christ"? Are they by any chance repeated in Biblical Judaism long before the time for this Jesus of Nazareth? Can they be found previously existing not only in ancient Judaism, in Moses, and the Prophets which long antedate the time for this supposed "historical Jesus" but more importantly can they be found existing singularly in the ancient Spiritual Wisdom of the nations as well as Gnostic Christianity that predates the rise of Roman anti-Judaism and anti-Gnosticism? Upon finding that these sayings of "the Jewish Christ" are extant in both the ancient Spiritual Wisdom of the nations, Judaism as well as the earliest expression of Christianity which was "Gnostic" then does it not seem to reason that one should focus more upon the "Faith of Jesus" and its "message" more than having a "Faith in Jesus" with all of these contradictions that abound in Gospel comparisions? How much more important are these teachings of the "Jewish Christ" as compared to the theologies surrounding the imposed Roman identity of this "Christ-messiah"? What are we to think and do when these earlier "teachings" and "sayings" of this Jewish Christ are corroborated by earlier teachings in Biblical Judaism and the ancient Spiritual Wisdom as the way for the Spiritual maturation of the Souls of mankind? Could it be that, especially in light that our "Jesus Story" can be found repeated verbatim over and over in the ancient Divine Spiritual Wisdom of the ancients, that another interpretation as to the "identity" and "nature of the Jewish Christ" is warranted and needed other than that imposed upon the same story as taught by the ancients by Rome? Are we desperately in need of a different approach to properly understand and interpret our "Jesus Story" other than the normal "literal" and "historical" approach which we have been given? What really lies behind our "Jesus Story" in the first place?

You will have to answer that for yourself but the good news is that you can as your studies advance. But without seeing the facts and the evidence from modern scholarship one remains unable to evaluate and answer such questions confidently.

We will continue in the last article in this series where we begin to lift the veil of Isis and peer into the ancient Spiritual Wisdom contained in our "Jesus Story".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #7

We continue our study in the last article in this series. We end this series with a little "insight" into what the ancient Divine Spiritual Wisdom always taught concerning the Metaphysical understanding of God, "Krst/Christ", mankind and his Soul. Man's Soul incarnated into an "animal body" was recognized by the ancients in need of Spiritual and ethical teaching and instruction for its necessary Spiritual and progressive evolution. In this noble cosmic endeavor by God the ancients saw two great needs for mankind:

- **man's need for God's instructions to his Soul for its Spiritual unfoldment which is related to the training of man's Soul in Godliness which is to be accomplished by submitting to the Laws and Commands of God. We look no further than the Torah of Israel for such instruction for man's Spiritual evolution of his Soul.**
- **man's need for the overall picture of the Soul's Spiritual evolution in this Earthly plane of existence as seen in the "pattern" presented him in the many nation's "Christ Stories" including our "Jesus Story" which was filtered down through early Christianity but sadly ultimately "reinterpreted" after the 2nd century both "literally" and "historically" when limited to but one person.**

Central to this ancient Spiritual Wisdom is the concept of the Divine Spark or seed buried within each person. It was the purpose of the ancient mysteries to bring to life this Divine Spark so that it would illuminate life on this Earth. This Divine Spark was symbolized and allegorized by various figures at different times and in different places. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules and lastly Jesus. These were all "pagan" Christs. The philosophers of the ancient world knew that these figures were symbolic for mankind's Divine Nature which is to be "awakened" from a pure animal-like existence by the indwelling "Christ Mind" in mankind symbolized variously by Horus, Dionysus, Mithra, Krishna and Jesus; never was it intended to be limited to but one person as it has been when made falsely historical and literal when limited to but one person termed "Jesus". Over time the Gnostic Chrestians, both Jewish and Gentile, who possessed the "keys" to this Divine Spiritual Wisdom, fell into the minority with the rise of Roman Orthodoxy with its "literalism" and "historicization" of the ancient Spiritual Mysteries during the 2nd through the 5th century. At the same time the Gnostic understanding of the true "Born Again" resurrection of man while he yet lives, which was his "Second Birth" (birthed from being "Spiritually Dead while one yet lived"), was termed by Orthodox Catholic Christianity a "heresy" and Rome persecuted such beliefs and believers to the ends of the Earth. We must understand why this was done by Rome. Such a powerful Spiritual dogma of the Gnostics and Hermetics, which, if understood correctly as the ancient Spiritual Wisdom had always taught in its various "Krst/Christ Stories", would have led humanity away from the doors of the emerging Gentile Roman Church and Judaism and the "Faith of Jesus" would have been the legitimate choice of the Gentile for his Soul's Spiritual salvation. Rome was clever; it devised a false "literalism" and applied it to the Divine Spiritual Mysteries and their "Krsts/Christs" and few would know the truth after Rome burned to the ground the libraries of the known world containing this [preexisting "Spiritual" knowledge along with the "keys" for the proper interpretation of its Spiritual Myths and Spiritual Allegories of man's Soul. In our present day archeology has dug up so much of this "buried theological treasure" that the ancient Truths are crying out to the ends of the Earth today. The absurdity of limiting "the Krst/Christ" to but one person whose only access again was through the doors of the Roman Church and their Sacraments is being exposed for

the lie it truly is and has been for the last 1,800 years. This means that a whole new "look" at Christianity as well as the Torah of Judaism for the path of mankind's Soul through this world is needed in light of these archeological treasures unearthed in our generations. With this "radically reinterpreted" ancient Spiritual Wisdom and with Rome's new "Faith in Jesus" as the road to Salvation no longer would Gentiles find their way into the Synagogues of Judaism found throughout the known world and Asia, Minor; no longer were they to be taught Mystical Judaism and the ancient Spiritual Mysteries in Judaism which could be likewise found in the ancient Mystery Religions like the ones in ancient Egypt, Babylon, Sumer, Persia, India, Mexico, and the world over. Replacement Religion was the order of the day which was implemented at the point of a Roman sword through its might legions. Let the reader understand then that it is in Biblical Judaism with God's Torah and "Instruction" that we find the path for self-perfection of the Soul of humanity through obedience and training in the God's Laws and Torah which "recreates" the Soul of mankind into the "fullness and stature" of "the Messiah-Christ"; this again is part of this Second Birth" modeled for the whole of humanity in the Constellation of Pisces which we saw earlier. The "Christ" has come to die "allegorically" in its incarnation into human flesh of mankind to awaken man to these Laws of God and in so doing teach these Laws of God to man's Soul; Laws and Commandments of God that sanctify and perfect the Soul of mankind. Truly the indwelling "Krst/Christ" is the Bishop of our Soul; this same Christ that previously taught through Judaism that man is "not to think" that he has come to destroy the Law of God but to fulfill them in man's life. We find this same thing reiterated in the ancient Egyptian Religion with their 42 Negative Confessions which the indwelling Horus likewise teaches the Souls of his time the importance of following and patterning one's life to the Laws of God. We saw this same parallel teaching as expressed in ancient Egypt "patterned" by the Jewish Christ Mind in Judaism in the first article when "the Christ" warns us to not "think" he has "come" to destroy the Laws of God; but rather "interpret them correctly". A new cosmic Age had just begun in 255 B.C.E.; it was the time for the new awakening of human consciousness to this higher message of the indwelling "Krst/Christ Mind" in mankind and we see this in the fulfillment of the Prophet Isaiah when he said of Israel in Isa. 42:6:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Infinitely more significant than these textual irregularities and inconsistencies is the fact that not only later generations of Christian theologians but the New Testament writers themselves seem much less interested in the Jewish Torah, its ordinances, traditions, message, teachings and sayings of a "Jewish Jesus" than they are in explaining why they regard him as their "literal" and "historical" supernatural Messiah. In so doing the emphasis is slowly beginning to fall away from the "Faith of Christ/Faith of Jesus" and is being repositioned upon the emerging theology of "Faith in Christ/Faith in Jesus". The writers of these later New Testament antisemitic religious documents lead the readers of them to seemingly forget that Israel and the Jews are the hope and light for the nations; even themselves. There is good historical reason for this. At first, these documents are made to look as if the writers, presumably Jewish, were addressing only their own fellow Jews, urging them to accept Jesus as the foretold Jewish messiah. In putting Jesus forth in this manner, it was of little importance to convince other Jews that he was actually one of them; that was taken for granted. What begins as a Jewish movement built upon the teachings of the "Jewish Christ" slowly evolved into a religion created by a "Romanized Paul" which brags of having "my own Gospel" which we will show the reader soon is a completely different message than the one previously taught by the ancient "Krst/Christs" let alone the "Jewish Christ".What begins as a "Judeo-Christian" expression of the ancient Spiritual Wisdom for man's Soul ends up as the "Roman Road to Salvation" which is completely devoid of the ancient Spiritual Wisdom intended for man's Soul. Now we have two theologically opposing messages of salvation in the New Testament" and few ever see it without help. When one get up from the "pew" and begins a critical study of these New Testament documents in order to test them for truth he quickly begins to find that the internal evidences alone in each of the 4 Gospels betrays non-Jewish authorship as we have mentioned because errors and mistakes are so common in them that he then understands when I say that it would be hard for a Jewish child to make such blunders regarding his religion let alone the geography of his own nation which we find expressed throughout them when examined closely. One can only wonder how the Holy Spirit could be behind or sanction such mistakes let alone "conflicting" religious dogmas. I used to wonder why God cannot say the same things correctly twice; now I have my answers but only after serious study. Again, this is

something quite disturbing when you see these things and its surely should make you THINK!

The Jewish people were already aware that the message of the "Christs" has been passed down through oral traditions and was basically the same Spiritual message enumerated by the many prophets which had provoked Israel to Godliness: God, Torah, repentance, and Israel. The "Jewish Christ" was, in this new Age of Pisces, bringing the warning that the coming of the Kingdom of God was near along with judgment to those who will not repent and turn to the Laws of God in their lives. In fact the "dawning" of a New Age was upon not only them but the whole world. The Age of Aries was passing away; the Age of Pisces was dawning. It was time for the "new birth" of humanity, it is time for a "new birth" in the Spiritual consciousness of mankind and the realization of the "indwelling Christ Mind" in humanity; a Spiritual Goal that was tragically side-tracked by the efforts of the emerging Roman Church in "limiting" this evolving "Christ" to but one person of their mankind. The teachings of the Jewish Christ reveal that Israel knew what the Christian Church today does not; namely, the Kingdom of Heaven is "conditional"; that it would not come nor Israel's human messiah and human King be revealed unless Israel merited the Kingdom of God as God's Royal Priesthood for the world. The spiritual climate of Israel was such that they would miss their visitation and the long awaited and promised "anointed one" would not be revealed "literally" and "historically" and the true Hebrew Scriptures and prophecies would not be fulfilled which are found in the Jewish Tanakh. In the wake of such a loss for Israel and the world Rome take advantage of this "vacuum" in Judaism and creates a "Faith in Christ-Jesus" that replaces "the Faith of Christ-Jesus". In their place Rome provides for the non-Hebrew speaking world the later further-forged translations of the Hebrew Scriptures in their English translations of both the Old and New Testaments which we find in our Christian Bibles. The "Jewish Christ" taught nothing new to the Jewish people which cannot be found either in the Tanakh or Mystical Judaism. But when we pick up our New Testaments we find a "Jewish expression of the Divine Wisdom" in the "red" of our Bibles being altered into a world "Replacement Religion" in the "black" of our Bibles; we find "the Faith of Jesus" being monstrously altered into "a Faith in Jesus" for the Soul's Salvation. Over 13,000 years of continual Spiritual teachings regarding the Spiritual advancement of man's Soul has been destroyed almost beyond recognition by the "transformation" of "the Krst/Christ" by the pens of Rome. Roman Christology has replaced the indwelling "Christ Mind" as well as the indwelling "Bishop of our Soul" in every person and with it the demise of the ancient Spiritual Wisdom is guaranteed and slowly experienced during the 2nd through the 5th century.

Every Jew over the age of 5 years old knew fully well that the true Messianic Prophecies as found in the Hebrew Scriptures were not fulfilled before, during, or after the time for set for the life time of this New Testament Jesus. This made the selling of Jesus as Israel's "long awaited anointed one" hard if not impossible for the Jew and does so likewise today. This fact escapes the contemporary Christian because his "Christianized Bible" is full of false fulfillments and intentional misrepresentations of them that were created by purposeful mistranslation, purposeful misquotation, and lifting passages out of context, in order to present this Jesus of Rome's making in their New Testament as the Messiah to the Gentile world. This, I hope you know, is presented in such a way that any grace connected to "believing in Jesus" is obtained ONLY through the doors of the Roman Church and its Sacraments. No longer does Judaism exist as a viable option for man's Soul. Jerusalem has been replaced by Rome. Rome is the "new Israel" and asserts this theologically. Christianity calls out individuals from the mortal nations and offers them immortality in a new people. Rome devises a new strategy; to be Christian means to abandon "Judeo-Christianity" and have a new citizenship before God as a new member of another nation, a New Israel. We must remember that the Gentiles of the world never knew what the true Hebrew Scriptures really said since they could not read the Hebrew. That means they were totally ignorant concerning the Jewish messiah and what the Hebrew Scriptures said about him. They only got Rome's side of the story; unfortunately for billions of people they received the corrupted version of it which is the wrong story. These poor people knew no better and nether does 95 % of Christians today since they have never dreamed that their Bibles could be forged and are fraudulent in very important "key" theological places dealing with Jesus. Here before our eyes is the total "transformation" of the Jewish messiah from human to "Superman" and with it the total "radial reinterpretation" of the ancient Spiritual Wisdom at the same time.

It was extremely vital to the writers of these New Testament documents to persuade others that this "Romanized" recharacterization of the Jewish messiah as Jesus was indeed a "supernatural Messiah" and "Godman" since they were already familiar with the "gnosis" of the ancient Spiritual Mysteries that man was a "evolving god in an animal body" and they he possessed the "mind of a god which had fallen into "matter". Truly man is the Temple of the Holy Spirit; a "Spiritual work in progress". This Spiritual concept of the indwelling Krst/Christ (the word "messiah" is Hebrew is the same term as "Christ") was applied to the whole of the human race but when "limited" to but one person by Rome when they "literalized" and "historicized" this "Godman" Metaphysical idea instead of allegorically applying this cosmic truth to the whole of humanity then mankind lost his "incarnational purpose". Lost in such Roman "reinterpretation" is the Spiritual concept that man is to evolve himself into the "fullness and stature of the Christ mind" in his incarnational experience. Mankind, aided by the Bishop of his Soul, the "indwelling Christ", was to be his own "savior". Let us not forget that conservative Biblical Judaism taught a human messiah and not a Superman; it will be as stated earlier that only the Essenes and later the Romans who will incorrectly change the Divine Spiritual allegories of man's True Being into "one literalized" person thereby robbing the whole of humanity of its True Being. As stated one must look to the Essenes for this aberrant belief; a form of Judaism that was extinguished and destroyed in the destruction of the Jewish Temple but which would live on in the apocalypticism of the newly emerging Gentile Christianity. This explains why it is that this aspect of Jesus' supposed Divinity, rather than the message of the "Jewish Christ", as expressed through Israel and Judaism for the whole of humanity, unfortunately became the central concern & message of the New Testament authors in their "Faith in Jesus" or at least those who re-edited the prior Gnostic New Testament documents at a later date and chose to "literalize" the ancient "Godman" theology which was always an allegory and was never meant to be interpreted "literally" and was not down through all recorded history until the 2nd century. This Essenic theology from these apostate Egyptian Hellenized Jews became the theology of the later Christocentric Gentile Churches of history. Again, this was very easy to accomplish for Rome for not only were the earliest Gentile Church Fathers taught by the Essenes in Alexandria, Egypt, but they, as basically Sun-worshipers themselves, already had their personified and allegorical dying godmen stories and the transformed the expected Jewish messiah into but "another" to fit the "pattern". The "only" difference is that instead of being a Divine Myth and Spiritual Allegory applying to the whole of humanity it was espoused by the Essenes first and later by Rome that the Sacred Scriptures were to be interpreted "literally" and "historically" and "limited" to but one person; this "Jesus" of the New Testament. This again was never to be understood "literally" or "historically" or "limited to but one person" by the ancients and never could be since there understanding of the Spirit and "matter" was purely Metaphysical to its very core. But when these Hebrew texts were were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Hebrew Scriptures would now read differently than the prior Hebrew originals and since then the Greek Old Testament is made to be the carrier of this "literalized" godman idea and importantly this Greek translation became the foundation for every Christian Old Testament that would come later (even the Latin of the Catholic Church would be influenced by it). As if that is not bad enough every quote in the New Testament is taken from these Greek forged texts. This means that many of the concepts espoused as "messianic" in our Bibles are in reality the fruit of "literalized" and "historicized" sunworship that has lost the "keys" for its allegorical and symbolic interpretation. These misinterpreted Metaphysical concepts have been applied to the New Testament Jesus which embodies within it the ancient Spiritual Wisdom of the Mysteries which is only hidden beneath the supposed "literal" and "historical" interpretation which we have received. This same "Jesus Story" was always understood under different names and identities in the ancient Spiritual Wisdom and was always approached "allegorically" and "mystically"; few know this has occurred in their Bible and with their "Jesus Story" without sufficient study and comparison of the Hebrew Scriptures with the later Greek Old Testament purposeful mistranslations and their later further adulteration of this ancient Spiritual Wisdom that remains in our New Testaments. If one doubts me then a great book to open your eyes is William Kingsland, The Gnosis or Ancient Wisdom in the Scriptures, Kessenger Publishing Co.

What this great book as well as the many others available that expound the ancient Spiritual Wisdom hidden behind our "Christ" and "Jesus Stories" is that it shows how the ancient Spiritual and Metaphysical Concepts

which we find in our New Testament today like "virgin birth, immersion, Eucharist, crucifixion, resurrection, ascension, second coming, etc., are first taught by the ancients both cosmically and Metaphysically and only later mistakenly "literally" and "historically" interpreted, or even worse, "limited" to but one person instead of the whole of humanity. It may be a little premature but the "crucifixion" of "the Christ and Divine Mind" of the Creator had always been taught by the ancient Spiritual Mystery Religions as but a symbol for the "incarnation" of God as Divine Mind into "matter" and "material incarnation" as seen in humanity. This "incarnation" of the Divine into "matter" was termed a "death of God" allegorically by the ancient Spiritual Wisdom. This brings a whole new meaning to "crucifixion" as we saw likewise in the term "born again"; terms again which were later borrowed by emerging Gentile Christianity and "radically reinterpreted" for theological agendas that promoted the Roman Church. This "crucifixion" of Divine Mind as "the Christ" before the foundation of the world was taught in the ancient Wisdom as the passing of Divine Mind in its "fall into matter" as the passing through various planes of cosmic existences; all of which involved the "crossing" or "cross-ing" of planes of "Spiritual" and "material" existences. We must wait for Rome's "radical reinterpretation" of the true Gnostic Paul and his 7 authentic Epistles to find the "literal" and "historical" references to Jesus' human historical existence which is also expressed in the two conflicting genealogies which were later added to the Roman New Testament sometime around 180 A.D. As a basic architect of this new theology or as the later "Romanized Paul" became, this "Romanized Paul", not the Gnostic Paul, has become the real founder of a "literalized" and "historicized" Christianity which so opposes Judaism and the ancient Spiritual Wisdom contained in it yet even to this day!

At the very core of all of this is the decision that the "thinking-believer" and "truth-seeker" must make; choosing to follow and adopt "the Faith of Jesus" or having only "Faith in Jesus".

One must go the the Romanized Pauline literature to find where one is taught to have "Faith in Jesus" for salvation.

Notice we are to pattern our lives around Jesus, and how he lived and modeled the Divine life for mankind, not have a "mental religious belief system" in agreement with some established Romanized Pauline or Gentile Catholic theology concerning Jesus' identity as determined by Roman Orthodoxy during the 2nd through the 5th century which is founded upon anti-Semitism

Let us be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Dear ones, we have been deceived long enough.

Answer for yourself: The big question: "do you really want to be like Jesus", follow the "Faith of Jesus" instead of adopting and assenting to a "Faith in Jesus" created by Rome that refused the "Faith of Jesus" some 1,800 years ago?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #1

EXAMINING JESUS AND HIS TEACHINGS CONCERNING ETERNAL LIFE

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul, or should I say a later "Romanized Paul" and not the teachings of the Jewish Christ because Jesus' message of redemption is entirely opposite to what this Romanized Paul teaches. I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read this article and THINK...THINK....of what I will show you. For in the end, you are directly responsible before God, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith; a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals as well as the teachings of the Torah as a practical road-map for life. Such emphasis is almost totally lacking in the Christian church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin…shall we?

JESUS WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Jesus is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of God as recorded in the Tanakh (the Jewish Bible and the Hebrew Scriptures). Let us not stagger at the comment that "much in the New Testament is unreliable," because in this article I will show you that many of our New Testament verses oppose Moses and the Prophet, let alone Jesus' teachings, and are irreconcilably contradictory to the Gospel Jesus as the Jewish expression of the Mind of God preached which can be found standing along side of these "replacement religious" verses in the New Testament. These passages confirm that Jesus believed and taught Moses and the Prophets regarding salvation. These as well as verses contradicting what Jesus taught, have remained along side each other on the pages of our New Testaments down through the ages. These verses remain for a purpose

today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of leaving Judaism for Christianity, that Judaism and Torah has always been and will always be the road to God for the people of God; both Jew and "non-Jew". Those unsure Jews and deceived Christians perhaps can have their belief in God, Torah, and Israel (Judaism) kindled and can be kept on God's pathway by the very same Christian Book through which they have unknowingly deserted their true people and God! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to these truths, many of which I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the God of Israel, who surely is waiting with fatherly understanding and forgiveness. Believe Jesus in this matter - Eternal life is obtained through Judaism. In the New Testament we find Paul who teaches otherwise and contradicts Jesus on this matter; little do we know without careful study that there are two different "Pauls" and two different conflicting messages from this one man. **Only when ones becomes familiar with Mystical Judaism and the teachings of the Kabbalah do we find the true Gnostic Paul whose true message is buried in Rome's later forgery of not only his person but his message in their later New Testament theological additions to the New Testament texts.**

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Jesus; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course God set up for Jews as well as "non-Jews" and to fortify their faith and devotion to His plan of salvation for all of mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Jesus and others in the New Testament. Often this confirmation will conflict with what our "Romanized" Paul taught, but more on that later. Now, let's get into it.

WHO WILL YOU BELIEVE.....JESUS OR PAUL? LISTEN……JESUS SPEAKS!

Matthew 5:17-19, ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."***

Try and read the above passage over three or four times. Get the intent of Jesus into your mind and Soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. Remember, these are Jesus' words saying he is here to follow the law of Moses, not end the law. Until the world ends, God's Laws as written will be in effect. **Jews and "non-Jews" who obey the law and teach it are greatly loved by God, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.**

Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass,

than one little of the law to fail."

Preaching the kingdom (God's rule and reign over mankind through submission to the King's decrees….laws and commandments) is emphasized since John the Baptist, Jesus said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and Earth to pass….notice again that this condition has not occurred yet).

Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus, . . . the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, . . . I pray thee . . . send him (Lazarus) to my father's house: . . . that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (Jesus and not Paul). And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Answer for yourself: Is this a New Testament teaching?

Answer for yourself: Did you notice that Jesus in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

Answer for yourself: What is this parable from Luke really teaching?

Notice first that it is Jesus and not Paul who is doing the teaching in this story. Jesus clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of what we think would be a hell. Moses and the prophets are the pathway to eternal life in heaven according to Jesus. Jesus taught this and not Paul. If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (again the "Romanized" Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). In other words you have listened to Paul more than you have to Jesus.

Answer for yourself: But how can the teaching of Paul in this regard be opposite to what Jesus said, and since opposite, who are you to trust for your eternal life?

Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), ". . . Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . if thou wilt enter into life, keep the commandments . . . Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself "

Answer for yourself: Did you notice that "having eternal life" is connected by Jesus with "keeping the commandments" (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)? Did you notice that the whole of the laws referenced by Jesus refer to the Laws of the 2nd Tablet of the Law; commandments between man and man? More on this later.

Answer for yourself: Is Jesus just referring to the Ten Commandments or is there something we as Non-Jews

unacquainted with Jesus' religion (Judaism) are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and God and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to God according to God's commandments, and the Second Tablet of the Law is dealing with how man relates with mankind according to God's commandments. But more than that, each of the Ten Commandments is best understood as Ten Categories consisting of many commandments within the 613 Commandments grouped under each of these ten headings. So in effect, when Jesus tells this man "thou salt not steal" he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

Answer for yourself: Is Jesus teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of God? The answer to that question is, without a doubt, yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Jesus, is living like a good Jew and submitting to the laws of the commandments of God. These detailed instructions by Jesus are plainly presented.

But there is a lot more. Notice that in the following verses the man goes on to ask what more he needed do. And Jesus replies, to be perfect he should *"sell everything he owns and give it to the poor and receive treasure in heaven": "and come and follow me."* The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Jesus penniless. The message remains intact that observing Torah law gives eternal life. Perfection is another story.

Mark 12: 28-31 (Matthew 22:36-40), ". . . Which is the first (great commandment in the law) commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."

So, Jesus selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of God's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

Luke 10:25-28, ". . . Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: this do, and thou shalt live."

Answer for yourself: Did you make the connection between "inherit eternal life" and "thou shalt live" as also referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

Answer for yourself: Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is repeated?

Answer for yourself: What is it?

Namely, that possessing and inheriting eternal life is always connected with *doing something……not with believing something!* At the very heart of this statement we find "the Faith of Jesus"; not a "Faith in Jesus".

Answer for yourself: Why is this so important? It goes to the very heart of what we have shown our readers in earlier articles; namely, how "the Faith of Jesus" (Judaism , a religion of deeds expressing one's faith) has been changed into a "Faith in Jesus" (a religion based upon right standing with God obtained in belief and adherence to certain theological dogmas surrounding the supposed life and ministry of Jesus).

Answer for yourself: How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than we saw with Mark 12:28-31. Here we have the New Testament teaching us of the indisputable link between the *"doing"* of the commandments of God and eternal life, which is the reward for obeying them.

Answer for yourself: Are you aware that Jesus is teaching in the New Testament that eternal life is to be taught from the Law…the same Law that tells us "what to do" and what you most likely have been told has passed away or which you are no longer under?

It is evident that Jesus said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Jesus said this as found in the New Testament. Let us continue.

Mark 12:32-34, *"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart (alone as the one God), and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. ... Jesus . . . said unto him, Thou art not far from the kingdom of God . . ."*

Answer for yourself: Did you notice that acknowledging the oneness of God, and not the Trinity or triuneness of God, is connected with the reward of God's kingdom and eternal life?

Answer for yourself: Did you likewise notice that loving God and one's neighbor who is created in the likeness of God is connected with inheriting God's eternal life?

I John 5:3, "For this is the love of [for] God,that we keep his commandments: and his commandments are not grievous

Answer for yourself: Since we are told that loving God is connected to eternal life, did you notice the New Testament teaches *"how" the love for God is to be manifested?*

Answer for yourself: Does the New Testament teach us that loving God is manifested through the keeping of the 613 commandments? It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of God, loving Him, and loving ones neighbor as written in the law, with the reward of God's kingdom. Burnt offerings and sacrifices are secondary to the commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Jesus' Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Jesus declared that it is the law and the prophets. It is Judaic.

Luke 11:28, ". . . blessed are they that hear the word of God and keep it."

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of God" is the Law, the Prophets, and the Writings….the Jewish Bible and the Hebrew Scriptures.

Matthew 7:21, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Again we find the expressed will of the Father in the Law, Prophets, and Writings…the Jewish Bible.

Matthew 3:15, ". . . it becometh us to fulfill all righteousness . . ."

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Jesus believed that the will of God is revealed in the word of God, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the teachings of the Prophets. Thereby, we can perform righteousness as God desires by adhering to what they teach. This Jesus believed.

Luke 19:8-9, ". . . half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house forsomuch as he also is a son of Abraham."

What comes next is very important. It appears that Jesus believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by God. In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. In fact, as taught by Jesus, even by rectifying transgression of the Torah's laws and doing good deeds a person is deserving of salvation. As Jews trust, it is the trying to please God, it is the effort, not the success in total compliance with God's ordinances which is required of us to be righteous and gains us salvation.

Answer for yourself: How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of God don't matter any longer because we are saved by "grace" or that this same law that Jesus connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer? Could these anti-Law theologies be the product of Rome's alteration of the Gnostic Paul's true message?

Answer for yourself: Are we absolved by God to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Jesus taught, or is he wrong and our "Romanized" Paul right?

All the more reason to study to learn how to acquire mitzvoth and commandments, thereby taking upon yourself the yoke of the Kingdom of God. Such obedience to commandments is both pleasing to God as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love God, but rather, show our ambivalence toward Him and our neighbor.

Luke 13:28, "There shall be weeping and gnashing of teeth, when "ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Keep your ears open for this as well. Here Jesus said that the fathers of Judaism and the goodly Hebrew

prophets are all accepted into the kingdom of God. Evidently, good Jews need nothing more than the Hebrew religion for life eternal in Jesus' own belief.

Now for the hard part.

Notice that Jesus also said that many of his followers (the "ye" in the above verse) will not get into God's kingdom and inherit eternal life and salvation because of their sinfulness.

Answer for yourself: Does this same New Testament teach that "transgression of the law is sin"? Yes.

Answer for yourself: Did you notice what is missing from the above words of Jesus?

- **There is no Pauline religious belief system mentioned as a means of salvation for the followers of Jesus!**
- **There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.**
- **There is no "easy believeism" taught by Jesus or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing; namely, an earnest attempt to live by the commandments and laws of God for eternal life!**

If you have paid attention so far in this article I have shown you repeatedly that Jesus repeatedly connects eternal life with keeping and observing the Law and Commandments of God.

Nowhere does Jesus teach that a belief "in him" or a "theology" about "him" brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!!

John 4:22, "(to Samaritan) Ye worship ye know not what: we (the Jewish people) know what we worship: for salvation is of the Jews."

Jesus "worships" what Jews worship, namely God.

Answer for yourself: Salvation is of whom…the Jews (Jewish theology) or the Christians (Christian theology)?

This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is partly a "non-Jew" mixed along with also some Jewish heritage and ancestry. In other words, she is a mixture; not only of a blood line but religious teaching as well. She is a perfect example of the Christian today who follows this "Romanized" Paul instead of Jesus. He has part right and part wrong.

Lets look at Paul where he get some things correct.

I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Answer for yourself: In this passage are you aware that Paul is in full agreement with Jesus and his teachings on eternal life?

Answer for yourself: Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Answer for yourself: Then how is this possible from the lips of the same man?

Rom 4:5 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (KJV)

Both verses cannot be true. God never justifies the "ungodly". The "true" Paul tells us that the "unrighteous" will never inherit the Kingdom of God. But this verse from Romans 4:5 totally misrepresents God, His Torah, and the teaching of not only the Prophets but Jesus as well. Here again for us to clearly see it the creation of a later "Romanized" Paul with a religious ethic that finds no place for God's Torah or His laws.

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness and Paul says that transgression of the Law prevents people from earning reward of heaven. This is the "true" Paul; not the later "Romanized Paul" of Rome's creation. Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Jesus and the other Apostles and their teachings on inheriting eternal life. So far so good.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Jesus' teachings concerning eternal life. This exercise will be difficult for many, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow….Jesus or the "Romanized" Paul. More to follow in the conclusion to this article. Let us now look at Paul's Salvation Message and see if it agrees with what you just read. Then we should ask ourselves if this is the real Paul or a later Roman misrepresenation of the authentic Gnostic Paul since it was he who went to the Gentile world and not the Jews. It was important for Rome to undergird their later reinterpretation of the religion of Jesus let alone the Divine Mysteries with apostolic authority and created a Paul to do it for them. Opps, I just gave away the real truth behind the forgeries in the New Testament. There are two Pauls in the New Tesament, the real one in 7 authentic Epistles and a false one in all the rest. It is up to you to find this out as you learn more.

- **BetEmet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #2

EXAMINING WHERE THE "ROMANIZED" PAUL DEPARTS FROM JESUS' TEACHINGS CONCERNING ETERNAL LIFE

Paul, or should I say the later "Romanized Paul" shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by God, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in the first article in this series. In places the New Testament says the law of Moses is not valid and the Mosaic Covenant is dead for the Jews. Instead of Moses being taught to all mankind, our "Romanized" Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as "non-Jews". Instead, the Church's laws and the New Covenant take their place. While Paul, or this "Romanized Paul" advanced separation from Judaism, Jesus announced Judaism's greatness. The same New Testament in which you just saw Jesus promote Judaism, in other places debases Judaism through the "Romanized" Pauline theology. I just showed you that Jesus was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Jesus affirmed Torah, Moses, and the Prophets as the way to God and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Jesus said personal salvation is obtained through Judaism and not another way. In fact Jesus would command that such teachings be taken into all the world whereby all "non-Jews" be taught to "observe those things" Jesus had commanded of his followers. Paul, or this "Romanized Paul" and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Jesus, has announced a new way to salvation, through belief in Jesus' vicarious atonement for sins and resurrection, not through faith in God and obedience to Him through His commandments, but through belief in Jesus's death for sins and resurrection from death.

Answer for yourself: Can you find just one time where Jesus teaches the same salvation doctrine as espoused by Paul, or this "Romanized Paul"?

What I ask you to do is keep the teachings of Jesus in focus as you read Paul, or this "Romanized Paul". The New Testament, in places, contradicts itself. That is a fact. You must be sharp enough to see it for yourself when you read. No matter what Paul, or this "Romanized Paul" says he cannot invalidate Jesus's own words in the same book. It is a matter of who you will believe. If you listen to Jesus, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul, or this "Romanized Paul" will not. Now let us look at Paul, or this "Romanized Paul".

PAUL CONTRADICTS HIMSELF….DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul, or this "Romanized Paul", is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you the contradictions that come from the mouth and pen of Paul, or this "Romanized Paul" regarding salvation. When we look at Jesus his message is consistent with what has always been taught by Moses and the Prophets. But with Paul, or this "Romanized Paul", we have another matter because he won't always agree with what he has previously said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin out critical examination of the message of Paul, or this "Romanized Paul" on salvation.

Remembering what Jesus just said about eternal life and observance of the commandments let us contrast Paul, or this "Romanized Paul's" view on the matter.

Answer for yourself: Does Paul, or this "Romanized Paul" in Romans 2:13 agree or disagree with what Jesus has said about eternal life and the observance of the commandments of God? Well, lets read it and see.

Romans 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

So far so good. Paul, or this "Romanized Paul" in this verse agrees with the message of Jesus regarding acceptance and eternal life with God.

But just wait. Now on the back of the same page in my Bible where the above verse was quoted from Paul, , we see Paul, or this "Romanized Paul" writes something totally different and contradictory to the teachings of Jesus in Romans 3:28:

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Answer for yourself: In light of what I just showed you can you justify Paul, or this "Romanized Paul" and his quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

Notice that within the space of 44 verses Paul, or this "Romanized Paul" reverses completely his stance on justification and righteousness through obedience to the law and commandments of God. Just 44 verses!

Answer for yourself: Did Paul, or this "Romanized Paul" teach "obeying the Law" for justification after the cross Romans 2:13? He sure did!

Answer for yourself: Does Paul, or this "Romanized Paul" contradict himself in Romans 3:28? He sure does!

Answer for yourself: So what are we to believe in the face of such contradictions of Paul, or this "Romanized Paul" when contrasted with the teachings of Jesus and the other Apostles which teach otherwise than Paul, or this "Romanized Paul"?

Answer for yourself: Seeing this material for yourself, who are you going to believe for your salvation….Jesus, Moses, and the Prophets and their message of salvation or Paul, or this "Romanized Paul" and his message whatever it is in its final form?

I Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Remembering what we saw before, that this "Romanized Paul" would have us believe, according to Romans 4:5, that God "justifieth the ungodly" and this "his faith is counted for righteousness", now we find likewise that those who "were" transgressors had been helped by the Christological message of Paul, or this "Romanized Paul". All that was needed was a simple "belief" in the "literal" death and resurrection of Jesus for eternal life.

Answer for yourself: How did that happen?

Let us understand what is really being said by Paul, or this "Romanized Paul" in this verse. Let us remember that Paul, has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of God are led to death and separation from God, let alone the loss of eternal life.

1 Cor 6:9-10 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (KJV)

Answer for yourself: Having understood this, then how can we can understand his message intended for "non-Jews" whereby he uses "Jesus" literally as bait to get the "non-Jew" to believe "in Jesus" (adhere to a faith in the theology surrounding Jesus) as a way for their eternal life?

Let us understand that Paul, or this "Romanized Paul" used cunning (become all things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this "Pauline Jesus", "easy believeism", and relaxation of the Torah in his effort to win converts from the heathen gradually. This was purely a Roman effort to counteract the impact of Judaism on the world.

We saw earlier in the teachings of Jesus that adherents among the "non-Jews" only by patterning themselves after such a Jewish Rabbi and his ethical teachings, would they gradually develop lives of ethical and moral conduct which would assure that they become more Godly than before. Such is repentance which is the first step in coming to God and bringing the Kingdom of God near to them. Of course, if you give up evil you are closer to God, Here is where we find the "doing" that "brings eternal life" which we saw in the earlier article.

Answer for yourself: But there is one important difference from those who Paul, or this "Romanized Paul" was attempting to teach in the first century and you; the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life. With your religious background and your love for God most of your life what excuse do we have not to obey God fully and choose those things which please Him which are demonstrated is His Law?

Luke 1:46-47,50-55, "And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in God, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."

Answer for yourself: Did Mary, Jesus' mother, call the God of Judaism, the same God who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Jesus the "new" Savior?

Mary knew what most Christians don't. That's because today's Christians have read and believe Paul, or this "Romanized Paul" more than the Gospels. God alone is the Savior not Jesus. Hence, Jews have salvation by God the Father and need no second or alternate source of salvation. She spoke of God's greatness and His help of His servant, Israel. She spoke of God's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the long awaited Jewish messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of the later theologically evolving Christianity.

Luke 1:6, (Luke) "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Answer for yourself: According to the New Testament does "walking in the commandments and ordinances of the Lord" allow a person to be "blameless" before God? It sure does.

Jews as well as "non-Jews" can be free of sin, blameless, following the law of Moses, as exemplified by these two people. Therefore, we know according to the New Testament witness that the law of God does, when obeyed, provide justification for eternal life.

Again let us see what Paul, or this "Romanized Paul" has to say on the matter.

Romans 4:3, (Paul, or this "Romanized Paul") "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Answer for yourself: You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it *"faith without works is dead"* is the meaning of the passage. Basically "faith" without "doing" is a false salvation. Abraham believed God according to the revelation of God and RESPONDED because of that belief. He took his son to Mount Moriah to be offered to God. Abraham had faith and he had a concrete response to that faith. Consequently, righteousness in God's eyes is believing God's instructions and doing as God commands. In Abraham's situation, it was offering his son Isaac as a sacrifice. In our situation, it is obeying and following God's commandments in His Torah and His laws, not just believing they exist or simply believing in some later "theology about Jesus" crafted during the 2nd century and afterwards.

Answer for yourself: Do you find that following God's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today are taught the dogmas of Paul, or this "Romanized Paul" that state that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will?

Lets see what Paul, or this "Romanized Paul" has to say about being righteous and walking in the commandments and ordinances of God. Jesus has taught us previously that they are "necessary" to obtain eternal life. Even James, said that certain things were "necessary" of the "non-Jew" to be "saved". In discussing the salvation of the "non-Jew" James and the Jerusalem council makes this decree:

Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)

For those who are not aware this is a reference to 4 of the 7 headings of the Laws of Noah; the Torah for the "non-Jew". Notice it *"seemed good to the Holy Spirit"* and were *"necessary"*. But our later "Romanized Paul" confuses the matter for us.

Rom 3:20-22 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

If there were ever Scripture tampering here is a prime example. One moment we state that *"the deeds of the Laws justifies none"* before God but at the same time we are told the *"righteousness of the Law is both manifested and witnessed by the Law itself along with the Hebrew Prophets"*. We cannot have it both ways. Somebody is tampering with the message.

Remembering what you previously read in the first article concerning the teachings of Jesus, let us examine closely the above passage from Paul, or this "Romanized Paul" for contradictions to what both Jesus, Moses, and the Prophets taught.

1. **Moses (the Law) and Prophets NEVER taught that obedience of God's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of God does justify.**
2. **Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of God, in fact they taught just the opposite.**
3. **Paul, or this "Romanized Paul" discounts what Moses, the Prophets, and Jesus all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a "BUT NOW" theology of justification before God through belief in Jesus' death and resurrection.**

Answer for yourself: Who are we to believe? What do the other Apostles have to say?

I John 5:2-3, (John) ". . . we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Here all of a sudden the love of God is believed to be demonstrated by keeping the Commandments. Earlier I stated that we love God by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors. Notice also that ironically only by loving our neighbor are we actually loving God! Such loving of God and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of God and our fellow man.

Answer for yourself: Can I obey literally all of God's laws?

It may be beyond human ability to perform all our duties to God, always and perfectly. But, God gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. God's laws require your effort, not perfection.

Again let us look at Paul, or this "Romanized Paul".

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Again you should notice Paul, or this "Romanized Paul" is teaching a completely different message from what Jesus, Moses, Prophets, and the Apostles taught. Again Paul, or this "Romanized Paul" stands alone in his belief. No where is any of Paul, or this "Romanized Paul's theology can we find references to what Jesus, Moses, the Prophets or other Apostles taught.

Rom 10:9-16

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God

hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Again we see that Paul, or this "Romanized Paul" has a different way of salvation from what was taught by Jesus, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul, or this "Romanized Paul" stresses "faith only" for righteousness and not what Jesus, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of God for righteousness.

Answer for yourself: Who are you going to trust for correct teaching for eternal life…Paul, or this "Romanized Paul" or Jesus, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Jesus's message revolved around keeping the Commandments and ordinances of God. Jesus both taught and knew for certain that love for God and those created in His image could only be accomplished by adhering to a standard of righteousness (God's laws) set by God and not by man. Thus the need and availability of God's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation. Remember God requires our effort and not our perfection.

Again look at Paul, or this "Romanized Paul" and his views on the law.

Romans 7:12,14,16,22, (Paul, or this "Romanized Paul) "Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of God after the inward man:"

I Timothy 1:8, (Paul, or this "Romanized Paul") "But we know that the law is good, if a man use it lawfully;"

Answer for yourself: Does it stand to reason that God would need to replace something that is holy, just, spiritual, and good?

Answer for yourself: Did you notice that Paul, or this "Romanized Paul" even said that he delights in the law of God after the inward spirit?

2 Timothy 3:16-17, (Paul) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Answer for yourself: Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

Answer for yourself: Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Jesus's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

Answer for yourself: Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction for the first church is considered passed away by today's church?

Answer for yourself: Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthermost thing from anyone's mind at this time….except Paul's.

I Peter 1:25, (Peter) "But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

What I have demonstrated to you in this article is that Jesus continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Jesus, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Jesus, the Prophets, and the Apostles.

Answer for yourself: How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah. They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of God to be holy, just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

Answer for yourself: If the Torah is all these things of God, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and "non-Jews"?

Romans 10:5, (Paul) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall *live* by them."

Answer for yourself: Did you again notice that the Apostle Paul states in agreement with Moses that "righteousness is of the law" and "that those do those things in the law" shall "live" by them (eternal life)?

But again another conflict of Paul is seen below.

Romans 3: 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Answer for yourself: How are we to understand Paul's comments about a righteousness "without the law" in light of Jesus's teachings that connect all righteousness with observance of the commandments?

Answer for yourself: How do you reconcile that Paul speaks of "righteousness *without* the law" in Romans 3:21 and "righteousness *which is of* the law" in Romans 10:5?

Answer for yourself: Are you willing to trust contradictions like this from Paul for your eternal life?

Answer for yourself: Although we are warned by Paul not to believe another "gospel," is it not evident to you that in comparison to Jesus and his message about eternal life that ironically it is Paul who teaches "another gospel"?

Answer for yourself: Which of the two teachings are we to trust for our eternal life as taught by Paul…."the man which doeth those things (law) shall live (eternal life) by them" [Romans 10:5] or [Rom 10:9] "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated God's will to the Hebrew people. Then he contradicts again this only 4 verses later!

James 5:16, (James) ". . . The effectual fervent prayer of a righteous man availeth much."

I John 3:22, (John) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Answer for yourself: Could some of our prayers not being answered and our lack of receiving what we ask of God be because we believe we are under grace and not under the law and commandments of God and don't attempt to know let alone keep as many of them as possible?

These two verses, from two different Apostles, show that keeping commandments and being righteous are connected. Both lead to God's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

James 2:8, (James) "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:"

Answer for yourself: Is James telling us we "do well" if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

James 1:27, (James) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

Galatians 3:21, (Paul) "Is the law then against the promise of God ? God forbid: for *if* there had been a law given which could have given life, verily righteousness should have been by the law."

Here is where you have to read close as well as remember what you have already learned from reading Jesus and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Jesus and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says *"if"* the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist…at least for Paul!

Answer for yourself: What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Jesus and the other Apostles? It sure is.

Answer for yourself: Well, have you with your own eyes earlier in this article already seen that Jesus said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

Answer for yourself: Does Paul agree or disagree with the teachings of Jesus regarding salvation and eternal life? He does not!

Therefore, Paul, if he "believes" Jesus, must conclude that righteousness is obtained by one's effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Jesus."

Notice that Paul actually contradicts Jesus on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.

Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Jesus', which invalidated the law for the budding Church. *Such destroys the teachings of Jesus and the other Apostles!*

WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? AND HAVE WE HEEDED THE WARNING?

Let's read what Jesus said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Jesus said, "The disciple (Paul) is not above his master (Jesus), nor the servant (Paul) above his lord (Jesus)."

Answer for yourself: So we ask, whose statements take precedence…Jesus's or Paul's?

Answer for yourself: Who is to be believed…Jesus or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

Answer for yourself: What will you trust for your salvation…the message of Jesus or Paul?

Answer for yourself: Which is truly linked to eternal life and God's salvation…..Christologics (believing in Jesus) or Judaics (following the faith of Jesus)?

Answer for yourself: What is the real message of salvation of God since the New Testament teaches two ways which are mutually exclusive of each other…..faith in Jesus or adopting the faith of Jesus?

Let me warn and encourage all of our readers that if you should "believe" on Jesus to be saved, believe his teachings about the eternal and effective holy law of God revealed by Moses and begin to do them. Begin a life before God where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of God and those created in His image. And you will be saved as a Jew or a Non-Jew.

Paul also writes as follows:

Romans 14:14, (Paul) "I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Certainly, this is true. Jews consider things unclean because God announced it in the Torah, not because they are unclean of themselves. The law of kashruth (kosher) is God's law, as detailed by those who seek Him. God's ordinances create uncleanliness, not the thing itself. And Jews and "non-Jews" who want to please God and get close to Him keep the kosher laws. This is what God desires of us.

Romans 3:1-2, (Paul) "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

Romans 9:4, Romans 10:2, (Paul) "Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: For I bear them record that they have a zeal of God . . ."

Romans 11:29, (Paul) "For the gifts and calling of God are without repentance."

Acts 2:5 (Author) "And there were dwelling at Jerusalem Jews, devout men . . ."

Jews have a fervor for God and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for God. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to God by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, God's gift, lasting for eternity, without God changing His mind, without repenting of His Torah. That is what Paul actually said.

Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Jesus the Christ. We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. And also remember that Jesus said, in effect, that Judaism is of God. Jesus, himself, taught that "Jews for Judaism" is the way even for the Non-Jew. We have shown abundant evidence of this in our present article.

Answer for yourself: Who is the authority you choose, Jesus or Paul?

Ephesians 6:2-3, (Paul) "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."

Matthew 15:4 (Mark 7:10), "For God commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."

These verses are Paul's and Jesus' utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and implicitly honoring your heritage as well. This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the God of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This is also what we read elsewhere in the New Testament.

Luke 5:37-39, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion to be drawn? Taken one step further, Jesus also said that those who know the old, Judaism, prefer it.

Answer for yourself: Shouldn't you, as a Non-Jew and most likely a follower of Jesus, prefer it too?

Answer for yourself: Whose teachings will you trust to lead you to eternal life…Paul's [which are filled with contradictions of Jesus, Moses, the Prophets, the Torah, as well as the other followers and Apostles of Jesus who knew him personally and walked with him 40 days after his resurrection], or Jesus's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious.

NOW FOR THE BIG QUESTION

Since now you have seen for yourself that Yeshua's and Paul's way of salvation differ, then you should be asking yourself "Why"? What you will come to see if you continue your diligent search for truth is that the New Testament documents which you have relied upon since your childhood as "received from God" are no such thing at all. Upon close scrutiny you will come to find that they are a collection of both truth and error; the problem is discerning one from the other. As you have already seen we cannot have two conflicting paths to salvation. There are many other discrepancies contained within these documents; many of which go unnoticed by those who do not devote a considerable amount of time for study into these areas. We at Bet Emet Ministries have and continue to do so in order to present you, our readers, the absolute best of scholarship in these areas in hopes you will be led to the truth before you die. Your rewards and standing in the World to Come hinges upon it. We realize that the reason for so much confusion today in the Christian community stems for the multiple contradictions within the New Testament which blurs "the faith once given to the saints". It is our hope by revealing to you the hundreds of misquotations of the Jewish Scriptures, the numerous Jewish Scriptures taken out of context by the New Testament writes to serve their own antisemitic agendas, and the gross mistranslations contained within it as well that you might come to see the truth for yourself.....Jesus was not a Christian and does not want you to follow such Gentile Christian doctrines that destroy the Sabbath, the Biblical Festivals, Monotheism, true righteous giving of the Tithe, true spiritual warfare, etc. Today we have a collection of writings that billions of people have accepted as "authoritative" for their faith and practice which are anything but that. If you have the courage to continue your study...you will be shocked, saddened, broken, and ashamed before you finish. You will see for yourself the greatest deception foisted upon mankind by the Roman Religious Establishment....a substitute faith that opposes what the real Jesus believed at almost every turn of his life. You might be saying to yourself now: "those are big charges...can he prove it"? I would only ask that you prayerfully study and use the intellect that God has given you to see if what I say does not add up. You will never be sorry you did, and eternally grateful you continued in this rather difficult study. Shalom and may the LORD'S blessings overtake you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE DIFFICULT WORDS "OF/ABOUT" JESUS IN THE NEW TESTAMENT

If you were like I growing up in America we are very "literal" in our education and trained to be so since being little children. What ever we read we first tend to try to understand it in the "literal" and "historical" sense since we are "Greeks" by nature. Methodology in any Bible study is therefore concerned with "the proper path to be taken in order to arrive at Scriptural truth". This sounds easy but is not given that we come to such Bible study already "indoctrinated" by our prior experience to assume that the Bible is to be read through our "Greek-Roman" eyes which are, in our culture today, further established on this "literal" and "historical" manner of interpretation of all that we read. But be not mistaken. There is a "proper way" to read and interpret this Bible we cherish. If there is a "proper way" to interpret the Scriptures it also goes without saying that there is an "improper way" of interpreting these same Scriptures. Even in New Testament times, the apostle Peter warned that there are teachings in the inspired writings of Paul *"which they that are unlearned and unstable wrest [distort], as they do also the other scriptures, unto their own destruction"* (2 Peter 3:16, insert added).

Answer for yourself: Why is this passage so important? This verse tells us that mishandling the Word of God can be very dangerous. Indeed, mishandling the Word of God is a "path" to destruction.

Contrary to the practices of some false teachers in Corinth, the apostle Paul assured his readers that he faithfully handled the Word of God (2 Corinthians 4:2). Paul admonished young Timothy to follow his example: *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* (2 Timothy 2:15).

Instead of superimposing a meaning on the biblical text, the objective interpreter seeks to discover the author's intended meaning (the only true meaning). One must recognize that what a passage means is fixed by the author and is not subject to alteration by readers. Meaning is determined by the author; it is discovered by readers. Our goal must be exegesis (drawing the meaning out of the text) and not eisogesis (superimposing a meaning onto the text).

Indeed, our method of interpreting Scripture is valid or invalid to the extent that it really unfolds the meaning a statement had for the author and the first hearers or readers of these Divine texts thousands of years ago. It would be foolish to think that the "Gentile church tradition", fixed some several centuries later, carried these original truths or manner of interpretation of the ancient Scriptural truths down through history unchanged. The evidence betrays that they did not! History shows us that a great deviation and radical reinterpretation occurred in the ancient Spiritual Wisdom; a radical reinterpretation that slowly developed during the 2nd through the 5th centuries of our common era. In other words, how Scripture is interpreted today is NOT the same way it was 2,000 years ago or even earlier by those who were used by God to give these higher Divine thoughts to mankind let alone those who were blessed by hearing them.

Make no mistake about it. The "Mind of God", this "Mind of Christ" was expressed in Biblical Judaism. Jesus, the "Christ" example for us in the New Testament, is depicted as a faithful Jew. He had a completely different language, culture, and religion than the Christian today. He observed different Holy Days and religious dogmas than do Christians today. His culture and values are very different from ours today yet we desire to believe that we are truthful followers of this "Jesus Christ". We undergird such a worthy ambition with the ancient Hebrew Scriptures to which we have not a clue as to how they were understood way back then, some 2,000 or more years ago. Added to that we have inherited Bibles with abundant alterations and corruptions of these Hebrew Scriptures are known to have occurred over several hundreds of years. To think we are followers of this Jesus is absurd given that fact that we don't have the same Bible that he would have used and cherished let alone interpret the existing Hebrew Scriptures in a similar manner as again he would in his day and time. Let us not forget. The idea in any Bible study is to arrive at the same understanding of these Scriptures as had Jesus and his hearers of his message. That will mean that we need a Hebrew-English Tanakh in order to have the same texts as did a Jew like Jesus along with an enlightened understanding as to how the Rabbis and textual scholars interpreted these ancient Hebrew texts way back then. Only when equipped with this understanding and exegesis of the Hebrew Scriptures can we be equipped to then recognize their adulteration and forgery in later Christian Bible versions and the false manner in which these later Christian Scriptures have been interpreted. Without such knowledge no one can hope to come to the truth about Jesus let alone the many other Scriptures in our Bibles today.

Too often we have "forced" trends in past theology on the text of the New Testament to ensure we arrive as what we are conditioned and already led to believe since childhood. However, just the opposite of such indoctrination and mind-control is often the higher truth than the inherited religious traditions we were fed since childhood. We should believe what the text teaches when studied out in both a linguistical, cultural, and contextual manner. We should desire to understand and accept as our beliefs what the "word spoken by Jesus and the Prophets like Moses meant *then*", some two thousand years ago, and weight such Divine insight against what we have heard taught by the Gentile Catholic Church Councils hundreds of years later which have washed up in our Christian Churches today.

Consequently, many phrases in the New Testament have been given "meanings" that were never intended by God, this Jewish "Christ", or understood by the mainline followers of the teachings of this "Jesus". You may want to keep your fairy tales but I want the truth as understood through putting myself into the audience who listened 2,000 years to this "Mind of Christ" as if I lived back in that same time period. In order to do that you really have to study hard and long to recapture what has been lost and misplaced through Church History.

Seeking the biblical author's intended meaning necessitates interpreting Bible verses in context. Every word in the Bible is part of a verse, and every verse is part of a paragraph, and every paragraph is part of a book, and every book is part of the whole of Scripture. No verse of Scripture can be divorced from the verses around it. In interpreting Scripture, there is both an immediate context and a broader context. The immediate context of a verse is the paragraph (or paragraphs) of the biblical book in question. The immediate context should always be consulted in interpreting Bible verses. The broader context is the whole of Scripture. The entire Holy Scripture is the context and guide for understanding the particular passages of Scripture. We must keep in mind that the interpretation of a specific passage must not contradict the total teaching of Scripture on a point. Individual verses do not exist as isolated fragments, but as parts of a whole. The exposition of these verses, therefore, must involve exhibiting them in right relation both to the whole and to each other. Scripture interprets Scripture. Historical considerations are especially important in properly interpreting the Word of God. Study, however, will show the "truth-seeker" with "hears to hear" than often what we think is history in the Bible is "pseudo-history" that carries a Divine Allegory or message.

A "literal" approach to Scripture recognizes that the Bible contains a variety of literary genres, each of which has certain peculiar characteristics that must be recognized in order to interpret the text properly. Biblical genres include the historical (e.g., Acts), the dramatic epic (e.g., Job), poetry (e.g., Psalms), wise sayings (e.g., Proverbs), allegories (Paul mentions Abraham and his sons as an example) and apocalyptic writings (e.g., Revelation). Obviously, an incorrect genre judgment will lead one far astray in interpreting Scripture. A parable should not be treated as history, nor should poetry or apocalyptic literature (both of which contain

many symbols) be treated as straightforward narrative. An allegory should not be treated as if were a "literal" or "historical" event and this I suspect is the most common error of interpretation that a Christian experiences in reading and understanding his Bible. In the teachings attributed to the New Testament Jesus we find that they contain extensive use of parables; the people and incidents that he described may or may not have been fictional. Some other biblical verses must be interpreted figuratively. For example, when Jesus is reported to have said in John 15:1 "I am the vine, ye are the branches..." Jesus is obviously not a vine, and his followers are obviously not branches. The wise interpreter allows his knowledge of genres to control how he approaches each individual biblical text. In this way, he can accurately determine what the biblical author was intending to communicate to the reader.

In the following articles from Bet Emet Ministries I will reveal to you what the "true meanings" of the difficult words of Jesus meant back in their Hebrew setting. If you want to hold to ideas fashioned later by Greeks and non-Jews as they "read backwards" existing and alternate religious concepts into the stories and accounts of Jesus that is up to you. We have heard these alternate religious concepts and teachings our whole lives in church, but that does not make them right! In fact and in being brutally honest, they are a replacement religion. But if you want to understand what these many passages in the New Testament meant originally in their original setting before antisemitism of Orthodox Roman Christianity set in then these articles are for you. I hope you enjoy this presentation and benefit from it for it goes a long way to reveal the current idolatrous teachings about Jesus and his nature which are accepted in the Christian Church Today and are sadly made to undergird the whole of the Christian message of "salvation" preached to the world today.

The Links that follow on this webpage will present the necessary studies explaining these hidden "true" meanings that lay deeply hidden in the "Jesus Story" that escape all but those who have prepared themselves thoroughly in the Jewish Roots of the Christian faith. Shalom. Let us start with "I and the Father are One". What does this mean?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "I AND THE FATHER ARE ONE"

The New Testament asks a very important question as phrased by the "Christ":

Mark 8:27 27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? (KJV)

The answer to that question has numerous answers, the least of them being determined as to how one "interprets" the Scriptures themselves. One thing is for certain given years of serious study of "the Christ" as well as the recurrent "Jesus Story" down through nation after nation, as far back as ancient Egypt, and that is that "the Christ" has been understood by mankind since the beginning of time in 3 basic ways. Needless to say some of these "interpretations" are better than others and closer to the Divine Truth. It will be up to the reader to come to his own conclusions based upon the evidence presented in these studies. Before we tackle the difficult passage "I and the Father are One" a small introduction of the purpose of such studies is needed.

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that the "New Testament Jesus" can be understood in many different ways and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. Let it be understood up front that our "Jesus Story" is not "new"; it exits from the beginning of recorded time as found in a host of other nations and other "religions" where this personified central character, often termed "the Krst" or "the Christ", is found to be identified by a host of other names in these different religious expressions. This fact alone should make us aware that something lies behind our "Jesus Story" other than a supposed "literal" and "historical" person. We at Bet Emet Ministries have covered all 3 different understandings and presentations of this "Krst" or "Christ" which is termed "Jesus Christ" in our Christianity and the presentation of our research is distributed throughout the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order where we progress from our supposed inherited "literal-historical" approach to the understanding of "the Christ" to the ancient "Mystical", "Mythological" and finally the "Metaphysical" understanding of "the Christ" as taught by the ancients down through recorded history until the 2nd century and the rise of Roman Orthodoxy. Here is what we find when we do the exhaustive studies into this area:

- **Historically...(Divine Spiritual allegory and myth taught through the medium of a personified and presumed historical person; although not accurate to the existence of a historical person yet very important in that it serves as an example to be emulated and followed by all mankind).**
- **Mythically...(personification of the Sun (the Sun being only the visible representation of the Cosmic Divine Conscious & Intelligent Energy and Divine Mind of the Creator) and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices which again personify the growth and Spiritual maturation of the Soul and Divine Mind in "matter" and humanity)**

- **Mystically...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos and Divine Mind of God into matter, ie., again mankind). Paul speaks of this:**

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: Are all three methods of presenting "the Krst", "the Christ", or as we know of it as "Jesus Christ" equally accurate to truth? No they are not and our Websites will provide the evidence you need as a "truth-seeker" to not only see this for yourself beyond any doubt but make adjustments in your religious belief system when needed based upon the facts and evidence our Websites provide. Our focus needs to be on correctly interpreting "the Krst" and "the Christ"; both the Mystical and Mythical Christ and then being equipped with this understanding we can then and only then adequately deal with and understand what lies behind the erroneously interpreted "Historicity of the Christ" as seen in our inherited "Jesus Story" which is portrayed and interpreted to us as a supposed person of historical being, the Christ with flesh which is limited to but one person.

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that these ancient stories were written and were intended to be understood by the writers of this ancient Spiritual Mysteries only as Spiritual Allegories by the original writers and never to be understood as if a "literal" story. That is why we find upon study our "Jesus Story" repeated in identical form from beginning to end all the way back to pre-dynastic Egypt over 13,000 years ago. This "Christ Story" was never intended to be understood as if "limited" to but one person but to the whole of the human race. God had descended into "matte" and humanity had become the Temple of the Holy Spirit and Divine Mind of the whole Cosmos. It is this hidden mystery, that the Divine Mind incarnated into all "matter" and finds Self-expression in all manifestations of "matter", especially humanity, that is lost in our current understanding of "the Jesus Story" we have inherited today.

Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they *assume* that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do serious study of our faith which is required to get to the bottom of this "Jesus Story" and the religious synthesis within it. Only when my studies into the truth behind our New Testament progress to where I uncovered the First Gnostic New Testament which was later corrupted by Rome with its Second New Testament did I see when studying Gnostic Christianity that "the Krst" and "the Christ" (the Divine Mind of the Creator in all "matter") did I come to clearly see the Mystical Christ and Mythological Christ for what it truly represented. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this inherited historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story". Only by submitting this "historical Christ" under the microscope of intense scrutiny as well as his "sayings" can we be certain that the inherent problems in this interpretation of "the Christ" and the "Jesus Story" is a falsehood and then look elsewhere for its true meaning and find the "Mystical", "Mythological" and "Metaphysical" truths behind all the "Christ Stories" which remained intact for thousands of years until the 2nd century where we find Rome "radically reinterpreting" the whole of the "Christ Stories" and "limiting" this Christ to but one person whose access was limited to the doors of the Roman Church. Oh, how convenient for world domination and the manipulation of humanity through fear and ignorance. These "truths" I felt were necessary to get to the readers, students, and "truth-seekers" in order to reveal the greater Spiritual Truths that lay within Biblical and Mystical Judaism that are not taught by mainline Gentile Christianity today. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. We must understand our Jesus correctly; that is what all incarnational life is meant to accomplish whereby one "awakens" to his True Self; that he is the expression of Divinity and Divine

Mind as a human being. We sing "in him we live, move and have our being"; more correctly it is in "us" that God moves, lives, and has His being and it is this agency of the indwelling Christ, not limited to but one, but in all that needs to be restored to humanity so that man can become ONE again with God and all world religions turn their swords into plowshares because we are all ONE. So we begin with the study of the Jewish Roots of Christianity by following the the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" which we find evolves over the totality of our Websites. There are 4 levels of Rabbinical teaching. Let us learn them now as we return "to the Faith once given the Saints".

Now for our study:

Answer for yourself: Jesus said: *"I and the Father are one" (Jn.10:30),* therefore, is not Jesus the same, or, "co-equal" in status with his Father?

Now the passage in the Greek:

30 I <1473> and <2532> [my] Father <3962> are <2070> (5748) one <1520>.

The Strong's Concordance states:

1520 heis (hice); (including the neuter [etc.] hen); a primary numeral; one: KJV-- a (-n, -ny, certain), + abundantly, man, one (another), only, other, some.

Answer for yourself: What does this "neuter" really mean?

In John 10:30 Jesus says "I and my father are one." Yet, according to Matt 27:46 Jesus cried out on the cross, *"My God, my God, why hast thou forsaken me?"* That hardly sounds like they are one! It sounds far more like they have a definite difference of opinion as to what should occur.

Neuter gender refers to words that do not refer to males or females. Jesus is depicted as a "male" in the New Testament and the use of the "neuter" in this most important sayings casts extreme doubt as to his historical existence and identity. One would expect to find the use of "masculine" nouns but finds none. This is more than surprising and outright problematic and goes to the very nature of "the Christ".

Answer for yourself: Why is this so important?

It is here in the use of the neuter gender that we find our first clues as to the true identity of Jesus as the "Christ", thus further enabling us to correctly answer the most intriguing question of the Gospels: *"Whom do men say I am" in Mark 8:27.* Not speaking as masculine, and surely not feminine, then the use of the neuter noun brings into severe question the historicity of this supposed male and would be Messiah. John 10:30 in the Greek text Jesus says that he and the Father are "hen", neuter nominative for "one". The use of the neuter "hen" for "one" says that Jesus and the Father are one thing, one ontological unity. In realizing that through the Mind of Christ, put in the mouth of this Jesus, we find the use of the neuter for the noun "one", and not the masculine noun, the assertion is without question. Jesus is not saying that he and the Father are one person as does Christian theology today, but one "thing" or share the "same purpose". You and I can and should share the same purposes with God but that does not me us "God" and neither did it a man who supposedly lived in the first century of the common era. The identity of the two persons is not being asserted, but essential unity (unity of essence) is. It is here we speak of the oneness in attributes, power, or purpose that lies within mankind awaiting quickening, and not a oneness of personality which would have required the masculine form (James E. Talmage, Jesus The Christ, p. 464).

In the use of this "neuter" we find the universal application to all of humanity that they have within themselves the indwelling Christ awaiting "resurrection" from the deadness of "matter" and the animal nature whereby now, at this time of "rebirth" and being "born again", they can walk on the water of "matter/flesh" and rule this animal nature thus liberating the Divine Mind and Divinity within themselves to evolve into the "fullness

and stature" of Christ in this present Earthly existence. This is the "hidden key" to the above simple verse of John 10:30. This passage was never intended to be limited to but one "literal person, even the supposed historical Jesus Christ of Galilee. It refers to mankind's True Divine Self, asleep in the manger of the animal nature, waiting to cry out for a "second birth" into a Spiritual Reality that goes hidden under the veil of flesh. Only then like the Sun which has sunk to its allegorical death at the Winter Solstice, so must the latent Divine Life in man be "raised from the dead" while he yet lives and be quickened Spiritually to rise to the zenith of his expected Spiritual Maturity at his personal Vernal Equinox and even later at the Summer Solstice of his Soul's evolution.

The answer to this question where we see the unusual use of the "neuter" instead of a "masculine" noun shouts out to us the truth about this Jesus Christ but we don't hear it from our pulpits with the emphasis upon "preaching" instead of "teaching". It has been said by some that such statements, such as *"I and the Father are one" [Jn. 10:30]* make perfect sense interpreted as *"...are united in purpose,"* while they are lethal and most problematic to the language in a trinitarian interpretation as *"...are separate persons of a single God."* Such a "literal" trinitarian doctrine of separate persons falls to the ground in light of such textual evidence but man must have his own "theology" in spite of what the texts say.

If you are looking for the "key" to the true identity of "Jesus Christ" as depicted in the New Testament then consider this closely.

Again the Jews picked up stones to stone him, but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

Answer for yourself: What does Jesus Christ know that we might not know today, or even those depicted as gathering around God's messenger?

AgaintheJewspickedupstonestostonehim,butJesussaidtothem,"Ihaveshownyoumanygreatmiracles from the Father. For which of these do you stone me?" "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

We see from the above passage that the audience in this case was quite intent upon the "separate persons of a single God" interpretation! We have heard that before. Now if He had been misunderstood, we would expect Jesus to then say, "Wait, guys! I didn't mean to say I was God; I was saying that God and I were united in purpose. He would have gone on to say something like "Hey guys, put that rock down will ya?" But no, we don't hear this from Jesus. In fact he goes on to say more about the unity of man with God!

Jesus answered them, *"Is it not written in your Law, 'I have said you are gods?' If he called them 'gods' to whom the word of God came (to mankind as incarnated Souls from Heaven) - and the Scripture cannot be broken - what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do what my Father does. But if I do it, even if you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father.*

He basically says that mankind and God are "one". He says, and set down for this, than mankind are "gods" incarnated as Divine Souls in the body of an animal. Plato and the philosophers will say the same down through history. Plato taught that the nous, spirit, or rational soul of man, being "generated by the Divine Father," possessed a nature kindred, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by philosophy -- the love of wisdom. The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and

communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the Theaetetus, "consists in becoming like God, and this assimilation is the becoming just and holy with wisdom." It is here than man is "one" with God, no longer operating solely through an animal body unruled by the laws of the Cosmos and God's Laws of Ma'at (Torah).

Answers to the other questions in future articles will reveal that Jesus is not God, was never intended to be confused with God, and always directed worship away from himself as "the Christ" to His Father to whom only it is deserved. The use of the neuter for the noun in the above passage is anti-Christological and contradicts completely the later ruling of Constantine and the Nicean Council where Jesus is later made God by a vote of hands. The Nicean Council's decision completely contradicts its own Scriptures when rightly interpreted as we mentioned earlier when stressing the importance of hermeneutics and interpretation as necessary tools to not only rightly dividing the Word of God but getting to the truth behind the "Jesus Story" . Let us continue to investigate if Jesus and the Father are truly the same as we have heard from childhood.

So again we see that in this little Greek word translated "one" in John 10:30 is gold-mind of Divine theology hidden in the neuter form of a 3 letter Greek word. When all is said and done this means that Jesus was asserting full unity of nature and action with God for the whole of humanity, but not that one person is one and the same person as the Almighty God.

Answer for yourself: When and where did this teaching that Jesus is God originate?

Answer for yourself: Was it from John 10:30, or was it from a Gentile misinterpretation of this verse by a Greek philosopher named Tertullian in the 3-4th century which knew absolutely nothing about Hebrew?

In Greek, "heis" means "one" numerically and is "masculine," and "hen" means "one" in "unity or essence" and is "neuter." The marginal notes in New American Standard Bible (NASB) reads; "one - (Lit. neuter) a unity, or, one essence."

For those who are not capable of reading the Greek New Testament let me make it as simple as possible for you. If you will look for yourself in the Interlinear Greek-English New Testament published by Zondervan on page 276 in verse 30 your will find both an English and Greek translation with the English words written below the Greek New Testament words. In this particular verse the word for "one" is ["ev] in Greek. Now we have to go elsewhere to find whether it is used in the masculine or neuter for the determination in this regard will tell us if Jesus intended us to know that he is God or that he and God are in total unity about the message and plan of God he preaches and teaches to the whole of mankind. Looking now at The Greek New Testament Analyzed by Pierre Guillemette, published by Herald Press in 1986 (a text I used extensively in Seminary which lists all the words of the New Testament in Greek in an alphabetical descending order), we find on page 139 the listing in order of "ev, 'ev, "ev, "eva, etc." Since we must deal with "ev it a simple matter to locate "ev on the page and read to the right of the word these statements: nomnative-neuter-singular. Nomnative means the word is used as a "direct object of the verb in the sentence" such as when Jesus said "I and the Father are _____? Here, in John 10:30 it says they are "one." One is the direct object of the verb "are."

Answer for yourself: What have we just seen here?

Since we now have come to understand that the word for "one" is neuter then we have no other possible meaning than to understand that Jesus is not saying he and God are the same, thus making him God, but rather, he is saying he (the incarnated Christ indwelling within mankind) and the Father are "one" in purpose, beliefs, and actions. This is the goal of all incarnation; that man might become and evolve "this treasure in Earthen vessels" by which God can, having incarnated in "matter" as the "Logos/Christ" live, move, and have His being both in and through His created vessels. Thus, when you see Jesus in the records of the New Testament it is as if you are looking at the Father since Jesus demonstrates over and over again that he is in complete oneness and unity with the Father in a degree that mere mortals fail to comprehend. This is our "pattern" for our lives. This Jesus, when completely sold out to God and His will, is in complete unity with God and His purposes. He is "one" with god. Only then is he, or any person filled with the Spirit of god and

when equally submitted to the Father's will for his life, the expressed living image of what the Father both believes and does. Thus looking at Jesus and patterning our lives after his beliefs and actions (the Mind of Christ expressed through Biblical Judaism and not Roman Catholicism with its opposing and corrupted religious dogmas) will we also be pleasing to the Father. Often, as seen in the life of Jesus, such surrender to God and His purposes in one's life whereby he is "one" with God may go against established religious practices of the day or one's present church. But let me reiterate that Jesus, depicted as a historical person in the Gospels, is not saying he is God for that would amount to idolatry, it is we who have listened to false teachers unacquainted with the Greek and Hebrew who read the English only and lean on their own understanding and inherited religious and church tradition that leads them astray into idolatry. This one verse makes the whole of the Nicean Church Council turn over in its grave and reveals the whole of their Christology to be blasphemous theology. Thus, my friends, as I have written to you for over the years much of what sounds unfamiliar to you Sunday after Sunday is devoid of truth to those who study the texts for themselves. Study is the higher form of worship of God in Biblical Judaism, not worship, prayer, or even giving. Through study one comes to "know God". Biblical scholarship, done for no other purpose than to know the truth, has led me and many others to come to grips with many traditions of man that has made the Word of God of little effect in the lives of most.

Let me say again that in this verse the word for "one" is "neuter," not masculine or feminine. Here the word used by John is "hen" [unity or essence and not singularity of identity] and not "heis". Jesus is not saying that he "is the Father and both he and the Father share the same identity!" Being in unity with another is all together different than being the same or identical in identity with another. The prophet Amos tells us that "two" cannot walk together unless they agree (are in unity).

If one wishes to argue that the word "hen" supports their claim for Jesus being "co-equal" in status with his Father, please invite your attention to this last verse and example we offer::

Jesus said: "And the glory which Thou hast given me, I have given to them (disciples); that they may be one, just as we are one." (John 17:22).

22 And <2532> the glory <1391> which <3739> thou gavest <1325> (5758) me <3427> I <1473> have given <1325> (5758) them <846>; that <2443> they may be <5600> (5753) one <1520>, even as <2531> we <2249> are <2070> (5748) one <1520>:

Here we have the same word for "one" as we did in John 10:30. Here in John 17:22, if you were to consider/regard/believe the Father and Jesus to be "one" meaning "co-equal" in status or of the same Christological nature with God (the same person) on the basis of John 10:30, then you should also be prepared to consider/regard/believe that the disciples of Jesus are meant also to be "co-equal" and of the "same person" in status with the Father and Jesus ("just as we are one") in John 17:22. That would mean, given the same word and meaning as found in John 10:30 and John 17:22 that the Disciples were Almighty God, not just a vessel for the incarnating "god" in "matter". Notice that the same word is used in both instances and in both verses. I have yet to find a person that would be prepared to make the disciples (students) "co-equal" in status with the Father or Jesus. If one accepted this belief then Nicea should have made the disciples equal with God as they did Jesus because the texts make no distinction here; in fact, they say the same things.

The unity and accord that they shared was the acceptance and belief of the authorized divine message that originated from the Father, received by Jesus and finally passed on to the disciples. Jesus admitted having accomplished the work which the Father had given him to do. (Jn.17:4)

Jesus said: *"I go to the Father; for the Father is greater than I."* (Jn.14:28). This verse, where Jesus, even as a presumed historical person, states that the Father is greater than he, unequivocally refutes the claim by any one for Jesus being "co-equal" in status with his Father.

Had Constantine not deceived the world at the point of a sword when creating the first fifty Bibles to which he determined "theology" then we would have the truth today; a Divine Truth about our True Selves and our

evolving Divinity hidden behind this veil of flesh and we would know that we are "gods" like Jesus spoke and in such realization of Divine Truth we would be "doing greater things" as Jesus stated which we are not since not knowing the truth about "the Christ", the "Jesus Story", as well as our "True Selves" as evolving Divinities. Our true natures have been stolen from us 2,000 years ago by Rome and along with it our powers to become "the fullness and stature" of the Christ which is our incarnational purpose. For many of you this might have been your first introduction into the problems surrounding a "literal" and "historical" Jesus Christ. Let us assure you that there are hundreds after this one that lie just below the texts, in recorded history itself, in manuscript evidences, in comparative religious study, in astro-theology, and the Divine Mysteries and their "parallels" to the "Jesus Story". Dear ones it is all about "the texts" and who has the "best texts". Once you do the textual studies like this one, over time the puzzle-pieces come together and you see clearly what really lies behind the "Jesus Story" as we have inherited it in a post-Nicean world. In seeing these truths you come to understand what the true Paul once said: ***Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead (while you yet life in this animal body with its animal nature), and Christ shall give thee light (as to your True Self and Nature) 15 See then (after awakinging to the truth about the evolving Divine Mind in yourself) that ye walk circumspectly, not as fools, but as wise, (KJV)***

Answer for yourself: How did Paul view "the Christ"? Was Paul's Christ a "historical and literal person" as we are taught today or did the Gnostic Paul, the true Paul and not the Romanized Paul, only teach that the Christ was only "the presence of God in the world . . . a force or a presence within the believer" as we see from A. N. Wilson's BookPaul and the Mind of the Apostle, p. 166). Why would Wilson say that "the figure of the historical Jesus," is not only unjustified by what Paul actually says in his 7 authentic epistles but is unnecessary? What do scholars know today about "the Christ" that the Church is afraid to address and teach to its congregation? Has inherited Church tradition regarding the interpretation of these sacred texts and the "Jesus Story" been exposed as less than trustworthy? Isn't it time we find out?

Our next study is "He Who Believes In The Son Has Eternal Life".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "HE WHO BELIEVES IN THE SON HAS ETERNAL LIFE..."

Jesus said: ***"He who believes in the son has eternal life; but he who does not obey the son shall not see life, but the wrath of God abides on him" (John 3:36).***

Answer for yourself: Are you under the wrath of God for not being a Christian and follower of "the Christ"? But, which Christ? There are many "Christs" especially with over two thousand different Christian denominations in the world today. Who has the right "belief" and the "right faith"? Are we under the wrath of God for not believing in traditional Catholic or Protestant beliefs about Jesus? Isn't this a major problem of its own sort since Catholic and Protestant dogmas are not the same? Who has the higher truth, Catholicism or Protestantism? What about Biblical Judaism and its Scriptures that read completely different than the later Greek and English translations of the Hebrew Scriptures which have been altered in later translations into Greek and English to accommodate various "sects" and their various beliefs concerning "the Christ" down through history? What are we to believe?

Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (KJV)

Answer for yourself: Where is "the" Faith once given the saints spoken about in Jude 1:3? Who has it today? Does it exist? Is it taught in your church and how do you know for certain if you cannot define it or compare it to what was taught in the beginning before "religious men" got their hands upon it, corrupting in almost beyond recognition today? Do you even know that this has happened to "the faith once delivered unto the saints"?

Answer for yourself: What about the earliest Gnostic Christians and their First New Testament which long existed before the rise of Rome with its "radical reinterpretation" of the ancient Spiritual Wisdom? Was the earliest Christian Gnostics and their First New Testament to be understood and interpreted "metaphysically" and "allegorically" through out? Were Divine Truths incorporated in a pseudo-history at best? Had it always been this way since ancient Egypt as seen from nation to nation and from age to age until the rise of Rome in the 2nd century where a "radical reinterpretation" of all spiritual revelation was to ensue?

Answer for yourself: Did Rome's Second New Testament with its "literal" and "historical" interpretation of "the Christ" change the ancient understanding of "the Christ"? Who, then today, has the most reliable and trustworthy Scriptures? Do the Catholics, the Protestants, or Biblical Judaism? What about Mystical Judaism and the Kabbalah? Why don't the Jews and their Rabbis believe in the "Jesus Story" the way Christians are taught to do? What do they know that we don't concerning the Scriptures?

Answer for yourself: In other words is there salvation outside of believing the "Jesus Story" as it has come

down to us today through Catholicism and Protestantism?

Answer for yourself: What about the earlier "Krst/Christ" stories that were the "patterns" for the later "Jesus Story"? Were the "sungod stories" the "pattern" for all later "Christ Stories" including our "Jesus Story"? What does that say about a strict "literal" and "historical" understanding of our "Jesus Story"? How were these earlier "Krst/Christ Stories" understood by the ancients which gave them to mankind in the first place? How were these earlier "Krst/Christ" stories to be understood? Were there two different levels of understanding of these "sungod stories" and the "Christ Stories"? Were these ancient stories believed to be "literal" and "historical" stories concerning "the Christ" or were they always taught to be "allegories", "metaphors", and "metaphysical interpretations" of the Spiritual realm and the Descent of the Soul which interconnected with "material existence" and "matter"? What and how are we to believe concerning "the Christ Story" that we have inherited today and who really has "eternal life"?

Eph 4:13 13 Till we all come in the unity of the faith ("the", definite article "the" indicating one and only faith), and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)

I have posed some very interesting questions to say the least. Answers would be wonderful and the good news is that we have them. But first, more questions.

Answer for yourself: Do the vast majority of Christians truthfully believe "in" Jesus? What does "believing in Jesus" really mean? Are we to believe in religious dogmas and doctrines created by the Roman Christian Religion and their Christological Church Councils concerning the nature of Jesus as "the Christ" which are today contained in the many "creeds" of the church down through history or does "believing in Jesus" mean that we become more like this Jesus as modeled for us on the pages of the New Testament? Are we to have "faith in Jesus" or are we to live according to "the faith of Jesus" expressed through Biblical Judaism? Is the "Jesus Story" in all actuality the personification of the Metaphysical evolution of man's Soul? Are we to believe "in the theology" created around Jesus as it evolved from Church Council to Church Council in order to inherit eternal life or should are to live according to what we see that Jesus taught in the New Testament even though many of the teachings of Jesus defy what our Christian Churches teach us to do today? Are we to obey our Pastors and our Churches more than the Commandments of God in the Hebrew Scriptures, the Scriptures that a Jew like Jesus observed? If we fail to obey Jesus' example then does the wrath of God abide on us even though we accept and believe a lot of Christian theology created about Jesus by Rome? If we fail to obey what the New Testament Jesus taught and obey our Church traditions and theology instead then what implication does this hold to the warning that we might fail to "see life" (*but he who does not obey the son shall not see life*)? How do we obey the Son when he was depicted to us as a Jew who obeyed the Laws of God his whole life and as Christians we revel in "not being under the Law but under grace" according to traditional Christian teaching?

The answer to these questions are so scary for the Christian that I won't even begin to address it for the shock waves it will create upon learning we have not obeyed this Jesus nor his example, but rather, obeyed men who have come in his name which have replaced the commandments of God with their personal dreams, personal visions, personal desires, heretical dogmas and antisemitic traditions of Gentiles. In other words, the traditions of men have been substituted for the commandments of God.

Jesus uses "believe" in negative parallel with "obey" in John 3:36 where he says, *"He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."* We are to learn from this that belief and obedience are two sides of the same coin. You simply could not have one without the other. Faith and obedience are one and the same concept. The faith that we are saved by is living faith, not dead faith. Living faith will motivate us to accomplish the rest of the conditions that God has given, all of which proceed from faith. True and living faith will motivate us to do what God commands (Heb. 11; James 2:26). Faith in God and His word is essential, but it does not exist unless it provides this motivation (James 2:14; Heb. 11:6). This brings up another point. If we are to believe in the Word of God we

have to have it and not purposeful mistranslations, purposeful misquotations, and purposeful lifting out of context Hebrew Scriptures and giving them another meaning not intended by the Holy men of old that received them originally by Divine Revelation along with their intended interpretation.

As a Christian my whole life I heard that we as Christians are saved by faith only . . . but James said (James 2:24): *"You see that a man is justified by works, and not by faith alone."* God has defined by man what these "accepted works" are by giving man the Laws and Commandments which lay them out for man that no one might misunderstand but miss them. But we have due to Rome and their antisemitism and their corruptions of the Hebrew Scriptures in their falsified translations of the Hebrew Scriptures, both in the Christian Old Testament along with its subsequent quotes in the New Testament as well. James tells is like it is: Justification comes by works plus faith. Works in no way diminishes the role of faith in our salvation. Just the opposite: James defines exactly what true and living faith is, and this is exemplified throughout the Bible (see Hebrews 11). Never was a person saved by faith without that faith exhibiting itself is some action (works/fruits/obedience) that is accepted by God and delineated in His Laws and Commandments. It is faith alone that saves, but the faith that saves is not alone. He who believes is he who obeys and he who obeys is he who believes. Of course the Torah lies at the very center of this conundrum and difficult theological tension that exists between Christianity and Judaism.

James starts out by asking (James 2:14): *"What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?"* This question admits that such is impossible, and James goes on to state that demons have such faith (19). Raw belief in various theologies, right or wrong, is not enough; it must motivate acceptable action defined as pleasing to God. The love of God for man is seen in God giving man the "blueprint", the Torah, whereby man is without excuse in regard to "what is" and "is not" acceptable to God. In began as far back as ancient Egypt with the 42 Negative Confessions and the children of Egypt, the Jews, under Moses/Akhenaten, continued to live by the Laws of God that defined acceptable conduct and "works" by man in the sight of God. So, James defines the two types of faith that can exist in verse 26: *"For just as the body without the spirit is dead, so also faith without works is dead."*

We at Bet Emet Ministries believe that most of the followers who claim to be Christians do not even understand the implications of calling Jesus "Lord" or "Christ". It is more, a lot more than "mental accent" to a dogma concerning the evolving nature of "the Christ" that was ultimately sanctioned by Rome and written on paper.

Having dealt again with what "believing in Jesus" truly means, now we can answer the rest of the question. The above verse has two parts: "Belief" and "Obedience".

On the subject of Belief in Christ, Jesus asked his disciples; *"But who do you say that I am? And Peter answered and said, "The Christ of God." (Luke 9:20).* Peter did not say God or a god. The expression "The Christ of God" literally means; *"The one that was anointed by God himself"*. What we have to determine by our study is if this Jesus was a "literal" and "historical" person who actually lived in the first century or if he, like all the prior sungods before him, is but the personification of the Living Cosmic Spirit and Energy which has fallen into "matter" and "material existence"; in particular in the flesh of an animal called "man". As stated earlier at the beginning of this article we are all familiar with the "Historical Jesus Story" since childhood. But accepting it at face value we are never taught that what appears as a "literal" and "historical" story is in reality a Divine Spiritual allegory and myth taught through the medium of a personified and presumed historical person as were all the sungod stories before it; stories that are almost identical from nation to nation and from age to age that mimic almost exactly our inherited "Jesus Story". Mind you, the simple story of these sungods as well as the "Jesus Story" are examples of the Lesser Mysteries; not accurate to the actual existence of a historical person yet very important in that it serves as an example to be emulated and followed by all mankind. Most of my life I accepted this "Jesus Story" in this exact same way and only through my years of study did the hidden truth behind these Lesser Mysteries, the Greater Mysteries, open itself to me as it has to others who persistently knock on Heaven's Door. If you are diligent to study in-depth the "Jesus Story" you will find not only the importance of the Torah for God's intended path for your Soul's Spiritual evolution while in his Earthly existence, but you will discover the "secret" in the Bible; your own inherent

Divinity hidden beneath the flesh of an animal. This is the reason for all sungod stories as well as our "Jesus Story"; to slowly "awaken from the dead" the indwelling "Christ within" each child of God whereby "Christ is raised" from the deadness of "matter" to rightfully ascend to the throne within your heart as you realize your true Divine Self as the "evolving Christ" which has fallen to its "death" in the "flesh of an animals" as it descended down the ladder of Heaven, or the planes of existence. Each crossing from a higher plane to a lower plane of cosmic existence as termed a "crossification" or a "crucifixion" by the ancients. Thus, God "allegorically" falls into "matter" that He might experience the Life He has created in you and me as the "evolving Divine Mind" of the Universe which is often called "the Krst/Christ" in the Sacred Books of the world. So if we desire the higher truth of the Greater Mysteries then we must look at the "Jesus Story" on a higher level of interpretation than just the "literal" and "historical". Mythically and Mystically, the "Jesus Story" is the personification of the Sun (Cosmic Living Energy/Spirit) which, as the Sun, is the visible representation of the Cosmic Divine Conscious & Intelligent Energy and Divine Mind of the Creator and its progressive growth and evolution along the its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices. On a deeper level, this path of the Sun (sungods/Jesus) personify the growth and Spiritual maturation of the Soul and Divine Mind after it has "fallen" and "incarnated" into "matter" and humanity. It is an "ordered" path, thus the need for a "teacher" like the Torah which is the collection of the Laws and Commandments of God. It is here we learn the "works" to accompany our "faith", thereby assuring our acceptance and approval by God.

Please go back in time and think. God performed the ceremony of anointing (physically or spiritually) and for that reason, in the "Jesus Story" we find that Jesus became "The Christ of God". We actually are transformed and become more Christ-like through "spiritual practices." These "spiritual practices" are defined as the Torah, Laws, and Commadments of God, all of which were created by God to develop, train, and transform the Soul into "the fullness and stature of Christ? This process seen in Scripture is called "adoptionism" and sadly is rejected by mainline Christian orthodoxy today because the early Greek Church Fathers rejected since it was "too Jewish" and centered on living the Torah. It is a central dogma of "the Christ" that "He is in a constant state of becoming"; we can call it continual growth and development or even evolution. It is my hope that my years of study help you in becoming hungry for personal transformation and illuminates you toward the kind of life God desires to live through you. In us God lives, and moves, and has His Being now! So, one more question.

Answer for yourself: Who is greater and exalted; the one who anointed, or, the one who got anointed?

Since God anointed Jesus, God is the greater and exalted between the two, which we who study Scripture do truly believe. But surprisingly, the followers who say Jesus is "Christ" have confused Jesus with God because of the false teaching to which they have submitted..

"...Thy holy Servant Jesus, whom Thou didst anoint,..." (Acts 4:27 - New American Standard Bible).

This leaves no room for doubt that Jesus, "the Christ of God", was a "Servant of God" like all men and women who are born in hope of resurrecting and awakening the "indwelling Christ" within themselves.

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

2 Cor 13:5 5 Examine yourselves, whether ye be in "the" faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)

Let us not be reprobates but obedient children of the Most High God understanding what is "the faith" once given to the Saints had as its very center the Torah, the Law and Commandments of God, that trained to Soul unto Godliness and allow it to evolve into the "fullness and stature of Christ".

Now let us go to the second part of the above quoted verse (*but he who does not obey the son shall not see life*). Here emphasized for us is the admonition of "obeying the, Christ". Please read the following verse and ask yourself a question; have I obeyed?

"Truly, truly, I say to you, he who hears my word, and believes Him (YHVH) who sent me (Jesus/the Christ of God), has eternal life, and does not come into judgement, but has passed out of death into life." John 5:24

Answer for yourself: Have you believed and placed your trust basically, fundamentally and predominately in Him (YHVH) and His Word which is the Torah, Laws, and Commdments in the Hebrew Scriptures or in the Christological dogmas and teachings in the New Testament concerning the nature of Jesus? Are you aware that many of these religious dogmas that have attached themselves to Jesus over the centuries can be shown to be opposed by what Jesus taught elsewhere in the New Testament?

Jesus said; "But I do not seek my glory; there is One who seeks and judges" (YHVH) John 8:51.

Answer for yourself: Who is this "One", who is not Jesus? Is Jesus referring to God and not himself? Even though "the Christ" has incarnated in every person are we still to focus upon God and not His Christ? Yes, we are!

Answer for yourself: Have you basically, essentially and fundamentally glorified the "One" or Jesus due to false Christian theological dogmas that contract the Hebrew Scriptures?

Please remember, the "One" will be the Judge on the Day of Judgement and not this supposed historical Jesus. If you disbelieve or disobey the above word of Jesus, the Christ of God, the Divine Mind of God made real to mankind, please read the verse quoted by you and then think about the "wrath of God".

MORE TO THE POINT

Answer for yourself: How can we believe YHVH? What has YHVH said and when did He say it? Where should I go to see YHVH speaking?

Believe it or not we begin in ancient Egypt where we find the 42 Negative Confessions. These Negative Confessions come from Chapter CXXV of The Book of the Coming Forth by Light (commonly known as The Book of the Dead). One reason why the ancient Egyptian civilization lasted so incredibly long is that the religious culture promoted the peoples' everyday respect of each other, of themselves, of their Gods, and of all life. The Egyptians believed that if they adhered to social standards of behavior that they would go on to a place called the Celestial Fields in the afterlife. This belief is very much like modern religious structures of heaven and life after death. These 42 Negative Confession not only were taught by Moses to the children of Egyptians and Hebrews that intermarried and had a "mixed multitude" as the Bible speaks, but there were elaborate upon and enlarged under Moses. Thus, we continue at Sinai, for at Sinai God spoke to the whole of mankind his Torah and Law, which when obeyed, brings blessing and not curses. Beginning with Moses, then the prophets, we find the oracles of God handed down without corruption to God's people. Lastly, Jesus brings the full and final message for mankind. There is no new teaching or doctrines after Sinai and no one has the right to change them, even Jesus (of course he never did). So, today if a religious figure teaches you something which you can be shown to be contradicted by the Torah, the Writings, and the Prophets, run from this false teacher. To follow his doctrines and not God's will assures you of disobeying what Jesus, as the Christ of God revealed through Biblical Judaism, truly believed and taught. For Jesus, as the Christ of God, always did what pleased the Father, only saying what the Father said. Thus to accepted or participate in a belief system that is contrary to what Jesus both taught and modeled is sin and the wrath of God resides on those who do.

Answer for yourself: Can we find references to Jesus Christ in ancient Egypt thousands and thousands of years before the time given for the supposed "literal" and "historical" Jesus Christ? If so, then how could we possibly believe that the ancient Egyptians were looking forward to the coming of a Jewish Rabbi when the Jewish people would not exist for thousands of years? This stretches the limits of gullibility. Are we expected to believe that these references to Jesus Christ in ancient Egypt alluded to a later "literal" and "historical" person? I dare say "no"! That being certain, then what did these references to Jesus Christ refer and have we inherited these same teachings in our churches today regarding "the Christ"? How can you know that what is being taught to you in your church and through media today is the truth and not error? Do you even want the truth, especially when it appears so often to contradict the neat little traditions we inherited since childhood?

Well my friend, you cannot discern truth from falsehood unless you begin to study for yourself, for if the Holy Spirit was guiding all people into "all truth" and we were allowing ourselves to follow God's Spirit, then I dare say we would not have 80% of all Christians in the Catholic Church today practicing extreme idolatry nor would we have over 2,000 different and competing denominations of the Christian Church where unity is impossible and the existence of conflicting dogmas surrounding "the Christ".

Answer for yourself: Where is the leading of the Holy Spirit in the Catholic and Protestant churches which have long ago replaced the revelation of Sinai and the Old Testament with the dogmas of Rome in their New Testament which continually contradicts the Hebrew Scriptures, Scriptures a historical Jew of the first century would have used and cherished? Moses sure did!

Next, let us come to the correct understanding of "I Am The Way, The Truth, And The Life... No Man Commeth To The Father But By Me".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "I AM THE WAY, THE TRUTH, AND THE LIFE...NO MAN COMETH TO THE FATHER BUT BY ME"

Jesus said: ***"I am the way, the truth, and the life:...no man cometh unto the Father, but by me." (Jn.14:6),***

Answer for yourself: Is Salvation through Jesus, alone? Jesus states that he is "the way". What does this mean?

Most of us grew up in churches where we have been taught that "the way" refers to the "way to salvation" which we are told is easy. All one must do is believe in Jesus, his New Testament identity, and his resurrection from the dead for one's Eternal Life. You have heard all your life the expression, "Believe on the Lord Jesus Christ and you shall be saved." Probably, you have heard very similar statements.

Some Preachers will tell you that you must realize that you have been a sinner.

Answer for yourself: But how does one realize one is a sinner if one does not know what sin is? Where do we find God's definition of sin? Do we ever confuse man's definition of sin with God's definition of sin? Are we guilty of following man's definition of sin instead of God's definition of sin?

No two people believe the same thing about what sin is or is not, in God's sight, unless they know God's own definition in His Word. God defined sin in the Torah, the Law and Commandments of Moses. How convenient for many Christians is the teaching that the Law has passed away and we are no longer under the Law of God, that we are under grace instead. For others, one person may after church light up a cigarette before he even gets to his car for the trip home, thinking little if anything about it . Another may believe smoking is a sin, and may be fighting the habit daily wanting to quit but unable to overcome the addiction. One person may enjoy a cocktail or a glass of wine with dinner, while another may look upon taking a single drop of any alcoholic beverage as a terrible sin. One person may enjoy dancing, while another may condemn any form of dancing as satanic but yet the Bible tells us that there is a time to dance: ***Eccl 3:4 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; (KJV)***

One person may enjoy a plate of shrimp and lobster, while people at the next table may look at the same dish with distaste, and would never eat shellfish or shrimp because they believe it would be a sin. One person may make out a shopping list, or gather up vegetables and produce and go to the farmer's market on Saturday, enjoying the busiest shopping day of the week while others would never think of doing so, because they know it is the Sabbath day, hallowed of God at creation, and holy time in which they are not to conduct their own business. Many millions of people believe "sin" is "something which is displeasing to God." On the list can be drinking, dancing, smoking, going to movies, reading the wrong kind of books, cussing, or being lazy, rude, thoughtless, and abusive toward your wife and children. Millions know it is a sin to steal, to be abusive toward

their parents, or to murder. Others have no conscience whatsoever if they lie or cheat. But how many know the Bible definition of sin?

Some preachers will go on to say that you must receive Christ as your Savior, believe that he died for your sins, and that you must ask Him to forgive you of your sins and publicly acknowledge Him as your Savior. That, for most Christians, is all it takes to obtain eternal life and go to Heaven. I always thought to myself that it sure is "easy" to be saved! How attractive it all seemed! But, at times I would also wonder about this "easy believeism".

Answer for yourself: Is this easy salvation true? Is it really all that easy to be saved? What did Jesus Christ say? What did the first apostles say? What does your Bible say about how to be saved? Is such a profound thing as transitioning from human life to the Kingdom of God as "simple" as a thirty second theological prayer?

Answer for yourself: Is this really the "way" that Jesus desired we understand? No, not really. We find that the Greek words under our English translations tell us a completely different story regarding obtaining salvation. Let us break this verse down into individual Greek words and see what we find.

6 Jesus <2424> saith <3004> (5719) unto him <846>, I <1473> am <1510> (5748) the way <3598>, <2532> the truth <225>, and <2532> the life <2222>: no man <3762> cometh <2064> (5736) unto <4314> the Father <3962>, but <1508> by <1223> me <1700>.

If you want to know what the verses in your Bible truly say and how they impact you then it is imperative that you look up the English words in Greek or Hebrew Lexicons. Of greater importance are the "verbs" which often tell us what is required of man by God that he "must do" as well as the "nouns" which function both as subjects and direct objects of the verses in question.

Lexicon Greek 3598

3598 hodos {hod-os'} apparently a root word; TDNT - 5:42,666; n f AV - way 83, way side 8, journey 6, highway 3, misc 2; 102

- **1) properly**
 - **1a) a way**
 - **1a1) a traveled way, road**
 - **1b) a travelers way, journey, traveling**
- **2) metaph.**
 - ***2a) a course of conduct***
 - ***2b) a way (i.e. manner) of thinking, feeling, deciding***

If we are wise students then the above definition of the word "the way" is of paramount importance for discerning the desired conduct of a child of God in this life. The Christ assures us that "He is the way" that man is to live once incarnated into material existence. We are told that the Soul's return to the Father God and His House is dependent upon how man travels through this life which has been imparted to him. Instead of a "mental ascent" to a creed or belief associated with theologies attached to the New Testament Jesus down through the centuries of the Catholic Church Councils, the important thing for a child of God in this life is "his conduct" in this life he has been given, the "manner of his thinking" along with how he "feels" about what he has come to learn in this life. Our feelings literally steer us in one direction after another and if we have learned truth then our lives and thinking steer us in ways that are counterproductive to our Spiritual growth and maturation. Therefore, how we "live" our lives, our conduct and behavior, day in and day out, are of great importance for our Soul's growth and evolution. If we have misunderstood the path for Spiritual growth and maturity then our conduct will be wayward and often we are not aware since being reassured by those we esteem Spiritual authorities in our lives that what we are doing and the decisions we are making are based upon God's will for our lives. Often, meaning well, we yet miss the mark of righteousness due to error taught as truth

to us who fail to discern otherwise. Basically, living "like Jesus" and his example in the New Testament is more important than all the theologies created around his misunderstood nature by the Christian Church over the last 2,000 years. Rejecting Biblical Judaism and the Laws and Commandments of God, Roman Christianity has strayed from this Divine "course of conduct", substituting in place of "deeds" a laundry list of creeds and theologies which we have been falsely assured pleases God and guarantees our salvation if we adhere to them, believe them, and confess them. Lost in all of this aberrant theology associated with the nature of Jesus as "the Christ" is the importance and role of a person's conduct that makes him acceptable to God.

Notice that Jesus is not saying that belief "in him" or the theologies created about him is the way, but a course of behavior and conduct, a manner of thinking, feeling, and making decisions based upon Scripture which is the way that leads to eternal life. Again please take time to understand that a belief in Jesus's identity is a far cry from behaving like him or conducting yourself like him. The harsh reality soon hits home. Thinking and being told that we as traditional Christians are "followers of Jesus" the truth is that we are not followers of Jesus and the "Jewish Christ". Instead, we are followers of Church Tradition and Rome's corrupted texts in their Bible, texts that have falsely assured us that Church "creeds" have taken a greater priority with God than the conduct laid out for man and his Soul for his Earthly existence; all of which are laid out distinctly in the Laws and Commandments of God.

Answer for yourself: Since the greatest amount of theology surrounding Jesus refers to his identity and nature, then how can man "do" an identity, be it right or wrong? Can man's conduct in this life be dependent upon the identity of another, in this case the identity of Jesus as God as Rome him? Could it be that man's personal responsibility for his own Spiritual growth and maturity has been laid upon another, in this case Jesus who supposedly "does everything for mankind"?

Jesus states that he is the "truth." Let us investigate by studying this word "truth" and gather the implications that will help us better understand what is required of man. Let us remember as we do what God has already said regarding this matter in the Hebrew Scriptures:

Micah 6:8 8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee,

- ***but to do justly, and***
- ***to love mercy, and***
- ***to walk humbly with thy God? (KJV)***

Notice if you these are 3 "verbs" requiring man to do certain things commanded of him by his Creator, none of which are optional.

Now, looking at John 14:6, we find in the Greek Lexicon that the English word for "truth" is the Strong's number 225.

225 aletheia {al-ay'-thi-a} from 227; TDNT - 1:232,37; n f AV - truth 107, truly + 1909 1, true 1, verity 1; 110

- **1) objectively**
 - **1a) what is true in any matter under consideration**
 - **1a1) truly, in truth, according to truth**
 - **1a2) of a truth, in reality, in fact, certainly**
 - ***1b) what is true in things appertaining to God and the duties of man, moral and religious truth***
 - **1b1) in the greatest latitude**
 - ***1b2) the true notions of God which are open to human reason without his supernatural intervention***
 - ***1c) the truth as taught in the Torah, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the***

Gentiles, and the corrupt opinions and precepts of false teachers even among Christians

- **2) subjectively**
- **2a) truth as a personal excellence**
- **2a1) that candor of mind which is free from affection, pretense, simulation, falsehood, deceit**

The course of conduct as exhibited by Jesus during his life as depicted in the New Testament along with his teachings and message contain the "truths" referred to in this verse. The message and teachings of Jesus pertaining to God, the duties of man, and moral and religious truths within that message that constitute the "truth of God" that leads everyone to Eternal Life. Absent from all of this is emphasis upon the Cosmic quest of correctly understanding his identity. "Belief in Jesus" means not arriving at the correct understanding of who he is or was, whether or not he is the expected Jewish Messiah, whether or not he fulfilled the true Messianic prophecies, whether or not his death had any connection with atonement as Rome will avow but as Judaism denies, but instead, "believing in Jesus" is all about believing in message to mankind and choosing to pattern your life after his teachings. Notice also that this is something open to reason without the need for supernatural intervention and revelation. Needless to say, if revelation was intended to solve the problem of who Jesus was, or if the Holy Spirit was to lead us into all truth, then something is surely lacking today in light of the 2,000 different denominations that exist, where most teach and preach a variety of different interpretations of "Jesus". This is problematic for the "thinking believer" since we are told that there is "one faith", "the" faith, the one and only true faith given by God to man. The use of the definite article "the" indicates the unique "faith" that stands apart from all others and all counterfeits. Our job is find it and adhere to it in our life

The "truths" one is to follow, as lived out and modeled to us through the life and teaching of Jesus as depicted in the New Testament, is the truth which can be found in the Laws and Commandments of the Hebrew Torah, respecting God and the execution of His purposes. These Divine purposes are realized only in proportion to their fulfillment as the duties of man and his obedience to God and His Commadments. Notice also, that these "truths" are not superstitions of the Gentiles and teachings of the Jews outside the "mainstream and conservative" vein of their faith. In order words, it is not the "fringe" movements of Judaism to which we are to concern ourselves, movements like apocalyptic Messianism as seen with the Essenes, but rather traditional conservative Biblical Judaism. Also, we are not to concern ourselves with the corrupt opinions and precepts of false teachers, many of which find home among the Christian faith at well. The bottom line concerning these "truths" is the truths of Torah, and not "pseudo-truths" invented by Gentiles and syncretism of their traditions (blending of Torah and profane traditions).

Jesus also informs us that only through a course of behavior, conduct, and a manner of thinking, feeling, and making decisions based upon these "truth" is man to concern himself with what is true in things appertaining to God and how they affect the duties of man; both moral and religious truths, when found and adhered to as a course of conduct that leads through one's life, is the way in which we can expect to find "life."

We have been told that the example of Jesus, as depicted in the New Testament, is the example for all mankind of God's way for his life to be lived as well as God's truth for all mankind. Also, such a depiction of Jesus is the depiction of God's life that can be obtained for all mankind in this Earthly existence as well.

The Greek word for "life" as found in the Greek Lexicon, Strong's Number 2222

2222 zoe {dzo-ay'} from 2198; TDNT - 2:832,290; n f AV - life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

- **1b) every living soul**

2) life

- **2a) of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature**
- **2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.**

"Real life" is that life lived in and through God in devotion to Him and His Word. Only through obedience to what God has said and faith in God to honor His word to mankind can we rest in the sure expectation of blessings from God in this life and rewards in the world to come [Eternal Life].

But this is not all.

Before Jesus spoke these words, he said something that is very important as well. It is recorded that he said: ***"In my Father's house are many mansions (dwelling places); if it were not so, I would have told you; for I go to prepare a mansion (a dwelling place) for you." (John 14:2).***

The above explicit statement confirms that Jesus was going to prepare "a" mansion but not "all" the mansions in "his Father's house". Obviously, the prophets that came before him and the ones to come after, were to prepare the other mansions for their respective followers. God has many teachers, ministers, and ambassadors.

Answer for yourself: Who is your teacher? We should also realize that as those anointed of God teach us His Word and His commandments, they also, like Jesus' example, prepare a "potential" mansion and reward for us. The only thing lacking is our acceptance of their message along with faith and obedience to what we have been instructed.

The prophets that came after Jesus had evidently shown the current "way" to other mansions in the kingdom of heaven to their hearers as well. Heeding the message is of utmost importance.

Besides; the verse clearly states; Jesus was the "WAY" to a mansion [Eternal Life]. Understanding that such a "way" (as previously instructed) means a course of behavior and conduct, a manner of thinking, feeling, and making decisions concerning what is true in things appertaining to God and the duties of man, moral and religious truths...can we expect to find "life." It is a folly to believe that Jesus (or any prophet or teacher) was the "DESTINATION".

The "way" is not to Jesus, but through following his example and the "way" he modeled for all mankind, will we find our "way" to our mansion and Eternal Life in God!

Jesus said; ***"I am the door"*** **to find the pasture. (Jn.10:9). A sheep that walks through the "door" will find the pasture. A sheep that circles around the "door" will never find the pasture. One who crosses over and follows the "way" will reach the mansion. Anyone that stops on the "way" and believes the one who shows the "way" is the end of his/her journey, will be out in the open without any shelter and a roof.**

Jesus said; ***"Not every one that says to me; `Lord, Lord,' will enter the kingdom of heaven; but he who does the will of my Father, who is in heaven" (Mt.7:21).*** **Notice if you will the emphasis upon "doing" and not just "believing". Again, James is vindicated since saying "faith without works (works defined by God in His Torah, Law, and Commandments), is dead. A "dead" faith cannot save.**

Answer for yourself: Is following and doing "the will of the Father" the same as agreement with religious creeds created about the identity and nature of Jesus as "the Christ" as Rome saw it over the early centuries of the Gentile Church or is it accepting God's religious belief system and living life as God laid it out for the whole of mankind in the 42 Negative Confessions of ancient Egypt which Moses elaborate upon and enlarged in the Laws of Moses (contained within these Laws were the 7 Laws of Noah, the Torah for the non-Jew as well). That is what you must decide.

Next let us look at "If You Confess Jesus As Lord...You Shall Be Saved".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "IF YOU CONFESS JESUS AS LORD...YOU SHALL BE SAVED"

In the Epistle of Paul to Romans, it reads; ***"that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (Roman 10:9-10, NASB).***

Before we address this important passage form Roman 10:9-10 a lot of background information is needed before we can deal with this most important "theological" passage which is the cornerstone of the Christian "salvation message".

Answer for yourself: Are you aware that according to Brooke Westcott, published in 1855 the very first edition of his book dealing with the history of the New Testament Canon? Westcott's book is yet today a classic and was frequently revised and expanded. It became the standard English work on the subject, and stated within it that Marcion's Canon of the New Testament is "the first of which there is any record" (A General Survey of the History of the Canon of the New Testament (London: Macmillan, 1896), p. 318). Westcott goes on to relate that this earlier canon of Marcion which is the first New Testament existed 30 years before Irenaeus will later come out with his rebuttal which can be termed the Second New Testament; a revised work created in response to Marcion's Gnostic New Testament? You can locate such information in many books today if you know to study, but the Christian Churches of today are focused upon "preaching" and not "study" and such information rarely sees the light of day in our current age. We fail to remember that according to Paul the gift of the "teacher" is Gift of the Holy Spirit and not the preacher. If the teacher does his work then the hearers, the congregation, become the preachers.

Everybody likes a "first edition" book and stand around the block quite often to get one. Well, Walter Bauer found in Marcion himself, "the first systematic collector of Paul's literary remains" (Walter Bauer, in Appendix II of John Knox, Marcion and the New Testament (Chicago: University of Chicago Press, 1942), p. 172. It is these "second" collections of Pauline Epistles which will be altered and forged in many places. Sadly, it is these we have been given today and without a good deal of scholarship on your part one cannot separate the "true Paul and his beliefs of the Christ" from the "Romanized Paul" and his "aberrant theologies" which are so common today. John Knox has also written that the Books of Luke and Acts were written in the late second century to replace or counteract Marcion's theologies expressed in the earlier Gnostic Christianity regarding "the Christ" as found in his Luke (Knox, Marcion, p. 114-139).

Relatively little is known about Marcion (d. c. 160) because his "supposed heresy" in the views of the Roman Church was put down and his works were destroyed, or lost, or both. What is known of his life, writings and theology are found, or founded upon, the works of his enemies and opposition: Justin Martyr (110-165), Irenaeus (120-202), Epiphanius (ca. 315-403) and especially Tertullian (145-220) who encountered Marcion half

a century after his death (Against Marcion and On Prescriptions Against Heretics).

Justin Martyr made the earliest known contemporary reference to Marcion in his Apology. Justin wrote, "And there is Marcion a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works". Justin goes on to state "All who take their opinions from these men, are, as we before said, called Christians" (Justin Martyr, First Apology, 26, in Apostolic Fathers, vol. 1, edited by Cleveland A. Coxe (Grand Rapids: Eerdmans, 1981), p. 171). Notice that men with variant interpretations of "the Christ", although they disagreed with the later Roman view of "the Christ", were yet called "Christians" by the opposition. These earlier Christian Gnostics like Marcion and Paul understood cosmology in ways that Rome would never accept. By that, I mean a Godhead made up of many "gods" all of which Comprise the Absolute God. In other words, as we have many "cells" in our bodies making up the total person, so God as well is a Unity of Diversity, all of which comprise the Whole of God. That is why Genesis speaks of the Elohim, as "God" in the plural. Let us not forget the important passage "Let US" which states categorically that God is a Diversity of Living Spirits/Energies all of which make up the Unity we call God.

Without getting to technical, Gnosticism teaches emanationism which is a teaching involving the plurality of the Godhead. Here, Marcion, struggling with the existence of evil but yet a supposed perfect and loving God, justified the existence of evil by not laying its origin at the feet of the ultimate God, rather instead laying it a the feet of lesser gods which were, somewhat removed from the Absolute and associated with "matter" were the culprits but yet even so were obedient to the Absolute God of all. There was no "war" going on between God and "Matter"; yet there were opposing "cosmic forces, principalities, and powers" in a balance or tension at best. Needless to say, what will later become Roman Christianity will not accept emanationism of the ancient Wisdom Religions or Gnosticism. In so doing they dismiss Marcion's understanding of Cosmology but at the same time yet recognized that although his views of creation differed from theirs, he was yet a "Christian" as were they.

Marcion's Canon demonstrated a two-fold division: The Gospel and The Apostle. The Gospel was an short version of what will be recognized later as the familiar Gospel of Luke to most but of a smaller size and The Apostle which was composed of ten Pauline Epistles. Marcion's arrangement of the letters in The Apostle were as follows: Galatians, 1 and 2 Corinthians combined, Romans, 1 and 2 Thessalonians combined, Laodiceans (Ephesians), Colossians, Philippians, and Philemon.

The lone written work of Marcion was Antitheses. This non-extant work was cited by Tertullian in Against Marcion. Marcion's Antitheses sought to demonstrate the contradictions between the Hebrew Bible and Christian writings and the conflict between their two different Gods (the tension between these two opposing but yet balanced Cosmic Energies). Marcion implies that there are in balance in the cosmos two opposing powers and calls them the God of wrath (death/destruction) and the God of love (birth/life). Marcion saw the God of wrath taught by the Old Testament but the God of love taught by "the Christ" symbolized by the New Testament Jesus. Tertullian wrote, "These are Marcion's Antitheses, or contradictory propositions, which aim at committing the gospel to a variance with the law, in order that from the diversity of the two documents which contain them, they may contend for a diversity of gods also" (Tertullian, Against Marcion 1.19, Ante-Nicene Fathers, vol. 3, 285.12). What was allegorical for Marcion and metaphysical to the core was interpreted as if "literal" by Rome and now, failing to understand Marcion's true stance, he is sadly credited in believing in "two different gods" which is not true.

Opinion is divided today due to the fact that the earlier Marcion's canon of the New Testament is lacking much when compared to the later version by the hands of Irenaeus in 180 C.E. Some scholars suggested that Marcion's base text was lacking, others do not. Some suggested that Marcion purposefully omitted parts of the texts because of his theology. And some scholars provided for both. Contrary to some scholars today, Westcott did not believe Marcion altered the Pauline Epistles. He wrote, *"Marcion preserved without alteration the text which he found in his Manuscript"* (Westcott, History of the Canon, p. 320).

In Marcion's Canon, eight of Paul's ten epistles were basically the same as modern texts. Galatians and Romans, however were very different. Marcion's Galatians lacked Paul's interaction with Peter and James in Jerusalem (1:18-24), the account of Abraham's faithfulness (3:6-9), and other passages: 2:6-9a; 3:1-12,14a,15-25; 4:27-30.

Answer for yourself: Are you listening attentively to what is being said? Well, you better now! Please pay attention as the following has terrific theological implications for our current study. The earliest collection of Pauline Epistles by Marcion that were in existence in 150 C.E. did not contain many of the verses that are in our Book of Romans today. Absent from the earliest version of Romans collected by Marcion are the verses 1:17b, 1:19-21, 3:31-4:25, 8:19-22, 9:1-33,. But it is staggering, almost unbelievable, to know that the verses comprising Romans chapter ten, beginning at verse 5 through chapter 11, verse 32, were not in the original collection of the Book of Romans. 10:5-11:32. Lacking as well were all of chapters 15 and 16.26.

Answer for yourself: What does this mean? It means that one of the most important supposed theological teachings in the New Testament, Romans 10:9-10, was not included in the earliest versions of the New Testament. Let me say it again, all the "theology" that is expressed in Romans from chapter 10:5 through chapter 11:32 is suspect to say the least. There was no Romans 10:5-11:32 that Paul wrote or Marcion, who believed that Paul was the only true expression of the teachings of "the Christ" would have collected them and included them in his First New Testament. There are simply not there!

One more time. The often quoted passage from Rom 10:9-10 9 that states *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"* was not in the original Pauline writings.

To a "thinking-believer" that awesome piece of knowledge means that the very important passage of Romans 10:9-10, did not exist in the first and earliest collection of the Pauline writings gathered by Marcion in 150 C.E. The passage stating that all that a person has to do to be "saved" is to confess with his mouth that Jesus is "Lord" and "believe" a settled theological creed about Jesus thereby giving mental assent to a belief connected with the resurrection of this Jesus from the dead was not in the earliest collection of the Book of Romans in 150 C.E. But miraculously is shows up some 30 years later at the hands of Irenaeus when he published his retort to Marcion's First New Testament, which was Gnostic to the very core. "Easy believeism" has now been created by Rome to replace, as we have seen, the adherence of a conduct pleasing to God based upon one's adherence and obedience to the Laws and Commandments of God in order to secure for oneself "salvation".

To "confess", is the Greek word "homologeo (homo=same; logeo=from a verb which means to say, to speak") and thus it means "to say the same thing as another, to agree with another person." In reality we are to confess about the New Testament Jesus what the New Testament texts are made to say. The believer is to confess Christ before men (Matt. 10:32) which means that he is to vocally and publicly agree with what God has said concerning His Son (1 John 5:9-12). At the heart of such confession of these religious dogmas lie the reliability of the texts which we have inherited. Of course to find what God has said about "His Son" is to be found today basically in the Roman New Testament which is beginning, the more and more we study it, to be suspect as a forgery, not only misquoting, misapplying, and mistranslating and inventing the Hebrew Scriptures, but the "theology" surrounding "the Christ" is of suspect as well as it came down the corridors of the Church Councils. We have been taught that God has said, "This is My beloved Son" (Matt. 17:5) and the believer who confesses Christ is in understood to be agreement with that statement (1 John 4:15). We are told that God the Son came into the world and took upon Himself human flesh (John 1:14) so that He could die for sinful men (1 Tim. 1:15), and the believer who confesses Christ is in agreement with this fact (1 John 4:2-3). We have been told in our current New Testament that "the Christ" was limited to but one person, a Jewish Rabbi of the first century. However, had one read Marcion's New Testament, he would have understood that the "Jesus Story" is a Divine Allegory paralleling the prior sungods that expressed the metaphysical belief that "the Christ" had allegorically died when "falling into material manifestation and flesh" and the whole of the "Jesus Story" was

concerned with the Descent of the Soul/Christ into humanity and its final ascent back to its Father's House at the death of this physical body which provided the vehicle for the Soul's evolution. For Roman Christianity to confess that Jesus is the Christ means that a person agrees that a "literal", "physical" and "historical" Jesus is indeed the Messiah (John 1:41; 4:25-26,42). But as shown on many other of Bet Emet Websites the forgery of the Hebrew Scriptures as used in the New Testament makes such a confession impossible if one possesses adequate knowledge concerning the true Hebrew Scriptures and the ancient Wisdom Religions that all but vanished at the hands of Rome during the 2nd through the 5th centuries.

The absence of this passage, Romans 10: 9-10, from the existing Book of Romans in 150 C.E. is rather strange since Marcion was a Pauline advocate and this most important passage would have been a "key" passage to use in his attacks upon the Jews had it existed at that time. But copies of Marcion's New Testament as delineated by many Orthodox Church Fathers and the collection of the Pauline epistles from that time reveal that almost all of Romans 9-11 is completely "absent" from the earliest collection of the Book of Romans in 150 C.E. But for the sake of argument and for teaching purposes, we will treat this most important passage today as if it were really written by Paul much earlier.

Answer for yourself: We are indoctrinated growing up in the Christian Church that salvation is assured to us as "Christians" because we confess with our mouth and heart certain "religious beliefs" about Jesus, but does this actually obtain God's salvation for us when the Hebrew Scriptures teach otherwise? What did Moses and the Prophets have to say about obtaining God's salvation? Why are there two different and conflicting "salvation messages" that oppose one another when looking at Judaism and Rome with their version of Christianity? What did Jesus have to say about salvation and did his teachings support those of Christianity or Judaism?

Answer for yourself: What do non-Christians do for their salvation?

Needless to say, Romans 10:9-10, due to its easy accomplishment via "mental ascent" to a dogma or dogmas, is a preferred verse with the evangelical missionaries for obvious reason. Faith "in dogmas" saves; there is no need for "works" or "acceptable works" as defined by the Torah. "Faith alone" is one of the basics of the Christianity supposedly propagated by Paul and needs to be addressed in detail and from various perspectives.

First of all, Marcion did not collect Romans 10: 9-10 because it did not exist in his day and time but would some 30 years later when Roman Orthodoxy, Irenaeus in particular who gave us the Second New Testament, got on board with their rejection of ancient cosmology expressed through the earliest Christian Gnostics and created their "Second New Testament" to contradict Marcion's first collection of the Pauline writings.

While reading a passage from an Epistle one has to bear in mind that these letters when written by the author, were a sort of discourse containing religious instructions and admonitions to a certain group of people or persons, and, were not intended to form a part and parcel of any Canonical Scripture. Rome turned these into Scripture to counter the Torah of the Hebrews. This being so, that explains what that "this" particular verse was not in the original writings of Paul which is today called "Romans" or when the first canon was collected by Marcion in 150 C.E., only to surface in 180 C.E. since being added to Romans by others as they created, step by step, their Replacement Religion to replace Judaism.

To substantiate the above claim, please read 1 Corin 7:25-26 and 7:40. Here Paul writes; "I give an opinion"; "in my opinion" and "I think" (twice). Whereas, "the Christ", as seen in the "Jesus Story", states: "...and I do nothing on my own initiative, but I speak these things as the Father taught me." (John 8:28). One has to differentiate "my opinion" and "my thought" from the "inspired" or the divinely "tutored" document.

Now let us go past Roman 10:9-10, the verses quoted in the above question. Please continue reading the succeeding verses, which say;

"For the Scripture says, `Whoever believes in Him will not be disappointed.' For there is no

distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for `Whoever will call upon the name of the Lord will be saved." (Roman 10:11-13).

Please note that the editors of the New Testament have created confusion by translating the Greek word "Theos" (meaning, God) as "Lord". In the Hebrew Scriptures we find the admonition to call upon the name of the LORD (God/Yahweh) and now in the New Testament we are to call upon the name of the Lord (small L) which is intended to make the reader think "Jesus". Using the same verses structure as a quote "Yehovah" (LORD) has been changed to "Kurios" (Lord). The Greek word "Kurios" means master, owner, or head of a house which is a far cry from Yehovah! Again, creative theology is before easily recognized by those who know the Hebrew Scriptures. We are to call upon the name of God/Yehovah, not "Jesus". For those who consider Jesus to be God, in a post-Nicean world where Jesus was made "God", it may not make any difference, but for the rest of us who knows better it sure does!

To resolve the dilemma as to who is this "the same Lord" who is the Lord of Jews, of Greeks and of all; let us go to verses 3:29-30 in the same Epistle. It reads;

"Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also-if indeed God is one- and He will justify the circumcised by faith and the uncircumcised through faith."

Jews never accepted Jesus as their Prophet or Messiah, let alone accepting him as their Lord (Master) or as their Lord (God). So, "Lord Jesus" is out of the picture, leaving "Lord the God" to be the "one God" of all.

To answer this specific question, the verse above reads;

"Whoever will call upon the name of the Lord (Lord of all) will be saved."

We at Bet Emet call upon the name of that Almighty God, the God of all, who pronounced His Commands to Adam, Noah, Abraham, Ishmael, Isaac, Jacob, Moses, David, Solomon, Jesus, and many others.

The verses that we have originally quoted has one very portentous underlying theme which you probably might have over looked. It says; ***"and (if you) believe in your heart that God raised him from the dead, you shall be saved."*** **This sentence conveys there were two separate entities at work here:**

- **One called Jesus, who was dead and lying motionless in a tomb.**
- **One called God, who was Eternally living and alive and able to perform acts.**

The entity (a) raised the entity (b) that was in an agony. "And God raised him up again, putting an end to the agony of death..." Acts 2:24.

I hope you will henceforth recognize "the dead" and "the alive" to be two distinct entities and "un-equal", whenever you think of the "Risen Jesus".

Answer for yourself: Would it not be an unfair practice on part of the Almighty God to have sent His son as a "Saviour to all" thousands of years after Adam and not provides this "easy believeism" to the Old Testament Saints?

Answer for yourself: Did not that deprive those born before the Christian Era of "the easy way out" for their Salvation? God cannot be unfair. He is a Righteous God. Is this whole and entire concept expressed in Romans 10:9-10 a Roman theological creation and innovation? It sure is.

Tom Harpur, a former professor of New Testament and an Anglican Minister writes;

"Perhaps I am lacking in piety or some basic instinct, but I know I am not alone in finding the idea

of Jesus's death as atonement for the sins of all humanity on one level bewildering and on the other morally repugnant. Jesus never to my knowledge said anything to indicate that forgiveness from God could only be granted "after" or "because of' the cross." (For Christ's Sake, p.75).

"And there is no other God besides Me, A righteous God and a Saviour; There is none except Me. `Turn to Me, and be saved, all the ends of the earth; For I am God, and there is no other." Isaiah 45:21-22. (please also read Hosea 13:4). When God said; "all the ends of the earth" He righteously meant it to be so. The era of "cross" should make no difference.

Let us continue as we consider "And They Worshipped Him" (Jesus).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "AND THEY WORSHIPPED HIM (JESUS)"

Answer for yourself: Who is man to worship? Who in the New Testament worshipped Jesus? Are we to worship Jesus as the many texts in English leads us to believe? What does "worship" mean in these New Testament passages? Are we to worship Jesus as we worship God? Who is this Jesus in the New Testament? Is he a historical Jewish Rabbi who was believed by many to be the Jewish Messiah as our Church tradition attests? Or was this Jesus the personification of the Descent of the Soul into "material existence" as were the other nation's stories of Divine Saviors that line the books of comparative religions which are so misunderstood by mainline Christianity today? Who do men say this Jesus is and can we ever know for sure?

Because the worship of God is a weighty thing, and there have been (and still are) so many errors about it, and the errors therein are of such dangerous consequence, both in relation to men's eternal estate hereafter, and to their right constitution, peace, and welfare in this world therefore is it on my heart, to answer some questions concerning the worship of God which are in great need of a correct answer. Inherited church tradition is one thing but it is never to be a substitute for "truth". The only religion that God ever gave mankind is "truth". The Gospel of John 4:23 states: *"the Father seeketh such to worship him,".* Evidently there is a capacity to be found in man to make him a worshipper of God. It appears from such a passage that God requires this of man. The problem we deal with is this article deals with the apparent worship of Jesus in the New Testament and if this "worship of Jesus" is to likened to the worship of God.

Seminary long ago showed me the history of the church much of which involved the debate over issues of worship. Factions and sects within Christianity had often quite different ideas on the subject and were unable to persuade one another. Unable to find unity one faction would say to the others, "Well, you worship God in your way, and I will worship him in his." We may smile at that comment, but we need to remember how varied are the forms of worship that churches have practiced and how vehement debate over worship sometimes has been. The debate over the use of icons in the eighth and ninth centuries led to violence in the Eastern church. Differences over worship in the sixteenth century were part of what divided Protestant from Roman Catholic Christianity, a division that continues to our day. Among contemporary Protestants we find significant differences in worship. Some forms of worship are filled with formal ceremony and ritual, while others are very casual and informal. Some are noisy and boisterous, while others are quiet and contemplative. Some take place in beautiful cathedrals, while others occur in warehouses or fields. In the midst of such diversity Christians sometimes ask if worship is simply a matter of taste.

Answer for yourself: Are all forms of worship equally pleasing to God as long as the worshipers are sincere? Or is there an intended "pattern" of worship in the Bible for all mankind that most Christians never notice? Are some ways of worship acceptable by God and others not? The question of what pleases God in worship comes with special urgency in our time since in the last few decades American Protestants have seen more changes in worship forms than in any similar period since the sixteenth century. The result is that some congregations and denominations have experienced serious conflicts over worship. Churches have split and individuals have moved

from congregation to congregation, all over different views of worship. It has been said by many Christians that " to worship Christ in any form cannot be wrong." But is this correct when the Hebrew Scriptures teach only the worship of God is acceptable? Accepting Nicean theology man have assumed and maintained that since they "believe" that the Lord Jesus while on earth was really worshiped" as the New Testament says and that the worship of Jesus as God is proper and acceptable. They reason such since being taught that Jesus was God as some New Testament texts state.

Well, the answers to the opening questions concerning worship are not always easy to ascertain and certainly cannot be addressed in sufficient manner by just one article and teaching. But let us focus on the smaller questions involving the worship of Jesus which is often depicted in the New Testament. If we examine the New Testament we find references, for example, of angels in Hebrews 1:6 who worshipped Jesus and to disciples who worshipped Jesus in Matthew 14:33, 28:9, 28:17. We find similar examples of people who worshipped Jesus in Luke 24:52. We find wise men who worshipped Jesus in Matthew 2:2 and 2:11. We find a leper a leper in Matthew 8:2 who worshipped Jesus, a ruler who worshipped Jesus in Matthew 9:18, and a woman of Canaan who worshipped Jesus in Matthew 15:25. We even find the Mother of Zebedee's children who worshipped Jesus in Matthew 20:20 and a blind man who worshipped Jesus in John 9:38.

It is significant and very enlightening that when Paul and Barnabas were in Lystra and miraculously healed a man by God's mighty power, those in the crowd shouted, *"The gods have come down to us in human form" (Acts 14:11)*. When Paul and Barnabas perceived that the people were preparing to worship them, *"they tore their clothes and rushed out into the crowd, shouting: 'Men, why are you doing this? We too are only men, human like you'" (v. 15).*

By contrast, Jesus never sought to correct His followers, or "set them straight," when they bowed down and worshiped Him. Indeed, Jesus considered such worship as perfectly appropriate. Of course, we wouldn't expect Jesus to try to correct people in worshiping Him if He truly was God in the flesh. Revelation 4:10, speaks of worshiping the Father, and Revelation 5:11-14, speaks of worshiping the Lamb of God, Jesus Christ. You might then ask what Revelation 5:11-14 has to say about Jesus' true identity since he is seen receiving the "same worship" that is given to the Father? But since this is apocalyptic and mystical language does carry the same authority as do other types of Scripture? Well, the Jewish people and Rabbis sure didn't give authority to apocalyptic Scriptures? What did they know that separated apocalyptic Scriptures like the Book of Daniel from other texts, so much so that the Book of Daniel was not included with the Prophets but the Writings in the Hebrew Scriptures. Are Christians to give ultimate authority to such apocalyptic writings in the New Testament?

Answer for yourself: If we were to take all these examples it would appear, at first glance, that it is permissible if not necessary that we worship Jesus. But are we really? Are we missing something here? Have we failed to understand these English words for "worship" when taken back to the Greek and Hebrew of our Bibles? What are we do to when the Hebrew Scriptures make it very clear, at least in the English versions of the Bible, that man is to worship only God and in certain prescribed ways?

Answer for yourself: What are the origins of Christology in the first century and its relation to Jewish monotheism? What role did the cultural background in which early Christianity grappled with the meaning of the life, death, and resurrection of the "gods" (also Jesus) play in the interpretation of the worship of "the gods" (also Jesus)? What influence did Divine Mediator Figures and their traditions in the Biblical World, divine, divinized, and exalted figures who served as mediators between God and human beings, such as Michael, Enoch, Solomon, and the Sibyl play in the biblical and parabiblical literature of approximately the Second Temple period in engendering their worship by man? Did these stories of resurrected gods lead to the likewise later veneration and assumed worship of Jesus and to New Testament Christology?

Answer for yourself: How are we to reconcile the worship of Jesus when we also read:

Exod 34:14 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a

jealous God: (KJV)

Matt 4:10 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (KJV)

Answer for yourself: But, what about Jesus? Does Jesus rank as One who is worthy to receive our worship? After all, Christians for thousands of years have worshiped Him. Are they in gross error? Are they to blame of a serious sin? Are we? The best way to find out is to approach the bible and see what it says about this topic.

First of all let us start with the Torah. The Hebrew Scriptures teach us that God has commanded us to worship only Him (Deuteronomy 6:13).

6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. 6:14 Ye shall not go after other gods, of the gods of the people which [are] round about you;

Answer for yourself: Even Jesus knew this, since he quoted this to Satan from the Hebrew Tanakh when he was tempted (Matthew 4:10). Of course this is allegorical but the truth remains; we are to worship only God.

Yet, if Jesus is God, as Christian theology maintains since the Council of Nicea, are we to worship him?

Answer for yourself: Why didn't Jesus ever admonish or correct anyone when they worshipped Him if he believed that we are to worship only God?

Answer for yourself: Since worshipping any one other than God is a fundamental grave sin and renders one guilty of idolatry and blasphemy of the Name of God according to the Torah, why didn't Jesus stop these people from worshipping him, unless he was God himself? Or, at least that is what it appears according to the New Testament texts. But, is Jesus God? What do these contradicting texts really say? Is "the Christ" God or only part of God?

Matt 2:2 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. (KJV)

Matt 2:11 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (KJV)

Matt 14:33 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. (KJV)

Matt 28:9 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. (KJV)

Matt 28:17 17 And when they saw him, they worshipped him: but some doubted. (KJV)

John 9:38 38 And he said, Lord, I believe. And he worshipped him. (KJV)

Heb 1:6 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (KJV)

Answer for yourself: What is so unique about the Greek words above for "worship" or "worshipped" in relationship with Jesus?

The Greek word for worship that is used in all the above verses is proskuneo (worshipped, Strong's No. 4352.

We need to look closely as to what "proskuneo" actually meant especially since it is translated as the general term "worship" in relation to Jesus in the New Testament.

4352 proskuneo {pros-koo-neh'-o} from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); TDNT - 6:758,948; v AV - worship 60; 60

- **1) to kiss the hand to (towards) one, in token of reverence**
- **2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence**
- **3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication**
 - **3a) used of homage shown to men and beings of superior rank**
 - **3a1) to the Jewish high priests**
 - **3a2) to God**

Obviously, the KJV translators chose to translate this word and its multiple cultural meanings as "worship" and in so doing have blurred the distinction between Jesus and God in relationship to "worship". The New World Translation , however, chose to translate this word as obeisance (honor, respect) in all the above verses listed above thereby discerning the difference between man and God. What becomes interesting about the New World Translation of the New Testament is that whenever the same Greek word, "proskuneo", is used in relation to the Father, the translators translated it as "worship", but yet rendered it differently in relation to Jesus.

Answer for yourself: Is this a double standard? Is the New World Translation justified in translating this word 2 different ways; as obeisance to Jesus and as worship to the Father? Should we know this difference and apply it in only those verses dealing with Jesus? I believe we must!

It would appear that behind the Greek word for "worshipped", Strong's number 4352, is a "gold mine" of information that might settle this enigma concerning the worship of Jesus. For your information, and I will let the "cat out of the bag" early, none of those above who supposedly "worshipped Jesus" in these New Testament references above actually "worshipped" Jesus in the spiritual sense of the word! And neither should we! But you would never know that from the English word "worship" and its traditional religious meaning in our culture and typical religious use in Christianity today. One would have to look the English word for "worship" up in a Greek Lexicon like Strong's Concordance or Thayer's Greek Lexicon before he would discover the core ideas expressed in the Greek word for "worship" especially when applied to Jesus. But few do. Only when leaning on our own understanding of the English words of our Bibles instead of the original words in the Hebrew and Greek, English words conditioned by years of incorrect and erroneous preaching and sermons, are we led astray and deceived into worshipping Jesus instead of channeling all our worship to God the Father instead. I know that this will be hard for many of you to accept, but the inspired words of our Bible, when correctly understood and interpreted, don't lie and tell a very different story than our inherited Christian tradition does.

According to the lexical aids to the Bible, the proper Greek word for "worship" is "sebomai" (4576) from the root "seb". That word "sebomai" is used by apostle Matthew in 15:9 where Jesus said; *"But in vain do they worship me,..."* In this verse he refers not to the worship of himself, but God, Yahweh! As you see the Biblical context as well as the original words of the ancients writers of these Scriptures are so very, very important in discerning truth from error. Let us continue this very important study since it goes to the very heart of our relationship with God; one based upon obedience or idolatry depending on how we have understood and responded to the New Testament word "worship" as both used in the New Testament and applied to Jesus.

TO WHOM WAS JESUS REFERRING WHEN HE REFERENCED ISA. 29:13?

From the Hebrew Scriptures and Isaiah 29:13 we read:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

First of all we need to know how rabbis taught. One method of instruction was to use "rhemez" which is a reference back to something previously known by those to whom on is speaking. This is what Jesus is doing in the following verse as taken from the New Testament. He is referring to God and not himself.

Matthew 15:9 9 But <1161> in vain <3155> they do worship <4576> (5736) me (Jehovah-YHWH) <3165>, teaching <1321> (5723) [for] doctrines <1319> the commandments <1778> of men <444>

In this reference taken from Matt. 15:9 we find one of the 4 methods of interpreting the Hebrew Scriptures as taught by the Rabbis. Here we find the use of "rhemez" which points back to a previous teaching in the Hebrew Scriptures. It is where, in the Hebrew behind the Greek, that we see that Jesus refers back to a very common Hebrew Scripture known by all Jews when he states that the people of God, the Jews, *"in vain worship God".* It is here that Isaiah was speaking of His people failing to worship God (Yehovah) correctly and is not used in relation to the worship of a man or Messiah.

This is a classical rhemez in Jewish thinking and teaching. Matt. 15:9 is not what we would call an exact "quote" but a reference to a well known passage in the minds of the Jewish people which would trigger in the minds of Jesus's hearers the particular verse in the Hebrew Scriptures to which he was making reference without exactly quoting it. We need first of all to understand the word "worship" as taken from the verse to which Jesus referred.

The Greek word for "worship" used in the New Testament as in "worshipping God", as taken from the theological concept previously expressed by Isaiah, 29:13 is as follows:

Lexicon Greek 4576

4576 sebomai {seb'-om-ahee} middle voice of an apparently primary verb; TDNT - 7:169,1010; v AV - worship 6, devout 3, religious 1; 10

- **1) to revere, to worship (general sense)**

Jesus only referred back to Isaiah 29:13 in the verse Matthew 15:9 and was not referring to himself. I cannot tell you have many Christians I have spoken with these many years who read this passage incorrectly and believe that Jesus is referring to himself in this verse since it includes the word "me". Nothing could be further from the truth. Jesus is referring to the worship of God only in Matthew 15:9

There is little question that the "me" of Isaiah 29:13 would have referred to only God and not to Jesus. We must never forget that in that the Matthew 15:9 passage that the "me" does NOT refer to Jesus, but rather refers to YHWH since it is an Old Testament verse which is alluded to by Jesus "as a general quote" to teach those that of his day that what they were doing was not being accepted by God the Father as worship in Spirit and in Truth. Let us never forget that Jesus is quoting the prophet Isaiah in chapter 29:13 and the reference is to worshipping God and not a person:

Isaiah 29:13

13 Wherefore the Lord <136> said <559> (8799), Forasmuch <3282> as this people <5971> draw near <5066> (8738) [me] with their mouth <6310>, and with their lips <8193> do honour <3513> (8765) me, but have removed <7368> <0> their heart <3820> far <7368> (8765) from me, and their fear <3374> toward me is taught <3925> (8794) by the precept <4687> of men <582>:

The Hebrew for "draw near" is important.

The Hebrew word for "draw near" is as follows:

Lexicon Hebrew Strong's number is 5066 05066 nagash {naw-gash'} a primitive root; TWOT - 1297; v

AV - (come, draw, etc)..near 55, come 14, (come, draw, etc)..nigh 12, bring 13, ... hither 7, offer 7, approach 5, forth 3, misc 9; 125

- **1) to draw near, approach**
 - **1a) (Qal) to draw or come near**
 - **1a1) of humans**
 - **1a1a) of sexual intercourse**
 - **1a2) of inanimate subject**
 - **1a2a) to approach one another**
 - **1b) (Niphal) to draw near**
 - **1c) (Hiphil) to cause to approach, bring near, bring**
 - **1d) (Hophal) to be brought near**
 - **1e) (Hithpael) to draw near**

We find in this Hebrew word the illusion to the intimacy of the worship of God by man where it is likened in the Hebrew to the most intimate relationship that a man and woman can achieve, a union of both "selves" in which both parties become "one". This is true unity with God.

The Hebrew word for "do honour" is as follows:

Lexicon Hebrew 3513 03513 kabad {kaw-bad'} or kabed {kaw-bade'} a primitive root; TWOT - 943; v

AV - honour 34, glorify 14, honourable 14, heavy 13, harden 7, glorious 5, sore 3, made heavy 3, chargeable 2, great 2, many 2, heavier 2, promote 2, misc 10; 116

- **1) to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured**
- **1a) (Qal)**
 - **1a1) to be heavy**
 - **1a2) to be heavy, be insensible, be dull**
 - **1a3) to be honoured**
- **1b) (Niphal)**
 - **1b1) to be made heavy, be honoured, enjoy honour, be made abundant**
 - **1b2) to get oneself glory or honour, gain glory**
- **1c) (Piel)**
 - **1c1) to make heavy, make dull, make insensible**
 - **1c2) to make honourable, honour, glorify**
- **1d) (Pual) to be made honourable, be honoured**
- **1e) (Hiphil)**
 - **1e1) to make heavy**
 - **1e2) to make heavy, make dull, make unresponsive**
 - **1e3) to cause to be honoured**

1f) (Hithpael)
- **1f1) to make oneself heavy, make oneself dense, make oneself numerous**
- **1f2) to honour oneself**

The Hebrew word for "and their fear" is as follows:

Lexicon Hebrew 3374 03374 yir'ah {yir-aw'} from 03373; TWOT - 907b; n f AV - fear 41, exceedingly + 01419 2, dreadful 1, fearfulness 1; 45

- **1) fear, terror, fearing**
 - **1a) fear, terror**
 - **1b) awesome or terrifying thing (object causing fear)**
 - **1c) fear (of God), respect, reverence, piety**
 - **1d) revered**

It is these three concepts quoted above that constitute "true worship" of God by the prophet Isaiah.

So far we have looked only at the Greek word "sebomai", Strong's number #4576, when looking at the word "worship" when used in the New Testament in conjunction with others who "worshipped" God and not Jesus.

We saw that this word have a very, very "general" interpretation concerning worship without much description. But there are other Greek words that are used in the New Testament for "worship" in reference to others who "worshipped" Jesus other than "sebomai" and the comparison of the meanings of these two different words for "worship" is very insightful.

If we consider "all" the New Testament accounts where the English word for "worship" comes from other Greek words than "sebomai" we find the Greek word "prosekunesan" used for "worship" were "sebomai" is not used. What is confusing for the student is that both of these Greek words, having different and descriptive meanings in the Greek when examined, are both translated by the word "worship" which is nebulous at best and leads often to false assumptions by "believers".

"Prosekunesan" (the Greek word for all accounts of people "worshipping Jesus") other than "semonai" (worship of God) comes from "proskuneo" (4352), which literally means bow, crouch, crawl, kneel or prostrate. If the apostle Matthew wanted to convey that "Jesus was worshipped" as God then he would have used the word "sebomai" instead of "prosekunesan" but he does not!.

All the Scriptures in Matthew that refer to "worshipping Jesus" come from the following Greek word. Please note the varied meanings.

Lexicon Greek 4352

4352 proskuneo {pros-koo-neh'-o} from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); TDNT - 6:758,948; v AV - worship 60; 60

- **1) to kiss the hand to (towards) one, in token of reverence**
- **2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence**

- **3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication**
 - **3a) used of homage shown to men and beings of superior rank**
 - **3a1) to the Jewish high priests**
 - **3a2) to God**

If you will be truthful to the definition and the meaning intended by the writers, then you will have to admit that "worshipping Jesus" meant basically no more than kneeling or prostration to do homage to another in order to express respect or make supplication (humility before asking requests of another). This is a common cultural expression in Eastern nations. Also, such "worship" meant no more than showing homage to men and others of a superior rank. Notice also that such "worship" was shown also to the Jewish high priest who is a man and not a God. Of course, such expressions can also refer to God, but we need not stress the point to such extremes and exclusion of all other meanings especially in light of the culture from which these Scriptures come in order to validate our learned experiences from inherited Christian theology because we have been taught in error. We must let the Scriptures speak to us once knowing the true meanings of the words of the "texts" and not the often inconclusive or misleading English translations which we have inherited; often devised to mislead by the translators wishing to point the reader into another direction than which the original texts often lead. Without a doubt the "unbiased" student of Scripture will let Scripture dictate what we are to believe, he will exegete (draw out of the text) and not eisogete (read into the texts a previous held and cherished religious belief that is wrong to preserve his religious tradition and belief) the texts. In so doing here, to stress the point that that all references to "worshipping Jesus" refer to God leads to the false assumption that Jesus is God which the texts do not convey. They never do when looked at in the original languages. We so often negate and pay no attention to those meanings that make more sense in order to justify our pre-existing inherited Christian beliefs and in doing so we are not truthful to ourselves, Scripture, or to God. No where in the earliest of Church documents do we find that the earliest Christians/Chrestians every believed that Jesus was God. Only much later after the third century will we encounter Gentile Christians who begin to change the "faith of Jesus" into "a faith about Jesus" and develop theological creeds about Jesus and his "affixed and voted-on identity" by later Roman Catholicism. That "affixed identity" to Jesus nature is the cause for making "Jesus God" officially at the Council of Nicea in 325 C.E.

To prove the point further, in New English Bible the translations of the quoted verses read; "bowed to the ground" in (2:11); "fell at his feet" in (14:33); "falling prostrate before him" in (28:9), and "fell prostrate before him" in (28:17). This is a far cry from "worship-sebomai" which means the "worship of God."

The question of Jesus stopping them for worshipping him, therefore does not arise, because they simply bowed or prostrated to him out of respect and in hopes that being a miracle worker, that their requests would be honored through their show of respect.

Apostle Mark records in 10:17-18; "And as he (Jesus) was setting out on a journey, a man ran up to him and knelt before him and began asking him, "Good Teacher, what shall I do to inherit the eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone." It sounds inharmonious and inconsistent that a person who even refuses to be called "good" could have allowed any one to worship him.

Answer for yourself: Since, no one is good except "God alone", should not Christians be worshipping directly to that solitary God to whom Jesus himself prayed more than a dozen times, according to the Gospels?

Matt 4:9-10 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (KJV)

4352 proskuneo (pros-koo-neh'-o); from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore): KJV-- worship.

Thayer's Greek Lexicon: again we see the use of 4352 proskuneo-

- **1) to kiss the hand to (toward) one, in token of reverence**
- **2) among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence**
- **3) in the New Testament by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication; used of homage shown to men and beings of superior rank**
 - **a) to the Jewish high priests**
 - **b) to Christ**
 - **c) to God**
 - **d) to heavenly beings**
 - **e) to demons**

Answer for yourself: If Jesus was God Almighty Himself as Trinitarians falsely claim, then wouldn't his answer to Satan would be completely different!

Answer for yourself: When Jesus used rhemez in Matt. 15:9 was he prophetically speaking of what we call today the "Trinitarian Christians" since they follow the their particular incorporation of the nature of the Christ religion in the wrong way by following man-made religion, or the religion (rules) made by men?

John 4:23 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (KJV)

Answer for yourself: What time is it for you?

Again, here we clearly see how Jesus defined the true worship. It is the Worship of God Almighty alone! It is time to jettison Constantinian idolatry and incorrect Christology which teeters on Idolatry and Blasphemy of the Name of God.

Let us now consider "Baptized in the Name Of The Father, Son, and Holy Spirit".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "BAPTIZING IN THE NAME OF THE FATHER, SON, AND HOLY SPIRIT"

Answer for yourself: Jesus is recorded in the KJV version of the Bible to have said; *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit," (Matthew 28:19)*; does this verse prove that the "Doctrine of Trinity" and its present day formula was communicated and promulgated by Jesus himself?

Trinitarian baptism has its origin in the doctrine of the trinity. The Catholic Church has over the centuries altered not only the Word of God but also the words of ancient alleged men who they claim were "Catholic Fathers." Not one of these alleged "Fathers" however was an Apostle. Not one of them practiced the ancient water baptism of the Apostles in the book of Acts. Therefore, trinitarian water baptism from its origin is false. Honest scholars will inform the "thinking-believer" that the trinity doctrine of the Godhead as developed at the Council of Nicaea in 325 C.E. and back-written into the New Testament texts in the 50 Bibles that Constantine ordered subsequently.

What is amazing is that Trinitarians cannot unify themselves on the mode of baptism. The Catholic Church uses sprinkling as well as pouring. Many Trinitarians follow Rome and the papacy in this mode. There are several Protestant groups however who do believe proper trinitarian baptism is by immersion only. It is interesting note of history that when the King James Translators were performing their work on the New Testament a problem developed over the word "baptism." The original Greek word "baptiso" meant to immerse. This is the manner of baptism in ancient Jewish convert mikveh baptisms. We are sure that immersion was the mode of Christian baptisms from the beginning. The Catholic Church adopted sprinkling and pouring modes from examples taken from the ancient Wisdom Religions throughout the world and their rituals delineated in their Sacred Books, all of which symbolized a "second birth" of the incarnated Soul. When the translators came to the word "baptiso" they did not know what to do. The Church of England sprinkled for baptism and if they translated baptism as immersed, the whole Church would be in confusion and many members were thought to go out straightway to other Protestant Groups that immersed and be rebaptized. It is said they took the question to King James. It is reported that King James ordered that the Greek work "baptiso" not be translated as immersed. Rome could not have this. That the Greek word be modified into English syntax as baptism, baptized, baptizing, etc., and this would allow all forms or modes of baptism and condemn none! So, it was the King James translators did not translate "baptizo" as immerse and thus the Catholic Church and the Church of England, together with all who sprinkled, held in captivity and religious slavery, hundreds of thousands of people. All held by a lie put into the Word of God. And with it came the lost of the Divine Ancient Wisdom regarding the incarnated Soul and its intended Spiritual evolution in mankind. Right from the beginning of one's new Spiritual Awakening, the method of immersion was a eternal reminder of the "believer" that he had been "born a second time" and no manner of symbolism of such a metaphysical event in the life of the Soul could picture for this "new creature" such a cosmic Spiritual Birth but total immersion. In was here in total immersion the "new creature" can to experience, in an allegorical and

symbolical manner, reimmersion into the womb of death and emerge "reborn" in a Higher Spiritual Consciousness than before. Now, all of life was to involve not longer submission to the "animal instinct" and "animal nature" in mankind; now his life embarked upon obtaining the fullness and stature of "the Krst/Christ" Mind since having experienced an awakening to a higher understanding of his True Self.

I could never reconcile why the Apostles ignored Matthew 28:19 at it now exists in our KJV Bible and instead baptized in the name of Jesus Christ only. No one could deny that that there is one baptism when reference is make to the New Testament mikveh. It was known by the Catholic Church that the Jews had preserved a copy of the original Gospel of Matthew in the Hebrew language. In 1995 Dr. George Howard translated a copy of Shem Tov's Matthew Hebrew Gospel. The text of Matthew 28:19 and its Trinitarian Baptismal Formula is completely absent from this ancient Hebrew Gospel text. Verse 19 contains no Trinitarian Baptism formula.

Shem Tov's Matthew chapter 28: 18-20

18. Jesus drew near to them and said to them: To me has been given all power in heaven and earth.

19: Go

20: and (teach) them to carry out all the things which I have commanded you forever.

By the way the only "verb" in the whole of the Great Commission is the word "teach"; the word "go" is a passive participle indicating making no great fuss or plans for fulfilling this Great Commission, only letting your "light" shine as you live your life as a testimony to God's truth. That requires an article in itself to understand just how far we have erred from this great truth when billions of dollars are spent on "converting" people when the command is to let your "example", as you live your life, bring others to the God of love.

The Shem Tov translation of the Book of Matthew is a mediaeval manuscript containing a version of the Gospel of Matthew, written in the Hebrew language. The version is preserved within a work named Eben Bohen, which was written by a Jewish physician living in Aragon, Spain, named Shem Tov ben Isaac ben Shaprut (Ibn Shaprut), and after whom the manuscript is named. The text of Eben Bohen is preserved in a number of manuscripts, although the manuscript of Matthew that it quotes is lost, if it ever existed independently. The Shem Tov Matthew is marked by its Jewish thought, and is interspaced with the comments of Shem Tov himself. As a consequence several scholars feel it is difficult to determine which parts are Shem Tov's commentary, and which parts are the actual text of the manuscript he was copying. Many scholars view the text as a mediaeval translation from the Greek text of the Gospel of Matthew, as well as being the likely source of all later Hebrew versions of Matthew prior to the 20th century. Be that as it may, interestingly the Baptism formula so common to Matthew 28:19 is absent signifying that the earlier pre-Nicean beliefs of the Christians did not incorporate such a belief or that later translations of the Greek Matthew which incorporate this Trinitarian Baptismal formula is the fruit of Nicean theology and exposes the text as the work of men and not God.

Before we look at what the scholars have to say about the Baptismal formula, let us examine what they have to say about the dogma of the Trinity.

- **The Illustrated Bible Dictionary records: "The word Trinity is not found in the Bible. . . It did not find a place formally in the theology of the church till the 4th century."**
- **The New Catholic Encyclopedia admits that the Trinity "is not. . . directly and immediately the word of God." It further states: "The doctrine of the Holy Trinity is not taught in the Old Testament." The New Catholic Encyclopedia vol. 10, page 335 admits: "From the middle of the 4th century onward, however, Christian thought was strongly influenced by Neo-platonic philosophy and mysticism."**
- **The Encyclopedia of Religion And Ethics records: At first the Christian Faith was not Trinitarian. . . It was not so in the apostolic and sub-apostolic ages, as reflected in the New Testament and other early Christian writings."**
- **L. L. Paine, professor of Ecclesiastical History acknowledged: "The Old Testament is strictly**

monotheistic. God is a single personal being. The idea that a trinity is to be found there . . . is utterly without foundation."

- **The Encyclopedia of Religion admits: "Theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity."**
- **Jesuit Edmund Fortman wrote in his book, The Triune God: ". . . There is no evidence that any sacred writer even suspected the existence of a Trinity within the Godhead. . . Even to see in the Old Testament suggestions or foreshadowings or 'veiled signs' of the trinity of persons, is to go beyond the words and intent of the sacred writers." He goes on to say: "The New Testament writers. . . give us no formal or formulated doctrine of the Trinity, no explicit teaching that in one God there are three co-equal divine persons. . . Nowhere do we find any trinitarian doctrine of three distinct subjects of divine life and activity in the same Godhead." It further attests: "The formulation 'one god in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. . . Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."**
- **The New Encyclopedia Britannica reports: "Neither the word Trinity nor the explicit doctrine appears in the New Testament."**
- **The New International Dictionary of New Testament Theology confirms: "The New Testament does not contain the developed doctrine of the Trinity."**
- **Yale University professor E. Washburn Hopkins affirms in the Origin and Evolution of Religion: "To Jesus and Paul the doctrine of the trinity was apparently unknown; . . .they say nothing about it." It further states: "Primitive Christianity did not have an explicit doctrine of the Trinity such as was subsequently elaborated in the creeds."**
- **Historian Arthur Weigall records in The Paganism in Our Christianity: "Jesus Christ never mentioned such a phenomenon, and nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the Church three hundred years after the death of our Lord."**
- **The Encyclopedia Americana plainly reports: "Fourth Century Trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, on the contrary, a deviation from this teaching."**
- **The Ethnic Trinities by L. L. Paine, page 219, states that the development of the trinity was an evolutionary process. "The Christian dogma did not start from a polytheistic or pantheistic ground, but from Jewish monotheism; but the development from one God to a trinity was just as completely a historical evolution as any other." He further states: ". . . among the more highly civilized Chaldaeans, Babylonians, Assyrians, and Egyptians, triads of gods were a common and notable feature of their theogonies."**
- **The New Schaff-Herzog Encyclopedia of Religious Knowledge plainly documents the historical influence that Greek Philosophy had on the development of the Trinity: "The doctrine of the Logos and the Trinity received their shape from Greek Fathers, who. . . were much influenced, directly or indirectly, by the Platonic philosophy . . . That errors and corruptions crept into the Church from this source can not be denied."**
- **The book entitled, The Church of the First Three Centuries acknowledges: "The doctrine of the Trinity was of gradual and comparatively late formation: . . . it had its origin in a source entirely foreign from that of the Jewish and Christian Scriptures; . . . it grew up, and was engrafted on Christianity, through the hands of the Platonizing Fathers." It further states: "The Platonizing Fathers were the Greek Philosophers that became Christian but continued to follow the teachings of Plato. These Philosophers mixed Christians Ideas with Greek Philosophy to formulate the concept of a three person Godhead."**
- **Church Historian Adolf Harnack in Outlines of the History of Dogma states that the Church Fathers which developed the Nicene Creed were Platonists who appealed to Plato in support of the Trinity. Volume 4. Page 88: "Science concluded on alliance with the Nicene Creed; that was a condition of the triumph of orthodoxy. . . These men took their stand on the general theory of the universe which was accepted by the science of the time; they were Platonists, and they once more naively appealed to Plato in support even of their doctrine of the Trinity." He further attests: "Church doctrine became firmly rooted in the soil of Hellenism [pagan Greek thought]. Thereby it became a mystery to the great majority of Christians."**
- **Church Historian Jaroslav Pelikan states in his book - The Emergence of the Catholic Tradition - that**

Greek Platonic elements were unmistakably present in the Trinitarian definition of One God in "three persons." He further states: "The doctrine of the Trinity. . .must be interpreted in a manner that would be consistent with this a priori definition of the deity of God (One essence, three persons). Neoplatonic elements were unmistakably present in this definition. . ."

- **Andrew Norton declares in the book A Statement of Reasons that the Trinity originated not from the Bible, but from Platonic Philosophy: "We can trace the history of this doctrine, and discover its source, not in the Christian revelation, but in the Platonic philosophy . . . The Trinity is not a doctrine of Christ and his Apostles, but a fiction of the school of the later Platonists."**
- **A Dictionary of Religious Knowledge records that many historians believe that the Trinity "is a corruption borrowed from the heathen religions, and engrafted on the Christian faith."**
- **Edward Gibbons's History of Christianity notes: "If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians . . . was changed, by the Church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief."**
- **Historian Will Durant observed: "Christianity did not destroy paganism; it adopted it. . . From Egypt came the ideas of a divine trinity."**
- **Siegfried Morenz, in the book Egyptian Religion notes: "The trinity was a major preoccupation of Egyptian theologians . . . These gods are combined and treated as a single being, addressed in the singular. In this way the spiritual force of Egyptian religion shows a direct link with Christian theology."**
- **James Hastings wrote in the Encyclopedia of Religion and Ethics: "In Indian religion, e.g., we meet with the trinitarian group of Brahma, Siva, and Visnu; and in Egyptian religion with the trinitarian group of Osiris, Isis, and Horus. . . Nor is it only in historical religions that we find God viewed as a Trinity. One recalls in particular the Neo-Platonic views of the Supreme or Ultimate Reality. which is triadically represented."**
- **The French New Universal Dictionary reveals both Plato's Greek Philosophical Influence upon Christianity and that of ancient pagan religions: "The Platonic Trinity, itself merely a rearrangement of older trinities dating back to earlier peoples, appears to be the rational philosophic trinity attributes that gave birth to the three hypostases or divine persons taught by the Christian Churches. . . Thus Greek philosophers conception of the divine trinity . . . can be found in all the ancient pagan religions."**
- **H. P. Blavatsky in Isis Unveiled (pages 45,46), reveals that the Trinity Dogma originated from Babylon: "We find it northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established religion. It was taught in the oldest Chaldaean, Egyptian, and Mithraitic schools. The Chaldaean Sun-god, Mithra, was called 'Triple,' and the trinitarian idea of the Chaldaeans was a doctrine of the Akkadians, who themselves belonged to a race which was the first to conceive a metaphysical trinity. According to Rawlinson, the Chaldaeans are a tribe of the Akkadians, who lived in Babylonia from the earliest of times."**
- **Peake's Commentary on the Bible, published since 1919, is universally welcomed and considered to be the standard reference book for the students of the Bible. Commenting on the above verse it records; "This mission is described in the language of the church and most commentators doubt that the Trinitarian formula was original at this point in Mt.'s Gospel, since the New Testament elsewhere does not know of such a formula and describes baptism as being performed in the name of the Lord Jesus (e.g. Ac. 2:38, 8:16, etc.)."**
- **Tom Harpur, author of several bestsellers and a former professor of New Testament, writes in his book For Christ's Sake; "All but the most conservative of scholars agree that at least the latter part of this command was inserted later. The formula occurs nowhere else in the New Testament, and we know from the only evidence available (the rest of the New Testament) that the earliest Church did not baptize people using these words - baptism was "into" or "in" the name of Jesus alone." Harpur further attests: "The above command (authentic or otherwise) does not indicate that the three names mentioned in the formula are or were, "co-equal" in their status, as well as, were "co-eternal" in the time frame, to conform with the acknowledged "Doctrine of Trinity". He goes on to say that "If the Father and His Son were both in "existence" from the Day One, and no one was, a micro second before or after, and, no one was 'greater or lesser' in status, than why is one called the Father and the other His begotten Son? Did the act of 'Begetting' take place? If 'yes', where was the 'Begotten Son' before the act? If not why call him the**

'Begotten Son'?"

What the uninitiated reader is not to grasp when reading the above comments is the real nature of the Triune Godhead as taught by the ancients in their cosmologies. Study into these areas will enlighten one as to how a Unity expesses itself in material creation through a duality. But to limit these cosmic concepts in the manner of Roman theology as expressed in the New Testament is a travesty beyond limits. Suffice to say that the way the Trinity is taught in relationship to a supposed historical person who is yet Divine but yet flesh defies forgiveness.

If the dogma of the Christian Trinity is highly suspect so also is its Baptismal formula which was later added to the writings called the Book of Matthew today. As concerning the Baptism formula:

- **The Encyclopedia of Religion and Ethics: As to Matthew 28:19, it says: It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness is impugned on grounds of textual criticism, literary criticism and historical criticism. The same Encyclopedia further states that: "The obvious explanation of the silence of the New Testament on the triune name, and the use of another (JESUS NAME) formula in Acts and Paul, is that this other formula was the earlier, and the triune formula is a later addition."**
- **Edmund Schlink, The Doctrine of Baptism, page 28: "The baptismal command in its Matthew 28:19 form can not be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form expanded by the [Catholic] church."**
- **The Tyndale New Testament Commentaries, I, 275: "It is often affirmed that the words in the name of the Father, and of the Son, and of the Holy Ghost are not the ipsissima verba [exact words] of Jesus, but...a later liturgical addition."**
- **Wilhelm Bousset, Kyrios Christianity, page 295: "The testimony for the wide distribution of the simple baptismal formula [in the Name of Jesus] down into the second century is so overwhelming that even in Matthew 28:19, the Trinitarian formula was later inserted."**
- **The Catholic Encyclopedia, II, page 263: "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century."**
- **Hastings Dictionary of the Bible 1963, page 1015: "The Trinity.-...is not demonstrable by logic or by Scriptural proofs,...The term Trias was first used by Theophilus of Antioch (c AD 180),...(The term Trinity) not found in Scripture..." "The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19...This late post-resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text ("in my name" rather than in the name of the Trinity) has had certain advocates. (Although the Trinitarian formula is now found in the modern-day book of Matthew), this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit:..."**
- **The Schaff-Herzog Encyclopedia of Religious Knowledge: "Jesus, however, cannot have given His disciples this Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. 28:19, and then only again (in the) Didache 7:1 and Justin, Apol. 1:61...Finally, the distinctly liturgical character of the formula...is strange; it was not the way of Jesus to make such formulas... the formal authenticity of Matt. 28:19 must be disputed..." page 435.**
- **The Jerusalem Bible, a scholarly Catholic work, states: "It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, is a reflection of the (Man-made) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus,"..."**
- **The International Standard Bible Encyclopedia, Vol. 4, page 2637, Under "Baptism," says: "Matthew 28:19 in particular only canonizes a later ecclesiastical situation, that its universalism is contrary to the**

facts of early Christian history, and its Trinitarian formula (is) foreign to the mouth of Jesus."

- **New Revised Standard Version says this about Matthew 28:19: "Modern critics claim this formula is falsely ascribed to Jesus and that it represents later (Catholic) church tradition, for nowhere in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity..."**
- **James Moffett's New Testament Translation: In a footnote on page 64 about Matthew 28:19 he makes this statement: "It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage established later in the primitive (Catholic) community, It will be remembered that Acts speaks of baptizing "in the name of Jesus, cf. Acts 1:5."**
- **Tom Harpur, former Religion Editor of the Toronto Star in his For Christ's Sake, page 103 informs us of these facts: "All but the most conservative scholars agree that at least the latter part of this command [Triune part of Matthew 28:19] was inserted later. The [Trinitarian] formula occurs nowhere else in the New Testament, and we know from the only evidence available [the rest of the New Testament] that the earliest Church did not baptize people using these words ("in the name of the Father, and of the Son, and of the Holy Ghost") baptism was "into" or "in" the name of Jesus alone. Thus it is argued that the verse originally read "baptizing them in My Name" and then was expanded [changed] to work in the [later Catholic Trinitarian] dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake's commentary was first published: "The Church of the first days (AD 33) did not observe this world-wide (Trinitarian) commandment, even if they knew it. The command to baptize into the threefold [Trinity] name is a late doctrinal expansion."**
- **Peake's Bible Commentary 1919 page 723: Dr. Peake makes it clear that: "The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words baptizing them in the name of the Father, and of the Son, and of the Holy Ghost we should probably read simply-"into My Name."**
- **Theology of the New Testament: By R. Bultmann, 1951, page 133 under Kerygma of the Hellenistic Church and the Sacraments. The historical fact that the verse Matthew 28:19 was altered is openly confesses to very plainly. "As to the rite of baptism, it was normally consummated as a bath in which the one receiving baptism completely submerged, and if possible in flowing water as the allusions of Acts 8:36, Heb. 10:22, Barn. 11:11 permit us to gather, and as Did. 7:1-3 specifically says. According to the last passage, [the apocryphal Catholic Didache] suffices in case of the need if water is three times poured [false Catholic sprinkling doctrine] on the head. The one baptizing names over the one being baptized the name of the Lord Jesus Christ," later expanded [changed] to the name of the Father, Son, and the Holy Spirit."**
- **Doctrine and Practice in the Early Church: By Dr. Stuart G. Hall 1992, pages 20 and 21. Professor Stuart G. Hall was the former Chair of Ecclesiastical History at King's College, London England. Dr. Hall makes the factual statement that Catholic Trinitarian Baptism was not the original form of Christian Baptism, rather the original was Jesus name baptism. "In the name of the Father and of the Son and of the Holy Spirit," although those words were not used, as they later are, as a formula. Not all baptisms fitted this rule." Dr Hall further, states: "More common and perhaps more ancient was the simple, "In the name of the Lord Jesus or, Jesus Christ." This practice was known among Marcionites and Orthodox; it is certainly the subject of controversy in Rome and Africa about 254, as the anonymous tract De rebaptismate ("On rebaptism") shows."**
- **The Beginnings of Christianity: The Acts of the Apostles Volume 1, Prolegomena 1: The Jewish Gentile, and Christian Backgrounds by F. J. Foakes Jackson and Kirsopp Lake 1979 version pages 335-337. "There is little doubt as to the sacramental nature of baptism by the middle of the first century in the circles represented by the Pauline Epistles, and it is indisputable in the second century. The problem is whether it can in this (Trinitarian) form be traced back to Jesus, and if not what light is thrown upon its history by the analysis of the synoptic Gospels and Acts. According to Catholic teaching, (traditional Trinitarian) baptism was instituted by Jesus. It is easy to see how necessary this was for the belief in sacramental regeneration. Mysteries, or sacraments, were always the institution of the Lord of the cult; by them, and by them only, were its supernatural benefits obtained by the faithful. Nevertheless, if evidence counts for anything, few points in the problem of the Gospels are so clear as the improbability of this teaching. The reason for this assertion is the absence of any mention of Christian baptism in Mark, Q, or the third Gospel, and the suspicious nature of the account of its institution in Matthew 28:19: "Go ye into all the world, and make disciples of all Gentiles (nations), baptizing them in the name of the Father, the Son, and the Holy Spirit." It is not even certain whether this verse ought to be regarded as part of the**

genuine text of Matthew. No other text, indeed, is found in any extant manuscripts, in any language, but it is arguable that Justin Martyr, though he used the trine formula, did not find it in his text of the Gospels; Hermas seems to be unacquainted with it; the evidence of the Didache is ambiguous, and Eusebius habitually, though not invariably, quotes it in another form, "Go ye into all the world and make disciples of all the Gentiles in My Name." No one acquainted with the facts of textual history and patristic evidence can doubt the tendency would have been to replace the Eusebian text (In My Name) by the ecclesiastical (Catholic Trinitarian) formula of baptism, so that transcriptional evidence" is certainly on the side of the text omitting baptism. But it is unnecessary to discuss this point at length, because even if the ordinary (modern Trinity) text of Matthew 28:19 be sound it can not represent historical fact. Would they have baptized, as Acts says that they did, and Paul seem to confirm the statement, in the name of the Lord Jesus if the Lord himself had commanded them to use the (Catholic Trinitarian) formula of the Church? On every point the evidence of Acts is convincing proof that the (Catholic) tradition embodied in Matthew 28:19 is a late (non-Scriptural Creed) and unhistorical. Neither in the third gospel nor in Acts is there any reference to the (Catholic Trinitarian) Matthaean tradition, nor any mention of the institution of (Catholic Trinitarian) Christian baptism. Nevertheless, a little later in the narrative we find several references to baptism in water in the name of the Lord Jesus as part of recognized (Early) Christian practice. Thus we are faced by the problem of a Christian rite, not directly ascribed to Jesus, but assumed to be a universal (and original) practice. That it was so is confirmed by the Epistles, but the facts of importance are all contained in Acts." Also in the same book on page 336 in the footnote number one, Professor Lake makes an astonishing discovery in the so-called Teaching or Didache. The Didache has an astonishing contradiction that is found in it. One passage refers to the necessity of baptism in the name of the Lord, which is Jesus the other famous passage teaches a Trinitarian Baptism. Lake raises the probability that the apocryphal Didache or the early Catholic Church Manual may have also been edited or changed to promote the later Trinitarian doctrine. It is a historical fact that the Catholic Church at one time baptized its converts in the name of Jesus but later changed to Trinity baptism. "1. In the actual description of baptism in the Didache the trine (Trinity) formula is used; in the instructions for the Eucharist (communion) the condition for admission is baptism in the name of the Lord. It is obvious that in the case of an eleventh-century manuscript *the trine formula was almost certain to be inserted in the description of baptism, while the less usual formula had a chance of escaping notice when it was only used incidentally."

- **The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord's Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27. "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short Christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development."**
- **A History of The Christian Church: 1953 by Williston Walker former Professor of Ecclesiastical History at Yale University. On page 95 we see the historical facts again declared. "With the early disciples generally baptism was "in the name of Jesus Christ." There is no mention of baptism in the name of the Trinity in the New Testament, except in the command attributed to Christ in Matthew 28:19. That text is early, (but not the original) however. It underlies the Apostles' Creed, and the practice recorded (*or interpolated) in the Teaching, (or the Didache) and by Justin. The Christian leaders of the third century retained the recognition of the earlier form, and, in Rome at least, baptism in the name of Christ was deemed valid, if irregular, certainly from the time of Bishop Stephen (254-257)." On page 61 Professor and Church historian Walker, reviles the true origin and purpose of Matthew 28:19. This Text is the first man-made Roman Catholic Creed that was the prototype for the later Apocryphal Apostles' Creed. Matthew 28:19 was invented along with the Apocryphal Apostles' Creed to counter so-called heretics and Gnostics that baptized in the name of Jesus Christ! Marcion although somewhat mixed up in some of his doctrine still baptized his converts the Biblical way in the name of Jesus Christ. Matthew 28:19 is the first non-Biblical Roman Catholic Creed! The spurious Catholic text of Matthew 28:19 was invented to support the newer triune, Trinity doctrine. Therefore, Matthew 28:19 is not the "Great Commission of**

Jesus Christ." Matthew 28:19 is the great Catholic hoax! Acts 2:38, Luke 24:47, and 1 Corinthians 6:11 give us the ancient original words and teaching of Yeshua/Jesus! Is it not also strange that Matthew 28:19 is missing from the old manuscripts of Sinaiticus, Curetonianus and Bobiensis? "While the power of the episcopate and the significance of churches of apostolical (Catholic) foundation was thus greatly enhanced, the Gnostic crisis saw a corresponding development of (man-made non-inspired spurious) creed, at least in the West. Some form of instruction before baptism was common by the middle of the second century. At Rome this developed, apparently, between 150 and 175, and probably in opposition to Marcionite Gnosticism, into an explication of the baptismal formula of Matthew 28:19 the earliest known form of the so-called Apostles Creed."

- **Catholic Cardinal Joseph Ratzinger: He makes this confession as to the origin of the chief Trinity text of Matthew 28:19. "The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome." The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original Church that started in Jerusalem around AD 33. It was rather as the evidence proves a later invention of Roman Catholicism completely fabricated. Very few know about these historical facts. "**
- **The Demonstratio Evangelica," by Eusebius: Eusebius was the Church historian and Bishop of Caesarea. On page 152 Eusebius quotes the early book of Matthew that he had in his library in Caesarea. According to this eyewitness of an unaltered Book of Matthew that could have been the original book or the first copy of the original of Matthew. Eusebius informs us of Jesus' actual words to his disciples in the original text of Matthew 28:19: "With one word and voice He said to His disciples: "Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you." That "Name" is Jesus.**

The evidence exposing the Baptismal formula found in Matthew 28 as a later addition and forgery is overwhelming.

"And Peter said to them, *"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins;..'" (Acts 2:38)*. It is most unlikely that apostle Peter would have disobeyed the specific command of Jesus for baptizing in the three names and baptized others in the name of Jesus as Christ, alone.

Thus, upon the best evidence upon the earliest testimonies, this 3-part formula was developed later by Greeks and Gentiles who desired to separate as much as possible with any and all Jewish institutions, traditions, and religious doctrines and dogmas regarding the Godhead that trace their origins back to ancient Egypt. Many Christians quote Matthew 28:19 to show that Jesus taught that God is a Trinity. Yet this Trinitarian Baptismal formula cannot be found in any manuscript of the Gospel of Matthew until the fourth century. It needs to be stated that we simply do not have any extant manuscript (MS) which contains all of Matthew dating prior to the fourth century. Nor do we find any MS, or manuscripts, prior to this time that contains Matthew 28 in which we find this Baptismal formula.

The history of water baptism for Judeo-Christianity is found in the Jewish Mikvah in Judaism, yet it goes back to ancient times. Baptism was an ancient Egyptian rite. Baptism was one of the Egyptian rites in their Mysteries. The baptism of Egypt is known in the hieroglyphic terms of "water of purification". In Egypt, the water so used in immersion was believed to cleanse the Soul, and the person was believed to have been "regenerated". This is the term we so commonly known today as being "born again". The water itself was "holy" and the place was known as the "holy bath". Depicted in this "immersion" into "a vehicle of death" (water being symbolic of both the "womb" and "grave") is the idea of a "rebirth" of the Soul in such a manner that he "awakened" into a new Divine Consciousness of his True Being, that no longer was he an "animal" with "animalistic instincts"; rather now he was the "risen Osiris/Hours", a "new creature" with an opened and aware Divine Mind that would allow him to conquer the darkness of his animal body which so often defies the Spiritual entity which he truly is at the core of his True Being. This is the war between Set and Horus, or as we more commonly know it today, the battle between Satan and Jesus.

Likewise, converts to Judaism had to go through the baptismal waters of mikvah. These waters were NEVER sprinkling! All converts were immersed in the waters of separation as an act of faith in giving up Gentilism to become a Jew by choice. Let us not forget that the Jews of the first century were the black-skinned children of the Egyptians. Truly, they were a "mixed multitude" of half-breeds; half-Hebrew and half-Egyptian. Important for us to realize that in the mikvah in Judaism at the time of immersion the sacred name of God was invoked over the candidate. Tragic for us today is the warning of Mark 16:16, that states: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (KJV).* Assumed in this passage it that such baptism will be in the Trinitarian formula which was not the way it was done before the rise of what would become later Gentile Roman Christianity. But fear of damnation along with ignorance is a great motivator to ensure the conduct of individuals, and in this case, their connection to the Roman Church which enthrones itself as the only vehicle for the salvation of mankind since there is "no salvation" outside the Bishop according to Catholic theology. Some claim baptisms should be done saying Father, Son, and Holy Ghost. But this is false. Jesus is said to have said "go and baptize in the NAME of the Father, Son, and Holy Ghost". The words Father, Son, and Holy Ghost ARE NOT NAMES BUT TITLES. Father is not a name, Son is not a name, and Holy Ghost is not a name. These are titles. Study the book of Acts and you will see there are no baptisms in the name of the Father, Son, and Holy Spirit. They were all done in the name of Jesus Christ which is the name of the Lord (see Acts 2:38; 8:12,16; 10:48; 19:5).

Answer for yourself: What is the name of the Father? What is the name of the Son? What is the name of the Holy Ghost? Why did the Apostles NEVER say Father, Son, and Holy Ghost when they baptized? The real reason is that a historical Jesus never said these words and they are missing in the Hebrew Matthew we now have discovered and are the later creation of Roman Catholic theology.

Answer for yourself: Don't you find it rather impossible that if the teaching of "the Mind of Christ" as expressed in Biblical Judaism mandated immersion, a symbol of the 2nd Spiritual birth of the Soul, to be accomplished in the name of "Jesus Christ", that the followers of "the Christ" would go out and do it wrong throughout the whole of the Book of Acts, the Book of the emerging Church? Why do the Jews reject the "Jesus Christ" today when early testimony of "Jews" show they did not in the earliest part of the first century? It is possible that the understanding of "Jesus Christ" has changed since the earliest part of the first century that makes such "belief" in "the Christ" impossible for them? What about us? What do the Jewish people and their Rabbis know about "Jesus Christ" that Christians don't today? Why don't we know?

Answer for yourself: Doesn't this evidence presented throughout this article therefore prove that this Baptism formula and verse was later inserted into the text of Matthew in order to establish a biblical basis for the doctrine of the Trinity as well as for the decisions arrived at by the bishops at the Council of Nicaea which was later "back-written" into history and included into the 50 Bibles that Constantine will order written after the Nicean Council? You will have to judge for yourself.

There is but one major question left to answer.

Answer for yourself: Who is this "Jesus Christ"? Who do men say " that I am"? Should it mater that we find the name "Jesus Christ" carved in stone in ancient Egyptian temples some 10,000 years B.C.E.? How is this possible? How should Christian baptism today be accomplished and in "what name" and how does the correct understanding of this immersion refer to the Soul's second "birth" as ancient Egypt and Judaism have always taught? If the name of "Jesus Christ" is an Egyptian Spiritual Concept and not possibly not a "historical person" when what are the implications for being baptized in the name of "Jesus Christ" and not "titles"? Is this "Jesus Christ" really a Jewish Rabbi as we have been taught to believe most of our lives in the Protestant or Catholic Church, or is it possible that "Jesus Christ" is one of the ancient names of God that goes all the way back to ancient Egypt? Is "Jesus Christ" the "name" of God, His Christ, Divine Mind of God, who has come to tabernacle in "matter" and "flesh" and in you and me? Is "Jesus Christ" the personification of the Descent of

God's Soul into "matter" and a Cosmic Theological Concept, to which the "key" to its correct understanding is lost today due to Rome? Dear ones, recovering the truth gets no easier since unbelievable efforts have been expended by Rome during the 2nd through the 5th century to hide and distort the Divine Mysteries of the ancient Wisdom Religions of the world who all had "Krst/Christ" at its center.

Let us now examine "Believe in Him should not perish but have eternal life":

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "...BELIEVE IN HIM SHOULD NOT PERISH BUT HAVE ETERNAL LIFE"

Answer for yourself: The New Testament states; ***"For God so loved the world, that He gave His only begotten son, that whoever believes in him should not perish, but have eternal life" (John 3:16).***
Should you believe in Jesus and the various theologies surrounding the "Jesus Story" in order to have eternal life?

Please obtain a copy of the "Gideon Bible" from a Hotel or Motel near you. It is distributed free since 1899, all over the world, by The Gideon Society. In the beginning of this famous Bible, John 3:16 is translated in 26 popular world languages. You may be amazed to discover that in the English translation, the editors have used the traditionally accepted term "His only begotten son." Whereas, in several other languages the editors have used the term "His unique son" or "His one of a kind son."

John 3:16 and John 1:18 each have the word `monogenes' in Greek.

John 3:16 16 For <1063> God <2316> so <3779> loved <25> (5656) the world <2889>, that <5620> he gave <1325> (5656) his <848>only begotten <3439> Son <5207>, that <2443> whosoever <3956> believeth <4100> (5723) in <1519> him <846> should <622> <0> not <3361> perish <622> (5643), but <235> have <2192> (5725) everlasting <166> life <2222>.

John 1:18 18 No man <3762> hath seen <3708> (5758) God <2316> at any time <4455>; the only begotten <3439> Son <5207>, which <3588> is <5607> (5752) in <1519> the bosom <2859> of the Father <3962>, he <1565> hath declared <1834> (5662) [him].

Answer for yourself: What does this word "begotten" (monogenes) mean in the original language in which it was written?

Lexicon Greek 3439

3439 monogenes {mon-og-en-ace'} from 3441 and 1096; TDNT - 4:737,606; adj AV - only begotten 6, only 2, only child 1; 9

- **1) single of its kind, only**
- **1a) used of only sons or daughters (viewed in relation to their parents)**

This word ordinarily means "of a single kind". As a result, "unique" is a good translation. The reason you sometimes find a translation that renders the word as "only begotten" has to do with an ancient heresy within the church. In response to the Arian claim that Jesus was "made but not begotten," Jerome (4th century) translated the Greek term "monogenes" into Latin as "unigenitus" ("only begotten"). [Anchor Bible, volume

29, page 13-14. The Greek term for "begotten" is `gennao' as found in Mt.1:2, which John did not use. Thus the error. God gave all men and in every nation a "unique messenger" as the last in a series of messengers to bring warning of God's certain judgment along with an invitation to repent and be forgiven. Another term for these "Divine" messengers are "avatars." Many nations had them. Being the "messenger" of God does not make him God, or in instance, Jesus, the "messenger" of God is not to misunderstood as God. To read into this verse that Jesus is God is to again fall into the trap of eisogesis (subjectivism due to reading into text something that isn't there at all). Often such an activity renders such a "believer" as an idolator.

Jesus said to Mary; "...go to my brethren, and say to them, I ascend to my Father and your Father..." (John 20:17).

This verse demonstrates that the usage of term "Father" was purely metaphorical. Mary had a human father and no intention was to make Mary "God" in the verse. As for Jesus being a "unique son", he, unlike us (according to the virgin birth teaching), was created without a physical Father. Thus his uniqueness as "messiah" or an "anointed" of God.

Again, we must examine what "believing" in this unique son truly means as to its relationship to Eternal Life.

Answer for yourself: Do we need to believe in Jesus for Eternal Life? What should we believe about "the Christ" that is so necessary for salvation and eternal life? Are the "theologies" connected to "Jesus as the Christ" today the same that were believed about "the Christ" in the first century or have they changed a lot at the hands of Rome over the last 1,800 years? Are we believing "in Jesus" like the earliest Christians and if not, why not? How can we know for sure?

Jesus said; "He who believes in me....does not believe in me....but in Him (God) who sent me." (John 12:44)

Answer for yourself: From the "Christ" himself, he states "believing" in him is the same as believing in God. What does believing "in God" entail? Is it the same as "believing" in the theologies of the New Testament when they often contradict the "theologies" given about God in the Hebrew Scriptures? Or is "believing in God" the belief of the revelation of God through the Hebrew Scriptures before they were later corrupted by Rome? Should we look for the "inner" meaning behind the superficial words of our Scriptures? That, dear one, is a very big question with awesome implications for one's eternal life.

DO YOU BELIEVE IN JESUS? WHAT DOES THAT MEAN?

When I say "believing in Jesus" I don't mean that you attribute to him that he is the Messiah, or that he is God in the flesh, or that he was resurrected from the dead on the 3rd day or is supposedly coming to the Earth a second time, or other teachings ABOUT him you may have received from this or that religious institution. It is truly sad that when we were taught to "believe in Jesus" we were not taught that we were not taught to believe in the message of the One who sent Jesus and put His words in his mouth. We are conditioned to "believe" in the evolved "theologies" about Jesus, that he is the only-begotten Son of God, that he is one substance with the Father, that he was "the Christ" made man and confined to one person, that he came down from heaven, that he was the human Messiah, that he is the atonement for man's sin, that he was virgin born, that he suffered and was buried, and the third day he was raised the dead according to the Scriptures (although there are no Hebrew Scriptures in existence which ever taught this), that he ascended, and was crucified, buried, and raised the 3 day, that he setteth on the right hand of God, and he is God. We are taught to believe that he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. We also are taught to "worship" this Jesus. This is "believing in Jesus" as defined by the Nicean Creed of Christianity. The Nicene Creed, Niceno-Constantinopolitan Creed or Icon/Symbol of the Faith, is an ecumenical Christian statement of

faith accepted in the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Assyrian, the Anglican Communion, Lutheranism, the Reformed churches, Methodism, and many other forms of Protestantism. All good Christians are taught to "believe" in the Nicean Creed as the very foundation of the Christian religious belief and in total comprise what actually "believing in Jesus" is all about. Or so we are told.

But out of Jesus' own mouth he states otherwise and denies the ideas that will later become the Nicean Creed of Christianity:

John 12:44-45 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him (God) that sent me. 45 And he that seeth me seeth him that sent me. (John 12:44-45, KJV)

It seems very evident that in the first century, when all of these "religious dogmas" that are "about Jesus" which we see mentioned above were not yet created by Roman Christianity for several more centuries, that "belief in Jesus" was more about believing in Yahweh and what He has instructed mankind through the Torah and His Christ than believing in the later created attributes and theologies ABOUT Jesus. It appears to a "thinking-believer" that we have it almost totally wrong today. "Believing in Jesus" is not about "believing in Jesus" and Christology, rather, it is entirely about believing in the One who sent him. It would also appear to a "thinking-believer" that any New Testament "dogma" later created by Rome that contradicts the Hebrew Scriptures as the Word of God is not "to be believed" no matter if it eventually ends up in a black leather binding on a "supposed divine book" no matter what we call it.

Answer for yourself: Who sent Jesus? YAHWEH, the God revealed through Biblical Judaism and not 3rd century Roman Christianity.

Rather than listen to the message of Sinai when God spoke to the whole world which consisted of 613 commandments, of which only Israel responded in the affirmative and said *"we will do all that you say,"* we have been brain-washed to accept a message that equates "believing in Jesus" with accepting and adhering to created and evolved beliefs supposedly about him and his identity. There is just one major problem. There are 2,000 different denominations and non-denominations in the world and each has a different or slightly different interpretation ABOUT this Jesus. Don't you think it strange, however, that there is little or no confusion about the message from YAHWEH concerning His commandments, for they are straightforward and easy to understand.

Thus, referring to the teachings of a previous article in this series, "believing in Jesus" means accepting as a way of life his religious belief system as he taught it and not Rome. "Believing in Jesus" means becoming a follower of Jesus and his message given him by his Father in heaven. "Believing in Jesus" is accepting in the message of Jesus one's course of behavior, conduct, and a manner of thinking, feeling, and making decisions in life that concerns what is true in things appertaining to God and the duties of man, moral and religious truths in which can we expect to find "life" if we obey them. In other words, obeying his message and his teachings, the Mind of Christ as revealed through Biblical Judaism, is primary, and not adhering to a denominational interpretation of his later evolving Christological identity, much of which was decided by either a "vote of hands" or by imperial whims of Emperor Constantine.. "Believing in Jesus" means patterning our life after the one who reveals to man how to live above sin through living the Torah as the blue-print for life thereby living above the animal nature within oneself and thereby living in the way that the Father God desires for all mankind. This is accomplished by obeying and fulfilling all the commandments. This is a far cry from accepting and placing one's belief in religious doctrines built around the man from Galilee which can be shown upon serious study to find their origins in creative Roman Church Councils and their theological debates over the earliest centuries of the emerging Gentile Christian Church.

Just like the Pharisees who refused to be baptized by John (the symbol of being "born again"), many Christians, since they accept a "religious belief system" about this Jesus which they are told "saves them", they do not consider that they also need the repentance that Jesus and John the Baptist demanded. Trusting one's

"belief in religious beliefs 'about Jesus'" they mistakenly think that they are good enough and pleasing to God because they "have faith" and "believe" the religious dogmas of their particular brand of Christianity concerning this Jesus. With over 2,000 different Christian denominations today, who has the "right" Jesus? In so doing they refuse to deny their short-comings. "Believing in Jesus" they are still subject to the appetites and passions of mortality, and will continue to be until they are "born anew."

Trusting their "religious beliefs about Jesus" the new birth is an uncertainty to these intellectual Christians. Because of this, there has gradually evolved a popular belief that it is only after death that the Souls of those who have accepted the church creed about Jesus and have been counted Christians will undergo a change. But in Jesus' instructions to Nicodemus Jesus makes no mention of a resurrection after death as having any part in the new birth. He cites the ever present though unseen wind as an illustration of those who are born of Spirit. The new birth is a change that comes here and now. It is likened by Paul to being a "resurrection from the dead" while we yet live. Many Christians harbor a feeling of conern that fear to utter out loud; namely, there there is more to salvation than simply mouthing the words, " I believe in Jesus". They have a sneaking suspicion that a deep and fundmental change must take place at the very root of their human psyche. They intuitively believe that there must be a great civil war fought on the battlefield of their own mind and they fear such a battle having been previously conditioned by verses which say *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"* according to Mark 16:16 and other verses in the New Testament that find their origin in fear and ignorance. Deep inside them they know, in spite of "required theology to be saved", that salvation must happen here and now as they labor to bring each moment into the fullness of God's infinite love. It is not "believing in Jesus" that changes a man, it is "living like Jesus", obeying his message of obedience to God's Laws and Commandments, which is the highest love that man can emulate, that changes the animal nature in man and brings its submissiveness to the Christ within. This new birth goes way beyond believing in religious dogmas "about Jesus"; it has to do with the present man, that he may be conscious of the "Son of man," who is the real I AM in each individual.

This chapter of John contains some of the vital truths taught in Christianity: the evolution of man from a natural consciousness of an "animal body" to spiritual consciousness, and the incarnation of Jesus Christ not in a solitary man of Galilee in the first century, but the incarnation of Jesus Christ into every child of God who has drawn a breath as the divine pattern for all men who are seeking the way of life. This is God's Divine Mind in you and me. The natural man must evolve into the spiritual. *"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"* in you and me.

We are told here that *"the light is come into the world, and men loved the darkness rather than the light."* World chaos results from the lack of spiritual light within the children of God the world over; not the lack of religious dogmas. We may plan peace and achieve it, but if this peace is not based on divine law, God's Torah as the practical expression of evolving love, and that law incorporated into the pact of peace as well as into the minds of those who sign that pact, we shall have no permanent peace. And Christ be not risen!

Let us now look into "Unless You Are Born Again You Cannot See The Kingdom Of God".

If you want to pursue this line of thought then the very challenging article you need to read next is below. Be prepared for a shock!

Answer for yourself: What does it mean to be a true follower of Jesus?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "UNLESS YOU ARE BORN AGAIN YOU CANNOT SEE THE KINGDOM OF GOD"

Answer for yourself: Jesus said: *"Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." (John 3:3)*; what does "born again" mean to Jesus and has the Gentile Church completely misunderstood this spiritual concept and given it a meaning totally foreign to what a Rabbi like Jesus both knew and believed in the first century?

Answer for yourself: What did it mean to Jesus the Jew when he said it, and should not that meaning also be the same today for us, and if not, what gives us the right to make-up a "new" meaning for being "born again" other than what it historically meant in Biblical Judaism and the earliest Christian movement of the first century?

First of all, the truth of the matter is apostle John did not use the phrase "born again". The Greek text reveals, the phrase used by John is *"born from above".* The Greek word used by John is "anothen" (`ano' + `then'). "Ano" means "above" and the suffix "then" denotes "from". We have heard "born again", and although this refers to a "second birth" which would be "again" the real meaning is "from above"; thus indicating Heaven (which was understood by the ancient mystical believers as the "sky" or "cosmos").

Hence, what Jesus said was *"unless one is born from above, he cannot see the kingdom of God."* And, that sounds logical. The concept of being "born again" to see the kingdom of heaven is an innovation to instill the concept of immersion/mikveh/baptism. In Hebrew the term used by Jesus is called "mikveh."

The same word in question in John 3 is "anothen" and it appears in the same Gospel and in the same chapter in verse 31. Here the editors have translated the word as "from above" and not "again" and have not been consistent in their translation in the same book no less. This arbitrary interpretation of the Greek text is a problem. This further supports the logic of Jesus having said; "born from above".

This will come as news to most Christians but to enter the Kingdom of Heaven one has to be "born again" and this historically means accepting the Yoke of the Torah-Instruction from God and keeping the Commandments of God that refer to him/her in the Torah!!!

Answer for yourself: What should being "born again" truly mean to a Christian today? Is this saying a prayer,

signing a card, and being a new member of the church? What about ethics and morality? What is a "new creature" have to do with it? What is the role of repentance in such a "new birth" and why is not stressed in most Christian Churches outside of new member classes? Where is the heart broken over sin and tears in our Churches for failing to live the "Christ-like life"? Just look at our cities, our nation, where can you and I make a difference? It begins with ourselves but unless we are taught the truth then progressive Spiritual evolution and perfection our Divine Self is postponed while we are taught to have more "faith" in dogmas and creeds that we are taught assure our salvation. Dear ones, we need not to have "faith in Jesus" near as much as we need to "have the faith of Jesus" whereby we "live like Jesus"; not confess more creeds about his created identity and man-made Christology over the early 300 years of emerging Christian Church Councils. Think on this with all your heart!

To fully understand, it will require a fairly lengthy commentary, so please excuse the length of this one article, but cherish its contents.

BEING BORN AGAIN...AS THE RABBIS AND JESUS UNDERSTOOD IT

The Noahide Commandments are the Commandments given by the Torah to the Gentiles (first given to Adam orally by God and later given to Noah as handed-down oral tradition from Adam), which according to rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the head of the Jerusalem church) were given by God to Gentiles like Adam and Noah, that if obeyed, will be rewarded with eternal life! These Laws and Commandments can be found existing even before ancient Egypt as far back as ancient Sumer. God has always given man the way to "salvation" and a blue-print as to how he is to live the life he is given and it has always been a combination of "faith" and "deeds". According to rabbinic teaching & Acts 15 (which a Jew like this Jesus would have believed and taught himself), those Gentiles who observe these religious precepts contained in the Laws and Commandments of Moses are assured their share in the World to Come, regardless of what fanciful interpretations were later invented by both the Catholic & Protestant churches and most probably heard in your modern churches of today. Jesus as the Mind of Christ as expressed through Israel and the Jewish culture is depicted for us in the New Testament as being expressed through "Jewish eyes" and never "Roman eyes and swords"! This Jesus, as depicted in the New Testament, NEVER would have ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrines let alone Christology. His example always shows us that as the Mind of Christ he believed and taught the truth as received from his Father in Heaven; truths that were taught from Jerusalem and not Rome. The Christian must come to an understanding that the religion of Jesus (Biblical Judaism) has always recognized two different religious codes:

- **The 613 Laws (in 10 Categories) and precepts given to the Jews following their liberation from Egypt, and**
- **The earlier Noahide system of legislation for all mankind (66 Laws in 7 categories).**

DID GOD INTEND TO REPLACE OR ABOLISH BIBLICAL JUDAISM AND CHANGE THE CONCEPT OF "BEING BORN AGAIN"?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered which states: "Jesus never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai." Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by God to the non-Jews since the Garden of Eden and Sinai. Emden stressed in his letter that Jesus brought about a "double blessing" to the world, by strengthening the Torah of Moses and at

the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Jesus against the rabbis and Jews of his time (Matt. 23). This chapter has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding these statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole! Jesus was not condemning the Pharisee movement, for he was proud to be the spokesman for one of them, especially a Pharisee belonging to the School of Hillel. Jesus, as depicted in the New Testament, was not replacing Judaism with Christianity no matter what Rome would like the reader to believe.

Emden helps us understand the original intentions of Jesus and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Jesus and his Apostles, which were later sent by Jesus to the Gentiles acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states... "May all inhabitants of the earth recognize and know....". This phase, "all inhabitants of the earth" includes the Gentiles. This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in Pirke Avot 4.1 it states: "Every assembly that is for the sake of Heaven will in the end be established." Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! God had given them all to the Gentiles!

THE FIRST GREAT COMMISSION...NO IT IS NOT WHAT YOU THINK

Jews like this Jesus and Paul in the first century would have been acquainted with the Essene authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls. A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who, for the most part, scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Jesus and Paul are by many portrayed as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. This never happened; well at least not for one of them (see http://paulproblem.faithweb.com)! At lease this is the general picture one is presented with; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind!

Answer for yourself: Did you hear that? God commanded Moses to spread the knowledge of the Covenant with Noah (including the 66 Laws of Noah) and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- **1). Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"**
- **2). Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Jesus' birth?**
- **3). Did Jesus and Paul, through their ministries, follow in the Essene's footsteps and try to bring**

to fruition what the Essenes began in the generation before their birth?
- 4). Where do the Gentiles correctly fit into the teachings of Jesus and Paul?

As Christians, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and it's message to the Gentile and his salvation.

WE NEED TO LEARN FROM HISTORY

A passage in the Jerusalem Talmud records for us: ***"Menahem the Essene and 160 Essene disciples left the Jewish community" (remember not all Essenes lived in & around the Dead Sea) "about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."***

Answer for yourself: Was this really the "first" fulfillment of what we later call the "Great Commission"?

This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before the time give for the birth of this Jesus. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles, in fact he hated them). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai and this included a "hatred for the non-Jew" by Shammai and those he influenced.

This event, the organized religious-political hatred for the non-Jew by the majority of Israel, under the influence of Shammai, will be the critical turning point that will assure the destruction of the Tempe and the scattering of the Jews. Israel was to be a "light to the nations" and that meant to love their brothers, not hate them. Shammai will be the key figure in the failure of the Messianic promises to be fulfilled in the nation of Israel!

QUESTIONS THAT NEED ANSWERING

- Was Menahem forced out by Shammai and his followers?
- Did Hillel's disciples join Menahem in his mission to the Gentiles?
- Did later rabbis approve of Menahem's mission to the Gentiles?
- Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles?
- In the time of Jesus did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation eventually to God's wrath and destruction of the Temple and judgment upon the Royal Priesthood because of their hatred for non-Jews?
- Did this hatred for the non-Jew by Shammai and others cause the failure of the Messianic Promised to not be fulfilled?
- Which of these two Pharisee schools supported Jesus and which did Jesus rebuke in Matt. 23?
- Was Jesus against all the Pharisees and were all the Pharisees against Jesus?

THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to

Jesus' birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Jesus stood for). One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.

Answer for yourself: What side would Jesus agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta.

Answer for yourself: Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Jesus and his teachings in the first century.

GOD CHOOSE HILLEL'S INTERPRETATION FOR ALL TIME THROUGH A VOICE FROM HEAVEN

The School of Shammai came upon the Jewish scene 20 years before Jesus' birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halakhah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halakhah (accepted interpretation for all issues of Jewish law). Also at this time, God spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel.

HOW COULD Jesus REPLACE WHAT HIS FATHER APPROVED?

Now listen closely. Jesus' debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. The Jesus of the New Testament adopts the views of Hillel on "all" matters of Halakhah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (more strict interpretations). At the time of Jesus the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "losing her way." Hillel had died when Jesus was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Jesus (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Jesus to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with

the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Jesus and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Jesus' crucifixion (it was they who warned Jesus to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Jesus chastising the Pharisees; but what we fail to notice is that there were many sects within Phariseeism and Jesus says *"Pharisees who"*....indicating that many were not to be included in his rebuke of the insincere Pharisees. Jesus took odds with the Shammaite Pharisees, not the Hillel Pharisees! The Christian Church's failure to understand this has led them to erroneously believe that Jesus was rejecting his own religion rather than calling for repentance within it!

UNDERSTANDING THE TIMES

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles") was the correct approach to possibly avoiding the coming destruction. Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Jesus, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied. Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Jesus' immersion). Shammai and the Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

UNDERSTANDING JESUS AND PAUL

Jesus and his disciples, especially Paul, warned all men everywhere not to "destroy" the Torah of Israel. A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles):

"I, Paul, say to you that if you (writing to Gentiles) receive circumcision (along with immersion that makes you a Jew), the Messiah will do you no good at all;." **I will deal with the meaning of that last phrase in a future newsletter. Paul goes on to say *"You can take it from me that every man (Gentile) who receives circumcision (whether a Jew by birth or as part of conversion to Judaism as a Gentile) is under obligation to keep the 'entire' Torah" (613).* Paul is teaching us that a Gentile (like you and me) who is immersed into Jesus and who is circumcised is obligated to keep the entire Torah!**

Answer for yourself: Did you hear that?

Answer for yourself: What about Paul and his teaching that the Law is passed away? It must now be obvious that Paul never intended for that "teaching" to be your understanding; he never said that in Galatians! Our

problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying. Let us begin with what happens when we are "Born-Again".

WHAT DID "BEING BORN AGAIN" MEAN TO JESUS? SHOULD IT MEAN THE SAME TO YOU? OR IS ROME'S LATER "REINTERPRETATION" OF IT FOR US TODAY?

Before going on we must address a very important question:

Answer for yourself: What happens when I am Born-Again?

In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One God of the Universe, he identifies with God. As Gentiles we identify with God through the one He sent to reveal Himself ; namely Jesus. The Gentile (in the act of repentance and faith) literally stands at his own Sinai, as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, *"All that the Lord has spoken we will do" (Ex. 19:8).* Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies (this was their Born-Again experience with the God of Israel). This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Jesus. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...it is to be repeated throughout one's life. Examples in scripture that the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. Jesus, like all righteous Jews, would have been immersed repeatedly in his life, yet the only one recorded for us is the one immersion the day before he observed the Yom Kippur Festival (Day of Atonement). Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept! Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a watery womb (with a re-newed status before God). He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Christian Gentiles who have not had the truth concerning such an important doctrine, not to mention is resultant responsibilities of obedience to Torah. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Jesus understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile), behold God made all things new (he now is a part of Israel)! A Gentile who wished to come to God entered the water as a non-Jew and emerged as part of the Israel of God. This process was called "being born from above [again]". He was now considered a citizen of the Israel of God! The non-Jew entered the water of "change" and emerged in Covenant with God as a child of God obligated now to observe certain Covenant Stipulations called "Laws" which framed his special Covenant with God. His condition before God had changed. This immersion is called a mikveh and a "hukkim" Commandment in itself which to the natural man makes no sense; yet God commanded it. Upon emerging from the water [symbolic of a watery tomb/watery womb] the initiate was as if "Born-Again;" he now had the status of a "spiritual" Jew. He became Israel! He was considered as if he had always been Israel, for it was as if he had no past and it was forbidden to

bring up his past for it was as if he had always been Israel. Such a "miracle" was called "being born again/being born from above."

Such a process where a person becomes a "spiritual Jew" and part of "the Israel of God" whereby he became aware of his personal obligation to obey certain Commandments of God as part of his Covenant with the Creator is what Jesus meant by "being born from above."

Now, please read this next portion of the article slowly and carefully. The Christian mystic Anna Kingsford (1846-1888) has made a most pertinent comment on the historicity of Christ: "Religion can never depend for its facts and its hopes on historical data. These, in the very nature of things, are always questionable, and become more and more difficult to verify as the transit of centuries removes us from the epoch to which they alone are related. The real events of religion are not of this world; its kingdom is interior; its acts are all spiritual and essential. We 'must be born again' into another sphere, upon another plane, converted from the material to the immaterial, before we can apprehend heavenly things"The Perfect Way, or the Finding of Christ by Anna (Bonus) Kingsford and Edward Maitland, 4th ed. 1909, p.345)

Answer for yourself: Understanding the above then how did such a concept become so degraded that it came to mean accepting and believing a set of religious beliefs and theologies "about Jesus" that can be shown to have originated from Roman Church Councils of the 2nd through the 5th century while at the same time accepting the negation of all Law which was fundamental in the original concept as understood and taught by Jesus in the first place? Who changed the religion of Jesus into a religion about his identity?

This is what Bet Emet Ministries is all about; informing the Christian about the changing of "the faith once given to the saints."

ARE YOU GRAFTED INTO THE ISRAEL OF GOD OR NOT?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikveh (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to "Israel" now apply to the Gentile Christian who accepts Jesus, his teachings, and His God.

Answer for yourself: Is that your understanding? It was Jesus's understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

LET'S MAKE SURE WE UNDERSTAND THIS CORRECTLY

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noachide Laws. **Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel.** These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. **According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged.** Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be

accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved and accepted in the "family of Israel". It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers". These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc.). This was also the attitude of Gentile Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17).

Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Jesus and James saw in the Noachide precepts the maximum obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.

GET IT CORRECT PAUL OR DON'T TEACH IT AT ALL

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. Paul contradicts himself (like a lot of preachers today). In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind?

In Acts 16 Paul circumcised his disciple Timothy.

Answer for yourself: Timothy was not a Jew was he? If he was a Gentile why bother, right? This contradiction of Paul is very puzzling. Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Jesus the Messiah, but was it? Acts 16 is over 20 years after Jesus and Paul is still circumcising!

Answer for yourself: We have failed to understand properly, so what is the clear truth of the matter? Jesus and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said,

"Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (do they yet exist today?), not a letter, not a stroke, will disappear from the Torah (the Law) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (the majority of Pastors who preach the contemporary Christian message), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."

Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these

truths for the people of God today.

It is therefore exceedingly clear that Jesus never dreamed of destroying the Torah as have the majority of churches today that carry his name and substitute "another Gospel" for the true Gospel of Christ.

WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Thus Timothy was "considered a Jew" and needed to be circumcised; it was not an option with him. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). **Gentiles no longer had to "convert" to Judaism and become "fully Jewish" (which included circumcision) for inclusion with equal standing within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised).** It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). **The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles".** From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews. For example, table fellowship at the Sabbath (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God corrects Shammai and those that followed his teaching. **Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue.**

HOW DOES GOD VIEW YOU TODAY IN LIGHT OF THIS INFORMATION?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). In Israel, and at that time. all non-Jews who become circumcised following immersion are bound by all the commandments (613) and were considered "full Jews" and thus all of the 613 Commandments were parts of his Covenant before God.

Understanding the immersion process is crucial for the Christian; once you are immersed you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel. Before your first immersion you were a non-Jew; after it you were "Israel." You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

Answer for yourself: Did you hear that? But I was circumcised as a child in the hospital and had no choice; what am I to do? This is a difficult issue but since your circumcision has no "spiritual connotations" connected to it by modern day medicine it stands that to right that God will not consider it as part of your "full conversion." Later in life, once coming to the truth, then you have the choice to be "pricked" by a Rabbi to make "conversion" which is than a decision of your conscious will. We must remember that in Israel a child on the 7th day experience circumcision as a part of the Covenant; in America, for instance, circumcision has no connection to Covenant as practiced in modern day hospitals for non-Jews.

The majority of you set in your churches thinking you are "Christians" and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. You have not replaced Israel, you became a part of Israel. You are obligated to observe the Torah (that part of the Law that refers to you and those special Commandments that make up your Covenant stipulations before God specific to your Covenant) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." They are literally telling you that you are not "under Covenant" and that you are not under the "Laws and Stipulations that frame your Covenant with God." This is ludicrous. You are under both whether you know it or like it; when we die we find out that such a message is wrong as taught by a Law-rejecting Gentile Christianity. I just showed you that a proper understanding of immersion and the teachings of Jesus teaches other than the popular message of Pauline Christianity today. Now, let me ask you as a Christian an important question.

Answer for yourself: Who are you going to believe; your pastor or Jesus?

Answer for yourself: With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" or "fully-Jewish" (Judaism is not a race but a religion; the religion of Jesus) what are you to do concerning the Commandments which are addressed to you requiring your obedience to the Shabbath (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavended Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles), the Tithe as well as all the others which frame your Covenant?

Surely you should want to begin to observe and keep them according to Scripture. Failure to do so is sin!

PLEASE TELL ME IT IS BEGINNING TO MAKE SENSE TO YOU

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. He could not unless he sinned.

Answer for yourself: How could Jesus have then said explicitly that he came only to fulfill it? Jesus NEVER came to abolish Judaism, but came to re-establish Biblical faith and the religion of Israel for both the Jews and the Gentiles from that time onward. Within is is contained the faith that God had given from the beginning of time-Noahidism! Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students. Such were influencing the people of Israel in Jesus' day; thus Jesus came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto to show them the Torah (the Noahide Laws). God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost

sheep of the house of Israel"; who had lost their way and purpose for the truths that they had been entrusted with. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Jesus! This is something the Christian Gentile Church need to listen to!

WHAT REALLY HAPPENED IN THE GREAT COMMISSION?

Jesus' Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

Answer for yourself: Are you a circumcised Gentile Christian who has been immersed into Jesus and "Born-Again" into Israel? Then that means you! At the minimum you are obligated to observe the Laws of Noah as your Covenant before God and then grow beyond that as you learn to accept and observe other Commandments of God as you grow spiritually. This is the next step in your spiritual development as taught by Isa. 56 where you "choose those things that please God" and "take hold of His Covenants and Sabbaths." This means going beyond the minimum!

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to fulfill. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Jesus' Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine. All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Jesus of Nazareth and the Jerusalem Church in the first century (they sit in Moses' seat...listen to what they say). Our understanding today is incorrect if it violates the truths as Jesus understood them. We do not know more about salvation than Jesus or the Jerusalem Church. It was to the Hillel Pharisees Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Jesus taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Jesus tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.

LETS BE HONEST

Answer for yourself: Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No. The Catholic and Protestant denominations are far from being Jewish. Salvation is of the Jews according to Jesus.

Answer for yourself: Do you dare tell Jesus that he made a mistake?

It was certain Sages and Pharisees of a particular school [Shammai] who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. The school of Shammai, however, did not speak for all of Judaism. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and not within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God *"I will do all that you say"*.

Answer for yourself: Do you want to obey God? Do you want to honor His Name with your life? Going to churches that teach error does not accomplish anything. Have you ever been to your personal Sinai? Will you ever go?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and sanctify it in his own way). This is very important. Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after the time of Jesus' supposed death that we are told "changed everything"! But historically it DID NOT!

Answer for yourself: What would later change this pattern of worship entrusted to Israel for the world?

As far as the Gentiles ("God-Fearers") were concerned, they were not commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God called them to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

CONCLUSION

It should be easy to see that Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613 Laws and Commandments). You don't want to be circumcised unless you plan on being obligated to fulfill all the 613 Commandments because after circumcision, immersion, and a sacrifice these 613 are no longer optional to the non-Jew. They knew that is would be too difficult for the Gentiles to observe all the Torah of Moses; yet not impossible, but not probable. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were *strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.*

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles [after immersion as non-circumcised believers] observe the Seven Noahide Commandments (in reality 66 categories containing 66 Commandments), as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for the Gentile to be included in the Israel of God!

JESUS' DOUBLE BLESSING FOR THE WORLD

Rabbi Emden was correct; Jesus brought a double kindness into the world. One the one hand, he strengthened the Torah of Moses majestically (Acts 24:20 states that many thousands of Jews became zealous for the Torah (Law); this was over 30 years after the time for Jesus' death). The ministry of Jesus helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, according to Emden, this Jesus did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles. Jesus obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses ("you have heard it said, but I say unto to"...). In is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write *"you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".*

If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach to abolish the Torah of Moses and Jesus. Such sin and foolishness would and should cease and the world would be a better place and our prisons in America would not be stuffed to bursting with "Christian" who lived their lives opposed to the teachings of this Jesus. I have said it before and will always, we need not to have "faith in Jesus" but to live "the faith of Jesus".

Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Jesus' death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. Every pastor who stands behind the pulpit should begin his ministry with an intense study of "Jesus Roots"; studies that if undertaken for the search for Divine Truth, will ultimately lead one to ancient Egypt, Comparative Religious studies, Gnosticism, Hermeticism, and the ancient Wisdom which is the truth behind not only "the Jesus Story" but all the stories of the "incarnated gods" in "matter" (flesh of mankind). This is where we find the hidden truth about our "Jesus Story"; as truth that Rome hoped the world would never discover and who took drastic measures to cover it up. They have succeeded beyond their wildest ambitions.

The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Israel, and not the message that anti-Semitism has created these last 2000 years.

Jesus said; "Whoever then annuls (discards) one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven." (Matt. 5:19).

It should be getting very clear by now that "being born again" has nothing to do with accepting the identity of

Jesus as God, Messiah, or a resurrected being who is coming again. Rather, it should by now become very clear that "being born from above" means accepting the faith of Jesus as exhibited though obedience to the commandments and the Laws of God...in particular those Commandments which form the Covenant Stipulations specific to your special relationship with God.

Answer for yourself: How many of the 613 commandments are you knowledgeable of? How many of the 66 Laws of Noah do you follow? Have you ever given thought to "choosing those things that please God" and choosing to observe voluntarily some of the 613 Laws as well? To the degree you are obedient to them can be equated the "level" to which you are "born from above."

Let us now look at "My Lord and My God".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "MY LORD AND MY GOD"

Christology is a field of study within Christian theology which is concerned with the nature of "the Christ" in relationship to mankind; in particular to one person, the Jesus of the New Testament. At the core of Christology is how the divine and human are related in this one person who is the central focus of the New Testament. Christology is generally less concerned with the details of Jesus' life than with how the human and divine co-exist in one person. The early Christians first defined exactly how Jesus is related to God the Father in the fourth century. However, this definition had taken a long time to formulate. Many of the Christological controversies of the first four centuries of the common era had direct implications for later thinking about how the human and divine are related within the person of Jesus. The Christological positions known as Arianism, Adoptionism, and Ebionitism - groups that in one manner or another denied the divinity of Christ - and other groups, in particular those that adhered to Docetism and Gnosticism, which denied the humanity of Christ - led the fourth and fifth-century Christians to affirm that Jesus was both fully divine and fully human. The Christological controversies came to a head at the First Council of Nicaea (325), at which the church defined the persons of the Godhead and their relationship with one another. The decisions made at Nicaea were ratified at the First Council of Constantinople (381), after several decades of ongoing controversy during which the work of Athanasius and the Cappadocian Fathers were influential. The language used was that the one God exists in three persons (Father, Son, and Holy Spirit); in particular it was affirmed that the Son was homoousios (of one substance) with the Father. The Creed of the Nicene Council made statements about the full divinity and full humanity of Jesus, thus preparing the way for discussion about how exactly the divine and human come together in the person of Christ (Christology). The Council of Nicaea defined that Jesus was fully divine and also human. What it did not do was make clear how one person could be both divine and human, and how the divine and human were related within that one person. This led to the Christological controversies of the fourth and fifth centuries of the Christian era.

Since Jesus Christ is the central figure of human history, it makes sense that the question of who He is as depicted in both oral traditions as well as the New Testament. It became critical in the fourth century, when a Libyan priest named Arius who was living and ministering in Egypt ignited the controversy that bears his name. He asserted that Jesus was not God and that there was a time when He didn't exist but was the creation of the Father God. Some disagreed but not all; the end result was that there was no unity over the issue. Standard church histories tell us that the question was settled by the Council of Nicea, but in reality it took most of the fourth century to get the Nicene formula – that Jesus was God and "of one substance" as the Father – accepted as normative Christianity. But, again, not all agreed and still don't today. To make matters worse Rome will publish 50 Bibles with difficult verses that only cloud the issue even more. One can only approach this subject knowing that one is entering a serious theological minefield. However, the whole subject of the deity of Christ and of the nature of the Godhead is too important to ignore. At the heart of this division we are dealing with the deepest questions about the universe itself that there are.

In the Gospel of John, we find that eight days after his resurrection, Jesus stood before his disciples and asked the unbelieving Thomas to feel his hands and side, to verify the nail marks and spear scar. After seeing the hands and the side, Thomas said to Jesus; "My Lord and my God."

Answer for yourself: If Jesus was not God, he would have certainly reprimanded Thomas, but he did no such thing, does this not prove, "Jesus was God'?

Please allow me quote from the "New American Standard Bible" the entire text as it appears in 20:27-28 from John's Gospel: "Then he (Jesus) said to Thomas, "Reach here your finger, and see my hands, and reach here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!"

- **Please observe the mark of exclamation (!) at the end of the phrase. (Note: K.J.V. has removed the exclamation mark).**
- **Please observe there was no question asked in the entire narration. Hence, the text which reads "Thomas answered" is inaccurate.**
- **The last phrase "My Lord and my God!" was not an "answer" but an outburst of "exclamation" by Thomas, having seen something inexplicable and baffling. Often, we too cry out; "O' my God!" when we see something totally bizarre or grotesque.**
- **To prove that the above explanation is not my concocted theory, below are the texts from two reputed versions of the Bible that support this theory.**
 - **In the "New English Bible" it reads: Thomas said, "My Lord and my God!"**
 - **In the "Phillips Modern English Bible" it reads: "My Lord and my God!" cried Thomas.**

Notice the exclamation points that dramatize his response to what he had just seen occur before him as the laws of nature were manipulated and bent by this resurrected man who now lives in a higher dimension than mere mortals.

Apostle John writes, immediately after the discourse between Jesus and Thomas; "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ..." If John had recognized the answer by Thomas to be a testimony for the "Deity of Jesus" and the observed silence by Jesus to be his remark thus showing acceptance on Jesus' part to such a testimony, then John would have written "Jesus is the God" and not "Jesus is the Christ..."

Let us now look at: "Today I Have Begotten You".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "TODAY I HAVE BEGOTTEN YOU"

"Thou art My Son, Today I have begotten Thee" (Heb. 1:5)

While declaring Christ's superiority to the Angels, in the Epistle to the Hebrews, God said to Christ:

- ***Thou art My Son, Today I have begotten Thee. 1:5***
- ***Let all the Angels worship you. 1:6***
- ***Sit on My right hand, until I make thine enemies thy footstool. 1:13***

Answer for yourself: How anyone deny these "Words of God"?

Answer for yourself: Before I answer your question, please tell me who was the author of this letter (Epistle) to the Hebrews from which you have submitted the above "Words of God"? Before one places his/her confidence in the quoted texts and builds up the faith, it is equitable and fair to first identify the authorship of the letter.

Answer for yourself: Have you noticed that the name of the author, which is invariably mentioned in the title (heading) of every Epistle, is conspicuously missing in the Book of Hebrews. To know the reason why, please read the followings:

The King James Version is supposed to be the most conservative biblical version. The editors of K.J.V. (New Revised and Updated 6th, the Hebrew/Greek Key Study, Red Letter Edition), in their introduction to the Epistle to the Hebrews, write:

"The author of the Book of Hebrews is unknown..."

The editors of the KJV go on to say: "Martin Luther suggested that Apollos was the author...Tertullian said that Hebrews was a letter of Barnabas...Adolf Harnack and J. Rendel Harris speculated that it was written by Priscilla (or Prisca). William Ramsey suggested that it was done by Philip. However, the traditional position is that the Apostle Paul wrote Hebrews...Eusebius believed that Paul wrote it, but Origen was not positive of Pauline authorship."

The traditional position that "Apostle Paul wrote Hebrews" is seriously undermined by the fact that the Epistle to Hebrews does not begin with his personal name. For your information, each and every other Epistle of Paul begins with his personal name.

The Book of Hebrews begin with God's name. Further, Paul had specified that his letters will bear his signature.

Notice if you will that:

The Epistle to the Hebrews is not listed in the 6th century list of the manuscripts called Codex Claromon. This leads to the suspicion that it could have been written at a later date than the 6th century!

The critics who have studied the text of Hebrews suggest, it is not likely the work of Paul.

The book of Hebrews can be shown to be written much later than supposed ...to prove the superiority of God's Son (Christ) over God's Prophets (Abraham and others). In other words, the document was created after the sixth century by a pseudo author to prove the superiority of Christianity over Judaism.

Answer for yourself: You only need to ask yourself this: Was this the view of the Jerusalem church and James which continued to practice Judaism well after the cross, and in fulfillment of the Great Commission made sure to teach the Gentiles in all the world "those things commanded by Christ?" Why do they continue to bring blood sacrifices and atonement offerings in Acts 21 if they believed, as we do, that Jesus' death and blood was the final atonement of sin? Did they miss something? Did the Holy Spirit let them down and forget to tell them that this Jesus has canceled Judaism in order to create a new replacement religion called Christianity; a religion that would not have its dogmas and doctrines hammered out for over 400 years to come? Don't look now but Messianic Judaism was the faith once given to the saints and which was also sent into all the world in missionary endeavors as we see in Acts 15 and Acts 16 and existed well into the fourth century until Constantine squashed it through Imperial fiat and the Church Councils that dogmatically altered the "faith of Jesus" into a religion built upon "faith in Jesus".

All the three quoted passages from the book of Hebrews are in fact the direct quotes from Psalms. (Psalms 2:7; 97:7; 110:1).

- ***Thou art My Son, Today I have begotten Thee. 1:5***
- ***Let all the Angels worship you. 1:6***
- ***Sit on My right hand, until I make thine enemies thy footstool. 1:13***

To say that the Psalmist had written these Songs "about Jesus Christ" and not "about characters from their history" needs hard evidence, which is not to be found in the Psalms. Lack of such evidences have lead the bible critics to question:

Answer for yourself: Were the prophecies of the Old Testament fulfilled in history, or, the history was written to fulfill the prophecies? (May I add, specially when the authorship is questioned, not by the outsiders, but the insiders! KJV).

There is only ONE who is:

- **The Eternal**
- **Worthy of Prayers**
- **The Supreme.**
 - ***Thou art My Son, Today I have begotten Thee (Hebrews 1:5)***
 - ***Yesterday, the Son did not exist. "The God" alone is "The Eternal One"***
 - **Arianism is most commonly used to refer to the theological positions made famous by the theologian**

> **Arius (c. AD 250-336), who lived and taught in Alexandria, Egypt, in the early 4th century. The most controversial of the teachings of Arius dealt with the relationship between God the Father and the person of Jesus and conflicted with trinitarian Christological positions which came to dominate the Roman Church (and hence the modern Roman Catholic and Eastern Orthodox Churches and most other denominations). The term Arianism is also used to refer to other nontrinitarian theological systems of the fourth century, which regarded the Son of God, the Logos, as a created being (as in Arianism proper and Anomoeanism) or as neither uncreated nor created in the sense other beings are created (as in "Semi-Arianism").**

A small summary of Church history is in order. Arius taught that God the Father and the Son did not exist together eternally. This idea goes back to the very beginning of the ancient Egyptian Religion that taught from the Sole God and Creator all other gods (Elohim, plural for gods and godhead emanated). Further, Arius taught that the pre-incarnate Jesus, the manifested Christ in Judaism, was a divine being created by (and possibly inferior to) the Father at some point, before which the Son did not exist. In English-language works, it is sometimes said that Arians believe that Jesus is or was a "creature"; in this context, the word is being used in its original sense of "created being". Of all the various disagreements within the Christian Church, the Arian controversy has held the greatest force and power of theological and political conflict, with the possible exception of the Protestant Reformation. The conflict between Arianism and Trinitarian beliefs was the first major doctrinal confrontation in the Church after the legalization of Christianity by the Roman Emperor Constantine I. The controversy over Arianism began to rise in the late third century and extended over the greater part of the fourth century and involved most church members, simple believers, priests and monks as well as bishops, emperors and members of Rome's imperial family. Yet, such a deep controversy within the Church could not have materialized in the third and fourth centuries without some significant historical influences providing the basis for the Arian doctrines. Most orthodox or mainstream Christian historians define and minimize the Arian conflict as the exclusive construct of Arius and a handful of rogue bishops engaging in "heresy". Of the roughly three hundred bishops in attendance at the Council of Nicea, only three bishops did not sign the Nicene Creed. However, there is evidence that very widely differing views of the nature of Christ were held by Christian believers in the Early Church. Only after the dispute over Arius politicized the debate and a "catholic" or general solution to the debate was sought, with a great majority holding to the trinitarian position, was the Arian position declared to be heterodox. There is some irony in that the Roman Catholic Church canonized Lucian of Antioch as a brilliant and talented early Christian leader and martyr, although Lucian taught a very similar form of what would later be called Arianism. Arius was a student of Lucian's private academy in Antioch. The Ebionites, among other early Christian groups, also may have maintained similar doctrines that can be associated with formal Lucian and Arian Christology. While Arianism continued to dominate for several decades even within the family of the Emperor, the Imperial nobility and higher-ranking clergy, in the end it was Trinitarianism which prevailed theologically and politically in the Roman Empire at the end of the fourth century. Arianism, which had been taught by the Arian missionary Ulfilas to the Germanic tribes, was dominant for some centuries among several Germanic tribes in western Europe, especially Goths and Lombards, but ceased to be the mainstream belief by the 8th Century AD. Trinitarianism remained the dominant doctrine in all major branches of the Eastern and Western Church and within Protestantism, although there have been several anti-trinitarian movements, some of which acknowledge various similarities to classical Arianism.

In 321, Arius was denounced by a synod at Alexandria for teaching a heterodox view of the relationship of Jesus to God the Father. Because Arius and his followers had great influence in the schools of Alexandria - counterparts to modern universities or seminaries — their theological views spread, especially in the eastern Mediterranean. By 325, the controversy had become significant enough that Emperor Constantine called an assembly of bishops, the First Council of Nicaea, which condemned Arius' doctrine and formulated the Original Nicene Creed, forms of which are still recited in Catholic, Orthodox, Anglican, and some Protestant services. The Nicene Creed's central term, used to describe the relationship between the Father and the Son, is Homoousios, or Consubstantiality, meaning "of the same substance" or "of one being". (The Athanasian Creed is less often used but is a more overtly anti-Arian statement on the Trinity.) Constantine exiled those who refused to accept the Nicean creed — Arius himself, the deacon Euzoios, and the Libyan bishops Theonas of Marmarica and Secundus of Ptolemais — and also the bishops who signed the creed but refused to join in

condemnation of Arius, Eusebius of Nicomedia and Theognis of Nicaea. The Emperor also ordered all copies of the Thalia, the book in which Arius had expressed his teachings, to be burned. Though he was committed to maintaining what the church had defined at Nicea, Constantine was also bent on pacifying the situation and eventually became more lenient toward those condemned and exiled at the council. First he allowed Eusebius of Nicomedia, who was a protégé of his sister, and Theognis to return once they had signed an ambiguous statement of faith. The two, and other friends of Arius, worked for Arius' rehabilitation. At the First Synod of Tyre in AD 335, they brought accusations against Athanasius, bishop of Alexandria, the primary opponent of Arius; after this, Constantine had Athanasius banished, since he considered him an impediment to reconciliation. In the same year, the Synod of Jerusalem under Constantine's direction readmitted Arius to communion in AD 336. Arius, however, died on the way to this event in Constantinople. Several scholarly studies suggest that Arius was poisoned by his opponents. Eusebius and Theognis remained in the Emperor's favor, and when Constantine, who had been a catechumen much of his adult life, accepted baptism on his deathbed, it was from Eusebius of Nicomedia.

The Council of Nicea had not ended the controversy, as many bishops of the Eastern provinces disputed the homoousios, the central term of the Nicene creed, as it had been used by Paul of Samosata, who had advocated a monarchianist Christology. Both the man and his teaching, including the term homoousios, had been condemned by the Synods of Antioch in 269. Hence, after Constantine's death in 337, open dispute resumed again. Constantine's son Constantius II, who had become Emperor of the eastern part of the Empire, actually encouraged the Arians and set out to reverse the Nicene creed. His advisor in these affairs was Eusebius of Nicomedia, who had already at the Council of Nicea been the head of the Arian party, who also was made bishop of Constantinople. Constantius used his power to exile bishops adhering to the Nicene creed, especially Athanasius of Alexandria, who fled to Rome. In 355 Constantius became the sole Emperor and extended his pro-Arian policy toward the western provinces, frequently using force to push through his creed, even exiling Pope Liberius and installing Antipope Felix II. As debates raged in an attempt to come up with a new formula, three camps evolved among the opponents of the Nicene creed. The first group mainly opposed the Nicene terminology and preferred the term homoiousios (alike in substance) to the Nicene homoousios, while they rejected Arius and his teaching and accepted the equality and coeternality of the persons of the Trinity. Because of this centrist position, and despite their rejection of Arius, they were called "semi-Arians" by their opponents. The second group also avoided invoking the name of Arius, but in large part followed Arius' teachings and, in another attempted compromise wording, described the Son as being like (homoios) the Father. A third group explicitly called upon Arius and described the Son as unlike (anhomoios) the Father. Constantius wavered in his support between the first and the second party, while harshly persecuting the third. The debates between these groups resulted in numerous synods, among them the Council of Sardica in 343, the Council of Sirmium in 358 and the double Council of Rimini and Seleucia in 359, and no less than fourteen further creed formulas between 340 and 360, leading the pagan observer Ammianus Marcellinus to comment sarcastically: "The highways were covered with galloping bishops." None of these attempts were acceptable to the defenders of Nicene orthodoxy: writing about the latter councils, Saint Jerome remarked that the world "awoke with a groan to find itself Arian." After Constantius' death in 361, his successor Julian, a devotee of Rome's pagan gods, declared that he would no longer attempt to favor one church faction over another, and allowed all exiled bishops to return; this had the objective of further increasing dissension among Christians. The Emperor Valens, however, revived Constantius' policy and supported the "Homoian" party, exiling bishops and often using force. During this persecution many bishops were exiled to the other ends of the Empire, (e.g., Hilarius of Poitiers to the Eastern provinces). These contacts and the common plight subsequently led to a rapprochement between the Western supporters of the Nicene creed and the homoousios and the Eastern semi-Arian.

Let all the Angels worship you. 1:6

Many Christian scholars teach that the Book of Hebrews was written amidst a growing number of Jewish Christians forsaking their new found truth and reverting back to the bondage of Judaism. The writer, intending to stop the Jewish repentance from Christianity whereby they return back to Judaismm, tries to shows how Jesus, as the Christ, and the New covenant is far superior to Judaism and the ceremonial Law (filled with sacrifices and rituals). The arguments presented are clear and aggressive. Several times the writer warns of the dire consequences of turning back to the old covenant and returning to Biblical Judaism. He shows that once

someone has accepted the blood of Christ as the only thing that can cleanse away their sin, if they then continue in sin, then in actual fact they trample on the blood of Christ. The worship of God only in Biblical Judaism is likened in the New Testament to be equivalent to the worship of God, Jehovah. In fact the writer of Hebrews takes great lengths to try to show that Christ, as Jesus, is superior to the angels because of the work he has accomplished on the cross. No where does the writer or writes of the Book of Hebrew make any illusion to the historical fact that the Jerusalem Church continued to bring under, the commands of James, and Paul's example, blood sacrifices and atonement offerings up until the time of the destruction of the Temple in 70 C.E. as if the supposed prior death of Jesus on the cross and his shed blood had no effect upon Biblical Judaism at all!

The writer of the Book of Hebrews tried to prove Christ's superiority by citing seven Hebrew Scriptures where now Jesus Christ is made the subject of the passages and not God as was originally intended. The writer of Hebrews If you believe, since Angels are said to have worshipped Christ, let me refer you back to our article on "worship" and what the word actually meant in the Greek and not the English which is defined more by our experience than the text. Too many people read only the English of our New Testament and mistakenly come to believe that since Angels worshipped Christ, that Christ is worthy of Worship instead of God only. Notice if you will that in the Garden of Gethsemane, *Christ "fell on his face and prayed, saying, `My Father, if it is possible, let this cup pass from me.'" (Matthew 26:39).* Hence, the Heavenly Father - "The God" is "Worthy of Prayers" from Jesus Christ's example, the Angels, and every one.

- ***Sit on My right hand*,....Does not the above phrase clearly demonstrate (manifest) that "The God" who articulated or commanded the above, was sitting on the "Supreme Throne" and Christ was standing and waiting to be told to sit down, next to him? "The God" is "THE SUPREME", not "the Christ" as great as He is!**

So we see the custom in the Bible that all the prophets, including Christ used to "fall on their faces" while praying to God showing such reverence to the One God of all. (Abraham, Genesis 17:3; Job, Job 1:20; Moses and Aaron, Numbers 16:22; Christ, Mt.26:39).

Now, I hope that by taking these few newsletters to heart and by dealing with these difficult questions from the Bible in a courageous and straight-forward manner, you can honestly see that much of what we have been taught since childhood in the vast majority of Christian churches regarding Whom we are to worship has not only been in error, but following and giving ourselves to such teachings has brought millions into idolatry, for God is not to share His glory with anyone, even Messiah and even His Christ.

If you desire more accurate instruction about the "faith once given to the saints" and desire to return to the Hebrew Roots of the original church, as well as recover the ancient Divine Wisdom that unified the world for thousands of years before the rise of the Roman Church, then we at Bet Emet Ministries welcome your search for truth with us and stand confidently ready to assist your endeavors to better worship the Father in Spirit and in Truth.

Let us now look at "The Three Bear Record In Heaven":

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "FOR THERE ARE 3 THAT BEAR RECORD IN HEAVEN..."

Answer for yourself: Apostle John in his first Epistle, chapter 5 and verse 7 wrote: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."; is this not a fair testimony to acknowledge the `Doctrine of Trinity'?

- **The text quoted does appear in the Kings James Version but has been omitted by most of the editors of the recent versions e.g. Revised Standard Version, New American Standard Bible, New English Bible, Phillips Modern English Bible, because the quoted text does not appear in the older Greek manuscripts.**
- **Renowned historian Edward Gibbon calls the addition a "Pious Fraud" in his famous history book Decline and Fall of Roman Empire.**
- **Peakes' Commentary on the subject reads; "The famous interpolation after "three witnesses" is not printed even in RSV, and rightly. It cites the heavenly testimony of the Father, the logos, and the Holy Spirit, but is never used in the early trinitarian controversies. No respectable Greek manuscript contains it.**

Answer for yourself: Did you hear that? The statement is not there in the oldest and best manuscript discovered! Yet it is the King James Bible. How can it be in a Bible yet lacking any previous record from older manuscripts from which it was supposed to come?

Simply said; someone is writting "their beliefs" into a text passed off as "God's Word."

This "passage, appearing first in a late 4th-cent. Latin text, entered the Vulgate and finally the NT of Erasmus." Thus, many find this addition to be spurious and only intended to artificially validate the man-made concept of the Trinity. Thus, by writing it into the Holy Revelations existing at that time, one gives validity and credence to the concept, which 50 years earlier never existed and was completely unknown since the days of the Apostles.

Notwithstanding the above rejections, the verse that follows the quoted text reads in KJV;

"And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." (1 John 5:8).

Answer for yourself: Are these three witnesses "co-equal"? Can blood be substituted with water? Can water be regarded as the same in any respect with the Spirit? Just as the spirit, the blood and the water are three

separate entities, so are the first three witnesses, namely; the Father, the Son (Word, Logos) and the Holy Spirit (Ghost). Clear reasoning will lead one to reject the concept of co-quality as represented in the Trinity, not accept it.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "ALL THINGS CAME INTO BEING THROUGH HIM"

Answer for yourself: Did "All things came into being through him" [meaning Jesus] (Jn. 1:2)?

The opening word of John 1:2 in the Greek text is "houtos" (3778), which translates "the same". In the King James Version, it reads;

"The same was in the beginning with God", which supports the above clarification.

Based upon the LITERAL translation of the word "Logos" as explained in a prior article in this series, the verse should read;

"The same (i.e. the spoken divine word, command) was in the beginning with the God."

This LITERAL translation coincides with the opening of the Old Testament. (Genesis 1:3,6,11,14,20 & 24).

In John 1:3, the Greek word used for "him" is "autos" (846), which means; her, it (-self); (self-) the same; (him-, my-, thy-,) self; etc. If one was to continue the LITERAL translation from the beginning, the verse should read:

All things came into being through it (the spoken word or commandment); and apart from it (the spoken word or commandment) nothing came into being that has come into being. (John 1:3)

Here "it" stands for "the spoken divine word, command."

Let us examine the whole of John 1:1-3 in context understanding that the "Word" refers to the "spoken word and commandments" as shown above and does not refer to the masculine "him."

John 1:1 In <1722> the beginning <746> was <2258> (5713) the Word <3056>, and <2532> the Word <3056> was <2258> (5713) with <4314> God <2316>, and <2532> the Word <3056> was <2258> (5713) God <2316>. 2 The same <3778> was <2258> (5713) in <1722> the beginning <746> with <4314> God <2316>. 3 All things <3956> were made <1096> (5633) by <1223> him <846>; and <2532> without <5565> him <846> was <1096>

<0> not <3761> any thing <1520> made <1096> (5633) that was made <1096> (5754).

Lexicon Greek 3056 3056 logos {log'-os}

from 3004; TDNT - 4:69,505; n m AV - word 218, saying 50, account 8, speech 8, Word (Torah) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
 - 1a) a word, uttered by a living voice, embodies a conception or idea
 - 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God
 - 1b3) decree, mandate or order
 - 1b4) of the moral precepts given by God
 - 1b5) Old Testament prophecy given by the prophets
 - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
 - 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse - instruction
 - 1d) doctrine, teaching
 - 1e) anything reported in speech; a narration, narrative
 - 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
 - 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - 2b) account, i.e. regard, consideration
 - 2c) account, i.e. reckoning, score
 - 2d) account, i.e. answer or explanation in reference to judgment
 - 2e) relation, i.e. with whom as judge we stand in relation
 - 2e1) reason would
 - 2f) reason, cause, ground

Notice, if you will, not one of the definitions presented refers to a man names Yeshua. They all refers to "words" or "spoken thoughts" that emanated for YHVH Himself.

In the beginning was the "spoken word, command", and the "spoken word, command" was with God, and the "spoken word, command" was Divine. This same "spoken word or command" was in the beginning with God, and all things were made by it (the spoken word or commandment); and without it (the spoken word or commandment) was not anything made that was made.

Answer for yourself: Now, doesn't this make a whole lot better sense than trying to push Yeshua into a verse where he never belonged?

BUT I WISH IT WERE THIS SIMPLE..BUT WE HAVE A PROBLEM

WITH PAUL AND HIS BELIEFS

I wish it were just that simply, but it is not, because for some reason, Colossians 1:16 reads as follows:

"For in Him all things were created, both in the heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created through Him and for Him."

For Paul, "Him" refers to "Yeshua. Let us investigate why Paul thought that. Please read the following.

In The Oxford Companion to the Bible, edited by Bruce M. Metzger and Michael D. Coogan, published by the Oxford University Press, on page 127, it reads; "The Pauline authorship of Colossians has often been challenged over the last 160 years. The grounds for this questioning concern the language and style of the letter; more recently it has been argued that there are major differences between Colossians and the theology of the main Pauline letters, particularly in relation to the person and cosmic work of Christ, the Church as the body of Christ, and early Christian tradition."

If all things, including men and women were created through Yeshua, then the righteous Yeshua would not have told the Pharisees that from the beginning "God" created man and woman. (Matt. 19:4). Somebody is wrong, either the author of Colossians or Moses.

However, if the person is unwilling to write-off the so called canonical letter by Paul on the basis of the above two observations, please read the quoted scripture below which unequivocally tells us that "God" created man, made the earth and stretched out the heavens with HIS OWN HANDS.

"It is I who made the earth, and created man uponit. I stretched out the heavens with My hands, And I ordained all their host." (Isaiah 45:12).

Please also read Psalms 147-148, where the Psalmist bids Zion to

"Praise your (their) God", who has done multitude of things and created; the heavens, the heights, His angels, His hosts, Sun, Moon, Stars and the waters that are above the heavens, by His own Command."

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIFFICULT PASSAGES TO UNDERSTAND IN THE NEW TESTAMENT: "AND THE WORD BECAME FLESH AND DWELT AMONG US"

Answer for yourself: **"And the Word became flesh, and dwelt among us" (Jn. 1:14). What does this mean?**

To comprehend what apostle John wrote, one has to read what John wrote ten verses earlier, i.e. in John 1:4. According to what you have been shown previously and choosing the LITERAL translation, in that verse, John wrote;

"In it (the spoken word or commandment) was life; and the life was the light of men."

As demonstrated earlier the word "it" stands for "Logos" (the divine command that was in the beginning with the God). Consequently, "In it (in the God's command was life); and that life was the light (the guidance, enlightenment) for men."

I have rendered "light" as the guidance and enlightenment, because in 1:9 John wrote; "There was the true light which, coming into the world, enlightens every man".

Unfortunately, "And the light shines in the darkness; and the darkness did not comprehend it (him)." (John 1:5).

Note: In either case; the word "it" which stands for God's command, nor "him" which supposedly stands for Yeshua, makes sense.

"And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14).

What the apostle LITERALLY meant was;

"And the Logos (the God's command, which was from the beginning with God, wherein was the life) became flesh, and dwelt among us,..."

Briefly, the embodiment in flesh was of "Logos" - the spoken word and commandments from God, and NOT God Himself! When one, like Yeshua, empties himself of all fleshly lusts and desires, and lives in total submission and consecration to God on such a high level, then both his thoughts and actions are of such a nature that they are the expressed image of God's thought and actions. When such a condition exists, the LITERALLY the Word of God is alive in such a dimension that you can rightly say that the Word of God has

become flesh and lives totally both in and though an individual. Such is Yeshua.

Thus you can now begin to see that Yeshua was neither God nor the physical incarnation of God.

The entire text which reads; "and we be held his glory, the glory as of the only begotten of the Father" is written within parentheses in the Kings James Version. Hence, it is considered as the editor's enhanced notes or addendum. He is adding "his" beliefs to the text instead of letting the whole of the Scriptures speak to him.

As for the true meaning of the original term used by John in his Gospel, for the mistranslated phrase "the only begotten", please my earlier article.

To those who cannot accept this teaching and prefer to continue in their prior understanding:

- **(a) "and the Word (Yeshua) was *with* God" (John 1:1).**
- **(b) "He (Yeshua) was in the beginning *with* God" (John 1:2).**
- **(c) "And the Word (Yeshua) *became* flesh" (John 1:14)**

We have no recourse but to admit that it was either at the *beginning* or after the act of *becoming* happened, "Yeshua" who was "with" God or "became" flesh, had to be either an additional, other, different, distinct, or dissimilar entity than "the God." Now, having no way to retreat, please read the following: "No one can serve two masters;..." Matthew 6:24

If you wish choose the ONE and the only Master, please read;

"Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen." 1 Timothy 1:17

Answer for yourself: Can any one deny; "Yeshua" who dwelt among us, was "visible"!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT IS TO BE "THE" AUTHORITY FOR YOUR RELIGIOUS BELIEFS?

The majority of Christians have an "unprovable" belief and faith in many things they have been taught and have come to believe "about Yeshua." They have been assured that the doctrines their church teaches about Yeshua are rooted and grounded in the Old Testament Scriptures. They have been told by many of their "trusted" leaders that the Old Testament teaches "certain" doctrines about Yeshua that were confirmed by the Early believers of the New Testament Church. They have been misled by the New Testament by its copious use of mistranslation and misapplication of the Jewish Scriptures. There is one major problem which we must confront.

Answer for yourself: What is the date in which we believe the "Early" church taught such doctrines concerning Yeshua; such as the Virgin Birth, Incarnation, Trinity, and that Yeshua is God?

Answer for yourself: What would it do to your religious belief system if you came to find out that Yeshua' disciples and apostles never taught such doctrines which the Christian Church for the most part teaches today nor did their Gentile converts teach such things to those they witnessed to?

Answer for yourself: What would you think about your cherished Christian religious beliefs if you were to find out that they originated well after 160 A.D. and even up to 700 A.D. and instead of agreeing with what Yeshua and the Apostles originally believed really contradicts them?

Let us never forget that the Bible teaches that the Early Church was built upon the foundation of the apostles and prophets (they were Jewish...remember?). If that is the case, then we should be able to find explicit evidence to the many teachings and doctrines connected with Yeshua originating in the Old Testament.

LET US ASK SOME QUESTIONS BEFORE WE BEGIN:

Answer for yourself: Do the doctrines concerning the Virgin Birth, the Trinity, and the Divinity of Yeshua as well as the Christian doctrine concerning the Messiah occur in the Old Testament?

Answer for yourself: Has Gentile misinterpretation of the Hebrew Bible led to the erroneous creation of such doctrines such as the Virgin Birth, Trinity and the Deity of Yeshua?

Answer for yourself: Are we today reading "backward" our current beliefs gathered from Christian preaching "into" Old Testament Scriptures which cannot and were never intended to support such doctrines?

Answer for yourself: Are we making Scriptures say things to support our faith instead of letting them dictate what we should believe?

Answer for yourself: Could these selected texts in the Old Testament be used to "prove" the accepted ideas and beliefs that the Christian church teaches about Yeshua if you had not already come to confess and believe these

doctrines prior to your study and examination of the Bible to determine if such teachings are really in the language of the Bible?

Answer for yourself: Are many New Testament Scriptures claimed to teach "something" about Yeshua as was prophesied in the Old Testament but upon examination cannot be validated by the Old Testament?

Answer for yourself: If these Old Testament Scriptures were never intended to teach what often we have made them say, then what are the correct teachings concerning these Scriptures?

Answer for yourself: If God wanted to teach "such ideas" clearly in the Hebrew Bible, such ideas as propagated by the Christian Church which contradicts Biblical Judaism, then why not make them clear as they are recorded in the New Testament?

Upon examination of the Bible in the original languages in which it was written (Hebrew and Greek), you will find, as I did, that the men who knew Yeshua best of all, his brothers like James and Jude, his disciples like Matthew and Mark, never taught such doctrines, and to do so would have been considered Idolatry!

Answer for yourself: Would you like to know the truth concerning what the Bible teaches in the original Hebrew and Greek language concerning the Trinity, the Virgin Birth, and the concept of Yeshua being God?

THE FALSIFICATION OF THE NEW TESTAMENT DOCUMENTS

Following the first century and well before the canonization of the New Testament in 380 A.D., the Hebrew Scriptures were subjected to the most intense scrutiny by second and third century Gentiles to "make them yield" references to beliefs that no one had found previously. They were scrutinized in hopes of bringing an understanding to bear concerning the supposed death of Yeshua and the failure of the Kingdom of Heaven to appear as supposedly predicted by Yeshua. In doing so, many "fanciful" teachings were attributed to the Messiah and applied to Yeshua even when not applicable. Upon examination of Scripture in the original languages, we should be able to prove many of the teachings we have heard concerning Messiah and Yeshua to be either "correct" or "false". Let us begin at intense study in the next article.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT THE CREDIBILITY OF THE NEW TESTAMENT...ESPECIALLY SINCE IT MAKES JESUS "GOD"

Ever since I was a child growing up in the Baptist church I was told that the Bible is "inerrant and infallible." That became a matter of faith for me. Then one day in my mid-30's God called me to intense study of the Bible. I quickly found out in my personal studies and research into the Bible that the New Testament, for example, was far from inerrant and definitely not infallible! I take no joy in saying that to you but you are entitled to know the truth before we die and leave this plan of existence and give an account for the way we have lived and the decisions we have made as Soul; many of which are made because of the religious belief system we have inherited that comes from this New Testament of which I speak. Examine Mark's Gospel chapter 12:28-34 and we can easily see how the manuscripts have been altered, added to, and deleted when compared to other examples of the text as it examines the same event. In Mark 12, we find both this Pharisee lawyer and Jesus on best of terms and being quite courteous, respectful, and encouraging to each other. When compared with Luke 10:25-28 we are led to believe that the lawyer had come "to test Jesus." When compared with Matt. 22:15, 34-40, we quickly see that again the lawyer had come "to entangle him" with his words. In these last two accounts anything but encouragement is encountered, in fact open hostility is seen in the last two accounts. We can quickly see that Mark, being the earliest and first Gospel, gives us an account that is quite different from the latter accounts from Matthew and Luke, where confrontation, disrespect, and hostility is the order of the day. But more than that, Mark tells us that Jesus answers the question concerning the Greatest Commandment with the great statement of faith of Judaism; namely, the Sh'ma where God is One. Jesus tells us that belief in Monotheism is the greatest commandment, and since there is only one God, we are then to love Him with "all" our heart and Soul, thereby not sharing our love or devotion with another. Failure to do so is spiritual adultery! This becomes problematic for New Testament theology which depicts Jesus as the "literal" and "historical" Christ worthy of devotion and worship! THINK!

But manuscripts change and theology evolves parallel to the Roman Church Councils. The "latter" Gospels often conflict and contradict the earlier Gospel accounts which is found in Mark. In other words, the "fish" story gets longer as Roman theology evolves during the centuries. Notice the same account expressed in the later Gospels of Matthew and Luke completely removes Jesus's answer that the Sh'ma is the Greatest Commandment, and makes our response to "love God" the Greatest Commandment. This is not what the earliest Gospel has said. In fact the Jewish Sh'ma is completely removed from the latter Gospel accounts to this same question. Monotheism and the belief in only one God is the greatest commandment given man by God Himself because there is only One God! The Greatest Commandment, when read from the earliest Gospel (Mark) says Monotheism is the Greatest Commandment; not loving God or His manifestations like "the Christ" or other deities which comprise the Godhead. Loving God with all that is within us is truly our proper response to the Oneness of God. Selah!

There has been an insidious attempt, that unfortunately has succeeded greatly, to re-edit the original intent of the New Testament manuscripts in hundreds of places and the ancient Wisdom which they once contained and

to remove the Jewishness of them and replace them with a Gentile authority. This Jewishness, mind you, is built upon the earlier Egyptian Religion and cosmology which holds the highest Divine truths ever given mankind. The Jews never changed their inherited ideas about God and His Oneness as taught them in ancient Egypt. We must look to the the Gentile early Catholic Church who desired to replace the authority of Jerusalem with the authority of Rome and in so doing blurs terribly the Divine idea of Unity in Diversity which so characterizes the God of the Cosmos.

Answer for yourself: So why did I even mention this event in this article about false teachings concerning Jesus? You must be aware that much of the New Testament which you have in your Bible has been adulterated, changed, corrupted, altered, and has come down to us not the way in which it was originally given by God to mankind. The ancient Spiritual Wisdom concerning "the Christ" and God in the New Testament has been doctored and altered to convey a viewpoint often 180 degrees opposite of God's intent and the Old Testament teachings of God and His "Christ/Messiah". In light of this one example, not mentioning hundreds of others, the Old Testament, the Hebrew Bible and not the Christian supposed faithful translation of the Hebrew Scriptures, should become our authority for faith and practice of the "faith of Jesus"! Keeping that in mind, we can now go on to further study for we shall see many other places where the texts have been changed and therefore contradicts the Old Testament (the Bible that Jews like this Jesus would have used), and upon whom which it (the New Testament) was supposed to be built when shared with the Gentiles.

CREATED IN THE IMAGE OF GOD

The study of "Jesus" is possibly the most difficult study that man can undertake for within it lies the hidden Spiritual Wisdom of the ancients expressed as far back as ancient Egypt. Lost to most Christians is the fact that personification of Divine concepts has mistakenly been represented and interpreted by the Roman Church solely in a "literal" and "historical" manner. In so doing the hidden Divine concepts that lie at the very hear of man's True Self and Soul is lost almost beyond recognition today unless he undertakes exhaustive study to find the truth that lies behind "the Jesus Story"; a story that can be found repeated in almost ever nation that has existed since time began. Sure, in their religions we find the same character that is so familiar to us today as "our Jesus" but unlike us never was their "Krst/Christ" ever to be understood solely in a "literal" or "historical" manner or limited to but one person other than themselves! We have lost so much; in fact we have lost the true Divinity of Mankind in the inherited hermeneutic and interpretation of the "Jesus" of the New Testament. To properly understand the relationship of Jesus and his God (the Christ to God), we must first try to understand the Jewish view of God and His relationship to man since the religion of the Jews originated from ancient Egypt under the hands of Moses known today to many as the Pharaoh Akhenaten of the 18th Dynasty. But as long as we read a Roman altered New Testament that has denigrated Judaism in almost every way possible then few if any can come away from reading the antisemitic New Testament and desire to inquire into Judaism for any Spiritual Truth. The mischaracterization of the historical Pharisees which we saw above was done on purpose in order to insure that all non-Jews who look to the Jewish Messiah/Christ for Spiritual direction in Judeo-Christianity look to Rome and not Jerusalem and Judaism who is made at Roman hands and pens to reject her own Messiah in the Roman texts we call the New Testament.

From the beginning of the Hebrew Bible (Old Testament) Scripture distinguishes sharply between God and man as a fleshly creature. But most misunderstand this "difference" never looking to the fact that the Kingdom of Heaven lies with mankind as well. Here we have the "secret science" of the ancients that God lies within the very heart of mankind as He does in all of creation.

Fleshly man is not God but God and Divine Mind is the very essence of man. God is the creator of Heaven and earth, for whom nothing is impossible. Man is a fleshly creature of his God and the vehicle for God's evolution, growth, and experience. Man is, without a doubt, God's highest creation and most noble creature, created after all other creatures had been brought into existence and man is given dominion over all creatures (Gen. 1:28). The most amazing and theologically significant statement is the declaration that man was created in the image and likeness of God (Gen. 1:26-27). But again the Jews cannot take credit for this fact since inheriting

it from ancient Egypt long before. If the differences between God and man were anything other than absolute, the statement that man was created in the image of God would hardly have the significance it does. This is one of the most striking statements in the Bible because of our prior understanding of the difference between God and fleshly man. Understanding the magnitude of that difference between man and God in a visible way, we are overwhelmed by God's love for man to the extent that a similarity is put forth to connect man with God. Hidden with man is God as "the Christ Mind"; incarnated at the birth of every child while yet imprisoned in this fleshly body of death. No wonder all the ancient saviors and "Krsts" were born in and around animals and caves like our "Jesus Story" or as Jesus "wrapped" in burial, swaddling clothes, or imaged as mummies. The Spirit of God had fallen to its allegorical death in "matter". This makes me think of Phil 2:5-8: ***5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)*** **Few Christians ever read this metaphysical passage and understand it correctly in their Bible being conditioned to read every passage in a "literal" and "historical" manner. In truth had you ever read the great philosophers of Greece who studied at the feet of the greatest Egyptians you would have found that God "fell" not into sin in mankind as Roman theology would have you understand, but into "matter" where He voluntarily submitted Himself to limitation, sickness, pain, and even the allegorical death imposed upon Spirit by Mother Matter. Here in the descent of God into mankind and into the "likeness of man" where God is "fashioned into the likeness of man" so humbling Himself through such Self-surrender to Self-imposed limitations of "matter" that the ancient likened it to a "death" and called it the "sacrifice" of God that we, as mankind, might live, experience, and evolve that part of God which is ourselves. Given the historical fact that Rome never crucified with a "cross" or a stake with a "crossbeam" as depicted in most everyone's thoughts today of a typical cross, we find that God "falling from Heaven" down the steps of Jacob's Ladder (think of the Kabbalah as the ladder from Heaven to Earth and "matter") "dies" as Spirit descends from and through every plane of higher Spiritual existences. This "crossing" and descent from plane to plane of Divine Spirit/Energy was termed by the ancients the "crossification" of God and likened to God being crucified in the flesh of mankind. From this original ancient understanding of the sacrifice of God that there might be Divine life in mankind we end up today with the sole crucifixion of a supposed "literal" and "historical" Christ when this "crucifixion" of "the Christ Mind of God" has occurred in every person who ever took breath. Never has such injustice been done to a Spiritual Concept as has been done to the incarnation of God and "Christ" into every child of God. The exact meaning of the likeness that exists between man and God is not easy to define in just one article. Nevertheless it is clear that creation in the image of God bestows upon man the unique dignity that only God possesses.**

IN THE IMAGE BUT NOT IDENTICAL

Yet, in spite of this unique dignity of being created in the image of God, it would be a grave error, from the point of view of the Bible, to overlook the absolute difference between God and man. It is easy for man to forget the difference. When the serpent tempts Eve (Gen. 3:5), he tells her that if she will eat of the forbidden fruit, ***"your eyes will be opened and you will be like gods..."*** **A similar theme can be felt in the Tower of Babel incident (Gen. 11:1-9), in which men decide to** ***"build ourselves a city and tower with its top in the heavens, and make a name for ourselves."*** **The two allegorical stories (tower and eating the forbidden fruit) reveal man aspiring to attain some form of divinity apart from God, and invariably this is met by God with the greatest disapproval. Ezekiel 28:2 condemns the prince of Tyre for claiming to be God:**

"In your arrogance you say, 'I am god; I sit throned like a god on the high seas.' Yet you are a man and not God, though you consider your thoughts the thoughts of God."

In the Hebrew Bible it is essential for man to accept his creaturely status and not to confuse himself with God; yet God is within him. Whenever man yields to the temptation to confuse himself as the

sole God, he incurs God's anger and is severely punished. But just as wrong is the fact that man knows not of his hidden Divinity within himself asleep awaiting man's "resurrection from the dead".

*2 Cor 13:5 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that **Jesus Christ is in you**, except ye be reprobates? (KJV)*

SEARCHING FOR GOD WITHIN YOU..."WITHIN YOU"...MAKE NO MISTAKE ABOUT IT

But this dear reader is only the beginning of your awakening to the great Spiritual truth that Christianity down through the centuries has so mischaracterized. Parallel with man's temptation to confuse himself as the only God or to replace God with himself, is the horror of the Hebrew Bible at idolatry. Idolatry is the worship of false gods and sadly dear brother and sister this applies certainly to the "Jesus" of the New Testament which is mistakenly depicted as a "literal" and "historical" God in Christian theology. The Council of Nicea made this "Jesus" God by a vote of hands and the manuscripts were continued altered to reflect such theology. In the Hebrew Bible only the God of Israel and the Universe is God. To worship man-made God or mistaken theology even with the best intentions is the worst possible transgression against the Creator of the world. The Ten Commandments makes this very clear (Ex. 20:2-6). After stating

"I am the Lord your God, who brought you out of Egypt, out of the land of slavery,"

the text continues:

You shall have no other gods to set against me. You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God. I punish the children for the sins of the fathers to the third and fourth generations of those who hate me. But I keep faith with thousands, with those who love me and keep my commandments.

From this passage it is very clear the revulsion and dislike God has for all material representations of the Divine. Any worship directed at a material being, whether created by human artistry or a natural object or living thing (such as an animal or a man), is idolatry. There is a huge difference between personification of "the Christ" as God and the "literal" and "historical" depiction of "God as the Christ" and the worship of the same! This applies to a Jesus of Rome's imagination and his false depiction in the New Testament as the sole incarnation of God among mankind! Study is so necessary given the sad state of the corrupted manuscripts which comprise our New Testament today. The true God, who created the world and chose the people of Israel to be His ambassadors, is an invisible God who cannot be contained by anything material (a man). Truly God is within man, but man is not all that God is by any stretch of the imagination.

In Deut. 4:15-21 we read:

Take ye therefore good heed unto yourselves; for on the day when the Lord spoke to you out of the fire on Horeb, you saw no figure of any kind (A MAN); so take good care not to fall into the degrading practice of making figures carved in the similitude or form of a man or a woman, or of any animal on earth or bird that flies in the air, or of any reptile on the ground or fish in the waters under the earth. Nor must you raise your eyes to the heavens and look up to the sun, the moon, and the stars, all the host of the haven, and be led on to bow down to them and worship them; the Lord your God assigned these to the various peoples under heaven. But you are the people whom the Lord brought our of Egypt, from the smelting furnace, and took for His own possession, as you are to this day.

Notice the finality of God's prohibition against worshipping anything material.

It could not be said more clearly, whether the object worshipped is a statue or a living animal or a human being.

Answer for yourself: Is God the same yesterday, today, and tomorrow? Can God change the Old Testament and contradict something as important as His commandments concerning idolatry? No. What a message that all Christians need to hear and understand correction concerning the depiction of the Christian "Christ".

CAN CHRISTIANITY CONTRADICT GOD AND GET AWAY WITH IT?

It is in light of this passage, and many more, that the Christian claim that Jesus was "God" and identical with the Father must be evaluated for proper understanding. Let us not misunderstand this basic infallible premise: Every Christian believes that the Old Testament is true for it brings the very basis for Christianity. Yet it is possible for the Old Testament to be true and the New Testament false, but it is impossible for Christianity for the New Testament to be true and the Old Testament false. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO REALLY WAS JESUS..."Lord" OR "LORD"...A MAN OR A GOD?

Christianity claims that Jesus is God.

Answer for yourself: Does God believe the same thing that the Christian Church teaches about this subject?

Answer for yourself: Just because Paul calls Jesus "Lord" (master, ruler, preeminent one, first among many) does that mean the same thing as "LORD" (YHVH, Jehovah) in the Old Testament? Selah!

"Lord" does not mean the same thing as "LORD [all capital letters]." Let us not forget that the translators of your Bible are the ones who determine if "lord" is written in capital letters (meaning Father God) or in small letters (meaning master, ruler, or preeminent one), and this was done in the Bibles we carry based upon the translator's own personal theology, which may or may not be correct!

DID JESUS BECOME "Lord" OR "LORD"?

"Lord" is a New Testament key-word. We find it used quite often in the Gospels and Acts, as well of the epistles as: "the lord", "the lord Jesus Christ" and "our lord Jesus Christ." Jesus is often referred to as "lord", yet in the Synoptic Gospels he never accepts such a dignity or attributes to himself a "lordly" function. Accurate scholarship will discover that only a minority of scholars believe that the term "the lord" was even a term for address in Jesus lifetime. It is generally assumed that it was an invention of the "post-Easter" period and has nothing to do with Jesus himself. We do find out, however, that the use of "the lord" often was used as a mode of address from disciples to their teacher. This form of address was little more than an expression of courtesy. It is in the Pauline writings that "Jesus" becomes preeminently "Lord." It is Paul who applies the phrase indiscriminately to the historical Jesus as well as to the "exalted", "coming", triumphant and ruling Christ. The title was not coined by him but was inherited from the primitive community of worshippers. The resurrection is singled out as the most important factor in the development of the "lord" concept. In regard to the relationship of the Christological title "lord" and the Septuagint divine name, "Kyrious"=the Lord, it is unlikely to have been used in connection with Jesus because of its employment as a designation of God the Father. On the other hand, it is because Jesus is called "lord" (meaning master, sir, preeminent one) with a little "l" that, without understanding, many Old Testament passages are incorrectly applied to Jesus. When a Christian makes this mistake of connecting passages in the Old Testament mentioning "LORD" (a designation for God the Father-YHVH) with those in the New Testament mentioning the "Lord" (small case letters; referring to Jesus), he subsequently has made a "Christian" interpretation and reading of the Bible and mistakenly connected "lord" (respect) with "LORD" (God-YHVH) and therefore incorrectly has called Jesus=God (that Jesus is God). Without care you can read that Jesus "is God" into all the texts in the New Testament. This is a grave error that can only be found outside Israel where Pauline devotees connected

the idea of the Messiah with their pagan myths concerning their dying and rising Gods. Thus Jesus became "God". In other words, although originally the title conveyed no identification of Jesus as God (in Jerusalem, in Israel, among his disciples and Apostles), Jesus would be identified as God later among pagans who became believers. Jesus (as interpreted as God) would be "read-into" the pagan myths of their gods. It is only in this Hellenistic (Greek) world with its many lords and deities that such erroneous connections are made between Jesus and "LORD" instead of understanding Jesus as "lord" (authority) since he is the Messiah. Unfortunately the term came to be mean "divinity" among Gentiles. The Jews knew better. Notice that Paul did not make such a mistake. He understood in I Cor. 8:6 that "Yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live." Paul says there is only One God the Father (LORD) and one "Lord"; notice he does not say one "LORD Jesus Christ". He knows better than to make Jesus a God!

Jesus never called himself "the lord", nor was he so designated by his disciples or any Palestinian Hebrew-speaking believer. The title "kyrious (lord) was borrowed from pagan Hellenistic terminology and applied to Jesus by Gentile Christians on Greco-Roman soil only. They modeled their proclamation, "Jesus is lord," on the worship of the "Lord" Osiris (or Sarapis, or Hermes, or the "Lady" Isis, Artemis, or Cybele) in the mystery religions, and on the Roman emperors (Kyrios/Dominus et Deus noster), especially from the time of Gaius Caligula (A.D. 37-41) onward. Now hear this: this is well BEFORE THE WRITING OF THE NEW TESTAMENT! Thus you can easily see that when men began to call on the name of "the lord Jesus Christ," it was Gentile pagans, who had converted, yet brought their pagan ideas and vocabulary with them that was responsible for the connection of the idea that Jesus (the human Messiah of God) was the same as God. All they did was change the names of their pagan gods to Biblical names. Thus, Jesus was erroneously connected with their previous pagan gods whom they called "LORD". Thus Jesus became "LORD" instead of "lord".

The term "lord" can be used in a variety of ways. It was as a title a mode of address in the most general sense; secondarily, as an acknowledgment of Yeshua's authority. In neither case is it invested with any "Christological" significance, and even less with a reference, however faint, to divine "lordship." The "divine lordship" first emerges in Matt. 8:2, where a leper invoked Jesus as "lord" also "worshipped" him. The Greek word used in Matthew renders in the Septuagint (Greek translation of the Hebrew Bible) the Hebrew verb, "to prostrate oneself". It is important to know that this verb "to prostrate oneself" is employed in the Bible in relation to men as well as to God. And who would be prepared to assert or claim that the Matthean parable makes Jesus "God" just because a servant is said to have knelt down and worshipped him? It was common practice to kneel or prostrate oneself before one of preeminence (like a king). This does not mean the man being worshipped or revered is God. In light of this evidence we must admit that Jesus was occasionally addressed as "lord"; but mainly because of his teaching ministry. To Jesus he had no self-awareness that he is "LORD-God". This understanding is the work of the Gentile church.

The second stage of doctrinal evolution of "lord" took place in Palestinian Judeo-Christianity and centered on the expectation of Yeshua's return. In addition to the eschatological overtones of the invocation, "lord, lord!" in the Gospels and the parable of the Ten Virgins, the Hebrew-speaking worshipper's Maranatha appeal in I Cor. 16:22 testifies to the metamorphosis of "lord" (meaning teacher) into "Our lord" (Universal Judge). It is here the term takes on a Christological concept which includes both an earthly and ultimate activity of Jesus (at the Second Coming).

The third stage, in the development of the term "lord" saw the notion come into being of the "exalted lord", "sitting on the right hand of God", a title explained as coming from a "Messianic enthronement". Whereas "the lord" (teacher) and the "glorified Messiah" (ascended and coming again) were two separate concepts, Gentile Hellenistic "Judeo-Christianity" brought them together by interpreting Psalm 110:1: "The Lord (God) said to my lord (the Messiah), "Sit at my right hand..."

The combination of "lord" and the "glorified Messiah" came about because of the "act of inauguration"; such action conferred "lordship" on Jesus. Such "lordship" is still a far cry from "divine dignity". Eventually, the distinction is blurred between the two.

The last of the evolutionary stages is that which witnessed the transformation of the "exalted lord" into a Divine Being, a process which took place in the realm of Gentile Christianity and not Jewish Christianity. The ultimate Hellenistic-Jewish contribution to this is Phil. 2:9-11. Understand what I am now going to say. Isaiah 45:22-25 says that we are to look unto YHVH and be saved! YHVH calls to all the earth to look to Him, for "I am God, and there is no other" who can save men. YHVH has sworn to Himself that unto HIM (not Messiah or Jesus) that every knee will bow and every tongue will confess that "surely in the LORD (YHVH) is righteousness and strength; that in YHVH alone will all the descendants of Israel be justified." Notice again that God said that in Himself alone will this be done, not by another. There is only one "LORD" and His name is YHVH, Jehovah, God Almighty!

It was under the influence of the Gentile pagan mystery religions, and as a result of a confrontation with the emperor cult of Rome, that belief in the divine lordship of Jesus came into being; a faith so powerful that the Gentile-Christian martyr refused, even at the price of his life, to profane it by recognizing Caesar as LORD (http://paganizingfaithofyeshua.netfirms.com).

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID PAUL REALLY TEACH THAT JESUS WAS GOD?

I COR. 8:6 TEACHES US THAT YESHUA IS NOT GOD

Paul, the author of I Cor. 8:6 states *"yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."* Notice Paul makes a distinction in identity between the "only one God, the Father" and the "one Lord Jesus Christ." He separates the two identities and calls the Father "God" and Jesus "master, ruler, preeminent one or sir." The word "lord" only means master or ruler and not "God" but the capitalization of the word "lord" implies otherwise. The Greek text never did this.

We need to take a second and pay special notice of this fact; the word "Lord" in this passage is capitalized but it need not be, owing to the fact that in the Greek manuscripts such designations were not present. The passage says the same thing if it were "lord Jesus Christ" or "Lord Jesus Christ". The capitalization is the work of the Biblical interpreters who are passing along their collective "theologies" and not the work of the writer some 2000 years ago.

Answer for yourself: Why is the word "lord" capitalized then?

The commentator makes his theological statement by capitalizing "lord" but this makes an unconscious connection of identity with the Father God that Paul definitely did not intend to make in this passage. Jesus as "the Christ" is the anointed servant of God, not God the father as stated very clearly in this passage.

EPHESIANS 4:6 TEACHES US JESUS IS NOT GOD

Again, in Ephesians 4:6, the apostle Paul states

"one God and Father of all (YHVH is the God of all and this includes him being the God of Jesus as well), who is above all (includes Jesus), and through all, and in you all.

Again Paul makes a clear distinction between only "one God and Father" and not two Fathers. The reason Paul says this is the understanding and foundation he had (as well as understood by the early church made up of Jewish apostles and prophets) that the Old Testament taught strict Monotheism.

Look with me at Malachi 2:10 where we find the prophet speaking:

"have we not all one Father? Has not one God created us?"

That is a good question. I understand that to include Jesus, the man who was the anointed of God. What was understood so clearly in pre-Christian Judaism, and later reinforced by Paul in the early years of the Jewish Messianic movement, has become today a religion that has lost sight of Monotheism and borders on polytheism with the teaching of the Trinity (3 persons of God). Besides that, God considers such a belief that makes Jesus "God" no less offensive than belief in Molech as "God". Such religious belief in Jesus as God is out and out idolatry. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IS ETERNAL LIFE DEPENDENT UPON BELIEVING YESHUA IS GOD?

It is often said that to be a "Christian" one must accept Yeshua as one's personal savior, as God, as the Messiah, and as the Son of God for eternal life and salvation.

Answer for yourself: Did Yeshua say that? If so, where did he say it or did the church of the third and fourth century begin to say it?

Take a minute and look at what he did say about eternal life.

YESHUA'S BELIEF ABOUT ETERNAL LIFE

Yeshua teaches us the value of performing the mitzvoth (commandments/laws) for eternal life. Matt. 19:16-19 should be consulted; it is there Yeshua will be asked what one must "do" (not believe) to have eternal life.

First of all, Yeshua does not correct or clarify the question. **He endeavors to answer it to the fullest when he says**

"if you want to enter into life (eternal life was the question), keep the commandments."

Wait a minute, that can't be right! I have always heard that we are to believe and go to Heaven, but Yeshua (Jesus) tells this man to obey the commandments and go to Heaven.

Answer for yourself: Does not Yeshua (Jesus) know better?

Answer for yourself: What if I recite and proclaim my faith in the Apostle's Creed; isn't that enough?

Answer for yourself: How about one quick altar prayer; is that enough?

No, for as Yeshua is concerned, faith that disobeys or fails to obey the commandments is dead! It is a quick trip to Hell! But I thought I could go to Heaven if I asked Yeshua into my heart and went to church three times a year. "After all I believe in him, isn't that enough?" Evidently not if you believe the words of Yeshua (Jesus). The bottom line is this: faith that obeys and "works" in the Kingdom" saves.

PAUL LITERALLY CONTRADICTS THE TORAH AS WELL AS

YESHUA

Paul said that

"a man is not justified by the works of Torah, but by faith in Messiah Yeshua...for by the works of the Law no flesh shall be justified" (Gal. 2:16).

Answer for yourself: What works of the Law was Paul referring to?

Answer for yourself: Was he saying that God does not want us to be concerned with "works" such as "Thou shall not kill, Thou shall not commit adultery, Thou shall not steal, Thou shall not covet, etc.?"

Maybe he was referring to Lev. 20:26 where God commanded his people to "not eat anything with the blood still in it nor practice divination or soothsaying".

Answer for yourself: Did God decide that it was permissible to do this since were are no longer under the "law" but under "grace"? Surely not!

You see, we cannot take one Scripture out of the Bible and make a doctrine upon it. When we do we violate many other Scriptures which, when considered, gives us the "Big Picture".

Answer for yourself: But can we be justified when we practice soothsaying, consult mediums, or dip into horoscopes yet believe in Yeshua? I think not!

PAUL TEACHES "ANOTHER GOSPEL" WHEN IT COMES TO THE LAW

Paul in his teachings in the New Testament often deviates from what the Torah teaches as well as what Yeshua teaches. Most when they hear such a thing think it is impossible. Just because you have never seen such diametrically opposite teachings of Paul in the light of this understanding does not make it not so. I am confident that faith in God with concurrent obedience to the teachings of the "Yeshua" brings acceptance with God. When Paul disagrees then we must reject such opposite teaching on several grounds; especially in light of his constant rejection by the Jerusalem church as well as the "doctoring" of the New Testament text by the monks of Rome for over 1000 years.

God looks to our works to see our faith, not the reverse. One without the other is deficient and profits nothing. True Biblical faith always responds in obedience. To do otherwise is the opposite of faith; unbelief.

Notice how Paul completely has a different gospel from that taught by Yeshua. In Gal. 2:16 Paul states, "If righteousness comes through the Law (only), then Messiah died in vain."

Answer for yourself: What would serve the purpose of Yeshua's death in a sacrificial sense if my obedience alone was enough?

To answer that we must look to what Yeshua has to say about the issue.

When the rich young man asked Yeshua,

"What good thing shall I do that I may have eternal life?" Yeshua answered, "If you wish to enter into life (eternal life), keep the mitzvoth

(commandments)."

When asked, "Which ones?", Yeshua replied by quoting from the second Tablet of the Law (Ten Commandments). Yeshua was referring to "man's responsibilities to man" and not to "man's responsibilities to God", for in obeying the second Tablet of the Law we fulfill the social responsibilities we have man-to-man. Left unfulfilled is man's spiritual responsibilities to worship God properly and come before Him according to obedience to the First Tablet of the Law (restoring the Hebrew Roots to Christianity). (See Mat. 19:17-19 and Mark 10:17-19).

Matt 19:17-19 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. (KJV)

Answer for yourself: What do all the above mentioned "commandments" have in common? They are from the second tablet of the Law and if you remember from our studies on atonement ONLY the unintentional sins of the First Tablet of the Law were covered under "blood sacrifices" and not any of the Second Tablet of the law. If you have not studies our two series on "atonement" you must do that right away if you intend to understand Jesus and the New Testament correctly.

Mark 10:17-19 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father (KJV)

Answer for yourself: What do all the above mentioned "commandments" have in common?

As we saw above they all refer to Commandments from the Second Tablet of the Law where "repentance, confession, prayer, alms giving, etc." were the sole methods God gave for atonement of the sins of the Second Tablet of the Law (one's LIFE is give as atonement..when we do these above things...Lev. 17:10-11).

Don't get mad at me, I didn't say it; Yeshua did!

Answer for yourself: Which message will you choose....Paul's or Yeshua's...especially since they are diametrically opposite to each other?

Answer for yourself: Is it possible that obtaining everlasting life, justification, and righteousness are all different things, and that these all may be obtained or imputed by "doing" the commandments of God as Yeshua said it was.

Answer for yourself: I will ask you again: Are all the Jews who looked for the coming of their Messiah "damned" because they don't accept the Christian Church's pagan concepts of their Messiah even though they "do" the commandments often better than Christians? No way!

Remember what Yeshua just said in Matt. 19: 17-19. According to Yeshua, if you can believe him, Torah observant Jews are not "lost" and going to hell. Think about it hard!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS...IS HE THE SON OF GOD...AND DOES THAT MAKE HIM GOD?

Answer for yourself: What would happen to the majority of the Christian church's teachings about Yeshua if the average Christian knew for himself that the believing Jews in the times following Yeshua never held many of the beliefs of him we do, and believed that Yeshua (whom they believed was the Messiah was not God but a human being? Would this make him any less of a Messiah for you and me? For me, it does not!

Answer for yourself: What if the average Christian in the churches of America were to study in-depth and learn that the teachings concerning the Messiah in their Bible (when correctly interpreted) always taught that he was to be only the human seed of David and not God the Divine?

We fail to realize such truths because we are often confused by other terminology applied in the Scriptures to the Messiah. For example, many mistakenly believe that by using the term "Son of God" we declare Yeshua to be God! That is not what the term means.

Answer for yourself: Does calling Yeshua the "son of God" make him God?

The term "Son of God" is often used in the New Testament in connection with Yeshua, but this is not an assertion that Yeshua was God.

The term "Son of God" is used frequently in the Hebrew Bible to refer to the people of Israel.

- **Deut 14:1 "You are the children of the Lord your God..."**
- **Isa. 1:2 "Hear O heavens, and give ear O earth: for the Lord hath spoken, I have nourished and brought up children..."**

The term "Son of God" also refers to David (a man)....the anointed king of Israel:

- **2 Sam 7:14 "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."**
- **Psm 2:7 "I will declare the decree: The LORD hath said to me, Thou art my Son; this day have I begotten thee."**
- **Psm 89:27 "Also I will make him my firstborn, higher than the kings of the earth."**

In the many instances where "Son of God" occurs in the Hebrew Bible, of which I have given only a small sample, the term clearly means "elected or chosen by God." The New Testament contains several references to believing saints being called "sons of God": John 1:12, Rom. 8:14, Rom. 8:19, Phil. 2:15, and 1 John 3:1-2.

The meaning in all instances are "men or women" who are chosen and set aside by God for some

task or purpose (both Jews and Christians). By no means does this mean that the people of Israel or the king of Israel is God in any sense!

David, for instance, although called "son of God" is not God. Yet, we cannot escape the fact that Christianity believes and teaches that Yeshua was God. You and I have been taught that since we were children.

Answer for yourself: Did you every investigate the claim for yourself?

Several years ago I became concerned, because of other related things I had learned, that quite possibly I might be involved in idolatry when I worship God and was not aware of it. This troubled my spirit immensely, so I began to research the topic for myself over the last several years. Unfortunately, so many of our leaders in our churches stand before us and preach and teach us what they have been told and not what they found for themselves. Thus, we spread error and cause multitudes to become idolators and die in that condition before God.

One last thought on this matter, it is this claim (that Yeshua is God) that makes it so serious for a Jew to embrace Christianity. The bottom line is that in calling Yeshua the "son of God" does not make him God any more than you or me. We must pay attention to how the word is used in the Scriptures and to force a meaning upon it, just because of our erroneous Christian teachings, does great harm. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ABSENCE OF "TO BE VERBS IN HEBREW" & CALLING THINGS BY THE NAME OF GOD

In Matt. 6:26, 30, & 31-32, we find only a few of the twenty-four references in the New Testament where we find the New Testament Jesus speaking of "your" Father in heaven. Notice please that the New Testament Jesus makes a distinction between the location of God and himself in these verses. He directed the people's attention to Heaven where God the Father is in residence. In the Gospel of John, chapter sixteen, the New Testament Jesus continually speaks of "the Father," thereby again separating himself from the Father in heaven. Also the New Testament Jesus speaks of "my Father" sixty-five times in the New Testament.

Answer for yourself: What are we to learn from this?

Evidently the New Testament Jesus considered YHWH his Father God in Heaven Whom was someone other than himself in a place other than where he was at present.

Lastly, the New Testament Jesus is quoted three times in the New Testament of speaking of "my God;" again indicating the New Testament Jesus's belief in his own personal God. Not only that, but we never find the New Testament Jesus praying to himself, nor do we find the New Testament Jesus receiving offerings from the people when he has just instructed them to "render unto Caesar what is Caesar's, and unto God what is God's." The people gave to God through the Temple offerings, and no one would ever understand such a comment to refer to the fact that someone was to give unto Jesus or any other human being what belongs to God. Lastly, when called "good master," the New Testament Jesus quickly alerts and reminds the speaker that as far as he was concerned, there was only one good, and that is the Father in heaven. Again, the New Testament Jesus makes a distinction between God (YHWH) and himself. So should we!

HOW DID GENTILE CHRISTIANITY COME TO THE CONCLUSION THAT JESUS IN THE NEW TESTAMENT IS EQUAL TO GOD? LET US FIRST LOOK AT THE GRAMMAR OF THE OLD TESTAMENT

As we are not Hebrew scholars, it is not expected that you are to acquaint yourself with the laws of grammar of the Hebrew language. To do so would be very prosperous to your understanding of the Bible however. We begin with grammar, because a detailed study of several passages will bring completely different understandings of the texts from what the traditional Christians have been taught. Lacking skills in Hebrew, many have continued to teach what they know not.

First of all, there are no "to be" verbs in Hebrew! This is very important. Exodus 17:15 records for us that Moses built an altar and called it "Jehovah Nissi" (which means in Hebrew "the Lord our banner"). Now, understand that the term "Jehovah Nissi" is the name for God! Now, these rocks that made up the altar are only called by God's name; that does not make them the same as or equal with God. The rocks did not

actually become God the Father!

Let us look at another example. Judges 6:24 records for us that Gideon built an altar and called is "Jehovah Shalom." Again, calling these rocks "God" does not make them God!

With this understanding we must begin to look at Jer. 23:5-6: "Behold, the days are coming, says the LORD (YHWH), that I will raise to David a Branch (term for messiah) of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: *The Lord our Righteousness"*.

This is a very problematic verse, and proper understanding how to translate this verse will open-up the rest of the Bible for you. First of all, let us not forget we are dealing with a Hebrew document and there are no "to be" verbs in the language of Hebrew. Recalling what we just learned about Hebrew not containing "to be verbs" and that things are often called by the name of God, yet never being God themselves, then calling the human "branch" (descendent of David) by the name of God does not make him God! Thus it is NOT proper to understand that because something is called "something or given a name representing something or someone else" that it is actually the "substance" by whose name it is called. Here we find David's seed is referred to as the "branch of David." But notice again, that the words *Branch, King,* and *His* are all capitalized.

Answer for yourself: Why capital letters here since the original manuscripts did not contain them?

Again, this is the interpreter's opinion and his personal theological stance that allows him to decide for you and me that these words need to be capitalized and we then are let to unconsciously identified this human descendent "as God." This is a grave error!

Answer for yourself: Again, let me ask you, in the days of the New Testament Jesus was Judah saved? Did Israel dwell safely? Certainly not! If anything, they were continually persecuted and martyred, as many as 500 per day were being crucified. Rome had occupied the nation and had no plans of leaving. Thus, this prophecy could not refer to the first-coming of the New Testament Jesus. But also notice, that since there are no "to be" verbs, that the passage is certainly not calling the New Testament Jesus "God."

What the passage is saying, however, is that when the Messiah will be raised up that he will be like God in righteousness. The Messiah will do what God the Father will do. He will judge righteously like his God and Father judges.

LOOKING AT ISA. 9:6

The same principle applies here.

Isa 9:6 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (KJV)

Since you now understand how the Hebrew works please try to understand that calling this "child" which was born of a young woman (Hezekiah is the historical child referenced in Isa. 7) by the names of God does not make him God. And any connection of these appellations to great righteous leaders or teachers, even to Jesus, if one wants to make such an analogy, does in no way make such an individual "LITERALLY" God.

LOOKING AT JESUS

Yes, the New Testament Jesus is made to have many Divine attributes, but he is not God the Father. Calling the Messiah or even the New Testament Jesus by a "name for God" no more makes him God than calling a pile of stones, making up an altar, God! To say that the messiah IS the "LORD God our Righteousness" or that the New Testament Jesus is "the" LORD God our Righteousness does serious damage to the text and is a horrible mistranslation of the text. You may understand that now, since you have read this teaching, but the early Gentiles who interpreted the Bible following the destruction of Israel by the Romans made many such errors in interpretation of the text (they did not know the Hebrew language and could not interpret or translate the Hebrew text properly) and we have their erroneous doctrines today as testimony of their mistakes. Please understand this principle, because it is of considerable importance as we continue on in our study. Jeremiah is not calling the Messiah "God" or "Jehovah" or "YHWH." It is only a symbolic representation that makes a general statement that the Jewish messiah will be Godly, not God! The New Testament Jesus is a Godly example for all Souls, but is not God!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ISAIAH 9:6 AS JESUS WOULD HAVE UNDERSTOOD IT...SHOULDN'T WE INTERPRET IT THE SAME AS JESUS?

Remembering what you have just learned from the previous article concerning the absence of "to be verbs" in Hebrew, then let us now proceed with Isaiah 9:6 and understand correctly what is being said.

The text says:

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

I suppose this is the best proof-text that Christianity can use to prove to themselves that Yeshua is God. When those in Christianity finally begin to understand Hebrew they will have to repent and ask forgiveness for practicing error and idolatry. I had too. Let us recall that there are no "to be" verbs in Hebrew [see previous article] Remember that Isaiah was written in Hebrew.

Answer for yourself: Why is the word "child" in Capitals in your Bible when the original manuscripts did not contain them?

Again the word "child" has been capitalized in your Bibles to make sure you agree with the Gentile translator who represents the orthodox position of the pagan Gentile church for centuries. The word "child" was not capitalized in the Hebrew manuscripts!

There are three ways to properly understand this verse.

First of all, terms of God were often associated in the Oriental culture with great men and kings. When a human king was called "mighty god" is was understood the power of this king was like a god; invincible. When he was called "god" it was understood that the king was the all-powerful one. When is was said that he is an "everlasting Father" the meaning was quite similar to today's "God save the king." It was a term of address implying a desire for long life be given to the king. 1 Kings 1:31 states: "Let the lord King David live forever." The same is seen in Neh. 2:3. These terms, used in this way, was not to understood that a human ruler or king was truly God!

A second interpretation is the lack of the "to be" verbs (mentioned above), which when translated into English, tend to make the uninitiated and uninformed reader believe the child IS one and the same "being" by whose names he is called. These names are only intended to described him and manifestations about him and his character. To say it another way, adjectives in a sentence describe the subject of the sentence, they are never the same as the subject of the sentence. Just because the "child" (human child) is called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" does not mean that he must be one and the same with the titles given him. It is mistakenly understood that since those "titles" are titles for God the

Father, then the child IS all those titles and is himself God! This is incorrect according to the rules of grammar of Hebrew. The child's is ONLY to be called by these titles (again we see the 'to be' verb). The child of Isa. 9:6 is to do and be like the one whom he is called. He is not to be confused with the identity of the one he imitates! Selah! (means pause and think about it).

It is easy to understand Yeshua as a Wonderful Counselor (he has Godly wisdom), as like a Might God (he truly was very powerful and his ministry was full of anointed miracles), as like an Everlasting Father (referring to the pre-existence of the "anointed of God" before Genesis 1:1), and as like a Prince of Peace (his ministry brought repentance and reconciliation with the Father, thereby ending the enmity between man and God; thus bringing peace). These terms for "God" are not meant to mean that the child is "God," only that he will exhibit many Godly traits and characteristics in his life and ministry. Now, if the correct interpretation of the text in the original language does not teach that the child is God, then how do we have the right to teach that Yeshua is God if the Bible never said he was? Please tell your Pastor what you just learned and help him to teach his congregation correctly.

Thirdly, and even more interesting, is that in Hebrew it is quite common to use phrases or terms for God to complete sentences (The LORD our righteousness, the LORD our banner, the LORD our peace, etc.). This was spoken of above. A good example for us that has misled the church so much is Isa. 7:14:

"Therefore the Lord Himself will give you s sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

There are so many errors in this verse as transcribed into the English I don't know where to begin. The sentence in question states that God will give a "sign" and that sign is related to the conception of a child. Remember, that the verse in Hebrew does not say the child is "Immanuel" for there are no "to be" verbs in Hebrew. Thus, the "child" is not to be Immanuel!

Next the sentence ends with praise to God ("Immanuel") because in the Hebrew language it is not uncommon to give praise to God in a sentence describing God's accomplishments or some great work He has done and to conclude the descriptive sentence with such praises to God. It is quite proper in Hebrew to make a statement about God (that "God is with us") in finishing a sentence. It is similar to our custom of praising God in conversation by saying "bless God" or "Praise the LORD." We do it all the time, and so did the Hebrews!

Next, we find that in the context of the verse, the Hebrew word translated "virgin" in English is incorrect. This is not the meaning of the term at all! In Hebrew, "almah" means a young woman, of which she may or may not have had prior sexual experience. It does not mandate she be a virgin. Anytime the Bible wants to make a distinction between a "virgin" and "non-virgin" for legal reasons (in a court of law and in matters of divorce), God uses the term "betulah" and never "almah." Christianity claims that Yeshua was born of a virgin, and bases such belief off a verse in the New Testament as well as Isa. 7:14. However, there is no linguistic reason to translate "almah" as virgin. Proverbs 30:19 tells of four paths or four ways: a way of an eagle in air, a serpent on a rock, a ship in the sea, and a man with an "almah." All four of these examples have in common that there is absolutely no way to demonstrate where an eagle has flown, where a ship has sailed, where a serpent has crawled on a hard rock, or a sexual experience after a woman has had other prior sexual experiences. Since a virgin has demonstrable differences in her physical body both before and following her first sexual encounter, the term used to make such distinctions would not be "almah" but "betulah." Likewise, Isaiah tells us that a young woman (with prior sexual experience since he used "almah") shall conceive and bear a child, and before that child (verse 16) shall know to refuse the evil and choose the good, the land that you dread (Assyrian invaders) will be forsaken by both her kings (a child learns right from wrong usually by the age of 2-3 years). If you keep reading the passage you will find that within about 2-3 years (before the child learns good from bad) God will bring His Presence (Immanuel) upon Israel and destroy the attacking Assyrian army. Isaiah speaks to King Ahaz of Israel who was being attacked by two Assyrian kings. Isaiah brings assurance to him to not worry, that God was bringing a "sign" to Israel that

before a small child (who would be born not of a virgin) learns to choose right from wrong, the battle will be won for Israel. The young woman's pregnancy was a "good sign" that something good was going to happen to Israel...real soon! The child was a sign of the soon coming delivering Presence of God as He liberates His people from Assyrian aggression. God's Presence (Immanuel-God with Israel) would come and destroy Israel's enemy (not Yeshua). The child was not to destroy them either. God was to destroy them. Thus we see that to adhere to a virgin birth in front of such solid evidence is foolishness and to believe that this child is Yeshua is utterly ridiculous, because Yeshua would not be born for seven hundred more years!

Back to Isaiah 9:6 for a moment. These names in verse six (Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace) have already been seen as symbolic names that are often used to complete Hebrew sentences. In and of themselves, they make complete sentences about God, and not about the child (again similar to our responses to the goodness of God when we say "Bless God" or "Praise God"). The most proper understanding of the passage would be that the Eternal Father God, the Mighty God, is planning a wondrous deed (the birth of the Messiah will come in the future some 700 years later). However, the wondrous deed that coincided with the coming of "Immanuel" at the time of the writing of the text by Isaiah was the destruction of Sennacherib's army (Assyria) and the salvation and deliverance of the people of Israel. Immanuel! God's Presence came to deliver them. Isn't God wonderful. Oh what a Mighty God we have that chose to deliver Israel against so many overwhelming odds. Oh what a Prince of Peace as He brings peace to His people by His mighty deliverance and Presence. Oh what an Everlasting Father that Israel has who never slumbers or sleeps, and is ever-watching to protect and deliver His people. As you can easily see that in Hebrew these words and phrases about God completed sentences in order to render "praise" to God for His greatness and love for His people. These phrases never meant that the child to be born later would be God. But let me say again, let us never forget that these "praises" were in no way intended to mean that the child was God, only to give glory and praise to God for what He had done or will do (God is faithful to bring His people their Messiah! Yeshua came seven hundred years following this prophecy.

Answer for yourself: Don't you think the Christian church should be told the truth?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 7504**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WELL IF JESUS IS NOT GOD...THEN IS THE MESSIAH GOD?

Deuteronomy 17:8-13 tells us that God said the priests and Levites are to judge and bring interpretation concerning spiritual matters between God's people. As God's people we are warned not to judge by what we feel or think, but by the absolute truths God has shared with his Levites (the teachers of Israel). Jesus puts his stamp of approval on this in Matt. 23:2 when he says "the Scribes and the Pharisees set in Moses seat. Therefore whatever they tell you to observe, that observe and do." It would be to the disciples and these Pharisee leaders that the future of the religion of Moses would be entrusted, and because of their faithfulness to teach the truth, the faith of Jesus exists today as Messianic Judaism, not as Gentile Christianity or even Messianic Christianity because both of the latter are idolatrous in their worship.

Coming to the ultimate conclusion, that these Rabbis and Pharisees are given authority by God to teach Torah and the faith of Israel, they record for us that seven things were created prior to Gen. 1:1 in the Bible: Torah, Repentance, Garden of Eden, Gehenna (Hell), God's Throne of Glory, Temple, and messiah. This messiah is a spirit from God, not a flesh and bone man at this time. Another way to describe it is as a spirit that is a part of God, but not all of which God is composed. The concept of the messiah is mentioned much earlier in Jewish literature than the others concepts listed above. We encounter the pre-existence of messiah in the First Book of Enoch written in Hebrew in and around 150 B.C.E. In it we are told the messiah was "created, and hidden to await his time." But understand that this is not referring to a human being but one could call this a "part" or "emanation" from HaShem. Many today call this "anointing". This concept is a standard feature in Jewish Messianic Eschatology. It is said by the Rabbis that "God prepares the remedy before the wound." I Enoch 48:4-6 states that the messiah "has been chosen, and hidden before Him (God the Father), even before the creation of the world and for evermore." I Enoch 62:7-9 states that "from the beginning the Son of Man (messiah) was hidden and the Most High has preserved him." The Rabbis tell us that the spirit of God that hovered over the face of the water (Gen. 1:2) is spirit of the messiah (Gen. Rab. 2:4). It is said that "at the beginning of the creation of the world, king messiah was born and he emerged in the thought of God even before the world was created" (Pes. Rab, p 152b). Thus it is recorded for us that before time began, the messiah was created or "born." But again we must not be confused at what is being said. This is not a reference to "Jesus" because "Jesus" is the name of a flesh and blood man who would be born over four thousand years later. The spirit of messiah was created from God the Father, and in that total identification with the Father the messiah has origins in God. In this I see the messiah as "part of God," but definitely not all the God there is. Proverbs 8:22-31 accounts for us how the Lord God possessed "me at the beginning of His way." The "me" is the messiah as spirit, and not Jesus the man. It records for us that the messiah was established from everlasting, from the beginning, before there was ever an earth (v.23). It states that before the heavens were prepared the messiah of God existed (vv. 27-31). Thus we see the vital link between the messiah and God the Father before creation. I personally see the messiah as that part of God called the "Living Word" which was the "Word become flesh" as John's Gospel informs us. But be not mistaken, God is a spirit (John 4:4) and part of that Spirit was sent to dwell among us as man. Everyone who is a child of God has a "measure" of this Spirit or anointing. Some more than others. But I believe that one in history had this "Spirit" beyond measure as most men. His name (once he becomes flesh and bone) shall be called "Jesus." It will be this

same "Jesus" to whom Paul would refer in Philippians 2:5-9 as one who laid aside his "deity" (that "part" of God that originally had come from God) and lived and ministered among us as "a man" and not as God. It would be this same "man" who would ask his Father to restore to him the glory he once had with the Father before the world was created (John 17:5). It would be this same man who would remind us that his Father had loved him (the messiah part of Jesus) before the foundation of the world (John 17:24). By now you are better able to understand the role of the messiah in creation as well as "becoming flesh" as the anointing and dwelling with men. The messiah is not a man, but a spirit (messiah means anointing) that came upon a child in the womb (remember the word "virgin" is not in the text) and set him apart for a sanctified work for the Father. Lather Jesus would receive another anointing at his immersion (baptism). This is the only recorded immersion that Jesus undertook, yet we know that Jesus was immersed many times yearly; for example, before partaking of the Sabbath and the Seven Festivals of the LORD. I believe that is was this "Jesus" of history which was used by God the Father to take the offer of salvation to the world through his following following his death and resurrection. But this does not make such a man anointed and called of God the same as the God who anointed. This is where Christianity gets so far off due to many errors of teaching that became part of the faith centuries ago.

HOW DID WE GET SO FAR OFF?

Answer for yourself: If men are not gods, then when and how did such a teaching become infused with the teachings of Judaism in the pre-Christian Messianic Movement within Judaism of the first century or the early church?

The answer is that it didn't! The teaching that Jesus was God was not taught by Jesus to his disciples and the disciples of Jesus did not teach such a concept to the Gentiles in the early part of the first century in fulfillment of the Great Commission. (read the last sentence again!).

It would be for Gentiles who later accepted a "Gentile-brand of Judaism", who were unacquainted with the Old Testament, the Prophets, Moses, Sinai, or the Messianic prophecies, and the Hebrew language, who would much later take and misinterpret the teachings of Paul. Not only that but Rome would alter the oral traditions and adulterate early writings handed down by believers in order to "write-in" their prior pagan ideas about their gods. We call this the New Testament today. Such teachings, modified for a Gentile audience, would become a "New Gospel" much later and its hearers would fashion these teachings into concepts that mimicked the concepts they as pagans had held previously concerning pagan gods who became men. Such a perversion of the truth and facts surrounding the Old Testament and the life of Jesus were formally embraced at the Council of Nicaea in 325 A.D., which declared that the Son was "begotten, not made" and "of one essence (homoousios) with the Father." In other words, Constantine decided for you and me that Jesus is God. Remember Constantine was a pagan. This determination was a response to and rejection of the view of Arius, who taught that the Son (meaning the messiah) was a created being who was not of the substance of God and was not eternal (in other words the "anointing" upon Jesus had a "beginning," unlike the Father, but no ending like the Father). Arius' view happens to line up almost completely with Jewish teachings concerning the messiah as held by the earliest believes in Jesus...the Ebionites; that the messiah was created by God before the beginning of creation and would later come to earth as manifested in a man. Notice, the messiah was to be man, not God the Father. The messiah is just a small part of the wholeness of God. The messiah represents the redemptive aspect of God, but by no means is all of what exists of the Father. While even for Arius Jesus had certain divine qualities, he wasby no means an equal of God but possibly a lower divinity. Let me also say that the vast majority of Gentile bishops who attended the Council of Nicea brought with them the theology about the messiah (Jesus) which had been taught them by their ancestors who were personally taught by the Apostles of Jesus.

The vast majority did not believe Jesus was God, but a human messiah as taught by the apostles (and this was three hundred years after Jesus). I dare say that the majority were correct in adhering

to a Jewish understanding of the messiah and were totally shocked and amazed at the decision of Constantine to change it based upon his personal desires! It is here the heresy of the Trinity began to teach a "horizontal" equality between the working in the world of the Father, Son, and Holy Spirit, instead of a more Jewish understanding of the "vertical relationship" between the Father, Messiah-Son, and Holy Spirit. Each is in successive submission to the other. **The Father God sent the messiah as manifested in Jesus, then upon the death and ascension of Jesus, the Ruach HaKodesh (the Holy Spirit) came to continue the Messiah's personal ministry.** It is this view (of a vertical relationship in which Jesus was not the Father), which was held by the majority of bishops, representing the majority of "Christianity (both Jew & Gentile) that existed at 325 A.D." It would be at Nicaean Council where Constantine, who headed up the council since he was the pagan Emperor or Rome, sought to incorporate his prior pagan beliefs and intermingle them with the "Jewish beliefs" which were widespread throughout Christendom. Sadly he was successful. It was this view of Jesus (horizontal; that Jesus and the Father are "one" and the same essence (identical), not just in purpose, plan, beliefs, goals, and conduct as it should be understood, but in "essence") that Constantine forced upon the majority of the bishops although they rejected such notions. By speaking of Jesus as *homoousios* (of one essence) with the Father, Constantine and only a few Bishops took the fateful step of refusing to subordinate Jesus in any sense to his Father, to whom Jesus prayed in his last agony of the cross. The council decided for all time that regardless of the previous positions held by the disciples and the apostles concerning Jesus and the Holy Spirit, all believers were now to be understand a "new" teaching; Constantine's teaching: that the messiah is not the creation of the invisible God of the Hebrew Bible, not created before time began, and not only a part of God that emanated from God. No longer was it to be understood that the messiah, who became manifested in flesh, is not all the God that God is. In rejecting the Jewish understanding of the messiah, Constantine held, with only a few bishops, that although the messiah would later be sent to become man, he would be totally an equal person with God the Father and having no subjection to the Father. Jesus was to be the Father as Constantine held this belief and imposed it for all time on faithful followers of the faith of Jesus. In fact, the messiah Jesus was considered to be identical with the Father God in human flesh.

This lack of submission to the Father contradicts the Scriptures of the New Testament. The Gospel of John records for us in chapter 5, verse 19 that: "The Son can do nothing of himself, but what he seeth the Father do for what things soever he doeth, these also doeth the Son likewise." Notice the translators capitalized the Son to lead you again to believe he is God. John 5:30 says "I can of mine own self do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 6:38 states "I came down from heaven (as messiah), not to do mine own will, but the will of him that sent me." John 8:28 states " ...I do nothing of myself; but as my Father hat taught me, I speak these things." John 12:49 states "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Lastly, look at John 14:10: "Believest thou not that I am in the Father, and the Father in me (that part of the Father which was the redemptive messiah of God)? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Upon examination of these few passages, I believe you get a clearer picture that the Son (messiah) was totally submissive to God his Father, not identical to him. Also, Jesus said the Father dwelt in him, again making a distinction between the Spirit of God (Father) and "me" (the humanity of Jesus).

Now for my summary position. Although I write a lot about the corruption of the New Testament and its hundreds of misapplied Jewish Scriptures, its mistranslations, and misquotations trying to make Jesus the messiah, I do so because to wrestle the Jewish Scriptures out of their intended meaning and context does great damage to the message God intended we receive. That is offensive to me and to God. Although Jesus never demonstrated he was the messiah during his life and died without fulfilling the necessary prophecies which would attest to him being Israel's messiah, thus the Jewish refusal to accept him as their messiah, to say dogmatically that he is the messiah is not prudent. History and the facts of the Jewish Scriptures prevent such a conclusion at present. However, one cannot deny nor overlook how God has used this man and his legacy to reach the non-Jewish world with monotheism. This I believe is not a coincidence. In other words, we all have

our beliefs and faiths. Many facts can support our beliefs and faith, and at times faith is just that; it is a faith which cannot be supported by facts. Blessings.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE COUNCIL OF NICAEA ABANDON MONOTHEISM?

At first glance, this doctrine that teaches Yeshua is God sounds like an abandonment of monotheism (the teaching that God is one) and a reversion to polytheism (the teaching that there are many gods). The church has traditionally rejected this interpretation (monotheism) and insisted that in spite the doctrine of monotheism they wished to hold to the threefold nature of God (Father, Son, and Holy Spirit). According to Christianity, each person of the Godhead was to be understood as fully equal to the others, yet there is also a oneness in God which makes the Christian triune God continuous with the one God of the Hebrew Bible. While the Christian insistence on the oneness of God, in spite of the three co-equal persons in God, is a source of satisfaction to Jews because it barely keeps Christianity within a monotheistic framework, it must also be said that Judaism finds a "three that are one" doctrine virtually impossible to understand, especially in the light of the teaching that only one of these persons became man. It would be equally hard for Yeshua to understand as well.

YESHUA DENIES DIVINITY....WHY COULD NOT NICAEA SEE THIS?

Almost all Jewish scholars and many Christian scholars believe that the doctrine of the Full Divinity of Yeshua is not to be found in the New Testament and would have been abhorrent to the Jew Yeshua. There are a number of instances in the New Testament in which we find Yeshua himself making almost explicit denials of his divinity.

Luke 18:18-19

In this passage in the Gospel of Luke we read: "A man of the ruling class put this question to him: 'Good Master, what must I do to win eternal life?' Yeshua said to him, 'Why do you call me good? No one is good except God alone." The reply of Yeshua makes clear the distinction he draws between himself and God. Yeshua definitely makes a distinction between himself and the Father. We have Yeshua's own words recorded for us that, as far as he knew and understood, only God the Father, alone, is "good" in a way that no other could be. This "exclusion" of all others (including himself), and the singling out of the Father alone in a category by Himself, is a very strong example of Biblical testimony that asserts that to Yeshua God is One, and there are no other besides Him.

Matthew 12:32

In is here that Yeshua says "Any man who speaks a word against the Son of Man will be forgiven; but if anyone speaks against the Holy Spirit, for him there will be no forgiveness, either in this age or the age to come" thereby distinguishing between himself and the Holy Spirit. Again in Yeshua's own words we have his testimony that he does not ascribe the doctrine of the "horizontal trinity" which would be accepted and taught as Biblical doctrine concerning God, Yeshua, and the Holy Spirit 300 years later. Yeshua draws a distinction between

himself and the Holy Spirit, indicating differences and not equality.

Mark 13:32

In speaking of the end of days Yeshua says "But about that day or about that hour no one knows, not even the angels in heaven, not even the Son; only the Father." One cannot resist asking how the Son and the Father can be equal person of God where there is knowledge available to the Father that is not available to the Son. It is for these reasons, among others, that it is highly unlikely that Yeshua would have found the teaching of his divinity acceptable.

Matt. 6:26, 30, 31-32

We find Yeshua making a distinction between himself and the heavenly Father by bringing attention to the differences in location where they reside. He speaks of "your heavenly Father," thereby drawing a distinction between the Father God in heaven. In the New Testament Yeshua makes such a distinction twenty-four times!

John 16:10

In this passage we find Yeshua again making a distinction between himself by addressing God as "My Father," thus drawing attention to the intimate relationship he had with God in heaven, and not with himself as if he were God. Yeshua makes such distinctions sixty-five times in the New Testament!

Matt. 27:46

The New Testament records for us three instances where Yeshua calls out to his personal God as "My God." Even to the uninformed, it is clear to see that Yeshua made a distinction between himself and his God in heaven. Not only that but Yeshua does not pray to himself, but to his Father.

HOW DID WE GET SO FAR OFF THE TRACK?

Many elements in the New Testament made the Nicene development possible. While the Nicene definition almost certainly goes much beyond the New Testament interpretation of the status of Yeshua, there are some features of the New Testament view that lay the groundwork for it. Essentially, this has to do with the New Testament view of the person of Yeshua. Who was he and how is he related to the figures of the Hebrew Bible?

We must never forget that the New Testament was put together following Constantine's decision concerning Yeshua's "deity" at the Council of Nicaea. Pause and think about that for a while as your read how things written in the New Testament, much of the writings of Paul and the apostles, have been altered as we have them! It was almost 400 years of discussions that emanated in a variety of beliefs about Yeshua that surfaced in the writing of the New Testament. The Pauline epistles were written first and his theology concerning Yeshua could not but help influence later writers who wrote the Gospels. Scholarship will teach you that the Gospels were written at the earliest around 100 A.D., much later than the lives of the original apostles. Few of Yeshua's original apostles wrote the Gospels if any, although they carry their names in order to artificially create an importance beyond that normally acquired if written by average people. **More to follow in the final article in this series. Shalom.**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SO WHO IS JESUS...AND WHERE DO WE STAND IN RELATION TO IDOLATRY?

In order to arrive at the truth that has been hidden and changed for 2000 years we must have a "Kodak Moment" as we take a snapshot of the original teachings and understand what surrounded this man in the century he lived.

Answer for yourself: Do you pretend to know more than those who lived and ate with him for his whole life?

Answer for yourself: Do you believe that the Catholic Church had supreme revelation when they decided to turn Jesus into "God" in their church doctrines?

Answer for yourself: What about their changing of the Sabbath to Sunday instead of Saturday?

Answer for yourself: Where is the infallibility of the Holy Spirit's workings in that decision as well as others concerning purgatory, Mary as co-mediator between man and God, prayers for the dead, infant baptism for salvation, offerings for the dead, etc?

You must face the facts that the truth as originally given to Moses, the Prophets, and Jesus was changed in the early centuries following the "grafting-in" of the Gentiles into the Messianic Movement within Judaism. This Catholic invention, beginning with Constantine, is to blame for the loss of spiritual truth in our generation. Sadly, the "Jewish/Gentile" Messianic movement would evolve into a Frankenstein which would also destroy its creator....namely; Second Temple Messianic Judaism!

It is difficult to determine whether the claim that "Jesus was God" is fully a post-New Testament development or whether it has a firm foundation in the New Testament itself. As I stated before, most Jewish and some Christian scholars believe that the teaching of the divinity of Jesus came into Christianity from Gentile sources and was unknown to the original community of the followers of Jesus. This is critical to our understanding of Jesus.

LET ME ASK YOU SOME IMPORTANT QUESTIONS

Answer for yourself: If Yeshua's followers (James, Jude, Matthew, Mark, Bartholomew, Nathaniel, Peter, etc.) did not believe or understand that Jesus is God then why should we?

Answer for yourself: If they did not teach that Jesus was God to the Gentiles in the fulfillment of the Great Commission then how have we come to believe in it today?

Answer for yourself: If there was information that the Father withheld from Jesus on earth (that he was totally God in flesh), do you dare believe that He would have withheld something so critical from Yeshua's Apostles

(the Jews are a light to the world..remember?) and give it later to pagans who thought to associate themselves with the God of Israel?

Answer for yourself: How could it that Jesus would fail to teach his followers such an important concept if it were true?

Answer for yourself: How could it be that Jesus would be content to send us upon a two-millennial "hide-and-seek" trek for such truth that he is God if it were of major importance and concerned our salvation?

This last question is alarming, because this is one of the major holes the church has fallen into. Gnosticism is a heresy which taught that flesh was evil, and that only pure spirit was good. The flesh was not "saveable," but only the spirit. Gnosticism, taught that in the hierarchy of spirits, that demons were more spiritual than YHVH, because YHVH spawned a fleshly son, and since all flesh was "evil," then YHVH must of Himself be evil. Outstanding and preposterous as these teachings are, the one that takes the cake is that they connected salvation to the obtaining of secret knowledge. Upon gaining the "mysteries of knowledge," one becomes saved.

Answer for yourself: Does this not sound a lot like what we do in the majority of our churches today?

Answer for yourself: Has not your church taught that salvation for mankind is obtained in understanding, accepting, and confessing the doctrines and teachings (knowledge) concerning Jesus which your church accepts as authentic?

Answer for yourself: What are we to think considering the lack of unity in Christianity concerning the identity of Jesus? Who is saved and lost?

Answer for yourself: If you do not hold the "accepted" doctrines or teachings of a particular church concerning Jesus, are you still welcome in that church?

Answer for yourself: In other words, can a Catholic practice Catholicism in a Baptist church and be accepted?

It seems that salvation has become a hunt for the identity of Jesus, and once coming to the understanding of his identity (Gnosticism), you have received such knowledge that you can be received by God. All that is lacking is confession of who you believe Jesus is, and asking for salvation.

Answer for yourself: Can one be saved if he believes differently in Jesus than another Christian in another church?

Answer for yourself: What role, if at all, does obedience and faith in God the Father play in salvation? How can one become Biblically saved?

Answer for yourself: Are you Biblically saved, or are you "Ecclesiastically Saved." Is your salvation based upon God and His Word, or upon what your church told you?

I firmly believe and have a very hard time, knowing what I know, that God would have concealed this "truth" (that Jesus is God) from Jesus as well as his disciples. Such a teaching, even if were true, has no bearing upon whether we go to heaven when we die.

MORE QUESTIONS

Answer for yourself: If the doctrine of the Trinity is not from God but given by Gentiles who, full of anti-Semitism and anti-Judaism rejected the faith of Jesus for a "paganized practice of Gentile Christianity" and along the way adopted the teaching that Jesus was God like the Ceasars were believed to be God, then are you comfortable to continue to worship God but have a mistaken identity to who He is?

Answer for yourself: What does God think of your our feeble efforts to worship Him (the majority of your

worship is most likely directed to Jesus, yet Jesus tells us that "true worshipers shall worship the Father (not the Son) in spirit and in truth; for the Father seeketh such to worship him" (John 4: 23)?

Answer for yourself: Are you now confident as before that you are "true worshipper" of God and have always worshipped Him in spirit and truth?

Answer for yourself: How can you know for sure?

Answer for yourself: Have you had "faith in your faith" that has been passed on to you by your Protestant or Catholic experiences, but now are beginning to see that God wants you to have faith and obedience in His Word (Scriptures)?

Answer for yourself: Can you or dare you trust your experiences for truth?

You may say "I can't discount what God did in my life through Jesus". I never told you to. God uses Jesus to reach men and bring them to Himself. That does not change the fact that God does not wish you to confuse Him with Jesus, or give worship owing to the Father to Jesus or vice versa. The majority of churches today are guilty of the lack of study; both the clergy and the people. Most Christians have never exerted any energies to study and determine for themselves the truth about the religious belief system of a Jew like Jesus; a religious belief system that existed in 100-300 A.D. before is was changed by pagans.

MORE QUESTIONS

Answer for yourself: How do you know you are right in what you believe, and in what you have been taught?

Answer for yourself: Can you prove to yourself what you have come to believe about Jesus and God is the truth as taught by Gentile Christianity?

Answer for yourself: Where can you go in the Bible to substantiate what you believe concerning the Trinity, Virgin Birth, Salvation and does your "Christian Bible" read like the "Jewish Bible" or is it different and been changed and you don't know it?

Answer for yourself: Can you prove what I have said in this newsletter is incorrect?

Answer for yourself: Upon your personal study do you dare confirm what I have discovered?

I have done the homework for you over the last twelve years. Little has escaped my scrutiny. Rest assured I did not set out to discover what I did, but the Holy Spirit led me into all truth and blessed me to show me how to worship the Father in truth for the first time in my life.

Answer for yourself: Is it not about time you start?

Remember your experiences and emotions are not validators of truth, yet they can be. Peter has a "religious experience" on the mountain when he saw the transfiguration of Jesus, and he completely misjudged the situation. His experience with God led him to erroneous conclusions.

Answer for yourself: Could that be you?

What is most important, is that Peter would later say that "we have a more sure word of prophecy." Peter learned, as I hope you do, that when given an option between interpreting your experience to arrive at truth ("my preacher told me or preached it to me"), it is better to have a "sure word" (from the Bible...rightly divided and understood) and let it tell you the truths you are to believe. We at Bet Emet Ministries do exactly that. We let the Bible, correctly interpreted in the original languages, then set inside the culture, history, and religious climate of the time in which it was written bring us to the correct understanding of the passage

that God intended. Our current experience my not line up with the Bible, but when we obey the Scriptures, correctly interpreted, then and only then can your experience be a validator of truth. Only then can our experiences line up with the Bible and your lives reflect God's truth. My faith in my past experience only led me astray in many areas. God requires that I line up with His truth and His Scripture, not that I twist or reason truth away to make my experience be "the truth. " My experience is "the truth" only when it agrees with Scripture. This lesson you should follow. The errors in your worship, life and relationship with God will disappear when you begin to practice this principle.

ARE ALL TRADITIONAL CHRISTIANS IDOLATORS...AND NOT KNOW IT...UNTIL THEY DIE?

Be that as it may, the fact remains that mainline Christianity, since the time of the Council of Nicaea (over 1700 years), has adhered to the belief of Constantine that Jesus is the same "essence" as our God and Father. Constantine did not take wise council from the majority of bishops who knew and were teaching the truth to their congregants concerning the identity of Jesus and messiah (that messiah is God's messiah made flesh, the Living Torah (Word) that came and dwelt among us). Remember, these Gentile believers who disagreed with Constantine had been taught from other Gentiles who had been taught by Jews who could interpret their own Scriptures correctly! From both the Biblical point of view as seen in the Torah as well as the Jewish point of view, the belief of Constantine is clearly idolatrous.

THIS IS SO SERIOUS.....

The prohibition against idolatry, as I mentioned earlier, is one of the most severe in the Bible. According to the Bible, there are only three transgressions of Laws which are so severe that when faced with a choice of transgression of these three Laws (idolatry, sexual immorality, murder), one should choose to die before breaking these laws of God. The child of God is commanded to sacrifice his own life rather than transgress these Laws! One of these is idolatry. It is therefore important to know that to believe that Jesus was "God the Father" (in the sense asserted by the Nicene Creed) causes one to commit idolatry as defined by the Bible, and, as said before, God states that He would rather have you die before you do such a thing!

SO WHERE DO YOU STAND IN RELATION TO IDOLATRY?

Answer for yourself: Now, does a Gentile Christian who believes in the divinity of Jesus (that Jesus is God in accordance with the Nicene Creed) commit idolatry?

Gentiles are not obligated to obey all the commandments which are obligatory for Jews, yet one of the commandments which is binding on Gentiles is the prohibition against idolatry as it is recorded for all Gentiles in the Noah Covenant and Noah Laws, as well as reiterated at Sinai for them as well. Knowing this, the good news for Gentile Christians is that they are not considered idolaters according to the dominant Jewish view. In Jewish literature, the term that came to be used for the Trinitarian concept of God was "shittuf" (partnership). The accepted Jewish view is that belief in "shittuf" does not constitute idolatry for Gentiles but does so for Jews. The reason for this is that the definition of what constitutes idolatry is different for Jews and Gentiles. Belief in "shittuf," the belief that God shares His being in equal partnership with Jesus and the Holy Spirit, is not idolatry by the standard of idolatry demanded of Gentiles. This gracious stance by Judaism is only acceptable because God sent that part of Himself as messiah to earth as a man, yet it was "a part of Himself." That "part of God" that was created from God before Gen. 1:1 would much later become a human messiah. But the very same belief held by a Jew constitutes idolatry by the standard applicable to Jews. It is for this reason that Judaism does not condemn Christian Trinitarianism as idolatry unless those holding the belief are Jews who are bound by the covenant of Sinai. The message to a Christian is that when sharing the "good news" with a Jew, do so by revealing Jesus as a human

messiah, and not God.

But you should understand that it is such a view, that Jesus is God, as held by the church, that is one of the major causes the Jew does not entertain any ideas concerning Jesus as messiah, for to do so would mean he would receive a messiah who is also God the Father, and there can be only ONE! Such is gross idolatry to the Jew. What divides the Jew from the Gentile believer in Jesus today is not the concept of Jesus being a "human messiah" who will yet return to fulfill the mission of his Father in heaven, but the "God-like messiah" which has been invented by the Early Constantine controlled Church who hated the Jewish people and their religion, thus they actively enforced anti-Semitic doctrines in the church. We walk and unknowingly teach them today in the majority of our churches.

This issue deserves your further study. Let me encourage you to read about the pre-existence of the messiah before he became flesh in such works as the First Book of Enoch, the Psalms of Solomon, 4th Esdras, Proverbs, etc. If you will take the time to examine the issue, as I have, you will find what the Early "Jewish-Gentile" churches originally believed about Jesus.

Answer for yourself: Don't you think it is about time for you to return to the true faith of Jesus and the faith that was once given to the Saints?

May God bless your endeavors.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE REAL TRUTH ABOUT THE "JESUS STORY"...CAN WE EVER HOPE TO FIND THE TRUTH?

"His (the Messianic Priest's) wisdom will be great. He will make atonement for all the children of His generation...His Word shall be as the Word of Heaven ("Heaven" is a circumlocution for "God") and His teaching shall be according to the will of God. His eternal sun shall burn brilliantly." - DSS 4QAaron (from the Dead Sea Scrolls)

During the time of the biblical Jesus, there was widespread expectation amongst the Jews that a Kingly Messiah, descended from the house of King David, would arise and establish God's kingdom on earth. To Christians today, Jesus is the living fulfillment of the Old Testament prophesies. To others, however, he was merely one of a number of false claimants to the throne, a figure whose testament is heavily colored by myth and church dogma.

Answer for yourself: Is it possible, through historical research, to travel back two thousand years and get a glimpse of Jesus the man?

Answer for yourself: Or, like Paul's vision on the road to Damascus, can the real Jesus be only known through faith?

Somewhere between the messianic expectations of the Jews and the high Christology of the later Gentile Christian Church, was a person who lived in history - who breathed, ate, and had friends and family like the rest of us, then died an abrupt and ignoble death. Yet, aside from the New Testament, contemporary history is almost silent about Jesus.

With the help of recent archaeological findings and current bible scholarship, however, there is a great deal we can discern about the events surrounding this "Jesus of the New Testament" and thus gain new insights into the man himself.

To find the Real Jesus necessitates one undertake a critical examination into the life and times of Jesus. I have tried to take a balanced approach in presenting information, some of which is quite controversial. Rather than dismiss some of the more contentious speculations outright, I have presented arguments and counter arguments and allowed logic to dictate which position is correct. For the most part, however, I have relied on conventional biblical scholarship, multiple attestation of sources, and old fashioned common sense to select the

material that have filled my articles.

For those who feel that this material directly challenges fundamental tenets of their Christian belief, I can only say that the uniqueness of Jesus and his message emerges with startling clarity if you study for yourselves and are courageous to face the facts you encounter. His teachings of selflessness and fellowship are as relevant today as they were two thousand years ago and I can only hope that Christians will find a renewed sense of meaning and strength in Jesus' words and actions, even when they find that often they are different from what they have heard "said" of him in their churches which is little more than "legends" handed down by non-Jews which are passed off to the non-suspecting Gentiles as Divine Truth when just a little study outside the New Testament proves otherwise!

Answer for yourself: Do you want to find the truth about "the Jesus" of the New Testament and separate legend and lore from the absolute truth? Well such a quest is not easy and you will be challenged to your very core when you read and find out what you have been not taught about the Jesus of the New Testament. If you find the courage to read and then check us out as to the sources for our information then you like most of those who rely upon Bet Emet Ministries to reveal the long hidden and distorted truths connected to the "Jesus Story" will wonder why you were not told these things earlier in your spiritual life by your Pastors and your church. If you are such a one as this then this website and the following articles are for you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE COURAGE TO FIND THE REAL JESUS...DO YOU HAVE IT?

"His (the Messianic Priest's) wisdom will be great. He will make atonement for all the children of His generation...His Word shall be as the Word of Heaven ("Heaven" is a circumlocution for "God") and His teaching shall be according to the will of God. His eternal sun shall burn brilliantly." - DSS 4QAaron (from the Dead Sea Scrolls)

During the time given for Jesus, there was widespread expectation amongst the Jews that a kingly Messiah, descended from the house of King David, would arise and establish God's kingdom on earth. To Christians today, Jesus is the living fulfillment of the Old Testament prophesies. To others, however, he was merely one of a number of false claimants to the throne, a figure whose testament is heavily colored by myth and church dogma.

Answer for yourself: Is it possible, through historical research, to travel back two thousand years and get a glimpse of Jesus the man?

Answer for yourself: Or, like Paul's vision on the road to Damascus, can the real Jesus be only known through faith? Who was this "Christ" represented as Jesus?

THE TRUTH LIES IN BETWEEN BOTH OPTIONS

Somewhere between the messianic expectations of the Jews and the high Christology of the later Christian Church, was a person who lived in history - who breathed, ate, and had friends and family like the rest of us, then died an abrupt and ignoble death. Yet, aside from the New Testament, contemporary history is almost silent about Jesus. In fact that exists no unforged historical evidence for his existence, yet "his" story is told down through ancient history as far back as ancient Egypt.

With the help of recent archaeological findings and current bible scholarship, however, there is a great deal we can discern about the events surrounding Jesus and thus gain new insights into the man himself and what he represented to the hearts of "believers" in the time given for the "Jesus Story."

To find the Real Jesus necessitates one undertake a critical examination into the life and times of Jesus as depicted in the New Testament

I have tried to take a balanced approach in presenting information, some of which is quite controversial. Rather than dismiss some of the more contentious speculations outright, I have presented arguments and counter

arguments and allowed logic to dictate which position is correct. For the most part, however, I have relied on conventional biblical scholarship, multiple attestation of sources, and old fashioned common sense to select the material that have filled my articles. We must begin such a study with the assumption of a "literal" and "historical" Jesus and let the evidence discovered to tell us if such an understanding is correct or possibly if a "mystical," "metaphysical," and "allegorical" understanding of "Jesus" is a better choice. We will, at the end of these studies, be capable to answer that question with certainty.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE JESUS OF THE NEW TESTAMENT WAS NOT A CHRISTIAN

Answer for yourself: If the Jesus depicted in the New Testament were walking the earth today, where would he go to commune with his father in heaven…a Christian Church or a Synagogue?

Answer for yourself: Where might he choose to pray?

Over the years I have often asked this of Christians. The question is not flippant, nor is it intended as an irreverent, clever ploy. What most Christians fail to consider is the seriousness of the questions at hand, because the question is indeed very serious and cuts to the very core of the Christian's Religious Belief System.

Answer for yourself: Would you ever see Jesus in your Christian Church, or would you have to visit the Synagogue to see him?

Although these questions are today clearly hypothetical, history's answers are profoundly disturbing and unsettling for the Christian. The straight-forward, unavoidable evidence, if the New Testament Jesus is at all to be believed or looked to for an example, throws clear light on the fundamental, still unresolved ambivalence which Christians continue to demonstrate about their own inherited Jewish identity. Christianity is Jewish and without such a recognition Gentile Christianity as it exists today has no validity.

THE CHRISTIAN PROBLEM...THE SURVIVAL OF THE JEWISH PEOPLE AND THEIR RELIGION

Christianity has a major fault as I see it; it has failed to deal with the life of Jesus, continually focusing only on his death and resurrection. Such a perspective has voided the Church of much truth that she desperately needs. As Jesus' disciples on earth and followers of this Jesus the vast majority of Christians have failed to acknowledge and appreciate his own Jewish ways. The undeniable fact is that God chose to express the "Mind of His Krst/Christ" through the great religions of Egypt and Israel; not Rome. Said again, the "Mind of Christ" is to be examined and obtained through the Jewish faith and not the Roman faith. This is hard to hear let alone obtain since being most of our readers are born outside of the Jewish culture and religion. In other words Christianity has lost its Jewish Heritage and Jewish Roots and the great truths contained within it that sadly are lost to most Gentile Christians today. Constantly and without conscious understanding of what they say, Christians for eons are to be found in their churches, which they call by the name of Jesus, as if these churches were his design or his intention, while the example of Jesus, as even their own sacred texts attest, never left his synagogue. Somehow this is strange to me. Seminary never taught me a Jewish Jesus, only a Christian Gentile Jesus; one which never existed.

It is precisely here that the unacknowledged but persistent Christian problem begins. It is rooted in the Jewishness of the Lord whom Christians claim as their own: the crucified Jesus.

Answer for yourself: But what of the living Jesus?

Ironically, had Jesus been born, or had he lived, as a Christian, there would be no "Christian problem." had he emerged from the stock of any of the other ancient but now defunct civilizations of his day (say the Roman or the Greek) to establish a new religion completely unconnected with Judaism, Christians would never have had to cope or even deal with the issue of Jewish survival. Had Jesus been a Christian, then these Christians would have been indifferent to Jews, and undisturbed by their continuing presence in history—if they even bothered to take notice at all. But Jesus is a Jew and not a Christian and never intended to found a new break-away religion such as Christianity has become today. Such is the heart of the problem for the Christian who says he follows Jesus.

If Jesus had been a Christian and not followed Judaism his whole life, such Christian followers of Jesus might have become as neutral towards the Jews as they later were towards the Romans, but such is not the case. It is because of the Jewishness of Jesus and the rejection by the Jews of a "Christian Jesus" that the Church as targeted Jews for evangelization. Such as been the perspective of the Gentile Church since the earliest centuries of its heritage.

Christianity, however, has remained to this day neither neutral towards the Jews nor relaxed alongside the Jew's historical presence. Politically, the Jews, too, had been vanquished—long years before, by Rome itself. But spiritually and psychologically for Christianity the Jews became, and still remain, the primary Christian problem: rival claimants who would not go away.

Answer for yourself: The Jews were an enduring puzzlement: if the mighty Roman Empire could convert to become the holy Roman Empire, why should not the synagogue also join the Church?

Because Jews held firmly to their own ground, refusing to accept a Gentilized Rabbi, their universal survival became an affront to a powerful and expanding Church. Christian leaders never forgave or forgot that.

That the people of Jesus could survive after he came to them and they refused to follow him, has confused Christians and provoked the less gentle among them. That Jews should possess a divine right to follow leaders of their own choosing never seemed to impress the Christian mind. And that Jews should have been as critical of Jesus as of all of their would-be messiahs—both before and after him—still remains unacceptable, or at best, inexplicable, to many Christians.

I think there is profound irony here, one that continues to trigger the ongoing Christian problem. Notice the following dichotomy and think about what I say. Jews think of Jesus as a living person, a maverick, apocalyptic Jew to be sure, but they do not deny Christians the right to worship and adore him as they please. To Christians, however, Jesus is the crucified Messiah, a veritable Christian god, who was brazenly rejected by his own people. To put the matter bluntly: to Jews, Jesus was a human "Jewish option" they did not follow; to Christians he is the only divine "Christian option."

JESUS THE JEW BECOMES JESUS THE CHRISTIAN ...WHAT?

To many Christians, in their deepest psyches, Jesus the Jew has become Jesus the Christian. And Jews, by their rejection of a Jesus that did not fulfill the prophetic passages, are guilty of offending their Christianity. As a consequence, what many Christians widely trumpeted and labelled as the "Jewish problem" is really their own. The Christian problem starts with Jesus, the living Jew, before his death and resurrection and continues with the whole Jewish people who survived him and who still see him as a Jew, in human, not cosmic Christian terms.

If Jews were to ask Christians to see Jesus only as a Jew, they would, in effect, be asking them to give up Christianity, and any dialogue would end abruptly there. On the other hand, if Christians were to ask Jews to

see Jesus as they see him—as much more than a Jew, to be sure—they would really be inviting Jews to convert to Christianity, and that would also end the dialogue.

Answer for yourself: But what would happen Jews asked Christians to see Jesus not only as a Jew, but also as a human Rabbi and not a god which is totally foreign to their Scriptures? Need the dialogue falter at that point? On the contrary: I would say that this must be the starting point of all Jewish discussion with Christians:—to begin to understand the human, Jewish Jesus. And this cannot be done by the Christian without a through knowledge of the Jewish Old Testament and the prophecies concerning the Jewish messiah as taken from the Hebrew Scriptures and not the later forgery of them as we find them today in our New Testaments. Since mainline Christianity primarily teaches and preaches from the New Testament such an endeavor of acquiring Old Testament knowledge falls upon the discipline of each Christian and we all know how hard disciplined study is to achieve.

EVANGELIZATION OF JEWS?

Indeed, the Christian Jewish dialogue depends for its integrity upon the ability of the Christian to detach himself from all attempts to make Judaism the object of the Christian mission and the object of its evangelization. By learning to understand the Jewish Jesus before he became a "Christian" Jesus there is a chance that Christians may also understand the Jews, and that Judaism is yet today a valid expression of faith before God. Such awareness is acutely necessary to help Christians understand why Jews wish to remain faithful to Judaism to the end of their days, even as Jesus had done. But misinformation concerning Judaism abounds in Christianity today and such a distorted representation of the facts of Judaism, due to the anti-Semitism of the early Gentile Church, and the corruption of their New Testament document, has made an accurate understanding of Judaism by the Christian a very difficult quest in our day.

BUT WE HAVE MORE PROBLEMS FACING CHRISTIANITY -THE MISUNDERSTOOD IRONY OF Jesus'S DEATH AND SUBSEQUENT BLAMING OF THE JEWS

At the same time, as Christians review the life of Jesus from an internal Jewish standpoint, they must also confront still another problem of their own making. This question arises from their view of the meaning of his death.

Answer for yourself: If the death of Jesus resulted in the universal and glorious benefit for all mankind as Christians believe it to have done—the atonement for all human sin—then why do Christians continue to impose unforgiving blame, whether on the Romans, or more often, on the Jewish people as a whole, for causing the benefit?

Answer for yourself: If the Gospels, especially John, suppose, Jesus knew and predicted long in advance that the particular events would happen, and the events were neither a surprise nor a defeat, then were not the events merely a working out of some preceding arrived-at divine schedule?

Answer for yourself: If Jesus' death was part of a divine schedule and plan, then why blame mere men for acting out the preordained human role? I have always wondered why this is done, and the Jews have borne the brunt of such animosity for the death of Jesus, when in reality it was the Romans who killed him.

Christians must first dispose of their own long-standing, self-imposed Christian problem: they must purge themselves of any identification with that part of their Christian heritage which vilified Jews and Judaism in the name

of the crucified Jesus.

When Christians can come to understand both of these issues—first, about his life; then, correctly about his death—they may also come to see how their ancestors (and perhaps even their own priests or preachers) have been involved in a centuries-old psychological game—sometimes also known as "theology"—to help Christians relieve themselves of their own problems by loading them onto the backs of Jews.

They may also begin to realize that historical Christianity had for so long succeeded in evading its own problem by concentrating principally upon the death, and not the life, of Jesus.

Let me give you an example. For three centuries after the founding of their religion, Christians did not celebrate Christmas, which related to the birth and life of Jesus. Their principal feast was Easter, which concentrated only on the death and resurrection. The Cross, or crucifix, not the star of Bethlehem, became the essential symbol of Christianity; Calvary, not Nazareth, was the chief sacred locus. These served as holy reminders of the "saving" mystery of his death. Indeed, to identify with Jesus as a living Jew is difficult: it requires Christians to study the Torah of Moses, and all the Hebrew prophets and writings that form the basis of the demanding system of Jewish ethics. These were the core of Jesus' public teaching—in the market places, the public squares, the hilltops, and the synagogues of ancient Israel.

One need not be a Freudian to recognize that intense preoccupation with the death of Jesus not only has led many Christians to regard Jews as Christ-killers, but may also have covered over a deeper, unconscious desire on the part of some who became profoundly hostile to Jews.

Answer for yourself: Did they wish to obliterate the Jews as "Christ-killers" because they really longed to obliterate them as the "Christ-givers"?

Indeed, I have the feeling that by obsessively focussing upon the so-called Jewish "rejection" of Jesus, they are demonstrating, perhaps unconsciously, their own revolt against the full acceptance of his stringent Jewish demands. For although Christianity is a belief in a man-god who died as a Christian deity, in virtually all respects, Jesus himself had lived as a self-regarding and faithful Jew. In sum, before dialogue can truly commence, Christians must carefully examine their own ambivalences and hang-ups.

In medieval times, the urge to deny was much stronger than the will to understand. This explains why the Church frequently arranged public disputations between priests and rabbis, all of which had predictably unhappy endings: victory for the Church, defeat for the Jews and often the burning of Jewish religious books in the town square. There followed inevitably the expulsion of the entire Jewish community from the area: their patent "error" could not be tolerated by an autocratic Church.

But in our new age of openness and dialogue, there are at last some Christians who are willing to listen to Jewish interpretations of their own faith and history. For those who are prepared for this, there can be hopeful solutions to the Christian problem. To begin with I propose that those who are willing, try to fathom how Jews understand the answers to two fundamental questions: Who was Jesus—in Jewish history? What was Jesus—in Christian theology?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

the jesus of the new testament was not a christian



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HAS GENTILE CHRISTIANITY FAILED TO TEACH THE REAL MESSAGE OF JESUS?

Most scholars, whether liberal or conservative, assume without argument that modern Christianity began with Jesus and moved outward to become a world religion on that basis - perhaps elaborating on or modifying the teachings somewhat, but retaining this basic structure. Keith Akers, whom I referenced before in his book The Lost Religion of Jesus, believes, as I and a multitude of scholars today, that this view of history, and consequently most historical Jesus scholarship, is fundamentally flawed.

The New Testament, like any other literature, is easier to understand and more interesting when it is seen in its historical context. For a still better picture of the age in which the books of the New Testament were written, it is necessary to step back a bit and review important events in Jewish history leading up to that period. The social, political, and religious conditions in Judea at the time of Christianity's birth are of great significance in understanding the direction which that religion took. The sects or parties prevalent in Judea at the dawn of Christianity had an impact on early Christians, as well as on Jews. The names-Sadducees, Pharisees, Zealots--are mentioned throughout the Gospels, Acts, and Epistles. The Sanhedrin occupies a significant place in the recounting of Jesus' trial as does the Roman procurator, Pontius Pilate. No study of the New Testament is complete without an awareness of the character and influence of Paul, the great proselytizer, if not founder, of Christianity. Paul's role was pivotal in transforming Nazarene Judaism into Gentile Christianity. Even a cursory analysis of the historical evidence shows that Christianity was filled from the very start with internal controversy over basic issues. The differences between those claiming to be Christian in the first four hundred years after Jesus' birth were greater than at any other time in history - greater even than that today. Regardless of what view we take about Jesus, we must acknowledge and come to grips with these schisms - trying to understand all sides as best we can - before we can understand Jesus. These early Christians may not have understood Jesus, but they were closer to him than we are.

At the basis of all these schisms is the first and most divisive question in the first centuries of Christianity:

Answer for yourself: What is the relationship between the followers of Jesus and Judaism?

THERE WERE MANY WAYS TO SEE JESUS WITHIN JUDAISM

Early Christians interpreted Jesus within Judaism in many different ways. There are many reasons for doubting if Jesus could have founded Christianity. The new religion that emerged from the events of the life and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The Jesus newly revealed by the study of his Jewish environment is not likely to have founded the movements that collectively constituted early Christianity. Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was far otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to

the authoritative teaching of a founder. Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been. If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. However, scholars usually group the many versions of Christianity flourishing then into three main tendencies, only one of which is at all familiar today:

In broad terms, there were three schools of thought in early Christianity as to what this relationship should be:

- **Jewish Messianic Believers desired to maintain good standing with Biblical Judaism and with the followers of Jesus and Judaism. For the Jewish Christians, Jesus was the prophet predicted by Moses who had led the people back to the true law revealed to Moses but forgotten by the traditions of men. This lesser-known movement was composed of Messianic "Christian" Jews, remaining faithful to their Jewish heritage, while adding to it belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as Jewish Christianity. Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company.**
- **One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries. In the second century the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as heretical all those groups that still held on to Jewish observance. Gnostics wanted a complete break between the followers of Jesus and Judaism. Many gnostics thought that the God of Jesus and the Jewish God who created the world were two different gods altogether. This led the gnostics to reject the world and adopt asceticism, because it was a botched creation of a lesser god. They believed that their special knowledge ("gnosis") from this highest God, the father of Jesus, led to salvation after death in a spiritual realm that was separate and independent of this world which was "fleshly" and full of suffering and death.**
- **The Pauline Christians, who saw in Jesus the culmination of Judaism and the Messianic hope and redemption. Like the gnostics, they wanted their own brand of Messianic Judaism ["Christianity "]to have a fundamentally different basis from Judaism. These Pauline Christians considered the basis of Christianity not to be the revelation of God's law to Moses on Mt. Sinai, but rather the revelation of God himself through Jesus as Paul revealed him to them and for them this new and unique revelation of Jesus superseded that law. This might not sound like a problem on the surface by when the one being revealed by Paul has more in common with paganism and mystery religions that Biblical Judaism then we have a serious problem. But first you have to know that such a situation exists but that or course entails prior comprehensive knowledge of both Biblical Judaism as well a comparative world religions. One possessing this information one see through the writings of Paul as if they were cellophane. One thing was held in common however. Like the Jewish Christians, these Pauline Christians worshiped the same God of the Jews did. But even thought that was good they were taught to see in Jesus the fulfillment of the hopes of Judaism and that ruse is the biggest lie ever foisted upon the world at present. The prophecies of the Jews were not fulfilled but the Gentile world never knew this because the Greek translation of the Bible had been cleverly altered 200 years prior whereby the doctrines and beliefs of sun-worshipping Essenes of Alexandria, Egypt, were written in among the texts and these concepts only later applied to Jesus by Paul, himself a Gentile convert, and others.**

We have three views but only one was correct.

Answer for yourself: Which one? Which have you been taught by your church is the correct one?

All these views were differing ways of coming to grips with a fundamental problem: that Jesus was born a Jew, lived a Jew, and died a Jew. Yet in the years after Jesus, and following the dispersion of the Jews after the destruction of the Temple and the Jewish War of 135 C.E., the number of gentile Christians came

to greatly surpass the number of Jewish Christians. Christianity, instead of a Jewish movement, came to consist less and less of those who continued to acknowledge their Jewish roots by remaining loyal to the Jewish law, and more and more of those who believed they had no allegiance to the law of Moses but only to the revelation of Jesus and Paul's particular brand of Judaism (would become Gentile Christianity). Eventually, as you would expect, Christianity came to regard any faithfulness and adherence to the Jewish law as a heresy and bondage. This is to be expected since the Gentile nations never had or understood the Torah before they heard the preaching concerning the "risen Christ" of Paul. Jesus was for them just another in a long line of "risen sungods."

This website is in part a re-examination of the history of Jewish Christianity and its implications for understanding the historical Jesus.

For the Jewish Christians, Jesus was a loyal Jew who preached the law given to Moses; but upon examining this law, Jesus reached radical conclusions. To the Jewish Christians, it was Jesus' ethics of simple living and nonviolence, rather than a new theology, that distinguished him and his followers from other Jews. They believed that Jesus' preaching was first and foremost about simple living, pacifism, and vegetarianism and that he never intended to create a new religion separate from Judaism. I believe that the Jewish Christians understood Jesus better than any of the gentile Christian groups that are the spiritual ancestors of modern Protestant, Catholic, and Orthodox churches; and it is to these people we must turn and listen if we are to understand the truth about Jesus.

Anti-Semitism throughout Gentile Church History has given the Jewish Christians an unusually bad rap. In fact they persecuted them to death often. Paul portrayed them as narrow-minded, the later church condemned them as heretics, and modern scholars have ignored them. These assessments, however, are not justified. Jesus lived and died a Jew; most of those who heard his message were Jewish; the initial leadership of the church was Jewish; Jewish Christianity is of the highest importance in understanding Jesus. When the larger gentile Christian church drove out Jewish Christianity it also lost the core of Jesus' teachings. **Therefore much which the traditional Christian is taught today is in error. The values of simple living and nonviolence became increasingly marginalized in a church that came to accept the very materialism and violence against which Jesus had protested.**

Modern Christianity, whether Protestant, Catholic, or Orthodox, has thus misunderstood not only Jesus the Jew, but the very message of Jesus as well! By the fourth century, the Nicene Creed had stripped a Torah obedient life-style from the religion of Jesus and in its place made mental ascent to a solar-godman's identity paramount for Eternal Life. In the place of Jesus' emphasis on living the Commandments of God we find a new way of living where a complex and unintelligent Trinitarian theology that replaced Ethical Monotheism of the Jews and the Torah. We find emphasis upon the virgin birth in the pattern of their sun-godmen which is traced all the way back to Horus and Egypt, emphasis of the rising from the dead of the sun-godmen in the form of this new Jesus, and of the final judgment, but nowhere of the teachings and the ethical and moral message of Jesus emphasized. **If you think I am wrong then I challenge you to read the 2/3 of the New Testament written by Paul and find more than 2 single sentences referring to what Jesus both believed and taught!** You won't find it because it is not there. The Gentiles were not concerned about what Jesus stood for or believed as his faith; only that he be recast in the image of the prior pagan Gods. Nothing for them changed. Look at the world today and you can see that among the low morality and ethical nature of our county which boast of being Christian. Yet we are taught to believe in "this Jesus;" we are just not taught that to live like him brings Eternal Life. Instead of a call to change our lives and our relationship with God and the world we have an all-powerful Jesus presented as the Messiah without a cause.

By and large the vast majority of Christians today have not been taught the truth concerning the Jewish Jesus and his true "Gospel." In place of it they have been handed a "substitute Gospel" that has more in common

with the mystery religions and Sun-Worship that with Biblical Judaism. Recovering the real message and teachings of Jesus and understanding Jesus' message is as important for the modern world as for the historian. Many today are concerned about the environmental crisis and the pillaging of the earth's resources by rampant consumerism, the spiral of escalating violence, the victimization of the world's poor, and the slaughter of animals for food. Perhaps these problems are quickly remedied if the Christian Church repents of Roman theology and recovers and returns to Jesus' message of simple living and nonviolence is relevant for today's world - even though it has been lost from most of modern Christianity.

In this website we will examine several major doctrines held dear by mainline Protestant and Catholic Christianity in light of Biblical language, Biblical history, Biblical culture, archeology, etc., in hopes of recovering and restoring the pristine and elementary teachings of the Historical Jesus; teachings which have escaped the gaze of millions. Once confronted with the evidence, it is our hope at Bet Emet Ministries that the reader will take to heart what he has learned, repent of his theological error and sin, and begin a renewed worship of the Creator in Spirit and in Truth. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING FOR THE JEWISH JESUS...THE HOPE FOR BOTH JEWS AND CHRISTIANS TO EVER BECOME "ONE"

There are many studies that one can undertake in his life for the pursuit of Spiritual Truth. There are many paths that open up once one begins to uncover long hidden truths that lie beneath the texts of our Bibles. Many of our readers have progressed to such a level in their studies that they have seen that mankind has preserved through recorded history that there has been 3 different ways to evaluate "the Christ" since man first began to life on this plane of existence. The summary of my studies these past twenty years can be summarized and categorized rather easily in 3 basic classifications which you will see yourself if you undertake similar studies. I found, and so will the reader, that there are three schools of thought down through history concerning the interpretation of just whom is this "Jesus Christ"!

- **The Historical Jesus Christ (the presentation of "the Christ" as taught through the medium of a presumed "perfected" historical person to serve as "the model" and "example" for all mankind to emulate, follow, and evolve into as the goal of their incarnation. This is the "perfect" Adam Kadmon, the progressive, evolving, perfecting earthly man that was created on the model of the perfect cosmic Adam on high, the perfect God manifested and later incarnated in matter and "flesh" of all mankind).**
- **The Mythical Jesus Christ (the personification of the Sun as it moves on its prescribed path through the Heavens where we find it moving through each house of the Zodiac which goes hand in hand with the changing seasons of the year [Spring Equinox, Summer Solstice, Autumn Equinox, Winter Solstice). Again, we see the link with the Sun, the creative Living Energy of Divine Mind that animates all life and evolution of life in this Solar System). This is the story of the evolution of Divine Fire, the Divine Spark, within man evolving into the likeness of God as the "Mind of His Christ" in Earthly incarnation.**
- **The Mystical Jesus Christ (the allegorical expression of a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Ancient Masters of Spiritual Wisdom regarding the descent of the Logos (God) into matter, ie., mankind). Believe it or not we find that Paul speaks of this in the New Testament:**

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

On entering now on the study of the life of "the Christ", of the rites of Christianity, its sacraments, it doctrines, it would be disastrous to ignore the facts presented by comparative mythologists and religionists down through history. These facts regarding the identity of "Jesus Christ", rightly understood, hold the "key" to answering the biggest question ever posed to mankind: "Who is Jesus Christ"?

Make no mistake about it. This is a massive study; a study that took me almost 15 years of daily scholarly study to obtain all the pieces of this Roman puzzle of confusion and jargon constructed over the last 1,800 years in order to hide the truth of the Divinity of humanity and in so doing misrepresent "the indwelling Christ" to the

whole world. The "thinking believer" should want to know "why" all of this "textual gymnastics" have been done over these last 2,000 years or so by the organized Roman Christian religion and its various "sects" and "what it is" that they are trying so desperately to hide, bury, conceal and keep hidden from bulk of humanity by such unfaithfulness and forgery of the Scared Hebrew Scriptures. For this reason I have dedicated my life to presenting the truth to the world about this darkest moment of human history and its great loss of Divine Truth which is termed today "the Dark Ages". This "massive study" is literally 16 websites or "books" containing the necessary information to trace this deception of Spiritual Truth that began in the 2nd century with the rise or Roman Orthodoxy and its legacy in Protestantism which so darkens the minds of Christians the world over. For those who wish we offer a CD containing the complete series of our Websites and these "books" along with instructions as to how and in what order these websites are to studied in order to follow the progression of thought to solve this "Jesus Puzzle" with all its contradictions and inconsistencies that concerns and befuddles us all when read "literally" and "historically" in our Bibles. Let us not be mistaken, the "Mind of Christ" was revealed to mankind down through history. Most of us have been born into the Christian Faith whereby we inherited the "Mind of Christ" as expressed through the Jewish Culture and Religion. The question that I pose for this article is if the presentation of this "Mind of Christ" has been accurately presented through the New Testament in the Roman Bibles we have received.

It truly is amazing when I think about it. I graduated with a Master's degree in Divinity from Southwestern Theological Seminary in Ft. Worth, Texas, in 1988 and never was taught one thing about a "Jewish Jesus". Just the opposite really: I was taught about a "Gentile" Jesus, who in Mark 7:14, does away with all the Levitical food laws concerning "clean" and "unclean".

Mark 7:14-20 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. (KJV)

Now let us read the English Standard Bible and it relates these same verses:

14 And he called the people to him again and said to them, "Hear me, all of you, and understand: 15 There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." 17 And when he had entered the house and left the people, his disciples asked him about the parable. 18 And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?"(Thus he declared all foods clean.) 20 And he said, "What comes out of a person is what defiles him.

There it is in plain sight. Jesus just contradicted God and Moses and did away with the Book of Leviticus and the "clean and unclean" food laws. But this could never happen and never did happen since the New Testament Jesus is depicted as being Jewish. Had this happened "literally" or "historically" he surely would have been denounced as a blasphemer and more than likely stoned on the spot. Surely no expected Jewish Messiah could break the Levitical laws and be some sort of perfect and "sinless" sacrifice like New Testament theology pretends. If this Jesus really said this then he disqualifies himself as Messiah on the spot. Something was wrong there in this one verse. I wondered why this verse was written when historically this never could have happened in the first place. This only enlarged my thoughts as to what other passages in the New Testament were falsehoods like Mark 7:14. The only recourse for me was to seek out the "Jewish Jesus" and the "Mind of

Christ" expressed through the Jewish Faith. But other problems were to later emerge that only complicated my search.

The nineteenth century marked the beginning of "the quest for the historical Jesus". Christian scholars by using various historical-critical methods sought to uncover the historical figure from the layers of Christian tradition in the Gospels. Even though the research has gone through particular waves and trends, there has been by scholars a general recognition that Jesus should be located within one of the diverse Judaisms of his day and not the founder of a completely separate and competing faith as is Christianity today. In this endeavor Jewish scholars have now taken seriously the historical Jesus research and are making distinctive contributions to this field.

In Israel itself there is very little interest in the figure of Jesus amongst the predominantly Orthodox Jewish communities. This is perhaps not surprising given the fact that their faith, unlike our Christian faith, can function adequately without any reference to him.

However, for those who are engaged in Christian-Jewish dialogue the figure of Jesus remains fascinating and above all problematic. There are Jews who feel unthreatened in the dialogue to express their views on Jesus. While some Christians, unaware of the forgery of their Old and New Testament use of the Hebrew Scriptures, find the Jewish "rejection" of Jesus as the Jewish Messiah and savior of mankind puzzling, often the dialogue has led to a rediscovery of the Jewishness of Jesus and the higher ethic that he exampled and taught for the most part excluding such verses as Mark. 7:14 and others. It is in this "Jewishness of Jesus" that we uncover the "Mind of God's Christ" projected through the Jewish Faith. I wish I could say the same about the Roman redaction and presentation of the "Krst/Christ" through its depiction of this "perfected man" as Jesus in the New Testament but I cannot. Coupled with Rome's deception and adulteration of the Hebrew Scriptures the picture of this "supposed perfected man" and "example for humanity" is terribly skewed and slanted antisemitically in many places and the "Mind of Christ" is often so terribly misrepresented that only a through study of the Jewish Faith will assure the Divine Truths within Judaism being obtained. This "Jewishness" is not to be understood so much as about a man but the religious ideas expressed in Biblical Judaism that are incorporated in the religious belief system of such an "example" to the whole of mankind. This, when understood properly, is beneficial to both Jews as well as Christians. I am not saying that a person or a Christian needs to become or convert to Judaism or become "Jewish" but rather that such a one needs to understand the religious teachings of Judaism and then contrast it with his or her inherited Christian religious belief system and then when understanding both and their divergences ask himself "why" when Christianity touts itself as being the fulfillment of Judaism and possessor of the truth concerning the "Jewish Messiah". Take time to ponder how Christianity can reject its mother's faith and religious dogmas yet be the truth and the goal of Judaism. Of course over 2000 years Judaism has denied strongly such a position as held by Christianity and its religious dogmas in many instances and will ever do so. What is surprising for most Christians is that generally Jews have no difficulty with the Jewish Jesus but they do reject the "Gentile" Christ of Christian faith; a supposed Messiah than can nullify Leviticus for example let alone die for the sins of others if they only believe in a "creed". It is one thing to accept Jesus as a great Jewish prophet and "anointed" rabbi, possibly the anointed one possessing traits of the expected Jewish Messiah, traits that lie latent in the whole of humanity at its present stage of Spiritual evolution, but quite another to accept him as the "literal" and "historical" Second Person of the Trinity and equal with God. And the list of problems only enlarges the more once thinks of the differences between a "Jewish Jesus" and a "Gentile Jesus" and compares the religious belief systems of both Judaism and later Roman Christianity. A "thinking believer", who does the studies, cannot help begin to wonder if behind much of the depiction of the New Testament Jesus and the theologies that lie connected to him through the pens of Rome and their antisemitic visions for a "Gentile Jesus", lies a truth that has yet to be heard.

JESUS FROM A JEWISH PERSPECTIVE: THE MIND OF CHRIST EXPRESSED THROUGH JUDAISM

Every major world religion of the ancients had their "Krsts/Christs/Messiahs"; Judaism was no different and should not be having had the benefit of picking up the ancient Sacred Science from their pilgrimage and captivities in Egypt, Babylon, and Persia. Basically, the Osiris cult found its way through the world and into the Mystery religions such as the Greek Mysteries of Dionysus at Eleusis, Attis in Asia Minor, Bacchus in Italy, and Mithras in Persia. They all involved a voluntary death, a flight from the body, a descent into the underworld, and ascent into Heaven, and then a resurrection. When we come to the New Testament we have a problem on our hands because this ancient metaphysical teachings of the Spirit realm and the Soul is merged with an expected human descendent from the loins of King David and out comes basically an anomaly that has ever existed. By that I mean the "historical" and "literal" presence of the indwelling "Krst/Christ" in mankind in the form of a solitary person to the exclusion of the rest of the human race. This figure Christians come to know as Jesus in the New Testament. Mystical Judaism is not a stranger to these same metaphysical teachings concerning the descent of the Divine into all "matter" and the whole of all physical manifestation including the human being. They also have their hoped-for human messiah and "anointed one". What the Jews don't have, nor believe in, is the "literal" and "historical" combination of Divinity and "matter" in one solitary person to the exclusion of the whole of mankind. This leaves no place for Jesus as depicted in the New Testament as opposed to the rest of mankind. Thus, when the studies have been done the proper interpretation and understanding of the New Testament Jesus has to be accomplished through the restoration of the Jewish religious truths expressed in such a person and his depiction in the New Testament. Only when the "Jesus Jesus", and not the "Roman Jesus", is restored to the Jewish Faith and its cultural milieu can the Divine Truths and "Mind of this Christ" as expressed through the Jewish faith for the whole of mankind be restored and benefit the progress of the Soul and its evolution.

The Jews have been fascinated by the figure of Jesus in the New Testament down through history. Some have strongly denounced such a one while others have valued such a one because of the Jewish teachings that often, but not always, come from the mouth of the New Testament Jesus. Wisdom requires that a distinction be make between this "Jewish" and "Non-Jewish" Jesus as we have received it in our New Testaments. In the New Testament this Jesus is depicted as having lived as a Jew among Jews for his recorded life, spoke Hebrew and Aramaic, was seen as a Jew by non-Jews. This Jewish Jesus kept the Biblical Festivals (Solar holidays associated with the equinoxes and solstices) and attended synagogue where "Moses is read". This characterization and personification of the Divine Mind through the Jewish Faith, when understood correctly, elevates the Soul of the reader and aid in his Soul's maturation and evolution in this human body we now possess. In the last 100 years many Jewish scholars have written about this Jewish Jesus and continue to do so like never before and that is good. One might say that today there is a "Jewish reclamation" to reclaim Jesus as a "good Jew" and an example to all. Make no mistake about it; the story of Jesus is part of Jewish history. From a Christian perspective I would like to see his story incorporated in that Jewish history, so that, in my view, suitable respect can be accorded to this presentation of the "ideal man" expressed through the Jewish faith, just as other Jewish figures are respected in other faiths. At the same time I would like to see the Jewish people respected by the ending of attempts to undermine the Jewish people's coherence and validity of their faith by the activities of Christian missionaries which want to convert them to a "paganized form" of Biblical Faith whereby the Divine teachings given to mankind for his Soul's evolution are so badly misrepresented and distorted. Many will not understand that statement without further study on their part but when we compare Judaism and Christian religious dogmas and their similarities and contradictions between them one is moved to realize that both cannot be "right"; one has erred from the path of truth and knowledge. Determining which one for certain cannot be accomplished from emotion or inherited traditions. Hard-nosed study to see where the "train jumped the track" is necessary to see just when in history did the ancient Divine Wisdom and Sacred Science of the Soul depart from the way of Divine Truth. The determination of which one of these major world religions has erred from Spiritual Truth and duly recognizing its aberrant theologies is most important for the unfoldment of one's Soul in this incarnation which we possess at present.

It may be difficult for Christians and for some Jews to accept anything that I have to say. I do not know, but when a Christian says, "Lord", in reference to the New Testament Jesus, I cannot help but wonder what is meant by such a word. A true Christian will see Jesus as the singular emanation of God, to the exclusion of all other Souls. Hence the problem, as Jesus depicted in the New Testament is treated both as being equal with God and very God as well as man at the same time. This is the problem; a man who is equal with God. The

story detailing how this Jesus became God is a most interesting study and one what is not mastered quickly. It will behove us to look into this some before we continue.

The Council of Nicea took place in 325 C.E. by the order of the Roman Emperor Caesar Flavius Constantine. Nicea was located in Asia Minor, east of Constantinople and it was at this Council of Nicea, Emperor Constantine presided over a group of Church bishops and leaders with the purpose of defining the true God for all of Christianity and to eliminate all the confusion, controversy, and contention within the church regarding the "nature" of "the Christ" to which few could agree. The Council of Nicea finally affirmed the deity of Jesus Christ and established an official definition of the Trinity - the deity of The Father, Son, and Holy Spirit under one Godhead, having three co-equal and co-eternal Persona.

The main theological issue and focus had always been about "the Christ". But this "Christ" is not a new term since finding its origin in ancient Egypt thousands of years before the Jesus of the New Testament. If one does the studies into this ancient "Krst/Christ"
he sees that this is the Metaphysical personification of the evolving Divinity within mankind as the human being evolves into the "fullness and stature" of Christ as the New Testament alludes. This is a slow process no doubt but one which is the path set before every human being whether he is aware of it or not. Since the ending of the Apostolic Age and beginning of the Church Age, saints, having long lost the "keys" to the ancient Wisdom Religions like ancient Egypt, began questioning, debating, fighting, and separating over, “Who is the Christ?” Is He more “divine than human” or more “human than divine?” Ancient Egypt had the answers to these questions and so did the Gnostics, but the answers were not to Rome's liking with an invincible legion that conquered the known world and found no adversary to stop their imperialism. Living life as "personified love" was not the desire of Rome nor its legions. So having lost the desire and "gnosis" behind the "Krst" Rome wrested with redefining the "Krst/Christ" for the entire known world of their day. Having accepted a blurred traditions of this "Krst" at issue were such questions needing definitive answers as: "Was Jesus (the Krst/Christ) created / made or begotten? Being the Son of God, is Jesus (this Krst/Christ) co-equal and co-eternal with Father God, or less and lower in status than He? Is the Father the One and only True God, or is the Father, the Son, and the Holy Spirit the One true God? Is God "one" in number or "one" in unity being made up of many parts as we see in "Let us make man in our image" for example? Was Egypt correct in sharing with man the Ennead and Ogodod to describe Emanationism in the cosmos from the hand of this one God? Is this manifestation of God, this "Krst/Christ" depicted in the image of this Jesus the “True God of True God”? Is this manifestation of God in the depiction of Jesus “One Being in Three Persons”, a tri-unity called more commonly today the “Trinity”? Jesus, the personified Christ in the New Testament said, *“Who do you say that I am?” (Matthew 16:15).* Man over the last two thousand years has debated this issue and continues to do so at present. The truth is there for all to see if they look before Nicea and the Constantine redefinition of "the Christ". The ancient Wisdom religions knew exactly what "the Krst/Christ" was. All Rome had to do was look at their own myths and bow their knee to this ancient Wisdom and they would have their answers. In so doing the Wisdom Religions and Sacred Science of ancient Egypt would have filled the world with love and knowledge. There would be no need for a Roman legion and such actions that dominate the human race. The Brotherhood of all mankind and the "oneness of all" could be restored to humanity if but Rome would have beat their swords into plowshares. But they would not! Power over mankind is a strong force not easily broken unless one has a contrite heart and is familiar with repentance such is taught in Judaism as bringing the Kingdom of God near mankind. Constantine decided for the world who this "Christ" was to now be and in my humble opinion not only got it wrong but denied the consensus of the ancients regarding "the Christ" which can be seen upon serious study to be a singular teaching and interpretation held in common down through history among major world religions since the beginning of time! That great ancient Spiritual legacy to the whole of mankind would all change with Constantine and few Christians ever awaken today to the fact that their understanding of the "Jesus Story" is flawed to the core and even entertain the idea of study into such a sensitive subject because of their implicit trust in one book that Rome itself gave the world that caused this whole deception in the first place. The "literal" and "historical" approach to the Jesus Story, along with the presentation of "the Christ" as taught through the medium of a presumed "perfected" historical person to serve as "the model" and "example" for all mankind to emulate, follow, and evolve into as the goal of their incarnation, is beneficial but only when understood in this manner. This "Jesus

Story" is the "perfect" Adam Kadmon of mystical Judaism, the progressive, evolving, perfecting earthly man that was created on the model of the perfect cosmic Adam on high, the perfect God manifested and later incarnated in matter and "flesh" of all mankind. The "Jesus Story" is the example of the Soul's evolution; a "pattern if you will", of how man is to live a life of love among his brethren and in so doing unfold his Soul in this opportunity given it being incarnated in a manger and "animal nature" of this fleshy body of death (again the image of swaddling clothes seen with Jesus or the mummies of ancient Egypt with their burial clothes). The Soul when incarnated into humanity "dies" and all of life is purposed for the "awakening from the dead" while we yet live an animal nature as Paul attests.

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

This is how man is to live his life, awakened to the "indwelling Christ-Divine Mind" within himself which guides the Soul through this life. This "Krst/Christ" Divine Mind is not our consciousness; rather it is an enlightened consciousness obtained through mediation whereby a person comes into contact with the Kingdom of God "within himself". It is here that intellect can be enlightened by Spiritual intuition from touching the indwelling Christ "within". A person can live his whole life, read the "Jesus Story" a thousand times, and ever come to understand it correctly or the need for this "inter-spection" of himself because of the deceptions that line the pages of the New Testament after Rome got through writing it at Constantine's request. Most of us grow us in Christianity today being taught that the Gospels were supposedly written early. The only thing "early" is the ancient Spiritual Wisdom and Mystery Religions in which can be found this same "Soul's Story" otherwise known today as the "Jesus Story". It is here in the Mystery Religions, nation after nation, from ancient Egypt downward, that we find these same events, same stories, same happenings, and even the same unique "sayings" that come from the lips of Horus and Ra which are later inserted into the mouth of this supposedly "historical" and "literal" person known today as the New Testament Jesus. Only when this hybrid "Jesus Story" is recognized correctly for what it "is" and what it is "not" and then restored and interpreted through the Jewish culture and religion can one hope to begin to separate the true religious dogmas for his Soul apart from the false ones and their pernicious theologies that cripple the Soul as given us by our inherited Roman "Jesus Story". For us today being born in Western Christianity, salvation truly is of the Jews since we inherit Rome's version of "Judeo-Christianity". It is about time we examine the Jewish faith and even Mystical Judaism to recover the Soul Science in Judaism today. Now, let us look at how Constantine tried to destroy the "Krst/Christ" and gave it a radical "reinterpretation". In so doing the prior understanding of God and His unique relationship with mankind as known from the beginning of time will be altered and its wake will emerge Constantine's "Jesus Christ". When you see this you will be breathless and hopefully stirred to do you personal study to recover the Divine Wisdom and Soul Science of the ancients that will prepare you for your next step in your Soul's evolvement. Besides that, in the wake of this theological synthesis and reinterpretation of Constantine we will see that he will order the production of fifty books we today call the "Bible" that will contain his ideas of God that will become the foundation and "glue" that will bring his empire together through religion and not the sword. In such a production the great light of the ancients and their knowledge of man's Soul dims to such a degree that the Dark Ages will emerge for mankind and mankind, under this Roman emphasis of Constantine's Bible, will delay and sidetrack the evolution of his Soul for almost two thousand years.

Let us continue our study in the next article.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

looking at a jewish jesus...the only hope for both jews and christians to ever become one



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING FOR THE JEWISH JESUS...THE HOPE FOR BOTH JEWS AND CHRISTIANS TO EVER BECOME "ONE" #2

Constantine demanded once the Nicea Council meeting was underway that the 300 bishops make a decision by majority vote defining who and how this new Jesus Christ is to be understood. For the great need of unity in his empire, Constantine commanded them to create a “creed” and "doctrine" that all of Christianity would follow and obey. This doctrine is termed today the “Nicene Creed” and is upheld by the Church and was enforced by the Emperor Constantine as the theological fruit of the Nicea Council. The bishops voted to make the full deity of Christ the accepted position for the church. As well, the Council of Nicea voted to make the Trinity the official doctrine of the church.

In the wake of such a decision Constantine ordered the production of the Bible! Thus we find that in the fourth century, the Roman Emperor Constantine united all religious factions in Christianity under one composite deity, and ordered the compilation of new and old writings into a uniform collection that became the New Testament. It is in these writings post-dating 325 C.E. that we find today comprise our New Testament and which teaches that Jesus is the Messiah and should be worshipped and trusted, which was/is to say He is co-equally God and man. The Catholic Encyclopedia, Herbermann ed., vol. iii, p. 712 states: "Our documentary sources of knowledge about the origins of Christianity and its earliest development are chiefly the New Testament Scriptures, the authority of which we must, to a great extent, take for granted." This somehow was never reassuring to me and seeing these great differences between Judaism and Christianity I wanted to know why the religion of this Jesus was so distorted and changed later in normative Christian dogma. For example, the New Testament forbids the worship of angels (Colossians 2.18; Revelation 22.8,9) but commands the worship of Jesus. Again, the Messiah of Judaism is "the messiah" and not "the Messiah". In other words, the messiah is a man from the loins of David and not a virgin-born savior of the world, only the Jews from the persecutions of the Gentiles. Again, the Apostle Paul, a known Gnostic today, is made to say about Jesus that *“in Him the fullness of Deity dwells bodily” (Colossians 2.9; cf. 1.19).* Paul again is made to to say that Jesus is Lord and is the One to whom a person must pray for salvation just as one calls on Jehovah, Yahweh (Joel 2.32; Romans 10.9-13). Furthermore, Paul is made to say in Constantine's Bible that *"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Romans 9:5, KJV).* This Jesus, as depicted in Constantine's Bible, is made to be our God and Savior (Titus 2.13). Faith in Jesus’ Deity is made basic to Paul’s supposed testimony and theology. Once again, the Apostle John’s Gospel declares Jesus being the Divine eternal Logos, agent of creation and source of life and light (John 1. 1-5, 9). This Jesus is made to be *"the Way, the Truth, and the Life" (John 14.6),* an advocate with the heavenly Father (1 John 2.1-2), that He is sovereign (Revelation 1.5), the Rider on a white horse (Revelation 19.11-16), and the totality of the Son of God from the beginning to the end (Revelation 22.13). The author of Hebrews reveals the full deity of Jesus through His perfection as the most high priest, Melchizedek (Hebrews 1; Hebrews 7:1-3), and the full humanity (Hebrews chapter 2). The Divine-human Savior is the Christian's object of faith, hope, and love. And so it goes. All the while Judaism sits in amazement of the depravity of such theology that a "literal" man could be God when the Hebrew Scriptures, let alone the

great Egyptian religion and major religions of the world, teaches otherwise and always has!

One of the most amazing things that I can remember about my first five years of study following Seminary is that many old Christian sources, like the Catholic Encyclopedia, make extraordinary admissions about its New Testament. For example, this very same Catholic Encyclopedia, admits in its Preface that *the Gospels "do not go back to the first century of the Christian era"* although such an idea is the majority opinion held by most today (Catholic Encyclopedia, Herbermann ed., vol. vi, p. 137, pp. 655-656). This admission by the Catholic Encyclopedia conflicts with priesthood assertions that the earliest Gospels were progressively written during the decades following the death of this assumed "literal" and "historical" Jesus Christ in the first century. Study revealed to me that the Church itself admits that *"the earliest of the extant manuscripts of the New Testament do not date back beyond the middle of the fourth century C.E."* (Catholic Encyclopedia, op cit., pp. 656-657). Notice please that I said fourth century which happens to coincide with the time of Constantine! If we take a second and reflect upon this ancient attestation by the Church itself it truly stretches believability that it would be 350 years after the time supposed for a "literal" and "historical" Jesus before we find the writing, collection, and editing of writings known as the New Testament; especially in light of the inherited and accepted tradition that these writings were made at the hands of Jewish apostles who supposedly walked and lived among this supposed Jesus. I would find all the more incredible as my studies advanced is the fact that this same "Jesus Story" could be found repeated almost vertabim in all world religions and comparative religious study since the beginning of recorded history. By difference names this same "Jesus Story" was found to be repeated over and over again, beginning with ancient Egypt which gave the world and the whole of mankind the "prototype". Amazingly I would uncover in my studies that the events are identical and the "Logia", or the sayings of the Lord are so often the same as found in the mouth of Horus and the mouth of Jesus. To any "thinking believer" who sees these things only one conclusion can be made; namely, that the same Spiritual Wisdom of ancient Egypt is often repeated in the Jewish faith and in the "Jesus Story" as well. The problem surfaces when the ancient Spiritual Wisdom of not only ancient Egypt but the other nations that followed in their Spiritual footsteps is altered to contradict this ancient Wisdom at the hands of Rome and Constantine. Truly I came to see that there is nothing "new" under the Sun. God never changes and Divine Truth is not open for change as well. It is Eternal! It slowly dawned upon me that since there were no New Testaments until the fourth century then the majority of these writings must not have been written until then and all that came before were mainly oral traditions and small groups of writings which over time were collected and "projected backwards" in time and history by Rome in order to connect them to the great Jewish Faith and its authority during the pre-Temple and Temple era. Simply said, in so doing Rome created the "literal" and supposed "historical Jesus". That is why the study of the historical Jesus is so rewarding yet so heart wrenching for the traditional Christian in his desire for truth being taught untruths from which he has to repent if he desires to worship God in "Spirit and Truth".

I would learn during such studies that Flavius Constantine (272-337 C.E.) authorized the compilation of the writings now called the New Testament. Unless we understand the time in which Constantine lived it makes it even harder to understand the evolution of the "Jesus Story" as the hands of Constantine and in the Bibles he ordered written. Being Emperor, Constantine knew like any wise ruler that unity was needed in his nation for its strength, superiority, and prosperity. But such unity was not what Constantine saw when first made Emperor. In his kingdom *"many gods and may lords" (I Cor. 8:5)* existed along with numerous religious sects, each with differing doctrines (Gal. 1:6). Clergy and groups of dissidents clashed over attributes of their various gods and "altar was set again altar" in competing for an audience (Optatus of Milevis, 1:15, 19, early 4th century). Constantine recognized that many religious splinter groups and factions needed unifying and set out to develop an all-embracing religion during this period of irreverent confusion and disarray. We must remember Constantine's people were basically ignorant and illiterate. Estimates of the era indicate only 10% of Europe were illiterate and could read. That means that 90% of his subjects were illiterate. It is even stated by the Catholic Encyclopedia itself, Herbermann ed., vol. xiv, pp. 370-371, that there was no Christian religion at Constantine's time and the Church acknowledges that the tale of his "conversion" and "baptism" are "entirely legendary". To say that Constantine embraced the Christian religion as it existed in the 4th century and subsequently granted "official toleration" of this Christian religion is an absolute falsehood needing to be struck from every book which erroneous attests to such a supposed fact. According to Eusebius, "strife had grown so

serious that vigorous action was necessary to establish a more religious state" and Eusebius further attests that Constantine was unsuccessful in bringing about a more established and unified "religious state" and a unity among these divergent and rival god factions (Eusebius, Life of Constantine, pp. 26-28). The reader needs to be reminded once again that at the very core of these religious factions lie the very nature of God being manifested in "matter" as "the Krst/Christ" (Divine Mind) and His connection and relationship with "matter"; in particularly God as incarnated within mankind. Again, the very core of this issue was how God related to mankind and this "link" had always been known to be through Divine Mind and consciousness by the ancients and the philosophers like Plato and Plotinus and many other such great men. The ancient Egyptians called this "link" the "Krst"; we call it today "the Christ". This again was never limited to but one person as Rome will do; it applies to every child of God that ever took breath.

Answer for yourself: Who is this "Christ" and how do men relate to God through His "Krst/Christ"? Is this "Christ" best known through Rome's interpretation of "the Krst" and the New Testament record? Is this evolving "Christ" best known through the religion of the Jews, Judaism, or the great Egyptian religion? Did Constantine decide who this "Christ" and "Jesus Christ" was to be for the western world and we not know it today? Could this possibly be the truth about the "Jesus Christ" of the New Testament and we not know this in our churches today? Have we swallowed hook, line, and sinker the Constantine Jesus and follow error and never know it? This is the 64,000 dollar question.

Being far removed from the ancient Egyptian religion the illiterate masses of Constantine's day were uncertain about much of the Mystery religions given that fact that there was an "outer" teaching for the masses and an "inner" teaching reserved for the initiated. Add to that the fact that the few who could read and "literate" were usually "initiates" into the Divine Mysteries. The distinctions between these two groups of peoples were great and we can easily see how in the 4th century confusion reigned supreme in Constantine's Kingdom and unity, both political and religious, was not to be easily achieved. Constantine fared little better in his knowledge of the Divine Mysteries than the illiterate masses. Constantine, however, knew one thing for certain. Nothing separates mankind like religion but at the same time nothing can unify man like religion either! Constantine decided to unify his kingdom through a religion of his own making and in the process.

Constantine saw in this confused system of fragmented religious dogmas throughout his empire the opportunity to create a new and combined State religion to which all must surrender. In fact imperial law of Rome would mandate this new religion in the making a success and secured its victory over the minds of the people for no one could stand against the power of Rome and to do so meant sure death. The power of Roman law and legion would enforce such a decree and unity in a new religion would now be achieved by force. That new religion would be a synthesis of the Divine Wisdom religions of the world in order to bring a little that every one was somewhat familiar thus ensuring conformity and unity among the masses. This new religion imposing a new "interpretation" of "the Krst" would be called the religion of the "the Christ"; or Christianity as we know it today.

Constantine conquered the East in 324 A.D. and subsequently sent letters to many bishops exhorting them to make peace among themselves in their religious disputes involving the nature of "the Christ" but this endeavor was doomed to fail. In response Constantine issued a decree commanding all presbyters and this subordinates to come to Nicea in the Roman province of Bithynia in Asia Minor where this religious schism throughout his empire would be settled once and for all. What few know without study is that Constantine, a sun worshipper himself, ordered these bishops to bring with them the testimonies and sermons that they preached to their congregations. These sermons were full of their "dogmas" and "religious beliefs", many of which separated them from other Bishops and created the discord and disunity that reigned throughout Constantine's empire. Upon arrival in Nicea these sermons and dogmas were to be given to Constantine as mentioned by Addis and Aronld (The Catholic Dictionary, 1917, "Council of Nicea" entry). Collected were over 2,231 scrolls and legendary tales of various manifestations of God or gods, saviors, and "Christs", together with a record of the doctrines and religious dogmas orated by them (Eusebius, Life of Constantine, op. cit., vol. ii, p. 73). Again, initiates into the Divine Mysteries and those possessing the "keys" to the ancient Wisdom religions of the world would have known that there is unity in diversity and each god was but a personification of a Divine attribute of the One Sole God but lacking this knowledge and the "keys" to the Sacred Science the various Bishops argued

among themselves as to which god to worship and which not to worship. Lacking such knowledge the situation was almost hopeless and unity elusive. It was at this gathering that Christianity as we have inherited it today was to be birthed and with it Constantine's interpretation of "the Christ" let alone the Constantinian view of the "Jewish Messiah" and the "literal" and "historical" depiction of "Jesus as the Christ" as we have it written in the Bibles that Constantine would later order be written.

It is noted in history that Constantine never acquired a solid theological knowledge of the Divine Mysteries and relied heavily upon his advisors in religious matters (Catholic Encyclopedia, New Edition, Vol. xii, p. 576). Prior to this time, however, Constantine has been initiated into the religious order of Sol Invictus 4 years prior to the gathering at Nicea. Sol Invictus was one of the two thriving cults that regarded the literal Sun as the one and only Supreme God (the other was Mithraism). Because of his Sun Worship, Constantine instructed Eusebius to instruct all the Bishops to convene the first of their three sittings at Nicea on the Summer Solstice in June 325 A.D. I can remember being amazed at the amount of incriminating evidence that opposes the inherited church tradition that I received in Seminary. If one can step outside the "company line" and do personal study one is amazed at what he finds. For example, it is recorded for us by Sabinus, Bishop of Hereclea, who was in attendance at Nicea, that "Excepting Constantine himself and Eusebius, they (the company of Bishops at Nicea) were a set of illiterate, simple creatures who understood nothing" (Bishop J.W. Sergus, Secrets of the Christian Fathers, 1685, 1897 reprint). This is but one of many enlightening confessions of the ignorance and uncritical credulity of early churchmen who founded religious dogmas that we, as well as billions of other Christians down through history, have been led to trust for their Soul's salvation in the Christian Church today. This fact and single quote should make your Soul shudder and goes a very long way in explaining why the Jewish religion and Rabbis never accepted the Jesus or "the Christ" of the Christian Church and never will. Dr. Richard Watson (1737-1816), a disillusioned Christian historian and one-time Bishop of Llandaff in Wales (1782), referred to this Nicea gathering as "a set of gibbering idiots" (Dr. Richard Watson, An Apology for Christianity, 1776, 1796 reprint; also Dr. R. Watson, Theological Tracts, "On Councils" entry, vol 2, London, 1786, revised reprint 1791). Dr. Watson goes so far as to conclude that "the clergy at the Council of Nicea were all under the power of the devil, and the convention was composed of the lowest rabble and patronized by the vilest abominations" (Dr. Richard Watson, An Apology for Christianity, 1776, 1796 reprint). The conclusion that a "thinking believer" should make from such attestations is that this Nicean body of churchmen responsible for the depiction of "the Christ" and Jesus in our New Testaments in the Bibles that Constantine later ordered is that such a council was entirely made up of infantile men who were responsible for the commencement of a new religion and the theological creation of Jesus Christ and his attendant theologies as we have been taught today. Lost in all of this religious creationism by such "gibbering idiots" is the ancient understanding of "the Christ" that had remained unchanged for thousands and thousands of years from nation to nation let alone the truth concerning the "Jewish Messiah". In light of this and many other facts gleamed from serious study I could see why that the Jewish people and their rabbis will not believe in the New Testament Jesus as does 2.5 billion Christian people in the world today. The truth is out there; the task is for us who have been born into Christianity as it now exists to find it among such deception to which we have fallen in our innocent searching for God in our lives. Add to this that Constantine hated the Jews then one should ask himself seriously if the depiction of a Jewish Jesus as God, Jewish Messiah, and savior in the New Testament can be trusted let alone foundational for the Soul's salvation in this life. One example should suffice that was mentioned before in passing at the beginning of this article. In the Gospel of Mark we find Jesus doing away with all the Levitical food laws concerning clean and unclean in Mark 7:14. Had this been an actual, literal, and historical event such a person denying the Levitical food laws of Yahweh would have been stoned to death on the spot for denying Moses and the Torah! This passage put in the mouth of this Jesus is not the mind of a Jewish messiah speaking but the words of later Gentiles who wanted nothing to do with such food laws who created self-serving religious dogmas that were subsequently put in the mouth of this Jesus when Constantine's Bibles were created. If you should think that the Holy Spirit is behind such a verse, let alone many others, or a Jewish writer, then think again. This one passage alone should make us wonder where such a passage actually came from and the impact that this passage as well as many others of which we yet don't understand properly or notice when reading the New Testament have had on our lives since not seeing them through "Jewish eyes". Let us learn one thing and never forget it. The "Mind of Christ" has been expressed in every nation and religion down through history and being born into Judeo-Christianity we are instructed to let this "Mind of Christ" be in us. This "Mind of Christ" for us is first expressed through Judaism and

when later looking at "the Christ" expressed through Roman Christianity and its religious dogmas, we should be aware that this God which changes not should only confirm such prior Divine thoughts and teachings expressed in Judaism and not controvert them as is so often the case in the New Testament. Something is amiss in the New Testament depiction of this Jesus and "the Christ". As you are beginning to see, restoring the mind set of the "Jewish Jesus" is important in separating truth from error in the New Testaments we have inherited. It is sad to say but oh so true, our standing before God as Christians accepting Christian dogmas is often not what we think it to be having inherited unquestioningly Christian religious dogmas. Let Mark 7:14 be our wake-up call. We have failed to understand the truths hidden behind such passages as Mark 7:14 let alone the untruths that ring out from many other passages at the hands of Constantine and his monks who gave us our "altered New Testament" view of God's "Krst/Christ". Restoring the Jewishness of Jesus is a good start to recovering lost Divine Truths; steps that when followed ensure the truth-seeker eventually finding the inevitable link with ancient Egypt which can give mankind the greatest understanding of God ever known on this planet.

Constantine's intention at Nicea was to create an entirely new god for his empire who would unite all religious factions under one deity. Constantine desired a synthesis of sorts that could please everyone. Presbyters were asked to debate and decide who their new god would be. What one finds amazing when investigating Nicea is that vital elements of the Nicaea proceedings are "strangely absent from the canons" (Catholic Encyclopedia, Herbermann ed., vol. iii, p. 160). This quote means that the proceedings at Nicea have been expunged and censored to the public. Nicea was called for one reason only; that being the gathering of divergent religious cults to debate and decide upon a unified religious belief system for the Roman empire that could bring all peoples together under the common belief in only one god (Dr. Richard Watson, An Apology for Christianity, 1776, 1796 reprint). The list of gods represented by the Bishops of Nicea seemed endless and unity seemed illusory. A great number of Eastern and Western gods and goddesses like Jove, Rhets, Mithra, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Atys, Krishna, Indra, Durga, Neptune, Vulcan, Kriste, Agani, Croesus, Pelides, Huit, Hermes, Hesus, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Minos, Gitchens, Maximo, Hecla and Phernes were for the choosing (God's Book of Eskra, anon., xlvii, paragraph 36). Up and until the First Council Of Nicea, the Roman religion accepted by the aristocracy worshipped primarily two Greek gods Apollo and Zeus. The common people, however, looked to Caesar as their god who was deified by the Roman Senate after his death and venerated as "the Divine Julius" and "Savior". Caesar was called "God made manifest" and "Universal Savior of human life" and his son and successor Augustus was called the "ancestral God and Savior of the whole human race" (Homer Smith, Man and His Gods, Little, Brown, and Co., Boston, 1952).

Constantine intended to create a completely new god for his empire who would unite all religious factions under one deity. Having asked the Bishops and presbyters to debate the issue and decide upon one god among hundreds Constantine had hoped they they could reach a religious consensus. History shows us that they could not and one year and five months later no consensus was yet to be found (God's Book of Eskra, Prof. S. L. MacGuire translation, Salisbury, 1922, chapter xlvii, paragraphs 36, 41). Constantine was furious upon his return to Nicea to find little if any unity as he had hoped regarding this religious schism in his empire. The best that the Bishops had done was to limit their choices down to five gods: Caeasr, Krishna, Mithra, Horus, and Zeus (Eusebius, Historic Ecclesiastica, c. 325). Constantine, in charge of the Nicea proceedings, decided that he would choose this new god for everyone and enforce his choice upon all mankind in his empire. To appease the British Constantine chose the name of the great Druid god, Hesus as well as the Eastern Savior-god Krishna.

Now get ready for a shock. The Latin word for pig is written "sus"! "Je-sus" is pronounced "Gee-sooce" and this is from the Latin word/name "Ie-sus" which is pronounced "Ee-sooce". Now please don't get mad at me but amazingly, the suffix "sus" is the same as the Latin word for "pig". Added to this there was a Celtic demon god by the name "Esus" pronounced "Ee-sooce" also known as "Hesus" which is pronounced "He" or "Hey - sooce". Now, this god Hesus was worshiped by the ancient Druids (Dictionary of Pagan Religions, p. 117, 152). This "Esus" was found on a relief (the projection of a figure or part from the ground or plane on which it is formed, as in sculpture or similar work) that is on an alter of Zeus that was found in Paris in the Roman Catholic Cathedral of Notre Dame (Encyclopedia Britannica Macopedia, p. 575). On this relief you can see that

on the chest of "Esus" is a Cross. Now, on a much higher note, there exists an Egyptian connection whereby Hesus was previously known as the Egyptian god Hu! In the heavens and cosmos this God is known to have "breathed out" and "breathed in" all that would later become life, along with its destruction/death, and rebirth. Egypt likened the creative acts of Amen or God as if he expelled his his first breath as "Hhhhhhooooooo". This is the breath of God who, as we received it, breathed life into matter. We see it so clearly in the Adam story which is at best an allegory. As the first Word of God is pronounced it sounds like the harmonics of a cosmic breeze. As a second breath is expelled Hhhhhhooooooo which becomes the sounds and name of the Ancient Egyptian god Hu. The bottom line is that Hu means an "Authoritative Utterance: Word of God: Word of Creation". This is the "Word" of God of which we also read. Clearly "Hhhhhhooooo" or "Hu" is the Word or utterance which means "God". Added to this later in the Jewish culture Hesus (pronounced heysoos) was a Hebrew term that meant "neither He nor She." It was neutral. This should make you wonder why we never hear of the feminine aspects of God or the goddesses. Amazing, we find that up until 2000 B.C.E. God was known to the culture religions of the world as feminine and not masculine. Following the northern barbarian invasions of the Southern hemisphere, the God of the battle ax destroys the God of love known in the Southern hemisphere. Truly, God is love and not a warrior God, a God to be feared. Sadly, God becomes overemphasized as "masculine" and has remained so since to most world religions since today they have separated themselves apart from the ancient Spiritual Wisdom and Sacred Science. But this is only half of the puzzle.

Now it is also important to know that Krishna is Sanskrit for "Christ" which is in Egyptian the word "Krst". To these two names for god Constantine decided to combine and out comes "Hesus Krishna" as the new name for the new Roman god that would unify Constantine's kingdom. This name, "Hesus Krishna" was put to a vote and the majority of hands agreed by a vote of 161 to 157 that the name of this new Roman god would be "Hesus Krishna". This official gathering at the summons of Constantine gave the world "Hesus Krishna" as the new god of the Roman empire to which all could show allegiance and this new god was "officially" ratified by Constantine (Acta Concilii Nicaeni, 1618). This was a political act of deification by the power of Rome and the Emperor had his new religion. The astute reader might know that there is no "J" in the alphabets until around the 9th century and later "Hesus Krishna", which had existed from the 4th century, will in the 9th century, become subsequently "Jesus Christ". There you have it!

Now, knowing this, I challenge any and all to tell themselves before God that this "Jesus Christ" in the New Testament refers to a "literal" and "historical" personage that supposedly lived some 4 centuries earlier than Constantine in the Jewish culture and who died on an old rugged tree for the sins of mankind. No wonder Judaism cannot accept our Jesus as depicted in the New Testament. A little knowledge goes a long way to deliver man and save him from ignorance and foolishness. All that remained now for Constantine was the publicizing to the entire Roman empire the name of "Hesus Krishna" or, as it becomes some five hundred years later, "Jesus Christ". This synthesis of two ancient names for god was easily accomplished by Constantine and was done so when he ordered 50 new "Bibles" written containing this "Hesus Krishna" or "Jesus Christ" as a conglomerate of the hoped for seed from the loins of King David as the "Jewish messiah" (small "m" since not a God but only a man) and "Savior" (incarnated Divinity in "matter") of the world, the access to which was now only obtainable through the doors of the Roman Church and its Bishop. There is now "no salvation" outside of the Roman Church for mankind and again it only through the "Jesus Christ" of its own creation.

Immediately Eusebius was instructed by Constantine to organize a compilation of a uniform collection of new writings developed from the findings of the Nicean Council. Eusebius was instructed: *"Search ye these books, and whatever is good in them, that retain; but whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called The Book of Books. And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religions' sake"* (God's Book of Eskra, op. cit., chapter xlviii, paragraph 31). To this Constantine added *"Make them to astonish"* and the *"books were written accordingly"* (Eusebius, Life of Constantine, vol. iv. pp. 36-39).

Answer for yourself: What are these books that Constantine demanded written? Dear ones, they are what we call the Gospels and the Epistles today which Roman Church tradition will maintain were written "early". They

had to be written early to identify with and thereby rob the authority of Judaism since Rome and the gentiles had little if none. The "Logia of the Lord" ("sayings of the Krst/Christ") from ancient Egypt down through history were collected and re-edited whereby no longer were the gods of the nations known by their prior names but now as "Hesus Krishna" only (Jesus Christ). And the "fish story" gets longer.

The truth is not always pretty but truth is the highest form of religion ever given man by God. The truth of the matter to which Seminary began to open my eyes is that the one god of Christianity was an invention. When Constantine ordered the council to come up with a "Bible," that promoted this new god of the Romans the council gathered all the books and writings and oral traditions of the many religions at the time, modified some, threw out a bunch, forged and fabricated others, and came up with the "New Testament" for this invented god of Rome, complete with invented stories about what this invented god "said" supposedly three hundred years earlier, what he did, and what other people (also fictitious) said about him. Given this history, we have an invented god and an invented set of writings supporting the "ideas" of this god. The only safe ground that one can find once knowing this truth is to look at the great religions of Judaism and Egypt and study them with all his or her might and in so doing find the undeniable truths of Divinity which has made contact with humanity; a feat that cannot be accomplished when taking the "Jesus Story" as a supposed "literal" and "historical" truth.

To continue, Eusebius set out and synthesized the "legendary tales of all the religious doctrines of the world together as one". Eusebius looked at the ancient metaphysical god-myths from ancient manuscripts the world over for his sources. Constantine was no idiot for he knew that the amalgamated collection of metaphysical divine religious myths would unite variant and opposing religious factions under one representative story. All he had to do is "literalize" and "historize" it and limit one's access to this new god to the doors of the Roman Church. Under the authority of Eusebius he selected scribes to produce "fifty sumptuous copies ... to be written on parchment in a legible manner, and in a convenient portable form, by professional scribes thoroughly accomplished in their art" (Eusebius, Life of Constantine, vol. iv. pp. 36-39). "These orders," said Eusebius, "were followed by the immediate execution of the work itself ... we sent him [Constantine] magnificently and elaborately bound volumes of three-fold and four-fold forms" (Eusebius, Life of Constantine, vol. iv, p. 36). They were the "New Testimonies", and this is the first mention (331 A.D.) of the New Testament in the historical record. So much for being written by presumed followers of a historical Jesus. With his instructions fulfilled, Constantine then decreed that the New Testimonies would thereafter be called the "word of the Roman Saviour God" (Eusebius, Life of Constantine, vol. iii, p. 29) and official to all presbyters sermonizing in the Roman Empire. Next, Constantine, to cover the truth of what happened at Nicea, ordered earlier presbyterial manuscripts and the records of the council "burnt" and declared that "any man found concealing writings should be stricken off from his shoulders" (beheaded) (Eusebius, Life of Constantine, vol. iii, p. 29). As the record shows, presbyterial writings previous to the Council of Nicaea no longer exist, except for some fragments that have survived.

Some council records also survived, and they provide alarming ramifications for the Church. Some old documents say that the First Council of Nicaea ended in mid-November 326, while others say the struggle to establish a god was so fierce that it extended "for four years and seven months" from its beginning in June 325 (Secrets of the Christian Fathers, op. cit.). Regardless of when it ended, the savagery and violence it encompassed were concealed under the glossy title "Great and Holy Synod", assigned to the assembly by the Church in the 18th century. Earlier Churchmen, however, expressed a different opinion.

Almost beyond belief, the Second Council of Nicaea in 786-787 denounced the First Council of Nicaea as "a synod of fools and madmen" and sought to annul "decisions passed by men with troubled brains" (H. H. Milman, D.D., History of the Christian Church, , 1871). If one chooses to read the records of the Second Nicean Council and notes references to "affrighted bishops" and the "soldiery" needed to "quell proceedings", the "fools and madmen" declaration is surely truthful to the historical example.

Constantine died in 337 and his outgrowth of many now-called pagan beliefs into a new religious system brought many converts. Later Church writers made him "the great champion of Christianity" which he gave "legal status as the religion of the Roman Empire" (Encyclopedia of the Roman Empire; Matthew Bunson,

Facts on File, New York, 1994, p. 86). Historical records reveal this to be incorrect, for it was "self-interest" that led him to create Christianity (J. M. Dent, A Smaller Classical Dictionary, London, 1910, p. 161). Yet it wasn't called "Christianity" until the 15th century (Professor Edmond S. Bordeaux [Vatican archivist], How The Great Pan Died, , Mille Meditations, USA, MCMLXVIII, pp. 45-7).

Over the ensuing centuries, Constantine's New Testimonies were expanded upon, "interpolations" were added and other writings included (Catholic Encyclopedia, Herbermann ed., vol. vi, pp. 135-137; also, Pecci ed., vol. ii, pp. 121-122). For example, in 397 C.E. John "golden-mouthed" Chrysostom restructured the writings of Apollonius of Tyana, a first-century wandering sage, and made them part of the New Testimonies (Secrets of the Christian Fathers, op. cit.).

Answer for yourself: Can you guess where this will lead us?

The Latinized name for Apollonius is Paulus (J. T. White and J. E. Riddle, A Latin-English Dictionary, Ginn & Heath, Boston, 1880), and many believe today that the Church today calls those writings the Epistles of Paul. This helps to explain why there are two different Paul's in the New Testament with conflicting theologies; one a Gnostic associated with the Divine Mysteries and one completely opposite to such beliefs as seen in the one preached by the Church and its pro-Roman Constantinian theology. Apollonius's personal attendant, Damis, an Assyrian scribe, is Demis in the New Testament (2 Tim. 4:10). Over the centuries, not a few people have noticed a resemblance between the lives of the ancient sage Apollonius of Tyana and the Christian savior Jesus Christ, a comparison most notably brought to light by the "very important Roman official" Sossianus Hierocles in the fourth century. Apollonius was said to have lived in the first century, precisely at the time of Jesus's supposed advent, although the former supposedly lived to be around 100 years old, while the latter allegedly died several decades earlier. It is claimed that hundreds of statues of Apollonius were erected during the first centuries of the Christian era, with his fame as a "divine man" widespread around the Mediterranean. As well, many scholars have noticed that the stories of both Jesus and Paul were in part fabricated from that of Apollonius. It is difficult to determine what, if any, of Philostratus's Life of Apollonius constitutes history, although there appears to be confirmation at least of Apollonius's existence. In fact, from the odd coincidences between his life and that of Jesus, it has been suggested by not a few people that Jesus Christ is a fictional character based in large part on Apollonius of Tyana. In addition to this possible development are striking correlations between the lives of Apollonius and the apostle Paul, who, like Jesus, strangely finds no place in contemporary history, despite claims to his having made quite a ruckus in a populated and well documented part of the world. It appears that the stories of both Jesus and Paul were quite possibly in part fabricated from that of Apollonius.

The Church admits that the Epistles of Paul are forgeries, saying, *"Even the genuine Epistles were greatly interpolated to lend weight to the personal views of their authors"* (Catholic Encyclopedia, Herbermann ed., vol. vii, p. 645). That is why when we read Paul in the New Testament he seems to contradict what he has said otherwise. In other words, there appear to be "two" Pauls in the New Testament and often they don't disagree. Likewise, St Jerome (d. 420) declared that the Acts of the Apostles, the fifth book of the New Testament, was also *"falsely written"* ("The Letters of Jerome", Library of the Fathers, Oxford Movement, 1833-45, vol. v, p. 445). And all the while Constantine was creating a new god for the world the Mind of Christ expressed through the Jewish Faith fell upon the deaf ears of illiterate non-Jews the world over and does so yet today. What a shame. Thus, in light of such evidence, along with the abundant others obtained through Bet Emet Ministries, the need to recover the Mind of Christ expressed through the Jewishness of "the Christ" and Judaism where it can yet be found in the New Testament, or better yet, the study the Jewish ethic of the Torah and the Divine pattern for one's life upon it is the "key" to our incarnational purpose because such a life lived and established on the principles of the Jewish Faith truly displays the highest religious ethics found in the Laws of Ma'at of ancient Egypt (the Jewish Torah and laws were taken from it) that elevates and evolves the Soul of man as the Creator intended before the likes of Constantine who tried to destroy such Spiritual ambition.

Let us continue our studies in the next article in this series.

Bet Emet Ministries

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING FOR THE JEWISH JESUS...THE HOPE FOR BOTH JEWS AND CHRISTIANS TO EVER BECOME "ONE" #3

There are Jews who, even today, cannot bring themselves to mention the word Jesus, so painful is it because of the terrible persecution committed in his name. Christian history is littered by many attempts by Christian leaders to rouse their people to fury against the Jews because of the supposed physical death on the cross of a "literal" and "historical" Jesus of Constantine's making. When one compares our "Jesus Story" with the abundant other so-called "Solar Saviors" of the nations we find the exact same "story" and "sayings" which we find in our "Jesus Story". This should alert a "thinking-believer" that there is nothing "new under the Sun" and that man has always been given the "pattern" for his Soul's unfoldment and evolution. Every nation has had its "Jesus Story" in one way or the other; so better and more complete than others. The horror only God knows that Rome has done to the Jewish people for not accepting the forged New Testament and a distorted "Jewish Messiah" at the hands of Rome. This behavior and religious mind set of the Roman Church down through history remains the main cause of past and current antisemitism, which can even prevail in a country where few Jews are present. Those teachings provided fertile ground for the assault on the Jewish people from 1933 to 1945 and gave Hitler the ammunition he needed to almost wipe the Jewish people off the face of the Earth.

There is no doubt but that there are massive differences of doctrine between Judaism and Christianity, as to sin, priesthood, marriage, divorce, righteousness, giving, reincarnation, messiah, even the the path to salvation of the Soul. There are similar problems within each religion—violent differences, where one group of Christians will call other Christians anti-Christ, where one group of Jews will never set foot in certain synagogues and refuse to acknowledge their Ministers by the title Rabbi. Jesus, who teaches us above all love and forgiveness, yet who was angered by hypocrisy, would call them all vipers and hypocrites.

What the Jesus example in the New Testament does have, as other great religious leaders had, is a sense of the Eternal. His example shares with us that man is to know the true reality of his metaphysical Self that lies was beyond space and time. Judaism has always taught, and the "Jesus Story" likewise teaches, that all men are travelers between two worlds, in fact he was aware of both worlds all the same time, in touch with both worlds constantly, and tried to help others in their individual voyages between here and there.

Matt 3:2 2 And saying, Repent ye: for the kingdom of heaven is at hand. (KJV)

Matt 5:19 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

Heaven is only a thought and one simple "willful" action away for man. He knew that the physical realm was

merely an emanation of the Spirit-Energy, hence his insistence on the search inwards to find the Kingdom of Heaven which lies only within a person, not outside of the person.

Luke 17:20-21 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (KJV)

This passage reminds us to not look "here" or "there" for "the Christ"; He only lives within and not outside of a person!

Matt 24:23-27 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (KJV)

This is "true enlightenment" that quickens the Soul and Divine Mind within us all. This is the "true second birth"; a birth that delivers from man-made religion. This is "Spiritual Birth". This is the truth of the heart of the Jewish messiah and his message. Man is to find the *Makhut,* the Kingdom of God ONLY within. Each person coming into the world is animated by the Real Self within, this Self being capable of unlimited unfoldment and Spiritual evolution, having come to Earth for the purpose of its own development. The physical body and the mentality are the manifestations of this Inner Self, as are also the environment and all the experiences of life to which the Soul of man experiences in this life. Such is growth. Evolution of the Spiritual Soul is the "Father's Business" to which men must concern themselves while here in this plane of existence. The I AM of each person is the God quality, the spark of Divinity which lifts him above a mere physical and mental being, or animal-like existence, giving him dominion over all substance and creation. This is our "true Self", the "God-Self" within us all called "the Krst/Christ" down through history. Never, never was this "Krst/Christ" confined to but one person. Never was there a "dogma" that "saved"; only a "life" to be lived "patterned" upon the laws of God that produced the "awaking Christ" within to order the life of the person through whom "He lives". This is the "resurrection" of "the dead" while we yet live in the Gnostic Pauline epistles before Rome will later alter them as we attested before with abundant quotes from the Catholic Encyclopedia. Thus life become a series of causes with their resulting effects. Chance does not exist. Fixed laws and principles operate with such exactitude that if we understand the law and fulfill it, we may know what the result will be. Christianity, again, prides itself on being without law; Judaism finds its religious integrity and truth living the laws of our God. This alone should make you ask why Christianity teaches an "anti-law" religion but yet holds a supposed Jew, this Jesus, as its central focus. Such laws elevate the Soul and true Self of man above his animal nature. In truth, we don't get away with Spiritual mediocrity by just "believing in this Rome's Jesus" or the "dogmas" attached to Rome's depiction of him. Only living the laws of God as seen in the Jewish and Egyptian Faith and as taught by this "Jewish" model, this "Jewish Jesus", perfects, elevates, and trains the Soul to master its incarnational purpose and goal.

THE DIFFICULTIES OF A JEW TALKING TO A CHRISTIAN ABOUT THIS JESUS

For most Jews, the key issue that separates them from Christians is a Christological one: Jesus the Christ becomes a way to God for Christians but not for Jews. Any dialogue between such parties must explore the ways in which God is present in the Torah for Jews and in the person of Christ for

Christians

The centrality of Jesus to Christian faith, as well as centering in Jesus most of the leadership archetypes of the Hebrew Scripture from the writings of the earliest Christians on, has no simple parallel within Judaism. Kingship, prophecy, sacrifice, redemption, priesthood, messianism, apocalypticism, discipleship, and so on are among the many topics that find their focus in Jesus in Christianity but have no such single focus within the Jewish tradition! This should make one wonder where the "origin" of such Christian doctrines originated.

In addition, Jesus, particularly in the guise of the proclaimed Christian Gentile Christ, becomes a way of access to God for Christians. As Christians find God through Jesus, Jews find God through Torah. Investigating this aspect of the dialogue surely needs to bring the partners beyond the historical question of Jesus's understanding of the Law and into the deeper question of how one approaches God.

Answer for yourself: What is one to do or to believe? Who is right in their perspectives on Jesus...the Jews or the Christians; or is the truth about him somewhere in the middle of both extremes? Does the integrity of the religious texts as they are found in Judaism and Christianity matter and should their reliability have an impact upon one's "religious belief system". If we have as Christians forged texts about "the Christ" and Hebrew Scriptures, should we not "repent" and bring the truth of the Kingdom of God near us for a change?

Answer for yourself: What does it mean if one considers God's word as incarnated in a solitary flesh-and blood human being some 2,000 years ago or in a book of dubious reliability when compared to the Torah and Hebrew Scriptures?

Answer for yourself: What does it mean that this book itself has a history of adulteration and that it grew like a "fish-story" over time?

Answer for yourself: How does the presence of God's word in a continuing Torah tradition in the Jewish tradition function with respect to Jesus in the Christian tradition? How are we to look at this Christian Jesus knowing the facts concerning the forgeries of the Roman book that present his depiction to us in the first place?

THE CHRISTIAN REDISCOVERY OF JESUS' JEWISHNESS ...IT'S ABOUT TIME

Coming to terms with the Jewishness of Jesus has been a relatively recent development for Christians. Christian scholars have been engaged in historical Jesus research since the nineteenth century. Until then the overt recognition of the Jewishness of Jesus was rare, deemed irrelevant to Christian faith. It was often assumed that because Jesus founded the Church he was a Christian. Nothing could be further from the truth! On occasions it has been known for Christian preachers to talk about Mary taking Jesus to Church! However, there is a growing awareness in the Churches of Jesus's Jewish roots. In this respect today many Christian and Jewish scholars, due to their research into this area, are providing a clear and helpful summary of Jesus's ministry. The overwhelming consensus locates Jesus within the prophetic tradition as an itinerant preacher who proclaims the imminent kingdom of God within mankind; the kingdom of God as taught through the Jewish Faith and Judaism of the first century.

The context of Jesus's teaching was Judaism. To be even more precise, its context was first-century Judaism in the land of Israel. Thus there is a basic level on which Christians and Jews can agree about Jesus of Nazareth. That common ground necessitates filtering everything about this New Testament Jesus through "Jewish eyes"! Failure to do this ensures you receive the "Roman lie". That Jesus, the perfected man, is depicted a a Galilean that was born, lived, and died in the land of Israel in the early part of what we now call the first century C.E. is the groundwork for all that is taught through this "Jewish Mind of Christ". This Jesus, "God's Christ", is made to be a Jewish teacher, though a somewhat unusual type. He taught by means of short

sayings and parables, which could be easily remembered and then recited from memory. He, as the "perfected man", as would be expected, would have attracted disciples, who would have come to him to learn from him and to be with him. While Capernaum is made to be his base of operations, much of his teaching ministry involved traveling from place to place and relying on the hospitality of local people. He is not a cleric, he is not a religious pastor elevated above his flock. He identifies with the people and their sufferings. His first followers were encouraged to share his itinerant ministry of preaching God's kingdom and healing the sick and the world has benefited from such a view not nearly enough.

Much of his teaching recorded in the gospels breathes the air of first-century Judaism. Though now expressed in Greek, many of the teachings we find in the mouth of the "Jewish Christ" incorporate Semitic idioms and words and presuppose conditions that prevailed in the land of Israel. Many respond well to translation back into Aramaic or Hebrew. The content of Jesus's teaching is firmly rooted in Judaism as it is expressed in the Hebrew Bible and the Jewish tradition. The God of Jesus can be approached as a loving Father. This God created and sustains all things. This God has entered into a special relationship with the people of Abraham, Isaac, and Jacob. This God has special concern for the poor and the outcast. There is no doubt: The God of Jesus is Israel's God. Along with other Jews of his day, Jesus looked to the time when God would intervene in his people's history and when all creation would acknowledge the sovereignty of God. This decisive moment in human history, or rather the end of human history as we know it, is what is meant by the expression "the kingdom of God". Preparation for God's kingdom requires repentance and constant vigilance. Not all Jews in the land of Israel at Jesus's time necessarily shared this sharp sense of God's imminent intervention. Their lack of preparation for the kingdom would mean the postponement of the Kingdom as well as its King Messiah. Israel's expected and "hoped-for" anointed one, messiah, never appeared. The people of Israel failed to "merit" their messiah because they loved Hellenism more than Mosaic Faith. The prophecies in the Hebrew Scriptures remained unfulfilled and remain so today; only in the New Testament with their "purposeful mistranslation, purposeful misquotation, and outright invention" can we find supposed "fulfilled Messianic Scriptures"! This might sound strange to a Gentile or Jewish Christian who is falsely reassured constantly that Jesus in the New Testament fulfilled the prophecies thereby making him the Jewish Messiah. The truth is to anyone well versed in the Old Testament and the Hebrew Masoretic Text that such a statement is not correct and advocacy of such a position only demonstrates one's total lack of understanding the Messianic contained in the true unaltered Hebrew Scriptures. Along with this I must mention the numerous false prophecies stated as "fulfilled" within the New Testament which is nothing more than verbal gymnastics by the Gentile Church in their attempt to present Jesus as the awaited Messiah to their non-Jewish audiences which were totally unfamiliar with the Old Testament. These Gentile audiences, most of whom were illiterate, would not know a Messianic passage at that time from a misquoted or mistranslated Old Testament passage due to their unfamiliarity with the Old Testament let alone the Hebrew language. Such ignorance of Hebrew and the Hebrew Scriptures plagues the Christian Church and their supposed scholars today as well. This could all be remedied in the Christian Church if believers had been "Old Testament Christians" before they were "New Testament Christians". They could spot the deception if they thoroughly knew and understood the Old Testament before reading a falsified account of it as contained in the New Testament. Our websites devotes a large amount of space to this problem and it is our hopes you investigate the matter for yourself.

AN EVANGELICAL PERSPECTIVE ON JESUS THE JEW

The quest for the historical Jesus as one of the accepted interpretation of God's Christ has made its mark on the inroad spectrum of Christianity. Much of Jesus's teaching has parallels in the rabbinic writings of the Talmud:

The life and teachings of the New Testament Jesus reveal a deep commitment to the Jewish beliefs and practices of his day. It is through this New Testament Jesus that we have been given a picture of the "Mind of Krst/Christ" revealed through the Jewish Faith. The historical Jesus is a real problem reserved for serious and seasoned mature students so we will reserve this issue for later but in what follows we will assume his historicity for teaching purposes. I have found that if we look at the Jesus, as the "Mind of God's Christ" for you and me

then all will work out well. The other nations did the same for their own "Christs" that came long before Judaism. Whether it be Osiris/Horus in ancient Egypt, or Dionysus at Eleusis, or Attis in Asia Minor, or Mithras in Persia, God has never not communicated to man these higher Spiritual Truths about his Soul through nations and their religions. Personification is a key concept in delivery of such Spiritual Truths and the "messengers" of God's Truth have always been internal to those elevated Spiritually above the masses. That is why the ancient teachings of the Soul dovetail so beautifully; there is only One Truth and this Spiritual Truth is the only religion ever given man by God.

So we look to Judaism for this "Mind of Christ" which is expressed through a righteous Jew whom we will call Jesus. The name "Jesus" is we recall the term for "Yahweh is salvation". God, by whatever name you call Him has and is and will always be the Savior for there is no other. So we find that this Jesus, the example for us of God's salvation, was born of Jewish parents (Matt. 1:16) and circumcised on the eighth day in accord with Jewish Law (Luke 2:21). As a boy he celebrated Passover (Luke 2:41-43), and as a youth he learned by interacting with various Jewish teachers, all of whom were amazed at his understanding (Luke 2:46-47). Frequenting the synagogue from Sabbath to Sabbath as was his custom at the start of his adult ministry (Luke 4:16), Jesus was exposed to a wide range of Jewish thought. To be sure, first-century Judaism was far from monolithic. Pharisees, Sadducees, Essenes, Zealots, and other sects dotted the religious landscape and often their beliefs differed; especially when we look at their eschatology and apocalypticism. It would appear, however, that the teachings of Jesus show closest affinity to that of the Pharisees and let us not forget that of all the sects of Judaism only the Pharisees survived the destruction of the Temple and Israel at the hands of the Romans. This should tell us that God determined for only the Pharisees and their message to survive. To a certain degree but not exclusively—the rabbinic teachings of the Talmud reflect this Pharisaic teaching. It has been estimated that one can find parallels in rabbinic literature to perhaps as much as ninety per cent of Jesus's teachings. In particular the teachings of Jesus follow the rabbinical school of Hillel; only in divorce do they disagree since Jesus takes a tougher stance than Hillel in this one issue only. Though this estimate is doubtless excessive, current research on the Synoptic Gospels is revealing in increasing measure a profoundly Jewish setting for the words of Jesus.

Furthermore, Jesus's early followers would have been Jews. Jesus is shown to have discipled his followers in the fashion of a typical first-century itinerant teacher of Judaism. Not in synagogue classrooms but on hillsides, in fields, and in remote locations this Galilean carpenter's son clustered many pupils about him. Jesus was articulate, and drew much of his rich teaching material from the Hebrew Scriptures and from rabbinic traditions familiar in his day. But he also taught directly, on his own authority, which sometimes resulted in the inability of his disciples to understand (Mark 4:1-13). Though the company was often wider than the Twelve (Luke 6:13; 10:1), Peter, James, and John, an inner circle of three, become most prominent in the Gospel narratives. But in addition to the common people Jesus discipled, some of his chief followers were Jewish leaders John 12:42; 19:38-39). In sum, the ministry of Jesus was focused; in his words, he came to find the *"lost sheep of Israel" (Matt. 15:24).*

JESUS AS THE HISTORICAL MESSIAH....WHAT CAN WE SAY FOR SURE?

During the post-exilic period, the Jewish concept of messiah developed into the expectation of a single figure who would liberate the people from. What Christians don't know is that this figure of a single Jewish figure was not conceived of in divine terms as the Christian Church claims today. This is particularly significant for the Jesus-period and may shed some light on the Jewish "no" to the messiahship of Jesus as defined by the Christian Church from the second century onward. During the first century B.C.E. and C.E. the Jewish people were living under Roman occupation, with all the tensions that it entailed. There was an increased expectation of liberation. As things got worse their faith rose even higher than God would "save" them from Rome. The disagreement between Jews and Christians in what did or did not materialize during, or immediately after Jesus's lifetime—namely, that Jesus, nor anyone for that matter, did not appear and liberate the Jewish people from Roman occupation and judge the Gentile nations (in a negative

sense). This would again be a widely held view within Jewry today and explains to a great degree the Jewish lack of acceptance as Jesus as their Messiah since no historical Jesus showed up to liberate Israel from the persecution and murder of the Jews. The Jews, well familiar with their Bible and the Prophets, knew what the Prophets had predicted and the record of the New Testament Jesus states that he did not do what was expected and promised as detailed by God's Prophets and messengers. This is a severe problem that exists with the Jesus as "Messiah" dogma.

This becomes a major problem for the "thinking Christian" who likewise knows the Jewish Scriptures and their prophecies concerning the Jewish Messiah...and whom is aware of the corruption and falsification and outright forgery of every one of them as found in our Christian Bibles and their Old and New Testaments

This above statement is almost unbelievable. If you have ever read and compared the Messianic promises within your Christian Bible with them in the previous Greek Bible and even before that with the Hebrew Scriptures (Hebrew/English translations...the Tanakh) then you know now that what I say above about the forgery of our Christian Bibles when compared to the Hebrew Scriptures is a truth that cannot be denied before man or God! This is a study which all Christians need to undertake. Good books to help in this study are Let's Get Biblical (plus tape series) by Rabbi Tovi Singer (http://www.outreachjudaism.org/), Antisemitism in the New Testament by Lillian Freudmann, Faith Strengthened by Isaac Troki, Judaism's Truth Answers the Missionaries by Beth Moshe, Forgery In Christianity by Joseph Wheless, and Putting Away Childish Things by Uta Ranke-Heinemann. If you want the truth that you can compare for yourself then here it is dear ones.

When this Jesus supposedly lived in Judea, the Romans occupied that tiny land. It was a very cruel occupation. The soldiers were billeted in the country and were not considerate in their treatment of the natives. The taxes enacted by the Romans were a heavy burden, and the people lived in poverty and fear. So again, in the first century of the common era, Judeans prayed for deliverance and cried out for the son of David to come as their "deliverer" and "messiah". If one looks at the overall ministry of Jesus this type of "deliverer" and "savior" of the Soul of mankind was not what many Jews were looking for, for the vast majority of prophecies lied unfilled concerning this son of David and messiah in their own Hebrew Scriptures. When Jesus appeared on the scene many had hopes that he would be the messiah, but again, if you line up Prophet after Prophet and their prophecies concerning this "son of David" over against the historical fulfillment of the prophecies and the life of Jesus, one is relegated to creating a "second coming" to keep alive any hope that Jesus is yet the expected and hoped for messiah. The harsh truth is that the true Jewish Scriptural messianic prophecies went unfulfilled during and after Jesus's life and death. They remain unfulfilled even today. If this is news to you maybe you should begin a serious comparison of the Jewish Messianic Scriptures as taken from the Jewish Bible (Tanakh) and compare them with what we as non-Jews have been given by Rome as supposedly "fulfilled prophecies." Let me direct your attention to: http://returningtofaithofJesus.netfirms.comas well as http://paulproblem.netfirms.com in order for you to see how the true Jewish Scriptures were corrupted as they were presented to the non-Jewish world.

The New Testament depicts this "anointed one", this Jesus as a charismatic leader of the people, one who was respected as a rabbi, a teacher of teachers within Judaism. As one might expect, it is recorded that such a teacher like Jesus attracted a following who hoped that he was the promised messiah. But the New Testament Jesus is shown to have lived and died without enabling the people to overthrow the Roman rule and live in freedom. In the wake of unrealized prophecies following the death of Jesus, many of his Jewish disciples no longer felt that he was the messiah, the anointed one who would free the country. This is depicted in the New Testament to have not happened over night, but occurred over time. There were others of Jesus's followers who are shown to have predicted his imminent return for the fulfillment of the messianic hope. This never happened and the Jesus of the New Testament, if prophecy can be

distorted and twisted at every turn, is late to say the least.

It is important to recognize that the disagreement about Jesus as "the messiah" and "Christ" is not over what Jesus taught or did, but rather about what did or did not occur through him during his lifetime in the land of Israel. The messianic prophecies concerning the Jewish messiah as found in the Prophets and Writings were not fulled in the historical record of Israel and remain unfulfilled today. Now, if we look at the purposeful mistranslation, purposeful misquotation, and outright invention of the Hebrew Scriptures and their forged misrepresentation of them in both the Christian Old and New Testament texts, well that is a whole other story. But "truth" and not "deception" pleases God and assures man that the path for his Soul can be trusted. Thus, when one does these comparative studies of the Hebrew Bible with its forgery at the hands of Rome and Constantine's monks it is nigh impossible to say that the Christian Bible is a faithful translation of the Hebrew Scriptures. The Hebrew Scriptures cannot be used to make the New Testament Jesus the historical messiah of Israel. That is why Judaism and Israel has rejected the New Testament Jesus as their messiah because to do so would deny Moses, the Prophets and the Writings given mankind by the finger of God.

Yet, in spite of the Jews' rejection of Jesus as their messiah they accept Jesus as teacher and as prophet, not as "Christ" or "messiah". Orthodox Jews still look forward to the coming of the "mashiach" who will bring God's kingdom on earth with the establishment of a free Jewish nation in Palestine. The orthodox believe that will come about through a messiah, not through political or military action. Liberal Jews interpret the prophecy still differently and look forward no longer to the coming of an individual messiah, but rather to a messianic age, a time when all the children of God, living by God's moral law, will together establish God's kingdom on earth. Only time will tell.

Another aspect of the Christian understanding of Jesus is also difficult for Jews. Jews do not accept Jesus as the "Son of God", but rather as a "son of God", because Jews believe that all human beings are children of the one God.

LISTEN UP CHURCH….THE JEWS HAVE NOT REJECTED THEIR MESSIAH!

In depth study will reveal that it was the "Romanized" Paul and not Jesus who was used by Rome to be the founder of Christianity. It was not the Gnostic Paul but the later "Romanized Paul", the anti-Gnostic Paul of the Roman monks, that was the one used by Rome who transformed the Jewish concept of messiah, an "anointed man" (a simple human being used by God) from the loins of David into a divine figure. Thus the Jews have not rejected the Jewish Jesus; rather they have rejected the claims for his messiahship as altered and changed by this Romanized Paul—based on the fact that the kingdom of God did not arrive as Jesus had prophesied as reported by Paul and other Gentile writers of the Gospels and not as they, the Jews, had expected according to Moses and their Prophets.

How the title "messiah" (a human being) became changed into "M" as in "Messiah", a divine title from its Jewish meaning of "anointed king of the House of David" is a major question that requires long and patient inquiry. My own view, and that of many other scholars, is that this change was initiated by Saint Paul at the hands of later Roman scribes detailed above in the post Nicea age. Therefore, we look to a Romanized Paul and his forged epistles, in reality Rome, who should therefore be regarded as the founder of the central trend of historical Christianity (http://paulproblem.netfirms.com). It should never be forgotten that Paul never knew this supposed historical Jesus in the flesh. The full doctrine of the Trinity did not develop until the fourth century, and there were always some Christians who opposed the divination of Jesus but they were few and were not to influence Christian dogma sadly.

As the Book of Hebrew 8:4 states: "For if he were on earth", I believe, such a one as Jesus would have regarded this development of the Christian

interpretation of the Trinity and Christian Christology with great sorrow, since he accepted Jewish monotheism, and would have regarded any worship of himself as God a contravention of the First Commandment.

Answer for yourself: As a side note, if not on Earth, then just where is this "Christ" of which we read in the New Testament? Could he, this Jesus, this "Krst/Christ" be in the hearts of the whole of mankind? Could he be the Divine Mind at the ever higher Self of all of God's children like the ancients taught? Could this Jesus be but personification used to express Heavenly concepts as were all other of the nation's Krsts/Christs? That is something to seriously consider. As you gather the "keys" to interpret this ancient Sacred Book which follows the "pattern" of the ancient Sacred Wisdom Religions the light slowly dawns upon you that you are this "Christ" and that this "Jesus Story" is your "pattern" that you not lose your way in this world of "matter". So wonderful when you get enough puzzle parts from thousands of years of Roman deception to see the picture that our loving God wanted all His children to see while here. Earth is the school of God for His children and God goes to school in us and with us.

Many Christian scholars too have come to the conclusion that this Jesus, if he had been on earth, did not regard himself as divine. The belief in his divinity, in my view and in that of the Christian theologians who produced the bookThe Myth of God Incarnate, has had sad consequences in history and a post-Nicean world, including the tragic split between Judaism and Christianity and the persecution suffered by the Jews down through the Christian countries. Because Jesus was regarded and made identical as God by the Gentile Constantinian Church, the Jews, wrongly regarded as Jesus' opponents, were also deemed to be the enemies of God, and therefore as allies of Satan. The demonization of the Jews in Christian medieval Europe was the precursor of the Nazi Holocaust and Hitler, himself a Christian, used the Bible and Roman antisemitism in it to give authority to his atrocious acts toward the Jews. He was doing God a favor by killing the "Christ killers".

In historical fact, the Jews did not reject a Jesus Jesus, only a Gentile Constantinian Jesus

The vast majority of Jews as seen in the New Testament regarded the messianic hope with their highest faith, as in the case of other messianic claimants besides this one Jesus. The only Jews who opposed Jesus were those, like the High Priest, who stood for the interests of the Roman occupation. It is the greatest mistake in New Testament studies to think that the High Priest was the supreme Jewish religious leader—rather like the Pope in the Catholic Church. The teaching authorities of Judaism were the leaders of the Pharisees, such as Hillel and Gamaliel. The latter, indeed is highly praised in the New Testament as *"respected by the whole people" (acts 5:34).* The High Priest was not only a Roman appointee and police chief, and was also a Sadducee, and therefore to the masses, a heretic. It is ludicrous that such a person should be represented (as in the Gospels) as the guardian of orthodox Judaism. To the Pharisees, the High Priest was only a ceremonial official in charge of the Temple rites, a task for which his personal inadequacies did not disqualify him.

When the Kingdom of God prophesied by Jesus did not materialize, this was considered to be the refutation of his messianic claim. Jesus was rejected not by Jews, but by events. Few seem today to know enough of the facts and the teachings of Judaism to know why such events failed to materialize and why the prophecies of the Messianic age failed to be fulfilled yet what they actually say. Having read the falsified ones only most of one's life we are brainwashed to believe a "theology" that simply is not true. It was not the fault of a failed messiah but rather the failure of Israel to "merit" the Kingdom of Heaven and her "King" that prevented the true Hebrew messianic prophecies being fulfilled in the first century. At the same time, there is nothing in Judaism that prevents Jews from continuing to regard Jesus as an example of a supreme teaches of Jewish truth and Jewish ideas.

Moreover, there is nothing in Judaism that opposes the existence of Christianity as a separate religion, with Jesus as it Teacher. Judaism is a universal religion, but not a universal church. The covenant at Sinai is the way in which Jews worship the One God, but they do not regard it as the only way. The previous Noahide Covenant between God and the whole of mankind was not abrogated by the Sinaitic Covenant between God and Israel (see our articles on the Laws of Noah). Proselytes are welcomed into Judaism, but not as a matter of salvation, since salvation may be attained outside Judaism. The kind of pluralism that Judaism has always advocated is the key to reconciliation between Judaism and Christianity. If the Jewishness of Jesus were fully acknowledged and understood, Christianity's exclusiveness and claim to unique salvific power apart from Judaism could be tempered sufficiently to allow for the validity of other faiths which share Judaism's higher ethic for man's Soul. With just a little knowledge of the Jewish Jesus and what he believed since he practiced 2nd Temple Judaism, such is easy to see and understand.

Besides the corruption of writings called the New Testament which contain much which is not true since added by the Roman church over the earliest centuries of the church, but yet accepted as "truth" by unknowledgeable Christians, it is easy to miss truths taught by this Jewish Jesus which Judaism has always held sacred. It is our utter lack of any background into Biblical Judaism which robs us of necessary facts and information to see this fact of God's true salvation of man's Soul for ourselves. One needs only to look at and understand Acts 15 to see that salvation is not nearly as narrow as the Gentile Christian Church would have us believe.

GOD'S YES IN THE JEWISH "NO"---WAS JESUS THE MESSIAH FOR THE GENTILES?

A helpful way forward in Christian-Jewish relations is to see Jesus as the instrument of redemption for the Gentiles. The depiction of Jesus in the New Testament, in spite of its many problems, is in a unique way "the anointed one" in the sense that he, and his followers, opened up, along with the Jewish outreach in the early centuries, the Jewish God to the Gentile world. In that way also he can be seen as the "non-Jewish Savior" in an allegorical concept but not in a "literal" or "historical" manner. Overall, the theology and Christology expressed in the New Testament surrounding its Jesus is not accepted by Judaism nor the great ancient Egyptian religion. New Testament Christology is not Biblical according to the Hebrew Scriptures nor Jewish! Such New Testament Christology betrays the severe misunderstanding of the ancient Sacred Science of the Mystery Religions and the "literalized" and "historicized" presentation of Jesus as a historical person whereby God's Presence and Divine Mind as "the Krst/Christ" is limited to but one person. Such a limited presentation of God in mankind severely misrepresents the greatest Spiritual Truths given to mankind concerning the incarnation of God into all "matter" let alone mankind. Consequently Jews are NOT able to accept Jesus as "messiah" as presented in the New Testament without negating their own covenant with God through the Torah.

When one considers the Jewish rejection of the Messiahship of Jesus, it is important to understand that such rejection is not based on resentment or bad will but on the Biblical facts present: that the kingdom that is promised to come with Israel's messiah has not yet arrived. Understanding that the perfect rule of reign of God is absent from the world today, then there is no reason for Christians to deplore the Jewish rejection of the messiahship of Jesus, nor to make a rebuke of the Jewish people out of it. The "no" of Israel is not identical to the "no" of the non-believers, who are everywhere. It is a special "no" and must be respected as such; especially in light of the FACT that the Hebrew Scriptures were not fulfilled by Jesus or anyone as of yet.

But one must always remember that what we have come to understand today about the Gospel of Jesus was not the truth as taught by the Jerusalem Church of the first century.

Biblical Salvation as found in the Hebrew Scriptures was never accepting a belief system or a "creed" about something or someone. It is never about accepting a "belief" about this Romanized version of "the Krst/Christ"

depicted as Jesus or accepting a creedal faith in line with Catholic doctrines about Jesus which were created down through the centuries after patterning many of them after a "literalized" and "historicized" astral, solar, and sun-worship. In such a way this Jesus was recast in the form of 'literal" and "historical" virgin-born sun-godman who died for his followers and required they eat his body and drink his blood to be one with him. Sure, the ancients taught that God "died" for mankind but this "death" was always "allegorical" and was always connected to "incarnating" into "matter" whereby God humbled "himself" and took upon himself the likeness of "matter" and "flesh". We read the same thing in Phillipians 2 and the only "cross" that is connected to this death of Divine Mind, or "Krst/Christ" is the descent between planes of existence in this cosmos. Such a "crossing" or "crossification", as the ancient held, between Spiritual plane and plane in God's descent into humankind was an "allegorical" and "metaphorical" death only. This was never "literal" unless it applied to you as it did to everyone who ever drew a breath. To limit it to one person to which access was only through the Roman doors of the Roman Church is a tragedy of unbelievable proportions. The Jews were well aware of these Mystery Religions which taught such concepts only "metaphorically", "allegorically" and "symbolically"; never "literally" or "historically". It was the illiterate non-Jews, Constantine's subjects, who did not know and would follow any "belief" to escape the fires of Hell that Rome so cleverly created to motivate the masses of humanity under their control. The Jews, as well as the non-Jews that have said "no" to the messiahship of Jesus do not forfeit their salvation; in fact they are closer to it without such idolatry and blasphemy that is entrenched in the "literalized" and "historicized" version of the "Jesus Story". Two thousand years have passed without such fulfillments but the good news is that salvation which is of the Jews was taken to the non-Jewish world. It is sad that today we never hear about it in our Churches.

By no means can it be said that God has finally rejected the people of his choice—then he would have to reject his own choice (Rom. 11:29). Constantine would have us believe that God has sought a new people for himself and that people is the Christian Church. The promises of Israel have not passed on to the Church, the Church does not oust Israel from her place in the history of God. In the perspective of the Gospel, Israel has in no way become like all other people. And finally, with its "no" to the Roman Jesus and Roman messiah, Israel is also not a historical witness for the judgement of God and not a warning for those who reject the Roman Christ. If anything, it is still the path for unfoldment of man's Soul and Spiritual evolution. Unless the Mystery Religions, like the ancient Egyptian Religion and Gnosticism can be restored and interpreted properly, which is hard to do with over 2000 years of misinterpretation of the ancient Spiritual Wisdom by the Roman Church, then Judaism is, in my opinion, the best way of recovering Spiritual Truth in today's world for the elevation and Spiritual evolvement of man's Soul.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS AND THE FOUNDING OF CHRISTIANITY?

In the Western world, Christians imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. Almost certainly, he was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the *peyot* that are displayed today not only by the ultra-Orthodox but were once worn by all Jews as a matter of course. It is legitimate to infer this from the fact that Yemenite Jews, who had been separated from the mainstream of Judaism for many centuries, turned out to be wearing the earlocks when they were brought to Israel in 1948. The practice of cutting the rest of the hair close in order to emphasize the earlocks is modern and is not followed by the Yemenites. The New Testament is silent on the point, which was doubtlessly taken for granted at the time. We know from the Gospels that he wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and he took it for granted that others would do the same. He objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself (before each Sabbath and before celebration of festivals and feasts; totaling at least 59 times a year), for we know from archaeological findings that the ritual bath (mikvah) was in common use in Jesus' time. He said the customary blessings when he drank wine (Kiddush) and when he ate bread (ha-motzi). He washed his hands whenever he sat down to eat (considered a type of immersion), thought apparently his disciples sometimes neglected to do so, without being reproved by him.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things (ethical and ritual obedience to Torah) only when they were done mechanically, without the intention toward God that made them valid, and without the social morality that God demanded above all.

Jesus was a faithful and observant Jew, according to the halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He loved the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

The "real" Jewish Jesus was in no way like the gentle Gentile Jesus, seen always as a meek and non-offensive teacher as portrayed in the Christian tradition. While he advocated the transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself (take for instance the cleaning of the Temple). His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of God for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of God. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually translated as Joshua. We get the form Jesus from the Greek rendering of the Aramaic name Yeshua, which comes out as Iesous, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yosef, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great (4 B.C.E.). Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew & Luke, which have many obviously legendary elements, and in any case do not agree with each other (check it out for yourself). He died during the rule of the Roman governor, or Perfect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim. The Gospels do tell a story of growing conflict between Jesus and SOME of his fellow Jews {Sadducees and the Shammai Pharisees but not the Hillel Pharisees], ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

Answer for yourself: Did the Jews kill Christ (Messiah)?

There are many stories in the Gospels that suggest that they did, but upon close examination seem exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.
It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of "The Messiah", although he made no such claim (such as promise to be the Messiah who would liberate Israel from Roman bondage). No doubt, the Romans correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Jesus was the Messiah (both Jewish and Romans) to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

We cannot reconstruct the order of the events in Yeshua's life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we know of the religious environment in which he lived.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have been conditioned to think of him as some kind of Christian.

Jesus was not and never would be a Christian or adhere to traditional Christian doctrines of today.

For Jesus to believe the Christian doctrine over Apostolic doctrine of the first century would be out-right sin in many instances.

For Christians, it takes real effort to see and understand Jesus within the Judaism of his time. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been inflicted, including those

who do not think they have such prejudices.

DID JESUS FOUND CHRISTIANITY?

Even as recently at the late 1970's, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Jesus had been its founder.

Answer for yourself: But can we really imagine the Jewish Jesus founding Christianity?

This is the first assumption we have to call in question.

Answer for yourself: How could this authentic and faithful Jew, living according to the *halachah* [accepted and orthodox interpretation], have thought of founding a new religion in opposition to the one he loved and lived? To do so would have been absurd, not to mention sin!

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they reviled, followed by divine forgiveness and the full restoration of Israel to its status as God's beloved people.

Answer for yourself: Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name. By the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

Answer for yourself: Were they justified in invoking his name to legitimate their action in spreading a new religion?

The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah (Christ).

JESUS WOULD NEVER HAVE FOUNDED CHRISTIANITY AS WE KNOW IT TODAY

\The new religion that emerged from the events of the life and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The "real" Jewish Jesus is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

Only in the second century **did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in.**

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. Scholars usually group Christianity into three main tendencies, only one of which is at all familiar to us today.

This is Gentile Christianity, sometimes called by historians Early Catholicism, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the time, and in some places certainly more so, but not destined to survive. It would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves, and the underprivileged, was the movement of the future.

One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries. Another, now lesser-known movement was composed of Christian Jews [Ebionism], remaining faithful to their Jewish heritage, while adding to it a belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as Jewish Christianity.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century, the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as "heretical" all those groups that still held on to Jewish observance. In other words Jewish Christianity was considered as heretical by Early Gentile Catholicism.

GENTILE CHRISTIANITY

Christianity began with the preaching of the earliest Apostles of Christ, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Jesus was the Messiah. Soon its members began to preach to Gentiles and met with success, creating a distinct branch (Gentile) of their movement. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option. Obedience to the Torah as the Word of God was too much for the majority of them, let alone circumcision; thus when given the opportunity of all it's privileges without the responsibilities, they majority readily accepted. Such was a big mistake and would later cause the irrevocable severing of the Jews from the Gentiles as the people of God.

The Gentile community interpreted Paul's writings as meaning that Judaism was seriously defective, considering that the new faith had superseded Judaism in the plan of God. In other words, Sinai, Moses, etc., was not sufficient because God had made a mistake giving them His teaching (the Torah), but all would be corrected by rescinding the Torah with Grace. Gentile Christianity soon came to think that the Jews had been rejected by God and lost their place as his chosen people, because of their rejection of their Messiah (read Hosea again). They erroneously regarded those Jewish Christians who attempted to continue their membership amidst the Jewish people as neither Jews nor Christians, and they fought other Gentile Christians who wanted to retain within the later Catholic church customs practiced by Jesus and the early Jewish-Gentile Church such as keeping the festivals of Passover, Pentecost, First-Fruits, Rosh HaShannah, Yom Kippur, and Sukkot. The Catholic church's substitution of pagan holidays for Jewish and Biblical holy days was blatant Idolatry and broke the first Two Commandments.

Gentile Christianity differed from the earliest form of the new faith in more than one important way as detailed above. From the beginning Gentile Christianity had rejected the Torah, together with its commandments constituting the human side of the covenant with God. At the same time, it had radically reinterpreted the Jewish Bible (the book that Jesus said that in the Law and the Prophets it was written of him), reading it as a complex web of prophecy of Christ (Messiah) & a presenting it as a systematic slander of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Jesus that differed greatly from those of the earliest Christians (Jewish as well as Early Gentile Christianity). Later Gentile Christians (following the first century) believed that Jesus had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer, irrespective of the role or repentance in the Bible. These beliefs were largely based on the teachings of Paul, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience. He, like them, mush have been influenced by ideas drawn from the surrounding culture and environment which had paganism as its core.

The earliest Christians (first century Jewish believers) themselves, had not thought of Jesus' death in this way. Jesus' death was something that required explanation in the light of their overriding belief that he was the Messiah; on the face of things it was incompatible with it, since it was not part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Jesus the general resurrection of all the dead had begun. Perhaps they also saw his death as a martyrdom (the death of a righteous man "tzeddek" atoned for the sins of Israel). They would not have regarded Jesus' suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Jesus himself) they knew that forgiveness was already freely available within the existing covenants to repentant sinners. The changes introduced by Gentile Christianity were therefore of major consequence, a fact masked from modern people due to their lack of understanding and study of the events of the first century.

Answer for yourself: Does it not sound preposterous to believe that Gentile pagans, once accepting the Messiah, are better interpreters of the Jewish Bible than the Jewish scholars and sages, since they had never seen it before, let alone studied it for thousands of years as had the Hebrews?

Salvation is of the Jews, was of the Jews, and will always be of the Jews.

Gentile Christianity gained further momentum at a period near the end of the first century, when the original expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah (which was not done by Jesus in his first coming), had died down. Instead of a literal return of Messiah Yeshua, they came to understand his Parousia as a spiritual coming or presence in 70 C.E. with the destruction of the Temple and the deliverance of the Messianic community of Jerusalem before the annihilation of the Jews by the Romans.

Jesus had preached the imminence of the kingdom, or kingship, of God. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age. Such an age began after the destruction of the Temple in 70 C.E. as "the age of the Gentiles."

The Jewish Christians did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Jesus. But Jesus did not physically return, and as the years passed, it became impossible to sustain the original tension of anticipation of his physical coming. Gradually, the new movement settled down into history to await the judgment of 70 C.E.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that God would assert his

sovereignty over a rebellious world and deliver his own people. And it did not seem that the expectation would not be fulfilled very soon, in any case.

The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion. The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated.

Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of God in Christ, a divine-human life to which the sacraments of the church gave entrance. The Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from God incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.

The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy. Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christianity felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers (Jewish), and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. The Jewish Bible in Greek translation was for a long time their only Scripture, but they read and interpreted it in ways Jews would not have done.

The reinterpretation of Jewish eschatology into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites and rituals, especially immersion (mikvah) an the breaking of bread (ha-Motzi associated with Sabbath services), soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writing of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the pagan mystery religions of their own culture.

In other words they paganized Judaism and called it Gentile Catholic Christianity!

Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood with a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth. Instead of understanding the words of Jesus that a man must be "born again" in their Jewish context, they removed them from association with renewal and enhancement of one's relationship with God through the mikvah immersion bath, and

translated the meaning to a mystical, heavenly experience patterned after the pagan mystery religions. Being "born again" was a Jewish concept that pre-dated John chapter 3 and was not created by Jesus. God gave the concept as far back as the Garden of Eden and we see Adam was the first to be "born-again". Due to erroneous Gentile Christian teaching we have lost much of the truth God had given to his people, and we must diligently study to recover that truth for our generation.

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church, and later by the Protestant church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as comparable to the Jewish common meals of religious significance, such as the meals taken together on the Sabbath (called the Lord's supper), or the Passover Seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact the divine-human life of Christ.

The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to God and preoccupied with questions about the divine nature. This is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.

Now the developing Gentile Christian myth presented a problem for monotheists.

Answer for yourself: How could two persons be divine?

Yet Gentile Christians were convinced that their redemption had been the work of no one less than God. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already though of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of God, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy.

Answer for yourself: Have you ever asked yourself if Jehovah (YHVH) wanted to share with the Jewish people a Platonic concept from Greek philosophy? Does not sound right does it?

The author of the Fourth Gospel had already done so in his prologue.

Answer for yourself: Would John, a Jew, familiar with Jewish religion, write a letter to Jewish believers and use Greek concepts let along continually say "which being interpreted mean" as if Jewish concepts would not be common knowledge to a Jewish audience?

Thus the theologians came to teach that God had created the world through His Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of God, and even as a "second God." The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out. Such a Trinitarian ideas goes completely against Jesus and his declaration of the Greatest Commandment in Mark 12, where he states..."Hear of Israel, I Am the Lord God, I am One".

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the world in which Jews had to live. Now there arose a remarkable synthesis between Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of the synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian anti-Semitism is not the same thing as pagan anti-Semitism, though they are often thought to be continuous with one another. The destructive energy of Christian anti-Semitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity that these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writing otherwise than as confirmation and intensification of these existing attitudes.

Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century by Gentile Christianity. The reason it was not discarded was its grounding in Judaism, which was necessary to give Christianity a pedigree deriving from an ancient past that people of that day thought a religion ought to have. And of course it was already basic to Christian faith that Jesus had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.

Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable rivals to Gentile Christianity. In fact, the earliest expression of Christianity was Egyptian and later we find these same Spiritual concepts taught by the earliest Christian Gnostics before the rise of Roman Orthodoxy. This is a whole study in itself.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS THE JEW….OR JESUS THE CHRISTIAN?

Apart from a few radical anti-Semites, everybody had always acknowledged that Jesus was born a Jew. Throughout Christian history, readers of the Gospels had known that Jesus was born into the Jewish people, of a Jewish mother, circumcised on the eighth day, and brought up to fulfill the commandments of the Torah. But somehow no one, at least among Christian readers of the New Testament, had taken his Jewishness seriously until fairly recently. Everyone had always assumed that no sooner did he reach adult life than he started to utter fundamental criticisms of the religion of his own people, bringing a new message that would soon make it obsolete. And everyone likewise assumed that it was Jewish rejection of this new message that brought him to the cross. Such is not the case.

For some time, modern scholars had begun to see more and more clearly that real progress in the understanding of Jesus' life and teaching would only come about when his relationship to Judaism was better understood. I must say that in my study and reading over the last fifteen years I am constantly persuaded of the correctness of the above premise. As was commonly said, scholars needed to understand "the Jewish background" better than was yet possible. But Jesus, as the founder of Christianity, was the foreground. They took it for granted that the relationship between foreground and background would be contrast. It could only be expected that the contrast would become more vivid as the background was better known and understood.

As early as a hundred years ago, a few Jewish scholars who had interested themselves in Jesus had already given their fellow scholars a warning of what might be found if they went along these lines, but their voices do not seem to have been listened to when they said that they themselves could see no gap between Jesus and Judaism. Christian historians assumed, perhaps, that this was Jewish prejudice. I assure you that such is not the case if you examine the evidence for yourselves.

For Christian writers, especially in the predominant German tradition, it was obvious that Jesus was a divinely disruptive force in "late Judaism." The very phrase, so commonly used by these scholars to refer to the religion of the period, was an uncriticized legacy from the old theology of supersession, as we now call it, according to which Christianity had displaced and superseded Judaism in the plan of God. *In a truer perspective, the Judaism of Jesus' time was early, not late. It was not destined to be superseded, and it had an important future ahead of it.*

Now, such historians as David Flusser, Hyam Maccoby, Geza Vermes, James H. Charlesworth, and E. P. Sanders, among a number of others, both Jewish and Christian, are teaching us to start with early Judaism and then to study Jesus in its light. Following my graduation from Southwestern Baptist Seminary, I preceded to study in depth a Jewish Jesus and found, over time, that many of my cherished beliefs were not only challenged by facts over faith, but often destroyed in the light of truth. Let me give you a list of books that will help you in your studies if you seek the Real Jesus:

- **David Flusser, Jesus, trans. Roland Walls (New York: Herder and Herder, 1969)**
- **Hyam Maccoby, Revolution in Judea (London: Orbach and Chambers, 1973)**
- **Geza Vermes, Jesus the Jew: A historian's reading of the gospels (London: Collins, 1973; Philadelphia:**

Fortress Press, 1983)

- **Geza Vermes, Jesus and the World of Judaism (Philadelphia: Fortress Press, 1984)**
- **E. P Sanders, Jesus and Judaism (Philadelphia: Fortress Press, 1985)**
- **James H. Charlesworth, Jesus within Judaism: New light from exciting archeological discoveries (New York: Doubleday, The Anchor Bible Reference Library, 1988).**

All of these writers have an exact and extensive knowledge of first century Judaism. Not all of them are equally consistent in starting from Judaism and interpreting the gospel record from that perspective. Sanders and Charlesworth still retain some of the habits of the guild of New Testament scholars to which they belong. Sanders still starts with Christianity and attempts to account for its origins in the work of Jesus. Thus, he ends up with what can only be called speculation, inadequately supported by evidence. Although though Vermes' illuminating comparison of Jesus with other Galilean Hasidim may not be the whole story, it does unequivocally set Jesus where he belongs, in his Jewish context, and as a result is able to show that far more of the gospel record than has recently been supposed has a foundation in real history.

As Charlesworth a leading Christian scholar on the so-called "Inter-Testamental period" put it, "During the past two centuries, hundreds of attempts have been made by brilliant scholars to place Jesus within the thoughts of the Church. Others, more historically inclined, have endeavored to discuss Jesus and Judaism. Now, I am convinced that the new discoveries, sensitivities and methods compel us to see Jesus within his contemporary Jewish environment . . . Jesus of Nazareth as a historical man must be seen within Judaism" (Charlesworth, Jesus within Judaism, Preface, p. xi).

E. P. Sanders, writing a little earlier, summarized the findings of the newer research on Jesus: "The dominant view today seems to be that we can know pretty well what Jesus was out to accomplish, that we can know a lot about what he said, and that these two things make sense within the world of first-century Judaism" (Sanders, Jesus and Judaism, p. 2).

Geza Vermes, in an article with the same significant title as his book, Jesus the Jew, puts the same thought in this way: ' 'Jesus the Jew' . . . is an emotionally charged synonym for the Jesus of history as opposed to the divine Christ of Christian faith that simply re-states the obvious fact, still hard for many Christians and even some Jews to accept, that Jesus was a Jew and not a Christian.""

When we do study the history of Jesus within its proper Jewish context, we thus discover a Jew who lived and observed Biblical Judaism and not a Christian who practiced what we today call Christianity. At every point, what the Gospels tell us about Jesus, where we have reason to believe that their information is authentic, fits in to Judaism. It does not fit nearly as well into Christianity. In fact, if we start from Christianity, as depicted in the New Testament, and try to work back to discover how it began in Jesus, we kind very few links from the early Christian church to Jesus-so few, indeed, that only with some ingenuity can any connection be traced between them.

That is, I believe, the main reason why until recently New Testament critics had become so skeptical about the possibility of recovering a satisfactory picture of the life and teaching of Jesus. New Testament critics had been starting in the wrong place, with an already anti-Jewish church, instead of analyzing this anti-Judaic bias in their sources and filtering it out, so as to reach back to something closer to the original memories of Jesus.

This skepticism is also the outcome of the scholarly tradition, mentioned earlier, in which the majority of present-day clergy have been educated, except in the more conservative churches. Please understand of what I write today I did not learn in Seminary when I earned a Masters Degree in Divinity. I dug it out on my own using the skills I acquired while in Seminary. I am living proof that current educational facilities that are preparing young ministers are not equipping them with the facts or the truth. Denominational rhetoric is the fruits of these religious institutions. The gospel writers and their original readers, it was supposed, did not want to know about the Jesus who had lived in Galilee a few years before. Instead, they wanted to know about the Christ who was now sitting at the right hand of God and would soon return to judge

the world and bring in the promised age of universal peace and righteousness. Students of the New Testament have learned from their teachers that the oral tradition of the early Gentile Church so molded the stories of the life and teaching of Jesus that the original can very seldom be recovered at all.

My theological professors, and current ministers today for the most part, have failed to emphasize that somewhere along the line of transmission this tradition of the early Gentile Church had turned profoundly anti-Jewish. But this early Gentile tradition of the Church still preserved accounts later collected in the New Testament that can be re-read today by those who do not share the hostility toward Jews and the Judaism of those who were the original foundation for these traditions. The New Testament and its many accounts, when read with knowledge and understanding of Biblical Judaism and a Jewish Jesus, can be restored to something like their original context in Jewish life, and then they come to life in a new way.

It is startling for people brought up in that tradition to discover that the familiar Gospels, which are in the hands of millions, can after all give us all kinds of valuable information about Jesus, once they are read in the right way, that is to say, a Jewish way.

Let me close by saying that I have the above books in my library along with hundreds of others. These books are my best friends and I have read many of them 2-3 times. Hosea the Prophet once said that God's people perish for lack of knowledge. Such is the tragic legacy I inherited even with a Master's Degree for a very reputable and respected Seminary in Texas. And if that is my evaluation of my training, what does that say for the average Christian who knows little of what I speak. Literally the blind are following the blind today, and I assure you, will ultimately come to rest in the proverbial ditch. But it does not have to be that way for you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HAS GENTILE CHRISTIANITY LED ME TO BELIEVE IN THE WRONG JESUS?

The New Testament embodies a Christian myth of salvation. The previous statement introduces a familiar word, "myth," in an unfamiliar sense. In ordinary speech, a myth is an untrue story. When we say such and such is a myth, we mean that it is untrue and baseless. When scholars who study religion use the word, they understand it rather differently: they mean a story or group of images in which religious energy and emotion are invested. The story tells the members of the community who they are, giving the community its identity and distinguishing it from others. The myth is the charter of the religious community, the energy center by which it lives. This Christian myth deeply colors all we read about Jesus in the gospel story. But the Gospels could not altogether escape from history into myth, for the subject of their myth was a historical person. This fact makes it possible for critical history to recover at least the outlines of the real Jesus and to compare him with the way the myth depicted him. When we do so, we can see that even at the comparatively early stage in its development reflected in the Gospels, the myth was already strongly anti-Jewish.

Answer for yourself: Are you confident, as you understand Jesus, that there is not a great difference between the Jesus of the Christian myth and the real historical Jesus?

Answer for yourself: Are you currently aware that there is, despite what you have heard most likely in your church, a great gulf of historical and factual discrepancies that separate the Christ of faith from the Jesus of history?

Answer for yourself: What will you do when you see these differences, which brings the Christ of faith and its truthful representation into question, substantiate the historical Jesus as the only true Jesus that ever existed?

By the time the Gospels were being written, near the end of the first century, the stories about Jesus had taken on a transcendent and cosmic dimension. No longer a Jewish healer and teacher, but a triumphant hero and a savior figure, Jesus defeats his enemies on the supernatural plane, though defeated by them on the plane of history. Having conquered sin and death, he reigns as King on the right hand of God, while his followers await his triumphant return to history, still imminently expected.

As this myth took form, under various historical pressures, it came to level a deadly case against the Jews.

The case against the Jews turned on two charges:

- **It was the Jews (not the Romans, as in historical reality) who were Jesus' earthly enemies, agents in fact of his supernatural foes, the forces of evil. They rejected the more spiritual teaching he brought them because they were attached to their old Law and could not see that Jesus' message of love and forgiveness had made it obsolete.**
- **Though their own Bible had clearly foretold his birth, death, resurrection, and all his doings, they rejected him as their Messiah because they found his claim to divinity blasphemous,**

condemning him to death and persuading the Romans to carry out the sentence, since they could not. And so they became the Christ-killers.

We shall look critically at the first of these charges in the present article, and the second in the next.

The myth sets Jesus and his own people at odds with each other, as bitter and irreconcilable opponents. As the developing myth came to exalt Jesus to divine status, his alleged quarrel with Judaism became a divine judgment on a faithless people. Critical history does not find such a quarrel: instead it finds Jesus the Jew, a prophetic teacher who loved the Torah, who wished that everyone would follow it from the heart. And it does not find Christ-killers, but at most, disagreement between Jesus and some other Jews on how best to reclaim sinners.

These are not just academic questions. Because Christians read the New Testament uncritically, through the myth, they came to distrust and often to hate Jews. Seeing the Jews as the Christ-killers, they saw them as belonging to the forces of evil, capable of all kinds of crimes. Viewing them as evil licensed them to inflict evil upon them in their turn. The modern secularized world abandoned the myth, but retained the "knowledge" that the Jews were bad. This "knowledge" made the Holocaust possible.

The rediscovery of the historical Jesus in modern times strikes a blow at the roots of the anti-Jewish myth. That is why it is important for both Christians and Jews, and even for secularized people, to know something of the findings of critical history about the real story of Jesus.

The best historical scholarship now available shows beyond reasonable doubt that both the charges the myth brings against the Jews are false.

Regardless of what your Pastor or Church has taught you, the real Jesus did not teach anything against the provisions of the Torah his people lived by; he lived by them himself-and therefore could not have been opposed by his fellow Jews for what he taught. He was not convicted of blasphemy in their highest court for any messianic claims and his people did not encompass his death on that account, or any other.

In the New Testament, however, the above Christian myth has been read back into the story of his life: many of the details of the story have been altered in the retelling to fit the new demands of the myth, thus producing a false picture of radical opposition between Jesus and other Jews, especially the Pharisees. Later beliefs about Jesus' messianic status were read back anachronistically, so that Jesus is depicted as claiming in his own lifetime to be what Christian theology would make him after his death. The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah.

All four of the Gospels in the New Testament were written, it now seems likely, by Gentile writers for Gentile audiences belonging to a movement that from its inception had abandoned the Jewish way of life and was unfamiliar with it. They take the stories about Jesus their predecessors had remembered out of their original Jewish context, putting them into a new one, the context of the rapidly growing salvation myth.

Even the original oral traditions, their sources, had no doubt often taken for granted the Jewish context of the stories, and therefore did not need to record it. This context would naturally have been familiar to those who originated the traditions, and to their first hearers, themselves Jewish. Later, Gentile readers of the gospel stories knew little of it. In reporting events in Jesus' life, the gospel writers sometimes display their own ignorance of Jewish beliefs and customs. At other times, they pass over or misunderstand them. They view the traditions they have received about Jesus through the situation of their own church in their own time, a Gentile movement now facing a radical breach with its Jewish parent.

Until modern times, Christians had always read the story of Jesus through this myth. They had learned the myth from parents and teachers before they began to read the New Testament; when they began to do so, their reading strongly reinforced the myth through which they read it. Most Christians still do read the Gospels in this way. Only those belonging to an instructed minority, conversant with the results of critical scholarship, have begun to question the old reading.

For the most part, profoundly ignorant of Judaism, Christians fail to understand the allusions to Jewish faith and life remaining in the Gospels and do not know how to supply them where they are missing. Thus the mythological aspects of the story seem plausible to them. Jewish readers are able to make these corrections, but until modern times they were discouraged from opening the New Testament at all. Even today they are liable to take the New Testament view of Jesus' relationship to his own people as correct, though they will evaluate the apparent conflict in a different way from Christian readers of the Gospels.

To read the stories correctly, we need knowledge and an imagination open to a Jewish world. We must now learn to extract the accounts of Jesus' sayings and doings from the later context of the myth and restore them to their original Jewish context. We will then find that authentic memories of the real Jesus have frequently survived. The outlines of a credible picture begin to emerge. It is not the picture of any kind of Christian but of a great Jew.

Answer for yourself: Are we guilty as Christians in falling into the trap of believing and following a religion based on what we have heard most of our lives in Church, only to find upon diligent study that we have been lied to and misled by our spiritual authorities?

Answer for yourself: Have we listened to others who have read back into the story of Jesus' life inherited fictional details created by the early Anti-Semitic Church?

Answer for yourself: Have we as Christians bought into the false picture of radical opposition between Jesus and other Jews, especially the Pharisees, when knowledge of Judaism reveals otherwise?

Answer for yourself: Have we put our faith into beliefs about Jesus' messianic status which were erroneously read back into his life and thereby accepting a false Jesus as depicted as claiming in his own lifetime to be what Gentile Anti-Semitic Christian theology would make him after his death?

Answer for yourself: Have we learned, before we learned to read and study for ourselves, the Jesus Christian myth from our parents and teachers, only to find when we study for ourselves, that previous beliefs given to us as children has strongly reinforced the myth through which we read the New Testament?

Answer for yourself: Have we been previously programmed to accept a lie foisted upon us by the anti-Semitism of the early Gentile Church?

Answer for yourself: When reading the New Testament, are we aware that the writers of the Gospels are Gentiles instead of Jews, and are we aware that such writers frequently reveal their own ignorance of Jewish beliefs and customs as recorded in the New Testament?

Answer for yourself: When reading the New Testament, are we aware that the Gentile writers of the Gospels frequently reveal their ignorance of Judaism, and that this brings into serious question any attempts to regard this literature as infallible, inerrant, or inspired?

Answer for yourself: Do you, as one who senses the seriousness of what we discuss, desire to go further in your studies in order to know for yourselves the truths concerning the real historical Jesus over against the Christ of faith created by the Gentile anti-Semitic Gentile Church?

The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah (or at least how it is depicted in the New Testament).

We need to consider some of the most important of Jesus' recorded sayings and doings. Many of the sayings of Jesus have been taken to mean that he intended to supersede standard Jewish teaching with a new message and that he was bitterly opposed for it. This is again the great error of the Christian myth. You will quickly find out for yourselves that those aspects of the Christian myth that present the Jewish people in a hostile light are devoid of historical foundation. Such is the great lie which undergirds all Christian theology today.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HAS YOUR CHURCH LED YOU TO BECOME A FOLLOWER OF MITHRA...OR JESUS?

For over three hundred years the rulers of the Roman Empire worshipped the god Mithras. Known throughout Europe and Asia by the names Mithra, Mitra, Meitros, Mihr, Mehr, and Meher, the veneration of this god began some 4000 years ago in Persia, where it was soon imbedded with Babylonian doctrines. The faith spread east through India to China, and reached west throughout the entire length of the Roman frontier; from Scotland to the Sahara Desert, and from Spain to the Black Sea. Sites of Mithraic worship have been found in Britain, Italy, Romania, Germany, Hungary, Bulgaria, Turkey, Persia, Armenia, Syria, Israel, and North Africa.

In Rome, more than a hundred inscriptions dedicated to Mithras have been found, in addition to 75 sculpture fragments, and a series of Mithraic temples situated in all parts of the city.

One of the largest Mithraic temples built in Italy now lies under the present site of the Church of St. Clemente, near the Colosseum in Rome.

The widespread popularity and appeal of Mithraism as the final and most refined form of pre-Christian paganism was discussed by the Greek historian Herodotus, the Greek biographer Plutarch, the neoplatonic philosopher Porphyry, the Gnostic heretic Origen, and St. Jerome the church Father. Mithraism was quite often noted by many historians for its many astonishing similarities to Christianity.

HAVE YOU HEARD THIS BEFORE?

The faithful referred to Mithras (REMEMBER 4000 years ago) as "the Light of the World", symbol of truth, justice, and loyalty. He was mediator between heaven and earth and was a member of a Holy Trinity. According to Persian mythology, Mithras was born of a virgin given the title 'Mother of God'. The god remained celibate throughout his life, and valued self-control, renunciation and resistance to sensuality among his worshippers. Mithras represented a system of ethics in which brotherhood was encouraged in order to unify against the forces of evil.

The worshippers of Mithras held strong beliefs in a celestial heaven and an infernal hell. They believed that the benevolent powers of the god would sympathize with their suffering and grant them the final justice of immortality and eternal salvation in the world to come. They looked forward to a final day of judgement in which the dead would resurrect, and to a final conflict that would destroy the existing order of all things to bring about the triumph of light over darkness.

Purification through a ritualistic baptism was required of the faithful, who also took part in a ceremony in which they drank wine and ate bread to symbolize the body and blood of the god. Sundays were held sacred, and the birth of the god was celebrated annually on December the 25th. After the earthly mission of this god had been accomplished, he took part in a Last Supper with his companions before ascending to heaven, to forever protect the faithful from above.

However, it would be a vast oversimplification to suggest that Mithraism was the single fore-runner of early Christianity. Aside from Christ and Mithras, there were plenty of other deities (such as Osiris, Tammuz, Adonis, Balder, Attis, and Dionysus) said to have died and resurrected. Many classical heroic figures, such as Hercules, Perseus, and Theseus, were said to have been born through the union of a virgin mother and divine father. Virtually every pagan religious practice and festivity that couldn't be suppressed or driven underground was eventually incorporated into the rites of Gentile Christianity as it spread across Europe and throughout the world.

The Lord's supper was not invented by Paul, but was borrowed by him from Mithraism, the mystery religion that existed long before Christianity and was Christianity's chief competitor up until the time of Constantine. In Mithraism, the central figure is the mythical Mithras, who died for the sins of mankind and was resurrected.

Believers in Mithras were rewarded with eternal life. Part of the Mithraic communion liturgy included the words, "He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation."

Answer for yourself: Any of this vaguely familiar to the Christian who follows a Jewish Rabbi?

The irony of this whole mess is that a Jewish Rabbi would have nothing to do with such things.

Answer for yourself: Why do we?

The early Church Fathers Justin Martyr and Tertullian tried to say that Mithraism copied the Lord's Supper from Christianity, but they were forced to say that demons had copied it since only demons could copy an event in advance of its happening! Nice try!

They could not say that the followers of Mithras had copied it because it was a known fact that Mithraism had included the ritual a long time before Christ was born.

Answer for yourself: Where did Mithraism come from?

The ancient historian Plutarch mentioned Mithraism in connection with the pirates of Cilicia in Asia Minor encountering the Roman general Pompey in 67 BC. More recently, in 1989 Mithraic scholar David

Ulansey wrote a book, The Origins of the Mithraic Mysteries, in which he convincingly shows that Mithraism originated in the city of Tarsus in Cilicia. That this is also the home town of the apostle Paul cannot be a coincidence.

Answer for yourself: Is it any wonder why the Jews, who know their Jewish Scriptures better than Gentile Christians, and who have been instructed by their Rabbis concerning such deceptions, reject the Pauline Yeshua as depicted in the New Testament?

Answer for yourself: What does this say about the "inspiration of the New Testament?"

Answer for yourself: Would the real Jesus (Yeshua of history) both believe and practice, let alone follow as his religious belief system, once knowing these facts..the pagan religion modeled around him in the New Testament? If not, will you continue?

Answer for yourself: Knowing this, should you not possibly seek the Jewish roots of your faith and follow a more Biblically centered life-style by rejecting such lies and accepting the Torah of Sinai and learning about the meaning of "Gentile in-grafting into Israel" instead of their "in-grafting into the Gentile church"?

Shalom.

- **Bet Emet Ministries**

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS THE JEW & THE RELIGION OF JESUS

Apart from a few radical antisemites, everybody had always acknowledged that Jesus, as depicted in the New Testament, was born a Jew. Throughout Christian history, readers of the Gospels had known that Jesus was born into the Jewish people, of a Jewish mother, circumcised on the eighth day, and brought up to fulfill the commandments of the Torah. But somehow no one, at least among Christian readers of the New Testament, had taken his Jewishness seriously until fairly recently. Everyone had always assumed that no sooner did he reach adult life than he started to utter fundamental criticisms of the religion of his own people, bringing a new message that would soon make it obsolete. And everyone likewise assumed that it was Jewish rejection of this new message that brought him to the cross. This is the typical Christian understanding of the "literal" and "historical" approach to these New Testament texts.

For some time, modern scholars had begun to see more and more clearly that real progress in the understanding of Jesus' life and teaching would only come about when his relationship to Judaism was better understood. As was commonly said, scholars needed to understand "the Jewish background" better than was yet possible. But Jesus, as the founder of Christianity for many, was the foreground. They took it for granted that the relationship between foreground and background would be contrast. It could only be expected that the contrast would become more vivid as the background was better known and understood.

As early as a hundred years ago, a few Jewish scholars who had interested themselves in Jesus had already given their fellow scholars a warning of what might be found if they went along these lines, but their voices do not seem to have been listened to when they said that they themselves could see no gap between Jesus and Judaism. Christian historians assumed, perhaps, that this was Jewish prejudice.

For Christian writers, especially in the predominant German tradition, it was axiomatic that Jesus was a divinely disruptive force in "late Judaism." The very phrase, so commonly used by these scholars to refer to the religion of the period, was an uncriticized legacy from the old theology of supersession, as we now call it, according to which Christianity had displaced and superseded Judaism in the plan of God. In a truer perspective, the Judaism of Jesus' time was early, not late. It was not destined to be superseded, and it had an important future ahead of it.

Now, such historians as David Flusser, Hyam Maccoby, Geza Vermes, James H. Charlesworth, and E. P. Sanders, among a number of others, both Jewish and Christian, are teaching us to start with early Judaism and then to study Jesus in its light. As Charlesworth a leading Christian scholar on the so-called "Inter-Testamental period" put it, *"During the past two centuries, hundreds of attempts have been made by brilliant scholars to place Jesus within the thoughts of the Church. Others, more historically inclined, have endeavored to discuss Jesus and Judaism. Now, I am convinced that the new discoveries, sensitivities and methods compel us to see Jesus within his contemporary Jewish environment . . . Jesus of Nazareth as a historical man must be seen within Judaism."*

E. P. Sanders, writing a little earlier, summarized the findings of the newer research on Jesus: *"The dominant view today seems to be that we can know pretty well what Jesus was out to accomplish, that we can*

know a lot about what he said and that these two things make sense within the world of first-century Judaism."

Geza Vermes, in an article with the same significant title as his book, Jesus the Jew, puts the same thought in this way: ***"'Jesus the Jew'. . . is an emotionally charged synonym for the Jesus of history as opposed to the divine Christ of Christian faith that simply re-states the obvious fact, still hard for many Christians and even some Jews to accept, that Jesus was a Jew and not a Christian."***

Understand, all these above statements are voiced from an assumption that these New Testament texts are reliable both "literally" and "historically." This is open to huge debate today. But assuming that the New Testament is accurate history, we then continue. When we do study the history of Jesus within its proper Jewish context, we thus discover a Jew who was devoted to the worship of God through the Jewish faith and religion. At every point, what the Gospels tell us about Jesus, where we have reason to believe that their information is authentic, fits into Judaism. It does not fit nearly as well into later Roman Christianity. In fact, if we start from Christianity, as depicted in the New Testament, and try to work back to discover how it all began with Jesus, we find very few links from the early Christian church to Jesus - so few, indeed, that only with some ingenuity can any connection be traced between them.

That is, I believe, the main reason why until recently New Testament critics had become so skeptical about the possibility of recovering a satisfactory picture of the life and teaching of Jesus. They had been starting in the wrong place, with an already anti-Jewish church, instead of analyzing this anti-Judaic bias in their sources and filtering it out, so as to reach back to something closer to the original teachings of Judaism held by this Jesus of the New Testament.

This skepticism is also the outcome of the scholarly tradition, mentioned earlier, in which the majority of present-day clergy have been educated, except in the more conservative churches. The gospel writers and their original readers, it was supposed, did not want to know about the Jesus who had lived in Galilee a few years before. Instead, they wanted to know about the Christ who was now sitting at the right hand of God and would soon return to judge the world and bring in the promised age of universal peace and righteousness. Students of the New Testament have learned from their teachers that the oral tradition of the early Church so molded the stories of the life and teaching of Jesus that the original can very seldom be recovered at all.

They failed to emphasize that somewhere along the line of transmission this tradition had turned profoundly anti-Jewish. But it still preserved accounts that can be re-read today by those who do not share the hostility toward Jews and Judaism of those who transmitted it. They can be restored to something like their original context in Jewish life, and then they come to life in a new way when seen through "Jewish" and "Hebrew" eyes.

It is startling for people brought up in that tradition to discover that the familiar Gospels, which are in the hands of millions, can after all give us all kinds of valuable information about the religion of Jesus, once they are read in the right way, that is to say, a Jewish way.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS FOUND CHRISTIANITY?

Even as recently as the late 1970s, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Jesus had been its founder.

Answer for yourself: But can we really imagine the Jewish Jesus founding Christianity? Is not this the very first assumption we have to call in question?

Answer for yourself: How could this authentic and faithful Jew, living according to the ha!achah, have thought of founding a new religion in opposition to the one he loved and lived by?

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they excoriated, followed by divine forgiveness and the full restoration of Israel to its status as God's beloved people.

Answer for yourself: Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity, of course, comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name; by the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. We shall have to consider why the history of Christianity turned out so differently from theirs. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

Answer for yourself: Were they justified in invoking his name to legitimate their actions in spreading a new religion?

This must be our first question, and it will occupy us in the remainder of the website.

The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah. A further question to be examined, therefore, will be the grounds for the belief that Jesus was the Messiah expected by the Jews. We shall find that they are flimsy: in all probability, in the wake of the non-fulfillment of the Prophets, Jesus realized the Jerusalem had missed the days of her visitation and no one, not even himself, would be raised up as the L-rd's Anointed to bring in the Messianic Kingdom of God. That being the case, he emphatically rejected the title when used of him by others, for he knew what most had forgotten, that Israel had to merit the Kingdom of God and her Messiah. She failed the test in the first century. One only needs to read the Psalms of Solomon and the Jewish Bible to understand what kind of Messiah was expected and the responsibilities of Israel that must be met

and fulfilled by them for the King to be revealed along with the Kingdom. Apocalypticism would stir the hopes of people, but it was repentance that would stir the heart of God, and let us not forget that God is the "Savior," and not military exploits! Jesus would die and the Kingdom not appear, nor her King; it had happened before and it would happen again with Bar Kochba.

The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

Answer for yourself: Did the Jews kill Christ?

We shall discover that the stories in the Gospels that suggest they did are exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of Messiah, although he himself made no such explicit claim. No doubt, they correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Jesus was the Messiah to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

If Jesus did not claim "outright" to be the Messiah and was not rejected, still less killed, by his own people, there is little reason left for believing he could have founded Christianity; especially in light of the fact that many of its religious dogmas conflict and contradict what the Jewish revelation of God since before Moses no less. Christianity has always been based on the belief that Jesus was the Messiah of the Jews, rejected by his own people. If that central belief is without foundation and must now be abandoned, it becomes much harder to discover anything Jesus said or did that could have led to the development of Christianity from his own work. One must look to Paul for that. One of the reasons why Jesus never claimed to be the Messiah was that, upon examining Israel for "fruit," he found them wanting; thereby realizing that he prophecies could not be fulfilled and any Messianic "claimant" would fail. Such was he lot.

In view of these findings, to be justified more fully in later articles in this website, we should now make it our working assumption that Jesus did not found Christianity, unless and until we find overwhelming evidence that he did. In fact, there is no such evidence.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS ABOLISH THE LAW FOR THE CHRISTIAN?

Having survived 1994, Bet Emet Ministries has the enjoyable task of having no longer to expose, reveal, and correct the many errors and areas of disobedience that has crept in unawares in the Christian faith. It has been our purpose to reveal to our readers the tragic truth concerning how we have been led so far astray from obedience and proper worship of God in the majority of Christian churches of today. This has not always been as easy task for me as I have had to use a "sharp" pen to confront you with the tragic failure on our parts to worship God "in spirit and in truth" as I hope is your desire. Having spent the last year exposing these many errors and sins, we now can devote much needed time to investigating in depth the life of Yeshua as pictured in the Gospels. In this way, we will come to understand more accurately how we are to pattern our lives after him, for it is he who said "when you see me you have seen the Father." Understanding that we are to follow after his example, let us continue our pilgrimage to holiness as we study to learn in order to obey, thus ensuring we are truly becoming more like God who is to be our model for life and perfection.

The natural starting point in the study of Yeshua's teaching as seen from the Jewish perspective is his attitude toward the Law, for the Jews are first and foremost the people of the Torah (the Torah is the Jewish word for the Bible, primarily the first five books of the Bible). In first-century Judaism, as is in much of Judaism today, the Law was virtually synonymous with authority. The traditional view, still held by Orthodox Jews, is that God's revelation of the Torah to Moses on Mount Sinai included not only the Written Law (Pentateuch-Genesis, Exodus, Leviticus, Numbers and Deuteronomy) but also the Oral Law (the "traditions of the elders"). This "tradition of the elders" is the interpretation of the written law which has been handed down in Rabbinic literature as found in the Mishnah (the collections of Jewish Oral Law) and its commentaries (which together make up the Talmud). The religion of Yeshua (Second Temple Judaism) is founded upon the Law. And since the Law constitutes the very essence of Judaism, one's view of the Law determines one's validity of Judaism itself. One's view of the Law determines if the religion of Yeshua is still valid for today or if it has been replaced by another religion; namely Christianity which, for the most part, rejects the Law that Yeshua upheld. The attitude of Yeshua toward the Law is therefore of the greatest importance to not only the Jew, but the Christian as well.

It is not surprising to note that in the Gospels it is clearly the Law that is the focal point of disputes between Yeshua and some of the Jewish leaders. The majority of scholars hold to the belief that the Law has been the basis of separation between Jews and Christians, not the crucifixion (see J. Parkes' The Conflict of the Church and the Synagogue, pp. 45). C. Montefiore, a Jewish author that esteems Yeshua highly, states that "the quarrels of Yeshua with the Jews of his age, and more especially with the Pharisaic Rabbis, were not about the nature of God, His unity, His justice, His mercy; they were about the Law and its authority, and about the relations of outward ceremonial to morality, of ritual ordinances to spiritual religion" (The Religious Teaching of the Synoptic Gospels in Relation to Judaism).

HOW JUDAISM VIEWS YESHUA...AFTER THE FACT

Without study on your part, the stance taken by Yeshua with respect to the Law and its authority will be vague

and hard to comprehend. It seems to the casual reader of the Bible that at times Yeshua speaks of the permanent validity of the Law as seen in Matt. 5:17-18; yet his actions and words often seem contrary to the Law (Mark 2:18-27 records the plucking of grain on the Sabbath, a form of work forbidden on the Sabbath). How are we to interpret his intentions as he seems to contradict himself? Much learning is necessary to arrive at the truth of the matter.

The majority of Jewish scholars, consistent with their affirmation of the Jewishness of Yeshua (this means that he was not rejecting his religion and his faith when he, for instance, calls for repentance within his faith by rebuking those leaders who were leading the people astray), take note of the strong emphasis of Yeshua's faithfulness to the Law. A survey of their writings brings us to a consensus of opinion concerning Yeshua's faithfulness to the Law of Israel. With this understanding it is easy to see that Yeshua upheld the Law and did not create a new religion. Notice with me:

- **Yeshua restricted not only his but his disciples' ministry to Israel (until after the resurrection).**
- **Yeshua had a high regard for the Temple and its worship.**
- **Yeshua advocated the paying of the Temple tax.**
- **Yeshua supported the offering of sacrifices.**
- **Yeshua advocated the reciting of Pharisaic-like prayers.**
- **Yeshua said grace at meals and the blessings over wine.**
- **Yeshua wore the tzitzit (fringes or tassels) attached to the four cornered garment in fulfillment of the commandments of Num. 15:37-41 and Deut. 22:12.**
- **Yeshua regarded pagan Gentiles ("dogs") and swine as unholy.**

Such attitudes of Yeshua reflect not only his obedience to the Written Law but his agreement with the social customs (Oral Law) of his day.

To the casual reader the assumed paradox of Yeshua's affirmation and denial of the Law must be understood if we are ever to arrive at a correct conclusion regarding Yeshua either continuing in the faith of his fathers or else replacing it with a new faith. Upon correctly understanding what we read in the Synoptic Gospels we shall be able to understand Yeshua and his relationship to the Judaism of his day. It is this issue, which we at Bet Emet Ministries maintain is of crucial importance to properly understand if we as Christians are to justify our current practice of our faith, or in need of correction and repentance. Let us look at various positions regarding Yeshua and the Law and then draw some conclusions.

POSITION #1: YESHUA...A MODEST BREAK WITH THE LAW

The majority of Christian scholars and only a few Jewish scholars speak of Yeshua in terms of breaking the Law or replacing the Law. Even so, if you read their works, they only imply a break, and several who imply it make other statements that seem to contradict their implication. This is very confusing; either Yeshua did or he didn't violate or replace the Law. It is important to note that where a break is spoken of or implied, it is always with the insistence that this in no way lessens Yeshua's true Jewishness. This in itself is a paradox, for the Jews are the people of Law. Those who imply a break see in Yeshua a novel attitude toward the Law, even some go so far as to say "revolutionary." Some see in the Gospels that Yeshua minimized the Oral Law by distinguishing between moral and ceremonial laws (the moral in every case taking precedence over the ceremonial laws). They also point to Yeshua's emphasis upon the inward over the merely outward as well as his stressing of the importance of the higher law of love. It is this "unique" emphasis that the supposed genius of Yeshua is said to consist. Thus, these scholars (primarily Christians) see that Yeshua's teaching regarding the Law forms a new departure from and a break with the Judaism of his age.

What they fail to understand if they had studied Judaism as I have, that within the religion of Judaism are allowances to do just that; to choose the ethical over the ritual to promote life. The Commandments were given by God in order that we might "live by them" and "not die by them." What I find hard to accept about the conclusion of such important scholars is that in ascribing to Yeshua that he makes a radical departure from Judaism, then Yeshua would have violated and broken the Law in certain of his teachings and actions and also contradicted his own assertion of the permanent validity of the Law (Matt. 5:17-18). To the Christian this poses a very important question; "how could Yeshua be, according to accepted Christian theology, the substitutionary atoning sacrifice without spot and blemish but yet have sinned because he violated and disobeyed the Law? Such would be sin. This would be impossible! Of course if you have done any personal investigation into how the sacrificial system operated in the first place you now understand how Christianity has taught atonement wrong and how that it never applied to Yeshua's death in the first place. If this is news to you then you need to ask this ministry for the information in such subjects in order that you become knowledgeable about such matters as are the Jewish people to whom the sacrificial system was given in the first place. So it is easy to discount totally such an interpretation as applied to Yeshua. Let us move on.

Some scholars see Yeshua's departure and break from the Judaism of his day in his relaxing the rigid observance of the Sabbath as well as the dietary restrictions. Such a stance is unsupported by a proper understanding of the text. Yeshua taught the people of Israel that they must observe the Law in every particular aspect (jot and tittle) and that loyalty to the Law was essential.

Samuel Sandmel, a Jewish Biblical scholar, is willing to admit a break with the Law if Yeshua actually spoke the words of Mark 7:15: *"There is nothing outside a man which by going into him can defile him."* He believes that this was added to the text by the early Gentile Christian community. For Yeshua to say this is for him to repudiate the Mosaic food laws of Leviticus 11 and Deut. 14. Again this would be sin to Yeshua. According to Sandmel one cannot be certain that Yeshua did say these words because they stand against the general picture given in the Gospels, which is one of basic agreement between the Jews and Yeshua (conservative Phariseeism), with only "hints" at any profound differences (primarily the school of Shammai which was ultra-strict). What we have then is a tension between Yeshua's affirmation of the Law on the one hand and his supposed neglect and infraction of it on the other hand, and this view is not held by the majority of scholars to say the least. This tension is dealt with by understanding that for Yeshua the "Law should be obeyed unless a higher principle intervenes." Those holding to this viewpoint point to Luke 6:4 according to the Codex Beza (early Greek manuscript) as reflecting this viewpoint. There, seeing a man working on the Sabbath and thus violating Torah, he says, "O man, blessed are you if you know what you are doing; but if you do not know cursed are you and a transgressor of the law." It is beneficial to our study understand that it was always permissible to violate Sabbath Law if one was to do so to preserve life. Possibly the meaning might be intended that with know-ledge and increased understanding, one might violate Sabbath Law for the intended purpose of honoring and observing a higher Law, but to do so without such understanding that you are responding to a higher Law would be considered sin. So, I believe that Yeshua did not violate or set aside the Law for a new religion that maintains that the Law is ended.

POSITION #2: YESHUA...NO BREAK WITH THE LAW

The vast majority of Jewish scholars are inclined to understand Yeshua as differing only mildly with the typical Jewish understanding of the Law in his day. Again, this can be seen somewhat in the above account. Yeshua is thus regarded as not essentially different from the Pharisaic Rabbis of his day. Let me interject, that there were two types of Pharisaism in the days of Yeshua; one of which he ascribed and supported, and another to which he would rebuke in Matt. 23. But by no means, was Yeshua rebuking and calling for the abolition of all Pharisees in his day. Failure to under-stand the two currents within Pharisaism has been responsible for the erroneous conclusions drawn by the majority of Christians that Yeshua condemned all the Pharisees and that all the Pharisees plotted against Yeshua.

It is necessary to remember that Yeshua taught in a period of transition, during the development of different schools of exegesis (interpretation) in Judaism. It is thus inevitable that there would be variant interpretations of the Law as recorded in the Gospels. These variety of interpretations would clash daily. With the Pharisees, Yeshua accepts the Law of the Sabbath; he differs only in the interpretations of that law as found in the Oral Law. The Oral Law detailed the many conditions that allowed for the breaking of the Sabbath. Grace was provided by God for those who needed to break the Sabbath for a higher ethic and moral law. For example, the Rabbis of the Hillel School of Pharisaism declared that is was permissible to violate the Sabbath to preserve life, that in doing so you violate a Sabbath to ensure the observance of future Sabbaths. This was accepted halakhah (interpretation) by the Hillel Pharisees (of which Yeshua belonged), but not to the Shammai Pharisees or the Sadducees who were ultra-strict, always adhering to the letter of the Law over the spirit of the Law (Oral Law). It has been said that in elevating the spirit of the Law over the letter of the Law one can understand the minimizing of the ceremonial laws. But it is not that simple according to Yeshua. As Christians, we are not aware that the Oral Law brought a proper understanding to the Written Law if matters were in doubt. Let us not forget that the Sadducees rejected the Oral Law, and Yeshua and the Pharisees did not.

Luke 11:42 says "these (least commandments) you ought to have done, without neglecting the others (grave-weightier commandments)." In drawing such a contrast, Yeshua does not annul the Written Law (613 laws), nor even the ceremonial laws; he only brings priority to our obedience of all the Laws.

Some mistakenly see in his words his opposition to Judaism, and these are usually Christians. This "supposed" opposition to Judaism would be carried to its final conclusion by Paul; namely the replacement of Judaism with a "new Judaism" called Christianity. What was only a re-prioritization of the Law with its many statutes, was mistakenly assumed by others to be a call for abolition of the ceremonial laws (Sabbath, Festivals), and eventually the Law itself. Many have assumed that when Yeshua placed only a "little stress" on the ceremonial Laws, his intention was to abolish them. Nothing could be farther from the truth. Such a concept is not in the context of the Scripture because Yeshua goes on to say "these (ceremonial laws) you ought to have done!" This is far from abolition of the ceremonial Laws in my opinion. Those who have read into this text the abolition of ceremonial Law (for example the celebration and observance of the Festivals) have unwittingly given ammunition to the founding of a new religion that has rejected then tenets of the real faith of Yeshua. Repentance and ethical deeds, as important as they are, are not to be set above or replace the Law, either ethical, moral, or ceremonial Laws. Repentance and ethical deeds are the appropriate response to the Law. Again, Yeshua states "these ought to be done" along with the "weightier matters of the Law" which regards love, the tithe, the Tallit, alms, and benevolence. Failure to understand the mechanics of these verses properly have led well-intentioned people to erroneously believe that Yeshua and Paul set aside ceremonial Laws. More true to the point, is that Yeshua understood that people in daily life cannot retain their distinctiveness solely by means of abstract ethical views. He understood that if Israel were to abandon the ceremonial Laws peculiar to itself, it would gradually be absorbed into the Gentile cultures and would disappear. This is the tragic story of the Christian Church, for when casting off its Hebraic roots (many of which were obedience to ceremonial laws), it has assumed many of the beliefs of paganism and its Hebraic distinctiveness has disappeared.

Yeshua did not stand against the Written Law or Oral Law, nor even Pharisaism, but only against the elevation of the letter of the Law above the spirit of the Law. Jules Isaac states "Yeshua was born and lived under the Jewish Law. Did he intend or announce its abrogation? Many writers hold that he did, but their statements exaggerate, distort, or contradict the most important passages in the Gospels." The supposed violation of the Sabbath by Yeshua was a violation of Pharisaic scruples held by only one sect of the Pharisees (Shammai) and not Hillel Pharisaism. Such a violation for a higher principle (preservation of life) was not in and of itself a violation of the Law. On the matter of dietary restrictions, Yeshua did not declare all foods clean despite the passage as it reads in Mark 7:19. Yeshua tells us in John 8: 26 "I speak to the world those things I heard from Him." How could Yeshua contradict the words of his Father in Heaven as He spoke the dietary Laws in Leviticus? Again in John 12: 49-50 he says "I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak...whatever I speak, just as the Father has told me, so I speak." Now, do you think that God would contradict His Word which He overlooks to

perform it?

"Take just a minute and remember Peter's vision of the unclean animals on the sheet lowered from heaven and that he heard God tell him to "take and eat." It was later he understood fully what the vision had originally meant; not that God was abolishing the laws concerning the eating of clean and unclean food, rather that God was cleansing the Gentiles (whom Judaism had previously considered unclean as was the food).

Now back to Yeshua. Yeshua's intention was to separate morality from the strict interpretation of Laws of the Old Testament as held by one of the two major branches of Pharisees (Shammai school). Although those Pharisees were resentful of this, the majority never desired to be rid of Yeshua or to kill him. It would be the chief Priests and their scribes (Sadducees) who would be responsible for handing over Yeshua to the Romans. These were Sadducees and not Pharisees.

Having stated the above, it is the opinion of Bet Emet Ministries that Yeshua was a faithful holder of the Law all of his life. Any portrayal of Yeshua as one deliberately and consciously opposed to the Law is the reflection our lack of understanding of the religion of Yeshua and the hostility between the early Gentile church and the Synagogue. The only real differences between Yeshua and the Pharisees are to be found in matters of halakhah (interpretation) and other major differences do not in fact exist, but are due to the misunderstanding of the Gospel data by modern readers (especially when comparing their church's theology to that of Yeshua). So, we can summarize as the bottom line on the matter that any hostility between Yeshua and the Pharisees are due to differences of interpretation of Law (school of Hillel as against the school of Shammai).

POSITION #3: YESHUA...NO ESSENTIAL BREAK WITH BIBLICAL JUDAISM

Recent Jewish writers on Yeshua are beginning to see Yeshua as an authority within Judaism of the first century. This is great news! Although Yeshua does speak with his own special authority ("But I say to you"), it is a mistake to regard this as a break with Judaism. Yeshua is not seen to challenge the authority of Scripture and never violated the Law in any sense at all, either Written or Oral Mosaic Law. Not seeking to abolish the Law or even reform the Law, the mistaken impression that Yeshua did oppose the Law is in part due to the exaggerated wording contained in the Gospels; this wording reflects the later and growing rift between the synagogue and the church (who would write the documents we have called the New Testament).

David Flusser sees only one explicit violation of the Law attributed to Yeshua in the Synoptic Gospels (the plucking of gain on the Sabbath). This, however, is understood as coming from a Greek translator who added the "plucking" of the grain to make the scene more vivid. What actually took place was only the rubbing of grain in the hands, which was allowed by Torah (rubbing was not considered work which was forbidden on the Sabbath). Even so, it was Yeshua's disciples who were guilty of the supposed infraction, and not Yeshua.

Having understood the Greek copyist addition to the text, we find in Yeshua a "Torah-true" Jew, who never and nowhere in the Gospels transgressed against the Mosaic and orthodox Rabbinic legislation. Nowhere and never does he condemn or reject one single Mosaic or Rabbinic institution.

Answer for yourself: If we are to be like Yeshua then how can we who carry his "name" reject the Law or believe it has passed away?

Where Yeshua appears to go against the Law in the synoptic tradition, closer examination reveals repeatedly that this is the result of Christian misunderstanding or, as in the case of Mark 7:19, a later Christian addition. The overwhelming evidence of the Gospels is that Yeshua upheld the authority of the Torah and the Prophets and did not attack a single Biblical Law. On this point Yeshua is in the good company of Hillel, Akiba, and the Hasidim. There is no serious rift between Yeshua and conservative Pharisaism; what minor disagreements there were are properly understood as an "in-fighting" and not untypical of the Rabbinic

tradition, which was itself in the process of change. What does set apart Yeshua is his prophetic rhetorical stress of the ethical over the ritual, as would be expected from a preacher of repentance. Where the Law is concerned, the real distinction of Yeshua's devotion is in his extraordinary emphasis on the real inner religious significance of the commandments. Of this view Bet Emet Ministries can concur.

THE INFLUENCE OF THE GREEK GENTILE CHURCH

Whereas Yeshua himself never contemplated abolishing the Law, the Gentile-Greek converts "by putting their words in Yeshua's mouth (altering existing manuscripts or adding to existing manuscripts) made it appear that it was Yeshua himself who undertook to tear down the whole fabric of the Mosaic Law." Thus, whenever Yeshua appears to go against the Law, most reputable scholars tell us we encounter the opinion of the later church and not that of the historical Yeshua. **A prime example again is Mark 7:19. Upon study you will find that there was a deliberate twist in misrepresenting a play on words in the Aramaic as meaning "thus he declared all foods clean." This, more than likely, is the view of the writer's church rather than an accurate account of what Yeshua actually said.**

BET EMET'S POSITION

Many today are confused concerning Yeshua's standing toward the Law. Many either cannot fit Yeshua and his view of the Law into their current church's theologies, while others, upon study, see that he fully agrees with first-century, Second Temple, Hillel-Pharisaism. G.F. Moore is content to assert that Yeshua's attitude toward the Law, even the ceremonial law, was completely orthodox. This view I support. Others see that Yeshua'ss teaching supersedes the Torah since the authority appealed to by Yeshua is radically different from the authority appealed to by the Pharisees. To this I disagree. Conflict is inevitable and without further study the differences are irreconcilable.

THE TRAGIC RESULT OF ANNULLING THE LAW BY THE GENTILE CHURCH...WE ALL ARE PAYING FOR THAT TODAY

It is evident in the headlines of every newspaper almost every day, America in a state of moral decay. It is my opinion this can be traced to the churches leaning more on grace than Law in their messages. I feel strongly that this major loss of moral standards is because the American Church has lost its way and are not following Yeshua. It has been weakened because it has a loss of reverence for the Law and the Old Testament. What the American Church badly needs is to be awakened to the need to restore the Hebraic Roots of her faith. I firmly believe that this loss of reverence for the Law has caused a lowering of Biblical standards across the board in our society.

As stated before, I strongly believe that the above condition can be changed by the restoration of the Hebrew Roots of the Christian faith. It is my ambition to help others have a higher regard for and return to the Old Testament, the Bible Yeshua used. It is my hope to point the way for the return of many who will hear the message. Those of you who have ears to hear, hear what the voice within my voice is saying. Discern the time. Be wise. It is my humble prayer that not only I have a part in restoring the reverence for the Law of God, but you contribute as well. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE JEWISH ORIGINS OF CHRISTIANITY & THE DE-JUDAIZING OF JESUS BY THE GENTILE CHURCH

Many ways were found by Paul and later Gentile-oriented founders of Christianity to disassociate Yeshua from the Jews and his Jewish religion as far as possible and to bring their new religion into a closer alignment with such favored pagan religious doctrines and practices as were dominant in Greco-Roman antiquity. And even though the great majority of modern Christian believers are unaware of this fact, observes A. Powell Davies, the Protestant commentator on Paul's evangelical labors. ". . . he [the scholar] has known all along that historically, Christianity is not the religion founded by Yeshua. . . ."

Without a doubt the most dramatic and drastic step taken by Paul was to transform "Yeshua the Messiah" which is a Jewish concept, into Yeshua "the Son of God," which is a pagan manifestation of God that was by no means a mere figure of speech or symbolism but literally meant a pagan conception that was formulated in the famous Gospel declaration by John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

While it is not within the province of this brief excursion into Christianity to examine critically its theological dogmas, nevertheless, it is of genuine pertinence to point out that if, with the exception of some small groups, Jews remained impervious to Christian apostolic allurement, it was entirely because they were undeviating believers in the Oneness and "the Onlyness" of God. The Pauline conception that God had a literal "son" was altogether shocking and unthinkable to them. The same conception was, however, entirely acceptable to Gentile pagans in the Hellenistic world, for they had been conditioned to accept such a notion by their own "ages-old religious beliefs and practices." In the mythology of the Greeks and the Romans, for divinity to have offspring by mating with a human being was commonplace. Zeus-Jupiter, the chief of the gods, was singled out for this extraordinary procreative activity with various daughters of the earth such as Leda, who became the mother of the heroes Castor and Pollux, and Europa (the daughter of a Phoenician king), who bore Minos; Apollo, who fathered Linus with Psamanthe, a virgin daughter of the king of Argos; Pluto, who loved Persephone, etc.

Ultimately, the apostheSizing of Yeshua of Nazareth as "the only begotten Son of God" was accompanied by the explanation in the New Testament that God had sent the Holy Ghost down to earth to effect the Immaculate Conception of Mary, the virginal wife of Joseph. This dogma, held sacred by Christians, is reverently enunciated in the teaching of the Roman Catholic Church: "Christ, conceived of the Holy Ghost, was born of the Virgin Mary, who, by divine intervention, remained a virgin before, during, and after the conception and birth." The view shared by several Protestant denominations today is that Yeshua was conceived in the womb of the Virgin Mary without a human father.

Historians of comparative religions have been marveling over the strong resemblance which exist between the Christian concept of the Holy Trinity-"the Father, the Son, and the Holy Ghost" and the pattern of divinity that prevailed in the Egyptian religion. It should be noted that one of the most fertile of missionary fields for the early Christian Church was Grecized Egypt, where more than one million Jews lived

and where the process of theocrasia (a fusion of the identity of one god with another) had been vastly stimulated by Ptolemy 1, who had introduced (300 B.C.E.) a mixed Greek and Egyptian worship in the Serapeum temple in Alexandria.

The trinitarian arrangement of the deities in ancient Egypt seems to have been traditional. Referring to this design, Samuel Birch, keeper of Egyptian Antiquities in the British Museum during the middle of the nineteenth century, wrote: "In the local worship of Egypt the deities were arranged in local triads; thus at Memphis, Ptah, his wife Merienptah, and their son, Nefer Atum, formed a triad, to which was sometimes added the goddess Bast or Bubastis. At Abydos, the local triad was Osiris [the father], Isis [the mother],and Horus [the son], with [the additional deity] Nephthys, etc."

This divinity pattern appears even more arresting when it is taken into account that the Virgin Mary, too, was accorded an appropriately divine elevation alongside the Father, the Son, and the Holy Ghost of the Christian Trinity, thus duplicating the exact design made by the Egyptian triad, to which a lesser deity was usually added. It should be said, however, that the prestige of the mother of Yeshua, far from being evaluated as "lesser," has loomed ever larger with the centuries, ultimately occupying, as in Roman Catholicism, the position of centrality with her son in Christianity. Actually, the identity of Yeshua has been so blended with that of the Father as God as to make them appear the same.

Mary has been venerated, worshipped, and extolled as the Mater Dolorosa, the Mother of God, the Mother of the World, and the Queen of Heaven. Of no little associative significance, suggest some scholars, is the fact that also the Egyptian goddess Isis was hailed as the universal Mother and the Queen of Heaven, and her cult, which endured into the sixth century, was the most formidable rival that Christianity had to compete with for converts in Hellenistic Egypt. It has sometimes drawn the startled attention of students of Egyptian art that in many graphic and sculptural representations of Isis, she is shown holding maternally in her lap the divine child Horus; it immediately brings to mind the classic depiction of the Madonna and the child Yeshua in Christian religious art.

It should be emphasized that there actually were two opposing movements within early Christianity following the crucifixion of Yeshua: One was Gentile oriented, declaring itself to be "the true Israel" and the Jews "the false Israel." This was led by the brilliant Paul and this was the one that ultimately triumphed when Constantine imposed it as the state religion of the Roman Empire in the fourth century. The second was the Jewish-oriented movement in Judea that was piloted by Peter (the Elder of the Twelve Apostles) and James ("the Lord's brother"; i.e., literally the brother of Yeshua); this, within a short time, disappeared due to the intense persecution by the Gentile Church. The several congregations of the Jewish-Christians, which were few in number, resisted every effort by Paul and Barnabas to de-Judaize Yeshua. There are leading Christian scholars today who disbelieve that the Epistles of James and Peter, which are included in the New Testament, were actually written by them either in their entirety, or even at all, but for reasons not clearly definable, had been attributed to them in the canon which was closed early in the third century.

The early Christians of Judea who followed Peter and James could not, strictly speaking, be classified as Christians in the Pauline sense. They considered themselves to be Jews. They adhered faithfully to the Jewish religion, observed the Sabbath (on Saturday), kept all the festivals and fast days, circumcised their male infants, ate kosher food, and, like the Pharisees, fasted on Mondays and Thursdays. They prayed in Hebrew and devoted themselves to Torah study, and when, a generation or two later they no longer knew any Hebrew, they studied the Torah in Aquila's Greek translation. Their one sectarian deviation, which resulted in their ostracism as heretics (minim) from the main body of Jewry, was their fervent belief that Yeshua was the authentic Messiah whom God the Father-the One God-had sent to redeem Israel, and that although he had died on the cross, he had risen from the grave and would reappear in a Second Coming, whenever God willed it. They completely disavowed the "Son of God" claim made for Yeshua; they considered Paul an apostate and rejected his writings. The fact should not be minimized that, when the Jewish revolt against the tyranny of Rome broke out in 132 C.E. under the messianic banner of Bar Kochba, there were sectarian Jewish-

Christians who also fought in the ranks.

While the Talmud refers to Christians (without attempting to make any distinction between the Jewish-Christians who adhered to the One God and the Gentile-Christians who worshipped the Trinity) as Notzrim (Notzri), it has not been conclusively established that this name was derived from Nazareth, the Galilean birthplace of Yeshua. The early-fourth-century Christian writer Eusebius calls these Jewish-Christians in his Ecclesiastical History "Ebionites" (in Hebrew or Aramaic: Ebionim or Ebion, meaning "the Poor"; i.e., those dedicated to poverty). And Eusebius, like his contemporary, Origen, abuses them roundly for denying that Yeshua was the Son of God.

During the reign of Trajan (98-117 C.E.), there were some Jewish-Christians who followed the leadership of one Elchasai. They had somewhat different variations in dogma, although they had much in common with the Ebionites in that they stood determinedly in opposition to Gentile Christianity. They too affirmed the existence of One God, and believed that Yeshua was human, but a reincarnation of the Prophets of old into whom the Holy Spirit had entered, and that he was the Messiah who was predestined to lead Israel to salvation.

It should be carefully noted that the Judean-Christians, who identified themselves with the Jewish people and who clove to the religion of Israel until the first Nicene Council in 325 obtained their theological and inspirational sustenance from writings said to have been derived from the preaching of Peter (known in Greek as Kerygmata). They spurned the New Testament altogether, indicting those Christians "who have rejected Peter's teachings and have attached themselves to the frivolous teachings of the enemy [this was a reference to Gentile Christianity] which is contrary to the law [i.e., the Torah] ... the Law of God which Moses proclaimed, and to whose eternal duration Yeshua attested when he said: `Heaven and earth shall pass away but not one jot or title shall pass away.' " Rejecting, too, the Pauline claim that Yeshua was divine and "the Son of God," the Judean-Christians declared: "Only the God of the Scriptures should be called God. Nor is it lawful to think that there is any other, or to call any other by that name. And if anyone should dare do so, eternal punishment of soul is his."

In the light of these monotheist views, which presumably represent the Christian thinking of Peter and James, it cannot come as a surprise to read in the Koran (written in the seventh century) the crude but forthright rebuke by Mohammed, who was an uncompromising monotheist: "O Yeshua, son of Mary, hast thou said unto mankind, 'Take me and my mother as two gods beside God?"' To the Mohammedans, the Prophet of Allah gave this counsel: "Believe, therefore, in God and his Prophets, and say not there are three gods; forbear this, it will be better for you. God is but one God. Far be it from him that he should have a son!"

The theological detachment of Christianity from its Jewish parent seemed to become even more urgent as time went on. There were some Christians, like the sectarian Gnostics, who actively agitated for a complete divorcement from the Jewish religion. There was even, during the second century, a determined attempt made by a schismatic group of Gnostics (branded as heretics by the Church) under the leadership of Marcion, to eliminate the Jewish God from the faith, the Bible from sacred Christian literature, and all institutions and practices in the Church that could be attributable to Jews.

Even in modern times, there has been a sentiment in certain quarters to make Christianity free of Jewish influence. The late Dean W. R. Inge of Westminster, in a sermon he preached in August, 1950, before the Cambridge Conference of the Modern Churchmen's Union, posed this question to the clergy of the Anglican Church: "Do you agree with me that our services are terribly clogged with Judaism?" As indeed they are!

For "unclogging" Christian practice of its Jewish observances there was no want of eager theological hands in early times. Until the end of the second century, Easter, the festival which memorializes the resurrection of Christ, was invariably celebrated on the fourteenth of Nissan-the same day on which the Jewish festival of Passover falls. It took the energetic First Roman Synod, convoked by Pope Victor 1 (189198 C.E.) to order the Near Eastern bishops to refrain, under pain of severe penalties, from designating that day for the observance of Easter. The Corpus juris Civilis of the Emperor Justinian in sixth century also forbade it. But so persistent was the custom, that in 784, the Second Council of Nicea required of all new converts that they take this oath of

abjuration: "We will not . . . celebrate the Passover, the Sabbath, or the other feast days connected with the Jewish religion."

The famous Church historian, Eusebius, noted that during the first three centuries of Christianity, the Jewish Sabbath was observed by the faithful together with "the Lord's Day." It was this "Lord's Day" which was called such in honor of the pagan god Mithras on Sunday. But upon the conversion of the Roman Emperor Constantine, the First Ecumenical Council of the Church, held in 325 in Nicea, abolished the observance of the Sabbath on Saturday and substituted for it the observance of Sunday as the Sabbath-the day of rest-for Christians. Despite their repudiation of the Jewish Sabbath, so strong was the power of custom and habit, that even on Sundays, well into the sixth century, Christians observed Jewish Sabbath laws against making a fire, cooking, working, riding, etc. So stated the Church Fathers.

The Church itself, in its very concept as a house of prayer, in many of its institutions [the congregation, the chanting of prayers, the singing of the Psalms, the reading of Scripture (Gospels), the antiphonal responses, the congregational "Amen!" and the preaching of a sermon based on a Scriptural text followed by its exposition] adopted existing liturgy from the service of the Synagogue.

In several of their traditional elements, the liturgical texts of the Church, too, were adapted from the Synagogue service in the form in which it existed during the first centuries of Christianity. Some of the same literary sources were drawn from by both; not infrequently, the identical phraseology was used. There could be no more monumental irony than that the congregational reading of the Ten Commandments, which formed a high point in the service of the Synagogue, was introduced into the Church service, and when the Rabbinic Sages during the second century were faced with this staggering development, in order to save the simpleminded and unwary from confusing the synagogue with the church, they promptly placed a ban on the public recitation of these central postulates of the Torah of Moses and ordered the Shema read instead!

Padre Martini, the eighteenth-century composer-musicologist, wrote in his Storia della Musica that it was to be expected that the Apostles of Yeshua should have incorporated into the church service the synagogue melodies that they had known since earliest childhood.

Answer for yourself: Weren't those the songs that the Levites used to sing in the Temple in Jerusalem?

Actually, the Jewish musicologist, A. Z. Idelsohn, has been able to trace a number of melodies, still sung today in the synagogues of the Oriental Jews, which bear striking resemblances to the plain chant of the ancient church.

There is no question but that the Gregorian Chant, which is the most pervasive element in the musical service of Roman Catholicism and the Anglican Rite and which exerted such a profound influence on the development of European music, was also derived, as the musicologist Peter Wagner avers, from the "solo-psalmistry of the synagogue." Another authoritative opinion on this subject is given by the Catholic musicologist, Monsignor Dechevrens in his Plain Song: "Gregorian Chant is the music of the Hebrews, and there is for the totality of the Roman Catholic melodies but one modal system, not that of the Greeks, but that of the Hebrews."

To devout Christians, the rite of the Eucharist (Greek, meaning "thanksgiving") is the most awesome and mystical manner of personal communion with Christ. To many of the liberal faithful, it is a symbolic act of personal identification with Yeshua, but to most, especially to Catholics and Lutherans, it is meant to be taken in its literal sense. The Lutheran Church, for example, teaches: "Yeshua said: `This is My Body' and `This is My Blood.' These statements should not be rejected, or explained as merely figurative. The Lutheran church teaches that the glorified Christ is able to be present with his Body and Blood, wherever the Lord's Supper is celebrated, and to give them in a real way which we cannot understand, along with the bread and wine as a pledge of our forgiveness." As the ethnologists explain: The Eucharist was conceived of as a rite of magical fellowship, or communion with God, by "eating with Him" and also, symbolically, "of Him."

Answer for yourself: What was "the Lord's Supper"?

It is said by many to have been the last meal that the disciples ate with Yeshua before his impending arrest, trial, and Crucifixion. And from the clear-cut statements made in the Synoptic Gospels of Matthew, Mark, and Luke, it actually was the Passover Seder home-service that has been celebrated for three thousand years in every Jewish home on Passover in commemoration of Israel's liberation from the Egyptian Bondage. The Seder's chief ritualistic symbols are the matzot (the unleavened bread which is, in the Eucharist, the wafer) and the arbah kosot (the four ritual cups of wine in the Passover). But in what strange manner this symbolic Passover food and drink was metamorphosed by Gentile-Christians into holy sacraments remains unknown.

Scholars of comparative religions have discovered that a strong similarity existed between the conception of the Eucharist and certain sacraments that were employed in the cult of the Persian sun-god Mithras, whose "Mysteries" enjoyed enormous popularity in the Greco-Roman world in the time of Paul of Tarsus. This strange resemblance must have perplexed many people. As if in answer to this bafflement, Justin Martyr, early in the second century, blamed it all on the magical foresight of evil spirits who, knowing that someday in the future Christians would consider this sacrament the holiest in their faith, had taught it centuries before to the idolators "out of memory, in the Mysteries and Initiations of Mithras. For in these likewise, a cup of wine, and bread, are set out with the addition of certain words, in the sacrifice or act of worship of the person about to be initiated." This explanation was given even greater prominence by the authoritative Church Father Tertullian in the third century: "The Devil, whose business it is to pervert the truth, mimics the exact circumstances of the Divine Sacraments in the Mysteries of Mithras. . . ."

It should serve as a historical footnote that the Church Fathers and priests of Mithras were in fierce opposition to each other until the fourth century, when the emperor Julian the Apostate made an unsuccessful attempt to overthrow Christianity as the state religion of Rome (it had been established as such by his uncle, Constantine) and tried to supplant it with Mithraism. According to Porphyry, the third-century moralistic-philosopher who was an opponent of Christianity, all the Mithraic writings were hunted down and destroyed by the triumphant Church, which fact explains why so very little is known today about the once popular and worldwide religion of Mithras.

Much has been written about the vicarious sacrifice of Yeshua on the cross in atonement for all the sins of the world which had accumulated since Adam's Fall. The doctrine of "Original Sin" is one which Judaism does not share with Christianity, yet the very notion of atonement is central to Jewish ethical-religious belief; it is an affirmation of the perfectibility of mankind, which learns from its mistakes and corrects them by volitional acts of conscience. Martyrdom (not as atonement) on behalf of others has run a long and heroic course in Jewish history. It has been said that to suffer death deliberately as an atonement-sacrifice for others' sins is not a Jewish notion at all. "May my death be an atonement for all my sin!" This is the abbreviated form of the Viddui-the Jewish confession before death which is designed for the recitation of that dying person whose strength is fast ebbing, but the atonement petitioned is for one's own sins and not for anybody else's, inasmuch as Jews believe that each person is responsible only for his own actions. The Fourth Book of Maccabees recounts in elegiac cadence the martyrdom of Eleazar who, as he lay dying, pleaded with God: "Be merciful unto Thy people, and let our punishment be a satisfaction on their behalf. Make my blood their purification, and my soul to ransom their souls." But also the kind of atonement mentioned here is not the predetermined (by God) sacrifice of Yeshua for the salvation of mankind in his ritual-drama of the Passion and Crucifixion.

Some scholars (among them the great ethnologist, James G. Fraser) have found a number of analogues in ancient religions for the Yeshua-tragedy with similar themes of suffering, death, and resurrection. In the mystery-cult of Attis, that divinity of Phrygia (in Asia Minor) was the protagonist in an annual ritual-drama of sacrifice, death, and eternal renewal. He was tied to a tree in effigy, pierced with knives by the priests until "he bled to death," and then buried in the ground. But with the spring blossoming of the earth, Attis arose triumphantly from the dead, amidst the rejoicing of all mankind.

This redemption-theme through the self-sacrifice of a divinity is even more explicitly delineated in the ritual-drama of Osiris, the paramount divinity in the religion of Egypt. In order to atone with his death for the human race and thereby bring it to redemption, Osiris achieved incarnation in human form. It was said that he, like Yeshua, had long foreseen the inevitability of his sacrifice, it being recorded in the Egyptian "scriptures"

The Book of the Dead: "Osiris knows the day of his sacrifice." His death, by hate and treachery at the hands of the Evil One, Set, was followed by his miraculous resurrection, bringing with it happiness to the human race.

The sacrifice, death, and resurrection of the Greek god Adonis and of the Babylonian divinity Tammuz followed a similar pattern of the eternal renewal of life on the earth in the rites of spring.

THE TRIAL & CRUCIFIXION OF YESHUA

Almost a hundred years after the crucifixion of Yeshua, it was possible in retrospect for several Roman writers to make but the barest reference to it, of such little importance did they regard it. In his work, The Messiah Yeshua and John the Baptist, Robert Eisler mentions two pagan Roman writers of the second century, Celsus and Sossianus Hierocles, who observed about Yeshua that he was "it bandit" and rebel chieftain who had threatened Rome in Judea. Such a view was in line with the official Roman stand taken in several instances of other Jewish "bandits" during the first century. For in the guise of messiahs, those idealistic visionaries who both preceded and followed Yeshua, had organized uprisings in Judea against the tyranny of "Edom," i.e., Rome, as a prelude to the End of Days.

Inevitably, the rebellions were crushed in a general slaughter of their participants and their leaders-each of whom had, in turn, been hailed by his followers as "God's Anointed" and as "King of the Jews," and, consequently, as the future ruler of the righteous Kingdom of God-were publicly crucified in order to serve as a warning to the revolutionary-minded among the Jews.

The writings of the Roman historian Tacitus confirm that this was actually the attitude the Roman authorities had toward Yeshua and his messianic movement. Although Tacitus was a bitter opponent of the Jews, nevertheless, what he wrote about the execution of Yeshua in the Annals (c. 115 C.E.). He stated: "Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign, of Tiberius." His crime, said Tacitus, was that he had led a conspiratorial band of criminals who were "opposed to all mankind." But oddly enough, when the famous apologist for Gentile Christianity, Justin Martyr, was berating the Jews for their wickedness only a few years later-merely echoing the opinions and sentiments of the Synoptic Gospels of Mark, Matthew, and Luke, and of the Acts and Epistles of Paul of Tarsus-he told them: "This very Son of God ... was crucified under Pontius Pilate by your [Jewish] nation."

The fateful phrase "under Pontius Pilate" entered into the Apostles' Creed. The difference in implications between the two little words "under" and "by" altered irrevocably the destiny of the Jewish people for nineteen centuries, for by means of them, Rome and Pontius Pilate were declared innocent of the murder of Yeshua, and the Jews were forever-more branded as fratricides and God-killers.

That Pilate should have been treated so tenderly in the Gospels is indicative of how history is often written (or rewritten) from the writer's own bias, perhaps to promote some special vested interest-in this particular instance, to convert the pagan Romans to Christianity. Every other contemporary historical reference to Pilate refutes the Gospels' picture of his "fairness" and remarkable judicious restraint. King Agrippa I of Judea had formally complained to the Emperor Caligula in Rome that the procurator he had sent to Judea was "inflexible, merciless and obstinate." Philo of Alexandria, who was a man of the world as well as a Platonic philosopher and rabbi, and who had met Pilate personally, wrote of him that he was rotten with "corruption, violence, robbery . . . oppression, illegal executions, and never-ending most grievous cruelty."

Yet this was the noble, patrician Roman contrasted-to Pilate's advantage, of course-in the Gospels with the sly, demoniacal, clamoring mob of Jews in Jerusalem. In fact, as time moved on, Pilate's moral stature grew perceptibly; he was heaped by the religions leaders of the early Church with virtues unsuspected. The Church Father Tertullian (c. 160 c. 230), although he did not deny that Pilate was a pagan, nevertheless called him "a Christian in his own convictions"! Origen (d. c. 253), another famous patristic writer, went even farther; he called him a believer: "Pilate confessed that Yeshua was the Christ [Messiah]."

Seemingly, the sole aim of this gratuitous "conversion" of the Roman despot was to associate him directly and

in a favorable light with Yeshua, demonstrating the existence between the two of a sympathetic bond and thereby, by reflection, lending eminent respectability and prestige to Christianity, which was then engaged in the highly competitive missionary field for Roman converts.

Perhaps the greatest single catastrophe that ever befell a nation was the one experienced by the Jewish people in consequence of the inflammatory account given in the Gospels about the trial and crucifixion of Yeshua.

Answer for yourself: Was the account true?

Much of it has the tragic ring of truth, but there are also elements of verifiable distortion, fantasy, and reconstruction in it, no doubt introduced by the overzealous evangelists to heighten the drama of the events they described as well as to serve the propaganda goals of Gentile Christianity.

Principally, the intention of the gospel writers was to disassociate Yeshua from the Jews. This they tried to do by demonstrating in their scriptural texts (in Greek) that not only had Yeshua not been hostile to the rule of Rome-witness the statement in Mark 12:17: "Render to Caesar the things that are Caesar's, and to God the things that are God's"-but that he had been savagely set upon by the Jews, a people, it should be remembered, whom the Roman master-race hated heartily. The Jews were hated because they had been consistently a thorn in the imperial side: They were constantly seething with social unrest and repeatedly rising in armed revolt against Rome tinder the leadership of such firebrand zealot "messiahs" as Judas the Galilean, his grandson Menachem, Theudas, Benjamin the Egyptian, and the most tragic of all Judean 'messiahs" after Yeshua-Simon Bar Kochba.

Answer for yourself: What was the crime that Yeshua committed to merit crucifixion?

Viewing it in historic perspective, from the Roman point of view, it is quite evident that he was charged by Pontius Pilate, the procurator of Judea, with the identical crime that had been charged against all the other captured "bandits": with sedition. He was accused of attempting an armed uprising as "King of the Jews." The historian Tacitus indicates that Yeshua was believed by the Roman authorities to have been the leader of a conspiratorial band. But actually, Yeshua had not planned any rebellion at all. While other messianic leaders before him (such as Judas the Galilean) and also after him (Bar Kochba) were fiery actionists, Yeshua was, on the contrary, the most pacific and gentlest of quietists. An extreme non-resistance to evil seems to have been even more of a dominant principle with him than it was with Mahatma Ghandi. Yeshua preached: "Whosoever smiteth thee on thy right cheek, turn to him the other also." As an Essene, this was a natural attitude for him to take.

But the hard-headed Romans decided to leave nothing to chance. If subversion was being planned by Yeshua and his followers-and past experience with messianic leaders (zealots) could lead them to no other supposition-then it would be an act of foresight on their part to nip the conspiracy in the bud in the most decisive and prompt manner. So they crucified Yeshua in order to make an example of him-to warn any other would-be "King of the Jews" what end he could expect. The Romans did not at all seem to consider what was the actual implication of that august title; they did not understand that it referred to the Messiah. This can be seen in the "regal" crown of thorns and the derisive sign Pontius Pilate ordered nailed to the cross over the tormented and broken body of the crucified Yeshua: JESUS NAZORAEUS REX JUDAEORUM ("Yeshua of Nazareth King of the Jews"). That's what the procurator thought of Yeshua and that's what he thought of the Jews!

The Gospels, in their treatment of this epic drama, wonderfully written with a simple eloquence and an emotionalism that is genuinely stirring, placed an entirely different emphasis and motivation on its events and the personalities involved. In the Gospel of Matthew (Chapter 27), it was the chief priests and elders of the Jews who "took counsel against Yeshua to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor . . ."

As for the High Priest, Caiaphas, and other high Jewish officials who were said to have delivered Yeshua to Pontius Pilate for trial with the expectation that he would be condemned to death, they were aristocratic Sadducees (and collaborationists of the Romans). As such, they must have been ready at all times to be the

"running dogs"-the collaborationists-of the master-race and to do the will of the procurator, even if it was to the hurt of their own people.

"And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou Sayest."

So Yeshua stood self-condemned; he was destined for a cross on Golgotha. Pontius Pilate, the symbol and instrument in Judea of the omnipotent power of the Emperor Tiberius, even had he wanted to, had no choice but to execute him as a potential rebel against Rome. Every "King of the Jews" before had been crucified by the Romans as a seditionist.

But the Gospels willed it differently. In them it was Pilate who was moved to admiration by the noble humility of Yeshua and had no desire to crucify him. It was the custom, the Gospels infer, that during the festival of Passover (no such custom on Passover was ever known or recorded in Jewish literary sources) the procurator graciously would pardon a prisoner for whose life the people would ask. It so happened that "a notable prisoner, called Barabbas" was held in custody at that time. Addressing himself to the multitude, and giving it a broad hint and an even broader opportunity to save the life of Yeshua, Pilate said to them: "Whether (whichever] of the twain will ye that I release unto you?" And the people answered-"Barabbas!" "Pilate said unto them, What shall I do then with Yeshua which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified."

When the "saintly" Pilate saw that there was nothing he could do to soften the bard-hearted mob clamoring for Yeshua's death, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Actually, point out some New Testament scholars, it would be absurd and unrealistic to believe that there was the slightest possibility that the arrogant and despotic Roman procurator, Pontius Pilate, would for one moment have considered delegating his own supreme judicial powers to the Jews, whom he despised and distrusted, especially in a case in which the charge was sedition with conspiracy to revolt.

Answer for yourself: After all, they stress, was it not the Jews with whom he was constantly struggling?

Answer for yourself: Where would be the sense then of allowing these very Jews (in a howling mob) to pass sentence on an alleged "bandit" leader?

Yet all four narratives of the evangelists-the Gospels of Matthew, Mark, Luke, and John-described in an emotionally inflammable setting, bear down inexorably on one premeditated conclusion: that it was not Pilate but the Jews who, in a frenzy of hatred for Yeshua, were responsible for his agony and death on the cross. The diabolical image of the Jews-frightening, cunning, and cruel, as they are collectively depicted-stimulated the imaginative genius of Christian art during the Middle Ages and the Renaissance. The foremost painters and sculptors portrayed the heart-rending scenes along the Via Dolorosa: Yeshua being scourged, "the Jews" abusing and leering villainously at him as he dragged his cross to Golgotha, the "Hills of Skulls," and gloating vengefully as they beheld him, banging shattered, bleeding, and still, nailed to the cross of his martyrdom.

To the Christian who is enlightened and is also knowledgeable about the principles of the Jewish religion and of its moral values, institutions, and practices, such a depiction of the Jews must seem either an absurd libel or a vast distortion. And one need hardly go into the historical record: Christian mobs, howling their hatred for Jews and led by priests holding aloft the cross of the crucified Yeshua to "inspire" them, who had preached love and forgiveness, descended murderously upon helpless Jews everywhere in Christendom. For one Jew-Yeshua-uncounted millions of his fellow Jews had to pay with their lives in a perpetual Jewish Golgotha.

In his monumental work, Mission and Expansion of Christianity, Adolf von Harnack, a prominent leader of liberal German theology, declared with an obvious feeling of regret and contrition: Truly, such an injustice as

that done by the Gentile Church to Judaism is almost unprecedented in the annals of history. The Gentile Church stripped it of everything; she took away its sacred Book; herself a transformed Judaism, she cut off all connection with the parent religion. The daughter first robbed her mother, then repudiated her.

The question often asked by thoughtful Christians is: What do the Jews themselves think about the trial and crucifixion of Yeshua

Answer for yourself: Do they consider it just?

When Moses Mendelssohn (Germany, 1729-86), the philosopher and initiator of the Jewish Enlightenment (Haskalah), was asked the question by the Swiss Protestant theologian, Johann Kaspar Lavater, he replied with an evasion: "How do I know what just or unjust judgments were pronounced seventeen or eighteen hundred years ago by my ancestors?" Especially, he added, since it was not even reasonable to expect that he accept responsibility for the trials and sentences issued by the Prussian law courts in his own day.
Whatever the thoughts and feelings of the great majority of Jews toward the Crucifixion-an act that caused unhealing wounds on their souls and maids and countless generations of suffering and humiliation-the astonishing observation has been made that, although they are, understandably, bitter, they seem to bear no rancor or any desire to "avenge " the terrible wrongs their people experienced because of it. In this attitude of most Jews-which is in the gentle spirit of Yeshua himself-can perhaps be seen a vindication of Israel from the libels the Gospel writers wrote against their fore-fathers.

It should not pass unnoticed that, indicative of the average Jew's desire to let bygones be bygones and to seek fraternal relationships with all Christians of good-will, was the declaration made by the Jewish philosopher-rabbi Maimonides (Spain, 1135-1204), who himself was a victim of bitter persecution at the hands of Mohammedans, in his celebrated code, Mishneh-Torah: "The teachings of the man of Nazareth [i.e., Yeshua] and of the man of Ishmael [i.e., Mohammed] who arose after him, help to bring to perfection all mankind, so that they may serve God with one consent. For in that the whole world is full of the words of the Messiah, of the words of the Torah and the Commandments. These words have spread to the ends of the earth, even if many deny their binding character at the present day."

Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HISTORICAL JESUS...OR THE CHRIST OF FAITH....WHICH IS REAL?

In the Western world, Christians imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. Almost certainly, he was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the peyot that are displayed today not only by the ultra-Orthodox but were once worn by all Jews as a matter of course. It is legitimate to infer this from the fact that Yemenite Jews, who had been separated from the mainstream of Judaism for many centuries, turned out to be wearing the earlocks when they were brought to Israel in 1948. The practice of cutting the rest of the hair close in order to emphasize the earlocks is modern and is not followed by the Yemenites. The New Testament is silent on the point, which was doubtlessly taken for granted at the time. We know from the Gospels that he wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and he took it for granted that others would do the same. He objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself (before each Sabbath and before celebration of festivals and feasts; totaling at least 59 baptisms or immersions a year), for we know from archaeological findings that the ritual bath (mikvah) was in common use in Jesus' time. He said the customary blessings when he drank wine (KIDDUSH) and when he ate bread (ha-motzi). He washed his hands whenever he sat down to eat (considered a type of immersion), thought apparently his disciples sometimes neglected to do so, without being reproved by him.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things (ethical and ritual obedience to Torah) only when they were done mechanically, without the intention toward God that made them valid, and without the social morality that God demanded above all.

Jesus was a faithful and observant Jew, according to the halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He love the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

The "real" Historical Jewish Jesus was in no way like the gentle "Gentile Christian Jesus," seen always as a meek and non-offensive teacher as portrayed in the Christian tradition. While he advocated the transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself (take for instance the cleaning of the Temple). His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of God for sinners and the way human beings should

imitate it went even beyond what some of the devout of his day had been able to imagine of God. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually translated as Joshua. We get the form Jesus from the Greek rendering of the Aramaic name Yeshua, which comes out as Iesous, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yoset, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great (4 B.C.E.). Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew & Luke, which have many obviously legendary elements, and in any case do not agree with each other (check it out for yourself). He died during the rule of the Roman governor, or Perfect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim. The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

Answer for yourself: Is this depiction of events in the New Testament truthful? Did the Jews kill Christ (Messiah)?

There are many stories in the Gospels that suggest that they did, but upon close examination seem exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense regardless of what is written in the New Testament. Much contained in the New Testament is artifically created "fiction" to separate Jesus from Judaism so that Jesus can be made to look as if he is rejecting his faith and his faith is rejecting him; such was necessary to present Jesus as the author of a new religion that will take the place of Biblical Judaism. This was very necessary if Rome was to succeed in her bid to replace Ethical Monotheism with adaptations of sun-worship with which she was deeply involved. Jesus was for Rome a new sun-godman and was marketed as such to the Gentile world. It worked!

Back to the trail for an instant. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of "The Messiah", although he made no such claim (such as promise to be the Messiah who would liberate Israel from Roman bondage). No doubt, the Romans correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Jesus was the Messiah (both Jewish and Romans) to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

We cannot reconstruct the *order of the events* in Yeshua's life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we know of the religious environment in which he lived.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have been conditioned to think of him as some kind of Christian. Jesus was not and never would be a Christian or adhere

to traditional Christian doctrines of today. For Jesus to believe the Christian doctrine over Apostolic doctrine of the first century would be out-right sin in many instances. For Christians, it takes real effort to see and understand Jesus within the Judaism of his time. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been inflicted, including those who do not think they have such prejudices.

DID JESUS FOUND CHRISTIANITY?

Even as recently at the late 1970's, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he *assumed* that Jesus had been its founder. But can we really imagine the Jewish Jesus founding Christianity? This is the first assumption we have to call in question. How could this authentic and faithful Jew, living according to the *halachah*, have thought of founding a new religion in opposition to the one he loved and lived? To do so would have been absurd, not to mention sin!

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they reviled, followed by divine forgiveness and the full restoration of Israel to its status as God's beloved people. Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name. By the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ. Were they justified in invoking his name to legitimate their action in spreading a new religion? The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah (Christ).

Jesus could not have founded Christianity. The new religion that emerged from the events of the life and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The "real" Jewish Jesus is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been.

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. Scholars usually group Christianity into three main tendencies, only one of which is at all familiar to us today.

This is Gentile Christianity, sometimes called by historians Early Catholicism, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the time, and in some places certainly more so, but not destined to survive. It

would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves, and the underprivileged, was the movement of the future.

One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries. Another, now lesser-known movement was composed of Christian Jews, remaining faithful to their Jewish heritage, while adding to it a belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as Jewish Christianity.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century, the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as "heretical" all those groups that still held on to Jewish observance. In other words Jewish Christianity was considered as heretical by Early Gentile Catholicism.

GENTILE CHRISTIANITY

Christianity began with the preaching of the earliest Apostles of Christ, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Jesus was the Messiah. Soon its members began to preach to Gentiles and met with success, creating a distinct branch (Gentile) of their movement. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option. Obedience to the Torah as the Word of God was too much for the majority of them, let alone circumcision; thus when given the opportunity of all it's privileges without the responsibilities, they majority readily accepted. Such was a big mistake and would later cause the irrevocable severing of the Jews from the Gentiles as the people of God.

The Gentile community interpreted Paul's writings as meaning that Judaism was seriously defective, considering that the new faith had superseded Judaism in the plan of God. In other words, Sinai, Moses, etc., was not sufficient because God had made a mistake giving them His teaching, but all would be corrected by rescinding the Torah with Grace. Gentile Christianity soon came to think that the Jews had been rejected by God and lost their place as his chosen people, because of their rejection of their Messiah (read Hosea again). They erroneously regarded those Jewish Christians who attempted to continue their membership amidst the Jewish people as neither Jews nor Christians, and they fought other Gentile Christians who wanted to retain within the later Catholic church customs practiced by Jesus and the early Jewish-Gentile Church such as keeping the festivals of Passover, Pentecost, First-Fruits, Rosh HaShannah, Yom Kippur, and Sukkot. The Catholic church's substitution of pagan holidays for Jewish and Biblical holy days was blatant Idolatry and broke the first Two Commandments.

Gentile Christianity differed from the earliest form of the new faith in more than one important way as detailed above. From the beginning Gentile Christianity had rejected the Torah, together with its commandments constituting the human side of the covenant with God. At the same time, it had radically reinterpreted the Jewish Bible (the book that Jesus said that in the Law and the Prophets it was written of him), reading it as a complex web of prophecy of Christ (Messiah) & a presenting it as a systematic slander of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Jesus that differed greatly from those of the earliest Christians (Jewish as well as Early Gentile Christianity). Later Gentile Christians (following the first century) believed that Jesus had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer, irrespective of the role or repentance in the Bible. These beliefs were largely based on the teachings of Paul, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience. He, like them, mush have been influenced by ideas drawn from the surrounding culture and environment which had paganism as its core.

The earliest Christians (first century Jewish believers) themselves, had not thought of Jesus' death in this way. Jesus' death was something that required explanation in the light of their overriding belief that he was the

Messiah; on the face of things it was incompatible with it, since it was not part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Jesus the general resurrection of all the dead had begun. Perhaps they also saw his death as a martyrdom (the death of a righteous man "tzeddek" atoned for the sins of Israel). They would not have regarded Jesus' suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Jesus himself) they knew that forgiveness was already freely available within the existing covenants to repentant sinners. The changes introduced by Gentile Christianity were therefore of major consequence, a fact masked from modern people due to their lack of understanding and study of the events of the first century. Does it not sound preposterous to believe that Gentile pagans, once accepting the Messiah, are better interpreters of the Jewish Bible than the Jewish scholars and sages, since they had never seen it before, let alone studied it for thousands of years as had the Hebrews? Salvation is of the Jews, was of the Jews, and will always be of the Jews.

Gentile Christianity gained further momentum at a period near the end of the first century, when the original expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah (which was not done by Jesus in his first coming), had died down. Instead of a literal return of Messiah Yeshua, they came to understand his Parousia as a spiritual coming or presence in 70 C.E. with the destruction of the Temple and the deliverance of the Messianic community of Jerusalem before the annihilation of the Jews by the Romans.

Jesus had preached the imminence of the kingdom, or kingship, of God. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age. Such an age began after the destruction of the Temple in 70 C.E. as "the age of the Gentiles."

The Jewish Christians did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Jesus. But Jesus did not physically return, and as the years passed, it became impossible to sustain the original tension of anticipation of his physical coming. Gradually, the new movement settled down into history to await the judgment of 70 C.E.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that God would assert his sovereignty over a rebellious world and deliver his own people. And it did not seem that the expectation would not be fulfilled very soon, in any case.

The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion. The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated.

Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of God in Christ, a divine-human life to which the sacraments of the church gave entrance. The Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from God incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.

The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy. Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible

reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christianity felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers (Jewish), and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. The Jewish Bible in Greek translation was for a long time their only Scripture, but they read and interpreted it in ways Jews would not have done.

The reinterpretation of Jewish eschatology into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites and rituals, especially immersion (mikvah) an the breaking of bread (ha-Motzi associated with Sabbath services), soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writing of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the pagan mystery religions of their own culture. In other words they paganized Judaism and called it Catholic Christianity.

Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood with a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth. Instead of understanding the words of Jesus that a man must be "born again" in their Jewish context, they removed them from association with renewal and enhancement of one's relationship with God through the mikvah immersion bath, and translated the meaning to a mystical, heavenly experience patterned after the pagan mystery religions. Being "born again" was a Jewish concept that pre-dated John chapter 3 and was not created by Jesus. God gave the concept as far back as the Garden of Eden and we see Adam was the first to be "born-again". Due to erroneous Gentile Christian teaching we have lost much of the truth God had given to his people, and we must diligently study to recover that truth for our generation.

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church, and later by the Protestant church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as comparable to the Jewish common meals of religious significance, such as the meals taken together on the Sabbath (called the Lord's supper), or the Passover Seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact the divine-human life of Christ.

The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to God and preoccupied with questions about the divine nature. This is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.

Now the developing Gentile Christian myth presented a problem for monotheists. Many questions remained to be answered.

Answer for yourself: How could two persons be divine? Yet Gentile Christians were convinced that their redemption had been the work of no one less than God. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already though of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of God, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy. Have you ever asked yourself if Jehovah (YHVH) wanted to share with the Jewish people a Platonic concept from Greek philosophy? Does not sound right does it? The author of the Fourth Gospel had already done so in his prologue. Would John, a Jew, familiar with Jewish religion, write a letter to Jewish believers and use Greek concepts let along continually say "which being interpreted mean" as if Jewish concepts would not be common knowledge to a Jewish audience? Thus the theologians came to teach that God had created the world through his Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of God, and even as a "second God". The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out. Such a Trinitarian ideas goes completely against Jesus and his declaration of the Greatest Commandment in Mark 12, where he states..."Hear of Israel, I Am the Lord God, I am One".

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the world in which Jews had to live. Now there arose a remarkable synthesis between Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of the synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian antisemitism is not the same thing as pagan antisemitism, though they are often thought to be continuous with one another. The destructive energy of Christian antisemitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity that these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writing otherwise than as confirmation and intensification of these existing attitudes.

Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century by Gentile Christianity. The reason it was not discarded was its grounding Judaism, which was necessary to give Christianity a pedigree deriving from an ancient past that people of that day thought a religion ought to have. And of course it was already basic to Christian faith that Jesus had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.

Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable

rivals to Gentile Christianity. In a following newsletter, we will look in depth at Jewish Christianity and Gnosticism, which vied with Gentile Christianity for authority in the Second century. One only has to look at the parallels between the Egyptian "Horus Story" and the later "Jesus Story" to come to see this enigma more clearly. Shalom!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU HAVE "THE FAITH OF JESUS" OR "FAITH IN JESUS"? #1

I remember it well. I had just finished my last final exam at Southwestern Theological Seminary in Ft. Worth, Texas. It was May, 1988 and I was "bewildered" at my 3 years of intense study where I obtained a Masters in Divinity. I had just spent 3 years of the most in-depth study imaginable of my Christian Faith and I had learned not one thing about the "Jewish Jesus" of my Bible. I had taken, for example Systematic Theology and learned in-depth the logical categorization of Biblical truths in my New Testament by tracing the various Christian "dogmas" and "doctrines" through the Christian Scriptures as a whole and then organizing them by doctrine. After 3 years I knew for certain what the good Baptist folks believed about the Bible. But nowhere in this "Christian Belief" did I find any mention of "Jesus the Jew" and what he believed "as a Jew" and I all the while knew certainly that Judaism does not accept the Christian revelation of the "Christian Jesus". For the life of me I could not understand "why" at that time in my life; it seemed so simple to me growing up reading my Bible. Devoid of any perspective of the "Jewish Jesus" after 3 years of intense study I recalled that prior to my entering Seminary that I read only one book entitled Understanding The Difficult Words of Jesus written by Roy Blizzard and David Bivin. I recalled how upset I became, page after page, as these Hebrew and Aramaic scholars showed me that so much of what I read and had heard preached from my New Testament was in error when the original Greek and Hebrew words and concepts were consulted and sought out and them compared to the "literal" and "historical" reading of the Bible in English. I was shocked beyond belief knowing that although I was reading my Bible in English that I did not have the "words" of this Jesus nor understood the original concepts that really laid behind what he taught and said let alone the many English words of my Bible. In fact it appeared to me after Seminary that I had a "Replacement Religion" since little if anything "Jewish" was mentioned or taught at all while I was there. Well, after 3 years in Seminary I was no further along in the pursuit of this "hidden Spiritual Truth" that is in this "mind of the Jewish Christ" because Seminary never addressed such things. I was only made a "better Baptist". But this "Jesus" is a Jew and not a Christian I kept telling myself and this only provoked my continued personal study for the answers to the questions that Seminary never provided. I recall setting there and talking to God on a park bench my last day at Seminary and this is what I said: "If Jesus were setting on my left, what does he believe that I have not been taught here; and if setting on my right, what does a Jew like Jesus not believe that I have been taught here"? I confessed to God that I simply did not know but made a promise to find out. I wanted the "mind of Christ" and a old book read with much passion 3 years earlier reminded me constantly that I did not have it! That was basically 20 years ago and God has been faithful to lead me to the answers of those questions that I posed to God on that Seminary park bench and He has done so without a doubt. That is one major reason why I no longer continue in my full-time Pastorate in my Dallas "mega" Church and why Bet Emet Ministries was birthed.

If you are reading this article and you are a typical Christian your experience most likely parallels mine. We both grew up being told, upon reading our Bibles "literally" and "historically", to have "Faith in Jesus"; that by "believing in Jesus" we obtain "Eternal Life" and possess right standing with God. Our security with God is obtained by by "believing" that Jesus Christ is both true God (the second Person of the Trinity) and true man (the Incarnate Son of God). Furthermore our "Salvation" and "Eternal Life" is likewise secured by "believing" the "literal" and "historical" great events surrounding Jesus Christ's life and ministry; that God sent His Son, born of a virgin, attested by miracles and by a sinless life, to bear the full penalty for humanity's sin. We are told that we are "saved" by "believing" that a physical and "literal" and "historical" Jesus Christ suffered and

died in the place of sinners, thus satisfying the Father's just wrath against human sin, and effecting true reconciliation between God and mankind for those who have faith in these "redeeming deeds" and only "believe". We are told to "believe" in the physical scarifying death of Jesus on the cross which is the prophesied fulfillment of the atoning death of Christ-Messiah in which both God's love and God's justice are fully manifested and available to only those who "believe". We are told that the physical death of Jesus was an atoning death for those who "believe" in his death, burial, and glorious physical bodily resurrection from the death that culminated with his ascension into Heaven. We are told to "believe in Jesus" and his physical resurrection from the dead in which He conquered sin, death, and all the powers of Satan. We are told to "believe" that the physical resurrection of Jesus is God's historical affirmation and vindication of Jesus Christ's unique identity, mission, and message. We are told to "believe" that the righteousness of Jesus Christ in perfectly fulfilling the law of God is graciously credited to all who "believe" and have "faith in Jesus"; his identity and his works for mankind. It is "faith in Jesus" that obtains for the "believer" the imputed righteousness of Christ. Justification is strictly a work of God's grace, apprehended through "faith in Jesus" alone. We are told that redemption is solely a work of God's grace, received exclusively through "faith in Jesus Christ", and never by works of human merit. We are also told to "believe" that He will physically return in glory to resurrect and judge all mankind. Lastly we are taught to "believe" that "faith in Jesus Christ' is the only way of salvation and that there is no other way for mankind to "be saved" and "no man cometh to the Father" other than through "faith in Jesus. Let us sum it all up with this:

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life" (John 3:16).

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (I Jn 5:13 13)

The above satisfactorily describes the normal "faith in Jesus" as taught generally by the vast majority of Christian Churches based upon a "literal" and "historical" reading and interpretation of the New Testament Scriptures. My focus now shifts to make the reader think thoughts that he has never possibly thought before; the real gift of a teacher. Let us concern ourselves now looking at Jesus while considering "the Faith of Jesus". Jesus, also known as Jesus of Nazareth, is the central figure of Christianity. He is commonly referred to as Jesus Christ, where "Christ" is a title derived from the Greek "christós", meaning the "Anointed One", which corresponds to the Hebrew-derived "Messiah". The name "Jesus" is an Anglicization of the Greek "Iesous", itself believed to be a transliteration of the Hebrew "Yehoshua" or Aramaic "Yeshua", meaning "YHWH is salvation".

It was after Seminary that I became interested in thinking about the differences between "faith in Jesus" and the "faith of Jesus". I was full of more questions than answers. I was staggered at the thought of how a community rooted in the life and teachings of a this Jesus of Nazareth, a Jew, who brought his message to other Jews (the disciples, those who heard him teach during his lifetime, the apostle Paul) developed into a community conspicuous for not living by Jewish law and indeed defined by its hostility to Judaism! This problem bears much thought by the "thinking believer" and "truth-seeker" as well as intense study to fathom the hidden answers to this question.

My life after Seminary and during my Pastorate years was consumed by scholarly reading trying to find acceptable answers to these troubling questions like the one posed above. I became acquainted with the best religious scholars, both Gentiles and Jews who have in the last two hundred years, written on the "Jesus Story". One of the most highly recognized scholars, E. P. Sanders of Duke University, is one of the leading contemporary scholars of ancient Judaism and Christian origins. He is well known for his work on what is known as "the quest for the historical Jesus." This "quest for the historical Jesus" is distinctly modern because it is based, as Sanders points out, on the thesis that not every statement or action the Gospels attributed to Jesus is attributed accurately. This leads to the further assumption that it is possible through exhaustive scholarly study to distinguish between what the man Jesus actually taught and did, and those teachings and actions incorrectly attributed to him by later writers.

Anti-Judaism enters the picture, however, when scholars apply their own values to judge a man who lived two thousand years ago. Since most "historical Jesus" scholars are Christian, they want a Jesus who is in line with their own values and beliefs, and often wind up concluding that what they find compatible and agreeable with their present Christian Faith represents the "true Jesus of history", while what they don't like is attributable to the "Jewish context" in which Jesus lived and taught. And that context, of course, was Palestinian Judaism in the late Second Temple Era. They would rather have "Faith in Jesus" than the "Faith of Jesus" which was Jewish; a Judaism I must remind the reader which all "non-Jews" could find a home, both in "conversion" as well as "non-conversion" as "Godfearers".

Scholars who try to distance Jesus Christ from Jewish historical context and in so doing many Christian writers portray the Jewish Christ as opposed to the Judaism of his time, or as an "anti-Jewish Jew." This distancing move then exposes the scholar to charges that he or she is himself or herself anti-Jewish. E. P. Sanders argues that not every accusation of "anti-Judaism" hurled at a particular scholar is necessarily correct. While a particular scholar may well be critical of aspects of Jesus' society, that does not always mean that he or she is anti-Jewish. He or she may simply be "anti-ancient," since the aspects of Jewish life that are often criticized (rituals, purity, apocalyptic eschatology) were common in the ancient world and by no means exclusively Jewish. At the same time, Sanders convincingly demonstrates that the Jesus Christ depicted in the New Testament was by no means opposed to the Jewish religion, though he may well have been critical of some of the Jewish leaders of his day.

Quietly these last twenty years or so there has been a revolution in Pauline studies. A "paradigm shift" has taken place in much of the scholarly world, a shift that stands the old view of Paul on its head. The new scholarship attempts to replace our picture of Paul as "the father of Christian anti-Judaism, the author of rejection-replacement theology, who claimed that God has rejected his people Israel and replaced them with a new people, the Christians." The dilemma that has bothered Paul's readers for centuries has up until recently been unsolvable but no more; given that Paul teaches that God has rejected the Jews and their religion, how do we account for a number of pro-Jewish passages in Paul's letters?

- **For his insistence that God has not rejected his people (Rom. 11:1)?**
- **For his statement that "all Israel will be saved (Rom. 11:26-noting that Paul says 'will be saved' and not 'will come to recognize Christ')?"**

Many of the seeming problems in Paul disappear when one strips away subsequent assumptions about what Paul "really" means and allows Paul's words to speak for themselves. Let us notice clearly that Paul is not speaking about Jews outside "the Jesus Christ-Messiah movement" at all. The argument is not about what Jews ought to do, but rather what Gentiles need to do: Should they adopt bits and pieces of Jewish observance in a haphazard and random way or in a more purpositive way? The "issue" for the "non-Jew" was never about "not" submitting to Jewish instruction and teaching about God, but rather as to "how much" of Judaism and its Biblical Revelation of God was to be imposed upon the "non-Jew" as "necessary" and which seemed at the same time "good to the Spirit of God".

Acts 15:19-21 19 Wherefore my (James) sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Here we find James, the leader of the Jerusalem "Messianic moment" and Jerusalem Messianic Synagogue/Church, declaring that the "non-Jews" and Gentiles follow the Divine instructions in the Torah and the Hebrew Scriptures pertaining to them that were written by Moses and the later Prophets. The reference to *"in every city"* encompasses the known world "outside" of Israel and involves Asia, Minor, and especially Antioch from which the later Gentile Churches would spread all over Asia, Minor and beyond. What is important to note at this most early time in history is that the injunction is sent with supreme authority from Jerusalem and the Mother Synagogue/Church headed by James as the "pattern" for all later Gentile evangelism

and religious instruction. Due to the importance of Antioch as a major center in the ancient Roman Empire, many of the missionary efforts commanded by Jerusalem were launched from that city. In the early centuries of the Church's history, it was natural that the Church sojourning in Antioch would come to be traditionally regarded as one of the centers of world Christianity. It is also important at this time in our study to note that in Acts 11:23 the writer records that it was in that city that the disciples of the Jewish Christ were first called Christians; previous to this time period archeology and history records for us that the followers of the "Jewish Christ" were called "Chrestians" reflecting a more Metaphysical and Gnostic understanding of "the Christ"; not a "literal" and "historical" understanding as we have today. Note also again this further instruction for the "non-Jew":

Acts 15:28-30 28 For it seemed good to the Holy Ghost, and to us (the Jerusalem Messianic Synagogue/Church), to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: (KJV)

It is not our purpose nor do we have time in this article to purse the hidden meanings under these 4 instructive headings for to do so would taken several in-depth articles; suffice to say that there is much more here than causally meets the eye upon cursory reading in English. As we get back on track with the purpose of this article please notice that "salvation" for the "non-Jew" came historically not having a "faith in Jesus" but rather to submitting to and observance of the Laws, Commandments, and Ordinance contained in the Hebrew Scriptures and the Jewish Torah which were contained in Biblical Judaism. The reader is strongly encourage to see that here, historically, we find the earliest example of Gentile evangelism and the message of the "Jewish Christ" as taken to the "non-Jews" of the world consisting of admonitions to observer those parts of the Jewish Scriptures that pertained to the "non-Jew"; more sussinctly said we find that the "non-Jews" of the world were instructed to follow those parts of the Jewish Faith pertaining to them and in so doing follow "the faith of Jesus"; not have a "faith in Jesus" as we have been so incorrectly told today by Rome's Bible which history again shows us is the "radical reinterpretation" and "addition" to the earlier Gnostic "First New Testament" of Marcion given the world some 30 years earlier.

Again, please notice there is not one instruction in any of the teachings from the Jerusalem Synagogue/Church for anyone to have "faith in Jesus"; that should strike the reader and "truth-seeker" as very problematic in light of how successive theology has been molded around this "Jewish Jesus" over the last 2,000 years by Rome and their creation of our "Second New Testament"; a collection of religions writings which under the exhaustive study of modern scholarship these last two hundred years has been shown to be highly unreliable and untrustworthy as to both doctrine and history. At the heart of this "literal" and "historical" unreliability of the New Testament, for instance, lies the problem of the numerous verbatim parallels found in the narrative about Jesus in the Gospels and Epistles of the New Testament when contrasted and compared to other parallels to ancient Mystery Religions since ancient Egypt on down through history until the emergence of the "Jesus Story" which is a composite "clone" and "synthesis" of all previous others. To approach these accounts of the New Testament Jesus with a "literal" and "historical" interpretation from prior Christian indoctrination while unaware of such parallels that exist between our "Jesus Story" and the other "Christ stories" of the ancient nations is one thing; but to approach this same "Jesus Story" with the same "literal" and "historical" interpretation once seeing these undeniable facts concerning the parallels and identical "stories", "events", and "sayings" that are shared between the New Testament Jesus and all the other "Krst/Christs" as taken from the ancient religions and Comparative Religious study is another. At first this might be alarming to say the least to the typical Christian but it need not be when you obtain the missing "keys" to properly understand and interpret the "Jesus Story" as it has been cherished and told from over 13,000 years before Rome's "radical reinterpretation" of it during the 2nd through the 5th century. We find upon study that our "Jesus Story" can be found repeated in the Spiritual allegories and Spiritual myths of Osiris, Horus, Dionysus, Attis, Orpheus, Hercules, Apollo, Greenman, Mithra, etc. This is a fact that the earliest of the Church Fathers always knew. Let me show you.

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things"* (Hist. Eccl. lib i. ch. iv). Now let us listen to Augustine.

***That which is known as the Christian religion existed among the ancients, and never did not exist; from the beginning of the human race until ...the true religion, which already existed began to be called Christianity. (Retractt. I, xiii,* cited by Dr. Alvin Boyd Kuhn in his Shadow of The Third Century , Elizabeth N.J.: Academy Press, 1949, p.3).**

You should wonder what this "True Religion" actually consisted of given the fact that we inherited a "radical reinterpretation" of it at the hands of Rome during the 2nd through the 5th century, the same time for the writing and re-editing of their Second New Testament where the beautiful Mystical and Metaphysical Spiritual Allegories of the Descent of the Soul and Christ Mind into "matter" and the whole of humanity was tragically raped of its true meaning by Rome's antisemitism and repeated "literalization", "historicization" and limitation of the Christ to but one person of their own making; our Jesus of Nazareth as depicted in the New Testament as a "historical reality".

The reader must now take serious note of the fact that contained in the "sayings of this Jesus" and this "Jewish Christ" in our New Testament is the precious "Logia" and the "Wisdom Sayings of the Christ" cherished by Spiritualized humanity since the beginning of recorded time as far back as ancient Egypt and mankind's first every Bible; the Egyptian Book of the Dead. Every nation has had its "Christs" which expressed to humanity through each nation's culture and religion, century after century, the "Mind of God" to mankind concerning the incarnation of the Soul and its progressive Spiritual evolution and perfection. Judaism is no different here; it has its own "Christ" which spoke through Moses and the Prophets as did ever major world religion who heard God's voice through their Avatars. We find this same "Divine Message" to mankind concerning the Soul as far back as we go and in every major world religion without exception.

Such knowledge coupled with Judaism's denial of the New Testament Jesus not being their longed-for Messiah since the true and unadulterated, unforged, and uncorrupted Hebrew Scriptures have not been fulfilled, Scriptures not contained in our forged and purposefully mistranslated Roman Bibles, brings pause to the mind of the Christian as to what to do with our inherited "Jesus Story". It should be obvious now that "faith in Jesus" and Rome's theologies surrounding him are in great suspicion since possessing the knowledge mentioned in this article. This should give a "believer in Jesus" and "truth-seeker" all the more reason to look deeper at his "Jesus Story" than ever before; it did me. Only in this way when I committed myself to serious study to find the "keys" that unlock my "Jesus Story" did the answers finally come over the years. No longer could I have "faith in Jesus" as Rome had led me to believe was necessary for my salvation; it was clearer than ever that like the early Jerusalem Synagogue/Church that I needed to be a "follower" of the Jewish Christ and have "the faith of Jesus" as expressed through Judaism. Little did I know way back then that in my studies of Judaism that I would find the "motherload"; besides the steps for the Spiritual perfection of my Soul, I would find the unbroken links to the ancient Spiritual Wisdom of antiquity and see Biblical Judaism as the legacy of the great ancient Egyptian Religion that set the Spiritual Mark for mankind and yet does today!

But as simple as it sounds it is not; for we meet two different Pauls in the New Testament as our studies advance; a
"Romanized" Paul and the true Gnostic Paul. Discerning the differences between these two different Pauls and their conflicting theologies is possible only when the reader becomes familiar with and possess sufficient knowledge of Gnosticism, the ancient Egyptian Religion and Astro-theology as did the ancients who gave us these Scriptures in the first place. We make the fatal mistake over and over again in reading these thousands of years old Scriptures that the ancient wrote their Scriptures "literally"; they did not. Spiritual ideas were cloaked behind symbol, myth, allegory, ciphers, etc. Unless we approach our Bibles armed with these facts then we have no hope of ever interpreting them correctly and understanding their true message and bringing its relevance to our lives.

So we have settled one thing so far; we must be focused not so much as having "faith in Jesus" which we read so often in Rome's Second New Testament but having living in our lives the "faith of Jesus" or "the faith of the Jewish Christ" as expressed to the Gentile world as was done in the first century by the Jerusalem Synagogue/Church. It is important to note that true Paul is not arguing that Jews should not observe the Torah in the New Testament, he is not maintaining that the Torah and Laws of God are ineffective as a means of sanctification and salvation of the Soul; rather they are the manner for its Self-unfoldment into the "stature and fullness" of Christ. The true Paul is not saying that God has rejected the Jews; rather, the true Paul is arguing that God has now, through "the faith of Jesus", the Jewish Faith, which has always provided a seat for the "non-Jew" at God's table, provided a path to salvation for Gentiles without the requirement of "full conversion". Now, in spite of various sects of Judaism who saw otherwise, God has always grafted "into Israel" the "non-Jew" and joined him with the Jewish people in God's economy of salvation through faith in God and obedience to His Laws and Commandments. It is only in Biblical Judaism that the "non-Jew" finds his Covenants with God; not the replacement religion of Rome and their self-created Christian religion which is the anthesis of Biblical Judaism!

The prime elements of his message were: bullet a call for personal repentance and realignment of behavior which would lead to the creation of the Kingdom of God, a new social and religious order on earth. bullet a call to fully love God with all your resources. bullet a call to love your neighbors, including your enemies, and to take no aggressive acts against those that oppress you. bullet a new interpretation of Jewish law which gave priority to one's responsibility to God and to one's fellow man, while downgrading the relative importance of ritual and ceremony.

Many Christians suffer from what I call "double vision" when they behold the Jesus of our New Testament. When he is referred to as "Jesus," they can vaguely envision him as a Jew who practiced Judaism all the days of his life and who never intended to start a "new religion". We see this clearly in the New Testament where this Jesus confirms his commitment to God's Laws and Torah:

Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)

We read the words "fulfill" and immediately think of "fulfilled prophecy" but the word carried a completely different meaning in the Greek. The word in Greek is "pleroo" and one of its meanings is "to preach". If we read the text again this Jewish Christ tells us that he has not come to "destroy" the Law but to "preach it". Roy Blizzard, the Hebrew Scholar at the University of Texas, in Austin, Texas, who wrote that amazing little book entitled "Understanding the Difficult Words of Jesus" showed me that one of the meanings of the word "fulfilled", when taken back beyond the Greek into the Hebrew culture means "to interpret correctly". Therefore the task of the "Jewish Christ" was to "interpret the Laws and Torah of God correctly; this was his mission and message". Amazing! I never heard that ever taught in my Christian Church who prides itself at *"not being under the Law"* and that *"Christ is the end of the Law"* as read in the English of my Bible. Again, not looking beyond the English words of our Christian Bibles so of ten throws us a curve and we strike-out never gleaning the true meaning of the words and the message before us! The word "end" in the Greek as used in this verse what states *"Christ is the end of the Law"* is "telos" which means *"the eternal aim or purpose";* not "the cessation" as in "ended" which we most like would think only reading this passage in the English. Again we miss the mark of proper interpretation of what we read; this Jewish Christ teaches us that Christlikeness is the "eternal aim and purpose of the Law" since the Torah has always been understood at the "teacher of the Soul" in Judaism. But as we all know Christianity prides itself at not being under this eternal aim and purpose of God which is found in obeying God's Torah and Laws. I could go on but now you know why I asked those questions having seen enough "Swiss cheese Christian theology" in Seminary which is

"full of holes" because a "thinking believer" cannot help see such irregularities and contradictions not only in these Christian texts and history when he studies but has the desire to want the Truth at all costs. I wanted the truth and realized that as much as I loved being in Seminary for those 3 yeas that I did not have it when I left there for the last time. My promise to God that last day was that I was going to find it!

I you take a second you should notice that Christians almost never call Jesus by his Hebrew name "Yeshua", or "Jesus of Nazareth," or "the Nazarene," the way Jews do. They almost always refer to him as "our Lord Jesus" or as "Jesus Christ". I hope you are seated because although I did not know it back then in 1988, my later studies into the ancient Egyptian Religion will find the equivalent name for "Jesus Christ" carved in ancient Egyptian stone as seen in the Egyptian hieroglyphics as far back as thousands of years before the time of the New Testament. A "thinking believer", finding just this one piece of evidence which easily can be found when doing serious study into the "Jewish Roots" of Christianity surely is not naive enough to believer that this ancient Egyptian expression is prophetic of a Jewish Rabbi some 5,000 years later or more. At the very heart of such evidence lies the crucial question of the "literal" and "historical" interpretation of "Jesus Christ" as we have come to know it and receive in through the hands of Rome. This "Jesus Christ" certainly meant something to the ancient Egyptian but not what it has come to mean to us today when we think of "Jesus Christ" as limited to the first century; we have so "lost much in the translation" over the numerous centuries because the concept of the "Krst/Christ" has been so altered and adulterated by men with religious agendas down through history. We have to wait until our studies advance quite a bit to find these types of answers to such questions because our focus here is only contrasting the "faith of Jesus" as expressed through Biblical Judaism against the Christian idea of "faith in Jesus" which is expressed through the Christian Faith. Jesus, as depicted in the New Testament, may have been Jewish, but by deifying of Jesus in "non-Jewish" terms Christians have in essence this "Jewish Christ-Messiah" out of his strictly Jewish context and distorted the real truths, teachings, and message of this "Jewish Christ" or, better said, the "Jewish Messiah". Let us not forget that the Hebrew equivalent to the Greek "Christ" is the term "Messiah".

A related Christian problem is the inability to see "Jesus the Jew" and his message without also seeing him as the "Divine Christ" the Jews had "rejected" and yet today "reject" some 2,000 years later. This begins with the earliest documents of the Christian Church and its sacred "Scripture," the New Testament but actually has its roots all the way back in the Essene's "reinterpretation" of the promised Messiah to the Jews as found in such Old Testament Scriptures like then ones found in the book of Daniel and elsewhere. It is in these texts where we find the promised human Messiah altered by these Essenes through erroneous and creative interpretation into a supposed coming Super-Messiah and "literal Godman". This was done in Alexandria, Egypt, with the Essene's translation of the Hebrew Prophets into Greek. Let is be said the Rabbis of Jerusalem only translated the first 5 books of the Torah when asked to by the custodian of the great Alexandria Library, but the rest of the Hebrew Scriptures and their translation into Greek were done at the hands of the Essenes of Alexandria, Egypt, who were most familiar with the Osiris Myth, the "original allegorical Godman". To compound the issue, modern scholarship has maintained for over two hundred years that none of these New Testament Scriptural writers were contemporaries of this Jesus in the time period given for his life. You might find that hard to believe but it can proven that the majority of the New Testament documents came from "non-Jewish" hands and not from Jewish writers, let alone the supposed apostles. So much for "inspiration of Apostolic authority."

Things like this, when known, are very problematic for us when we look at the New Testament and try to discern the truth about the "Jesus Christ". Given the anti-Semitism of the era in which the New Testament was written one should approach the New Testament with a heavy dose of skepticism a much which is said in it carries a heavy emphasis of anti-Semitism and anti-Judaism in the texts we read. It truly is an amazing thing to find "anti-Semitic" Jews who are touted to be the supposed writers of such New Testament documents. As with the Old Testament, we just don't know who wrote most of the New Testament but countless errors as seen in geography, historical accuracy, and the depiction of the Jewish Faith along with glaring errors concerning the Temple and its working are a wake-up call to the reader of the New Testament that someone other than a Jew is writing these documents; a person totally unaware and unfamiliar with the Jewish culture and religion. These abundant mistakes are of such an nature quite often than we would not expect a five year old Jewish child could

be capable of making such glaring errors. Here we are introduced to our first indications that someone other than a Jew is writing these texts about a "Jewish Jesus". Basically what we find is that we have a "Gentile perspective" of Judaism and this "Jewish Jesus" given us in our New Testaments and we never know it. But without such competent knowledge in Judaism and Biblical history then these things escape the casual Christian reader and they pass unnoticed. Church tradition has assigned these writings, take the Gospels and most of the Epistles for example, to certain authors, all of whom were supposedly important figures in Jesus' life or the early days of the faith. What we fail to take not of when looking at the possible identities of these writers is that what is later written in taken from "oral tradition" only. It was important for the emerging Gentile Church to believe these designated Jewish associates of Jesus and other Jewish authors wrote the works which will be attributed to them, since their eminence and supposed closeness to Jesus lent the writings a supreme authority. That is what is so deceptive; we approach these New Testament writings with the mistaken idea that the writers are Jewish and therefore by default all that is expressed in them is the typical expression of the Jewish Faith; but serious study will show you that the New Testament is anti-Jewish propaganda at best and is so in many "key" theological places which are cleverly crafted to lead the reader to look to Rome and not Jerusalem for Spiritual nourishment and direction for his Soul. But since we don't have the original signatures, none can be verified except through internal textual clues. The first generation of Christians who accepted the "Jesus Story", like they who before them who had the similar story as seen in the Spiritual allegories of Osiris and Mithra, didn't see any need for a permanent written record of the sayings and stories of this "Christ Jesus" as expressed in their own culture and religion. Oral tradition had served them well. To the writers of the New Testament Jesus' return and the restoration of the Kingdom of God on Earth were believed imminent as originally taught in the "oral tradition" so no great need was shown to preserving stories if the world was about to end. Stories were simply passed along orally, primarily as a means of preaching and convincing outsiders who were already aware of the soon coming of the Age of Pisces which was to replace the Age of Aries. The "end of the Age", or the "end of the world" as incorrectly translated in the Gospel of Mattew, was upon the world in that day and time. Again, unknown to most Christians, with each changing of the Age in symphony with the Precession of the Equinoxes, there was always a "reinterpretation" of the symbols surrounding God's "Krst/Christ". We find this in every nation as far back as we can go in the study of archeology, astronomy, and Comparative Religion. But as the first generation began to die off and hopes for the "literal" and "historical" Second Coming of "the Christ" dimmed with the arrival of the Age of Pisces, there was a need to preserve the words and teachings of this "Jewish Christ-Messiah" as expressed through the Jewish Faith as well as his deeds for later posterity. Quite a few collections of stories about the "Jewish Christ-Messiah" circulated in the early Church, among them The Gospel of Thomas, The Gospel of Mary, and the Secret Book of John. Some of these gave very different and in some cases conflicting accounts of the gospels to which we are most familiar today and, most importantly, of Jesus' alleged "resurrection". Due to the oral traditions and their diverseness in different geographical localities some came over time to argue for the "physical resurrection" of "the Christ", with the mantle of leadership falling on those who had experienced it firsthand: the supposed apostles and followers of "the Christ-Messiah" of Judaism. Others, and the majority early on who called themselves "Chrestians", not to be confused with the later "Christians" of Rome's invention, said the resurrection of "the Christ" had always been and will always be a Spiritual and Metaphysical event that was termed by the ancients "being Born Again". In fact the Age of Pisces, the "two fish", revealed to man that he is to have "two births"; one natural in "water" and one by "Spirit". In the Zodiac if we look at the sign of the two fish in Pisces and gaze 6 signs away or "across" from it we find the alternate sign of the Virgin, Virgo, symbolic of the "first birth" in "water" which is to be followed by a second "Spiritual birth of man" into a higher Spiritual Consciousness symbolized by the two fish of Pisces. This birth in "Pisces" was the birth "of the Christ" in humanity to which all mankind was shown by the Creator above their heads in God's Bible in the Heavens and Sky. We see this Divine Concept of the "birth of Christ" in mankind symbolized not only in the Heavens and Sky but in the Gnostic Paul's admonition to all:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

Notice if you will this "resurrection from the dead" was something to be experienced while one was yet alive in his body; this is the true "Born Again" and the "birth of the Divine Christ Mind" in humanity and the

Spiritual experience of which we read that is so tragically misunderstood and interpreted by Christianity the last 1,800 years. Central to the ancient Spiritual Wisdom is the concept of the Divine Spark or seed buried within each person. It was the purpose of the ancient mysteries to bring to life this Divine Spark so that it would illuminate life on this earth. This Divine Spark was symbolized by various figures at different times and in different places. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules and lastly Jesus. They were all "pagan" Christs. The philosophers of the ancient world knew that these figures were symbolic for mankind's Divine Nature which is "awakened" from a pure animal-like existence, and not historical men. Over time as the Gnostic Chrestians, both Jewish and Gentile, fell into the minority with the rise of Roman "literalism" of the ancient Spiritual Mysteries and the Gnostic understanding of the Gnostic Paul's "Born Again" resurrection from the "Spiritually Dead while one yet lives" was termed a "heresy" by Rome and persecuted to the ends of the Earth. We must understand why; such a powerful Spiritual dogma which, if understood correctly as the ancient Spiritual Wisdom had always taught, would have led humanity away from the doors of the emerging Gentile Roman Church and their "literalism" and "limitation of the Christ to but one person whose only access again was through the doors of the Roman Church and their Sacraments, into the Synagogues of Judaism found throughout the known world and Asia, Minor. Understand it is in Biblical Judaism and God's Torah that we find the path for self-perfection of the Soul of humanity through obedience and training of the Soul in the Torah which "recreates" the Soul of mankind into the "fullness and stature" of "the Christ"; this again is the "Second Birth" modeled for the whole of humanity in the Constellation Pisces. It was a new Age, it was the time for the fulfillment of the Prophet Isaiah when he said of Israel in Isa. 42:6:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a blight of the Gentiles;

It is through Biblical Judaism, the legacy of the ancient Spiritual Wisdom of the ancients, as found in ancient Egypt, that these higher Spiritual Truths, teachings, and message that elevates the incarnated Soul of mankind are to be found; not in the later "Replacement Religion" of Rome and their limitation of it to but one person through their false "literalization" and "historicization" of it. As Elaine Pagels points out in The Gnostic Gospel, this personation of the ancient Spiritual Wisdom and its interpretation, an interpretation that was 180 degrees different when contrasted between Biblical Judaism and the later Roman Christian interpretation of it, was no trivial matter. The decision on which interpretation was "correct" was central to the future of the emerging Gentile Roman Church.

Irenaeus, the bishop of Lyons in 180 AD, decided that the validity of any work had to be judged by whether it was "apostolic." In other words, Rome had to make their "reinterpretation" of the ancient Spiritual Wisdom appear to carry the authority of the "Jewish Christ-Messiah". Thus, their "radical reinterpretation" of both the Spiritual Dogmas as found in Biblical Judaism as well as the ancient Spiritual Wisdom that preceded it, had to carry Jewish "authority" and it was found in attaching to this Roman "radical reinterpretation" and "literalization" and "historicization" of the ancient Spiritual Wisdom the supposed Jewish names of followers and Apostles . Thus names of supposed Jewish apostles were attached to the 4 Gospels in the presentation of Irenaeus' "Second" New Testament which was basically a re-working of and "literalization" and "historicization" of the prior Gnostic New Testament given the world by Marcion in 150 A.D. But, as Elaine Pagels goes on to say, regardless of whether the names given to the Gospels are those of the actual authors or merely reflect a claim to apostolic authority, *"we know virtually nothing about the persons who wrote the Gospels."*

The writers of these New Testament documents neither witnessed the events they described nor did they personally hear a historical Jesus say the words they quoted. The fact alone again tells us that they were basically written from circulating oral traditions and circulated teachings of "the Christ" which had been handed down for thousands of years. These "sayings of the Krst/Christ", which is called the "Logia", were synthesized and harmonized for unity by "non-Jewish" hands. Christians are not aware that this "logia" and "sayings of the Krst/Christ" can be traced almost vertabim as far back as Horus in ancient Egypt because all the "pagan Christ" so often "said the same things" and "taught the same things" to the Souls of mankind. That

is why our "literal" and "historical" account of our "Jesus Story" can be found repeated verbatum since the beginning of recorded time. The identity of these "Pagan Christ" are not important; but their message to the Souls of mankind is of utmost importance for the incarnated Souls passing through is present physical existence; a message that is yet preserved in Biblical Judaism but devoid in our contemporary Chritiantiy today. Gerald Massey, in Gerald Massey's Lectures, states on page 49: "It is the commonly accepted orthodox belief that Christianity originated with the life, miracles, sayings, and teachings; the birth, death, resurrection, and ascension of an historic Jesus the Christ at the commencement of our era, called Christian; whereas, the origins were manifold, but mostly concealed. It is impossible to determine anything fundamental by an appeal to the documents which, alone out of a hundred Gospels, were made Canonical. And when Eusebius recorded his memorable boast that he had virtually made "all square" for the Christians, it was an ominous announcement of what had been done to keep out of sight the mythical and mystical rootage of historic Christianity". These two words,"mythical" and "mystical", are the "keys" that opens Truth for the Christian Church and their received tradition concering our "Jesus Christ". In summary, we know from history that the story of "the Christ", which we find today under different names and in different nations down through recorded time, had been told as early as ancient Egypt and was repeated orally down through history from nation to nation. Each nation had their "Christ Story". Those who taught and preached it relied on their memories. Their eagerness to exalt "the Krst/Christ", their strong convictions, and their reliance upon their memory cause them to exaggeate and embellish the story down through time. They passed their exaggerations and embellishments to others, who kept repeating them. (Andrew D. Benson, The True Origins of Christianity and the Bible, Prudential Publishing House, 1997, p. 253). Over time, these "mythical" and "mystical" understandings of "the Krst/Christ", cherished by the ancients, was debased in the days of Rome and their anti-Judaic "reinterpreation" of the "indwelling Christ" and applied to this ancient Spiritual Wisdom at the point of a sword was an unmoveable "literal" and "historical" interpreation of this "same story" and we have likewise been conditioned to approch this same "Christ Story" in our Bibles today with the same mistaken hermeneutic.

These "Divine allegories" of the "Krst/Christ/Messiah" in mankind come from the Spiritual allegoires of ancinet Egypt and the core of their "personified Sun-worship" and "astral-worsip". However unlike the ancient nations this Divine concept of the "Descent of the Soul and Krst/Christ/Messiah" which was always undertood to be Spiritual allegory of mankind's true Nature was "literalized" under the influences of the Essenes first during the inter-Testament period and later further "literalized" and "historized" under the later influence of Rome. It is important to note that the Gospel of John is Gnostic to its core and something else is totally meant in the Gospel of John than a "literal" and "historical" understanding of "the Christ" that is not portrayed in the other Synoptic Gospels of Matthew, Mark, and Luke. Lost in all of this "literalization" and "historiczation" of the Jewish Christ is the teachings of the ancient Wisdom Religions and ancient Divine Spiritual Wisdom that comes from the mind of the "Jewish Christ". The discovery of the Mystic Christ in you is truly being "Born from Above". This knowledge is of the utmost importance to human vicotry over the lower self. It was said: *"Though Christ a thousand times in Bethlehem be born, If He be not born in thee thy Soul is still forlorn"* (William Kingsland, Anthology of Mystical And Mystical Philosphy, Kessenger Publications, p.45).

Moving on, the distinguised scholar E. P. Sanders says it's fairly clear Paul was unaware of the four Gospels, and the authors of the Gospels didn't know of Paul's letters. Thus this late writing of and selection of 4 Gospels, the first quote from any of them found no earlier from a Gospel which is called by "name" than around 200 A.D. in any Church Father's writings, is very telling and attests to their very late writing no matter what "Church tradition" maintains and would have you believe. This late date removes any possiblity of eyewitness testimony of a historical "Jesus Christ" let alone apostolic authorship. Besides the delay in writing the story down, the autographs are missing. There are no autographhs of any New Testament book. According to the Greek New Testament, the earliest New Testament manuscript is one small fragment (Papyrus 52, a fragment of manuscript 2 1/2 by 3 1/2 inches, which contains John 17:37-38 which was found in Egypt). The next earliest fragment dates from sometime in the 2nd century and then we have 4 manuscripts from around 200 A.D. and two others from around the last 2nd or early 3rd century. This late dating for these writings not only betrays the identiy of the authors of the New Testament as "non-Apostolic" and exposes such writers as not "eyewitnesses" but also explains why so much anit-Jewish propaganda is put into the mouth of both the "Romanized Paul" as well as even Jesus in the New Testament when any Jew knows that

Judaism never taught nor believed much that comes from the mouth of this depiction of this "Romanized corpus" let alone some of the sayings from the mouth of this Jesus. The Four Gospels which have traditionally been regarded as the very oldest of the writings, are now almost universally understood by scholars to have actually been written long after the time of Paul, or several generations after the time given for Jesus's death and by "non-Jews" no less! In fact no quote for a "gospel" can be found in any Christian writers' legacy until 200 A.D.! This is food for great concern! Had these Gospels existed earlier and not only oral traditions and the "Logia" and "Sayings" of "the Christ" from antiquity then we surely should have expected to find their reference in the writngs of early Church Fathers but we don't! Devoid from all these early prolific writings by Gentiles are any reference to the Gospels "by name". We should surely have expected their refernce by the early Apologist Justin Martyr and other earlier Christian writers like Ignatius but again find none; all testify that it is "oral traditions" that are referenced by the eaerliest Christian writers and not written Gospels.

Although the Gospels sound as if they are contemporary eyewitness accounts, the 7 authentic Epistles of Paul were actually written closer to the time given for this Jesus than were the Gospels. First of all, I should say that none of the four canonical Gospels names its own author, none of them claim to be eywitness accounts or even to have spoken to eyewitness of Jesus. All are written in the third person and none of the authors tell us anything about themselves. All of the traditional ascriptions of authorship come from basically 2nd century traditions. As stated, this explains partly why we find anti-Judiac and anti-Semitic characterizations of Biblical Judaism and other such treatments throughout the Gospels. It can be summed us thusly; the Gospels were written and selected for anti-Jewish and anti-Judaic persuasion when presented to the Gentile readers of Asia, Minor. The Gospels were not written as biographies of Jesus and they tell us practially nothing about whom this Jesus was and what he did before proclaimed as the Jewish Messiah (ibid). The aim of the Gospel writers was not an objective complete historical report but selective accounts whose purpose was to support and justify Rome's claims about their "re-interpretation" of the "Christ Story" both "literally" and "historically". They were written to motivate and persuade the readers: *"But these things are written, that you might believe that Jesus is the Christ, the Son of God" (John 20:31 KJV).* Here we see clearly that the writer of the Gospel of John writes propaganda, not history (ibid).

Even more problematic, as Oxford scholar Geza Vermes has clearly demonstrated, is the fact that in his lifetime, Jesus himself was most vague and evasive whenever asked whether he was indeed the Jewish Messiah. It was only after his death, in the post-Easter Church, that first our "Romanized Paul", and then much later the writers of the Gospels publicly proclaimed Jesus as the Jewish Messiah, and then developed their emerging new religion on the basis of their own perceptions of Jesus from oral traditions which can easily be shown to have more in common with personified Sun-worship and ancient Mystery Religions and their "Saviors/Christs" of the Gentile nations than Biblical Judaism. Understand that we have in our "Jesus Story" the ancient Spiritual Wisdom found not only in the teachings of the Gnostic Paul but in the teachings of the "Jewish Christ" as well. Problematic for us at first is the parallels to the anicnet's personified Sun-Gods and Goddesses but once we understand that they never viewed them as "literal" or "historica" but only as "personifications" of Spiritual Concepts then our probles vanish into thin air. Both the "mythical" and "mystical" incarnating "Krst/Christ" was always imaged by the ancients as personifications of the Descent of the Universal and Divine Mind into humanity's material incarnation. This was always the Divine Spiritual Truth behind the ancient Spiritual Myths and our "Jesus Story" is, when finally undertood and interpreted correctly "allegorically" and "Spiritually", no different. Important for us to learn is that the Divine Truth that can be found in the New Testament comes more from the "red" than the "black" of our Bibles; the only exception is when one become knowledgeable enought to discern the ancient Spiritual Wisdom concerning the Soul in the "black" of our Bible from the later Roman forgery and "reinterpreation" of it which cleerly lies in the "black" of our Bibles as well. Once your study comes to such a degree that you can spot true Biblical Judaism from the false presentation of it when reading your Bible, then you are coming very close to discerning as well the legacy of the ancient Spiritual Wisdom from Rome's later "radical reinterpretation" of it.

This skills, when mastered, are very problematic to the "literal" and "historical" understanding and

interpreation of our "Jesus Story". When you possess enought knowledge of Comparative Religions and Gnosticism you begin to see the repetition of our "Jesus Story" over and over again down through thousands of years of human history beginning as far back as from ancient Egypt onward and then you see it the "world-over". Never was this "same Christ Story" ever to be understood by either the "tellers" or "recipients" as a "historical" or "literal" reality; it was purely Metaphysical relating to the indwelling Nature of man. Completely lost in this post-Easter understanding of the "Jewish Christ-Messiah" is his human birth and lineage as tied to a human being; namely, King David and in its place we find the emphasis linking him with being God Himself! Understand that when properly interpreted these parallels with the ancient's personified Sun-worship, gods and goddesses as found in the ancient Mystery Religons, is not a bad thing at all; it fact when the Gospels are examined and interpreted using the "keys" of allegorical and mystical interpretation as were used in interpreting the ancinet Divine Mysteries and Mysery Religions which all recount over and over the same "Jesus Story" from nation to nation for thousands and thousands of years, then we have no problem at all since both describe the Metaphysical Descent of the Soul and Krst/Christ and its Spiritual evolution and progressive perfection within an incarnated humanity. The "Christ story" has always been centered on the progressive Spiritual maturation of the Soul in Earthly experience. Key to this "understanding" is the "message of the indwelling Christ" fashioned in such a way to lead the evolving Soul of mankind to self-perfection by being trained to obey the Laws of God and His Cosmos. God's Troah is first written in the Heavens and Sky before it was written in the ancient Egyptian Religion and later in Judaism. The "message" of God and His Laws are paramount to one's self-perfection and obtainment to the "fullness and stature" of "the Christ"; a Christ who is known "within" and not "without".

It is only when we rigidly hold to a dogmatic "literal" and "historical" interpretation whereby this "Christ" is "limited" to but one person do we run into trouble with our interpretative analysis of the Gospels and our "Jesus Story". Such an approach to Scripture absolutely robs us of our True Being and Nature and incarnational purpose. Again, when understood properly, the "literal" and "historical" understanding and approach to our New Testament might be severely problematic in many places but the "historical" understanding of many of the teachings of this New Testament Jesus reflect path for the Soul's perfection which we find in the "Jewish Religion" verbatium; it is when we find put into the mouth of this Jewish Jesus and this "Romanized Paul" anti-Semitic and anti-Judaic teachings that we have irreconcileable historical problems since the whole of the New Testament reports itself as being the Divine Revelation of God through the Israel and the Jewish Religion. Anti-Judaic theology and anti-Semitism has no place in such a supposed "Divine Revelation" imparted to Israel for the Gentile world of its day. That being so then when we find "anti-Judaism" and "anti-Semitism" in the New Testament then the "thinking believer" has found examples of Textual forgery bolstering Roman Orthodoxy at the expense of the Divine Truths contained within the Jewish Faith. This simply was not the historical case owning to the fact that the Divine "Jewish Christ" expressed the Mind of God through the Jewish Culture, Moses, and the Prophets and the entirety of the Jewish Religion; itself called a "light unto the Gentiles" by Isaiah the Prophet. Let us read it again:

Isa 42:6 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (KJV)

Let us concede for a moment that all of these records were not mere "hindsight" or a rewriting of Jewish religious history as a later generation of Gentile Christians saw it, but were based upon authentic oral traditions which remained faithful to the truth of past events, or of older teachings. Regardless of when or by whom they were written, what forcibly confronts a careful student of the Bible is the fact that both of them fail to deal fully with the "Jewish Christ", the model for humanity. Paul tells us very little about the life of Jesus as a human being, and so he is hardly a good source in trying to uncover the Jewishisness of Jesus. From Paul we find only two references to what Jesus taught and both are "one" liners. From Paul we know only that the Christ was crucified; that, as Paul believed, he was resurrected; that Jesus had a brother named James; and that Jesus taught that divorce was prohibited. It may be a little premature but the "crucifixion" of "the Christ and Divine Mind" of the Creator had always been taught by the ancient Spiritual Mystery Relgions as but a symbol for the "incarnation" of God as Divine Mind into "matter" and "material incarnation" as seen in humanity. This "incarnation" of the Divine into "matter" was termed a "death of God"

allegorically by the ancient Spiritual Wisdom. This brings a whole new meaning to "crucifixion" as we saw likewise in the term "born again"; terms again which were later borrowed by emerging Gentile Christianity and "reinterpreted" for theological agendas that promoted the Roman Church. This "crucifixion" of Divne Mind as "the Christ" before the foundation of the world was taught in the ancient Widsom as the passing of Divine Mind in its "fall into matter" as the passing through various planes of existecne; all of which involved the "crossing" or "cross-ing" of planes of "Spiritual" and "material" existences. Thus we see that the true Paul who only mentions but two teachings of "the Christ" is Gnostic to the core; we must wait for Rome's "radical reinterpreation" of the true Gnostic Paul and his 7 authentic Epistles to find the historical references to Jesus' human historical existence which is also expressed in the two conflicting geanologies which were later added to the Roman New Testament sometime around 180 A.D. As a basic architect of this new theology or as the later "Romanized Paul" became, this "Romanized Paul", not the Gnostic Paul, has become the real founder of Christianity which so opposes Judaism and the ancinet Spiritual Wisdom contained in it yet even to this day!

A careful search of the Four Gospels reveals how difficult it is to separate the human Jesus from the Divine Christ, even when studying these Christian sources which proclaim to be eye-witness accounts of his life, which they are not. If one reads only the Synoptic Gospels one comes away with a human "messiah" of Judaism and that is what Judaism has always taught. You need to take note of this very important statement. The true Messiah of the Hebrew Scriptures was never to be a "Superman" as he has become with Church tradition and Rome's "radical reinterpreation" of the Jewish Messiah. But if one reads the Gospel of John you see the Essene's godman concept that began as "Spiritual allegory" with the Prophets but under Essene influence was later "literalized" and was changed into a "literal expectation of a coming super-Messiah" to counter the threat of Gentile persecutions; especially the awseome power of Rome's legions. The invincible power of Rome, greater than any nation before them, surely needed a Super-Savior to be adequate to vanquish them. Thus the need to build the hope of the people by "reinterpreting" Scriptures that origially applied to a "human deliverer" but under "reinterpretation" became a "Super-Savior".

It is way past time that we look at and recover as much of this Divine Truth as possible.

Of course other Gentile nations will fall prey to these later "literalized" and "historicized" ideas concerning the "literalized" and "historical" Jewish Messiah which will later be taught by Rome but understand that the New Testament presents two completely different views of this Jesus. Unless I knew better I would think that he had two personalities and needed psychoterapeutic drugs. Two of these Gospels, Mark and John, do not even discuss or describe his human birth or boyhood. Instead, they present us with a mature Jesus from the "get go". This, by the way, is the way that the Gnostic New Testament first described the "descending Christ" into humanity as the Bishop of the pervioulsy descended Soul into "matter". Despite many differences and contradictions among the Four Gospels concerning certain events in Jesus' life, all of them have one overriding interest in common: the events of his final week on Earth, which center on his impending death, yet these again are full of contradictions. This is problematic to the "thinking believer" that men, full of the Holy Spirit, cannot relate Divine Truth under the "anointing of God". Concerning these events, there is some confusion: the trial and crucifixion, in John, take place on the day prior to Passover; in the other three Gospels, these events occur on the first day of Passover. The resurrected Jesus, in Matthew, appears in Galilee; Luke identifies the location somewhere else altogether in Emmaus, near Jerusalem. Mark does not contain an account of the reappearance of the resurrected Jesus at all. Such discrepancies are so numerous in the New Testament and conflicts among the passages abound to the discriminating reader; we will look at individual examples when we get to the website of forged Scriptures. These discrepancies and problems are so vast that no one article could begin to touch them but you need to be advised that they exist and do so abundantly.

Answer for yourself: What does this say for our cherished doctrines of inerrancy and infallibility, let alone the "literal" approach to interpreting our "Jesus Story"? What do all of these contradictions say for the authority for such documents as we have taught to interpret them as building blocks for one's life as we travel the road to eternity? What does such discrpencies say for our understaning of our New Testament Jesus, his identity, his

nature, his true Being? What do these host of irregularies say for a "literal" or "historical" approach to the "Jesus Story"? What again does it say for the "teachings and sayings of the Jewish Christ"? Are they by any chance repeated in Biblical Judaism long before the time for this Jesus of Nazareth? Finding them, then how much more important are they since coorborated by earlier teachings in Biblical Judasim as the way for the Spiritual maturation of the Souls of mankind? Could it be that, especially in light that our "Jesus Story" can be found repeated verbatium over and over in the ancient Divinie Spiritual Wisdom of the ancinet, that another interpreation as to the "identity" and "nature of the Jewish Christ" is warranted and needed other than that imposed upon the same story as taught by the ancinets by Rome; namely a different apporach to its proper understanding than the normal "literal" and "historical" approach which we have been given? You will have to answer that for yourself but there are answers for these difficulties to which we look next.

THE DEJUDIAZING OF THE JEWISH CHRIST-MESSIAH IN THE NEW TESTAMENT

Infinitely more significant than these textual irregularities and inconsistencies is the fact that not only later generations of Christian theologians but the New Testament writers themselves seem much less interested in the Jewish ordinances, traditions, message and of Jesus than they are in explaining why they regard him as their "literal" and "historical" supernatural Messiah. They seem to forget that Israel and the Jews are the hope and light for the nations; even themselves. There is good historical reason for this. At first, these documents are made to look as if the writers, presumably Jewish, were addressing only their own fellow Jews, urging them to accept Jesus as the foretold Jewish Messiah. In putting Jesus forth in this manner to their own people, it was of little importance to convince them that he was actually one of them; that was taken for granted. When one begins a critical study of these documents, however, the internal evidences alone in each of the 4 Gospels betrays non-Jewish authorship because errors and mistakes are common which any 5 year old Jewish child would not make let alone the Holy Spirit if He were behind such writings. Again, this is something quite disturbing when you see these things!

The Jewish people were already aware that the message of the "Jewish Christ" was basically the same Spiritual message ennumerated by the many prophets which had provoked Israel to Godliness: God, Torah, repentance, and Israel. The "Jewish Christ" was bringing the warning that the coming of the Kingdom of God was near along with judgment to those who will not repent. Jesus knew what the Christian Church today does not; namely, the Kingdom of Heaven would not come nor Israel's Messiah and King be revealed unless Israel merited the Kingdom of God as God's Royal Priesthood for the world. The spiritual climate of Israel was such that they would miss their visitation and the Messiah would not be revealed "literally" and "historically" and the true Hebrew Scriptures and prophecies not fulfilled which are found in the Jewish Tanakh and not the later forged translations of them in the Greek OldTestament and later English translations of both the Old and New Testaments of our Christian Bibles. The "Jewish Christ" taught nothing new to the Jewish people which cannot be found either in the Tanakh or Mystical Judaism.

THE FALSIFICATION OF THE CHRISTIAN'S BIBLES...BOTH OLD TESTAMENTS AND NEW TESTAMENTS

There is another problem that the Christian Church fails to understand at this point in the presentation of Jesus as the Jewish Messiah in the New Testament; namely, every Jew over the age of 5 years old knew fully well that the true Messianic Prophecies as found in the Hebrew Scriptures were not fulfilled before, during, or after Jesus' death. This made the selling of Jesus as Israel's Messiah hard if not possible for the Jew and does so today. This fact escapes the contemporary Christian because his "Christianized Bible" is full of false fulfillments that were created by purposeful mistranslation, purposeful misquotation, and lifting passages out of context, in order to present this Jesus of Rome's making in their New Testament as the Messiah to the Gentile world. This, I hope you know, is presented in such a way that any grace connected to "believeing in Jesus" is

obtained ONLY through the doors of the Roman Church and its Sacraments. We must remember that the Gentiles of the world never knew what the true Hebrew Scriptures really said since they could not read the Hebrew. That means they were totally ignorant concerning the Jewish Messiah and what the Hebrew Scriptures said about him. They only got Rome's side of the story; unfortunately for billions of people the wrong story. These poor people knew no better and nether does 95 % of Christians today since they have never dreamed that their Bibles could be forged and are fraudulent in very important "key" theological places dealing with Jesus.

It was extremely vital to writers of these New Testament documents to persuade others that this "Romanized" recharacterization of the Jewish Messiah as Jesus was indeed a "supernatural" Messiah and "Godman" since they were already familiar with the "gnosis" of the ancient Spiritual Mysteries that man was a "evolving god in an animal body" and they he possessed the "mind of a god which had fallen into "matter". Truly man is the Temple of the Holy Spirit; a "work in progress". This Spiritual concept of the indwelling Krst/Christ (the word Messiah is the same term as Christ in Hebrew) was applied to the whole of the human race but when "limited" to but one person by Rome when they "literalized" and "historicized" this "Godman" Metaphysial idea instead of allegorically applying this cosmic truth to the whole of humanity then mankind lost his "incarnational purpose"; namely, to evolve himself into the "fullness and stature of the Christ mind" in his incarnational experience. Mankind, aided by the Bishop of his Soul, the "indwelling Christ", was to be his own "savior". Let us not forget that conservative Biblical Judaism taught a human Messiah and not a Superman; it will be only the Essenes and later the Romans when they adopt the earliest expressions of Chrestianity/Christianity who will incorretly change the Divine Spiritual allegories of man's True Being into but "one literalized" person thereby robbing the whole of humanity of its True Being. One must look to the Essenes for this abbaranet belief; a form of Judasm that was extinguised and destroyed in the destruction of the Jewish Temple but which would live on in the apocalyticism of the newly emerging Gentile Christianity. This explains why it is that this aspect of Jesus' Divinity, rather than the message of the "Jewish Christ", as expressed through Israel and Judaism for the whole of humanity, unfortunately became the central concern & message of the New Testament authors or at least those who re-edited the prior Gnosic New Testament documents at a later date and chose to "literalilze" the ancient "Godman" theology which was always an allegory and was never meant to be interpreted "literally" down through all recorded history. This Essenic theology from these apostate Egyptian Hellenized Jews became the theology of the later Christocentric Gentile Churches of history. Again, this was very easy to accomplish for Rome for not only were the earliest Gentile Church Fathers taught by the Essenes in Alexandria, Egypt, but they, as basically Sun-worshipers themselves, already had their peronified and allegorical dying godmen and the expected Jewish Messiah was just made into but "another" one to fit the "pattern". The "only" difference is that instead of being a Divine Myth and Spiritual Allegory it was espoused by the Essenes first and later by Rome that the Sacred Scriptures were to be interpred "literally" and "historically"; they never were by the ancinets and never could be since they were purely Metaphysical to their very core. The true Hebrew Scriptures never taught the "literal" godman idea as confined to but one person; instead it was applied to all of humanity. But when these Hebrew texts were were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Hebrew Scriptures would now read differently than the prior Hebrew originals and since then the Greek Old Testament is made to be the carrier of this "literalized" godman idea and this Greek translation became the foundation for every Christian Old Testament that would come later (even the Latin of the Catholic Church would be influenced by it). As if that is not bad enough every quote in the New Testament is taken from these corrupted Greek forged texts. This means that many of the concepts espoused as "Messianic" in our Bibles are in reality the fruit of "literalized" sun-worship and have been applied to the New Testament Jesus which was always understood under different names and identieis in the ancient Spiritual Wisdom "allegorially" and "mystically" and few know this has occurred in their Bible without sufficient study and comparison of the Hebrew Scriptures with the later Greek Old Testament purposeful mistranslations and their later further adulteration in our New Tesament quotes.

Let us look at one example where a human messiah becomes a "godman" in the New Testament quote of a forged Greek translation of a Hebrew Scriptures. Very well known is the distinction between the Masoretic text on Psalms 40:6 and the socalled LXX or Greek translation of the Hebrew Scriptues.

First the Hebrew Scriptures (note it is verse 7 in the Hebrew, verse 6, chapter 39, in the Christian translations):

6 ¶ (40:7) Sacrifice and meal-offering Thou hast no delight in;mine ears hast Thou opened; burnt-offering and sin-offering hast Thou not required.

Here we see that God had opened David's ears and mind to His Torah and "teaching" and sacrifice and sin-offering was not required of God, but obedience to His Word.

When this same verse is translated into the Greek we find in the Septuagint, the LXX:

Psalm 39 (40):6 LXX: Sacrifice and offering thou wouldest not, but a body hast thou prepared for me....

Here is a terrible mistranslation tended to bolster the "literalized" concept of the "godman" by the Essenes of Alexandria, Egypt. This will be picked up upon by Rome in their New Testament quote of the Greek and not the Hebrew. This we find in false Messianic prophecy as found in Hebrews 10:5 (KJB):

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Here very plainly is the forgery of the Hebrew Scriptures as first misquoted on purpose in the Greek and later English Bibles; both Old and New Testament.

The true Jewish Scriptures never taught the "literal" godman, but when they were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Hebrew Scriptures would now read differently than the prior Hebrew originals and since then the Greek Old Testament is made to be the carrier of this "literalized" godman idea and this Greek translation became the foundation for every Christian Old Testament that would come later (even the Latin of the Catholic Church would be influenced by it). As if that is not bad enough every quote in the New Testament is taken from these corrupted Greek forged texts. This means that many of the concepts espoused as "Messianic" are in reality the fruit of "literalized" Sun-worship and have been applied to Jesus and few know this has occurred.

Later, when it appeared that the Jewish community would not accept the "divine" Jesus as its Messiah, not only because such ideas were totally foreign to normative Biblical Judaism and their Sacred Scriptures when interpreted correctly, but the prophecies went without fulfillment and the Temple was destroyed and Israel scattered. The time-frame for the coming of the Hebrew Messiah was, according to the Hebrew of Daniel chatper 9 and the Seventy Weeks, had come and gone. Few Christians read Hebrew and it is there we find the "conditional" promise made by God through the Prohets that Israel's coming Messiah was conditional on them "meriting" their Messiah. Israel was weighed in the balance and found wanting. After the Jew's rejection of this "non-fulfilling Messiah, and after the Jew's rejection of this "divine Jesus" as a Messiah and a "literal Godman" instead of a human messiah anointed of God, then this "neo-pagan Christian message" was presented principally to the Gentiles, to whom the Jewish Bible, Jewish life, and traditions were alien, and in many ways too rigorous. To stress the Jewishness of Jesus to a Jewish audience was totally irrelevant and even counterproductive considering the difficulties listed above. We fail to know that the Jewish people "knew" their Scritpture and could quote them verbatum yet the New Testametn often make is appear as is they were "slow" and "dumb"; nothing could be further from the truth if one has ever studied Judaism. The Jewishness of Jewish fared little better when presenting him to the Gentile pagans as such Jewishness implied for them not only an ethical monotheism but ethical and ceremonial rituals containing Jewish religious teaching as given by God, which ironically, were given to not only the Jews but Gentiles as well as seen if one undertakes a serious study of the Torah and the Tanakh. Obedience and repentance has never been a popular message. It is not today as well! Easy believeism is the fruit of the corruption of the Christian's Bible as we literally are presented

with a "get out of jail free" gospel which is just "another Gospel" of which we are warned to avoid.

So not only the message of Jesus was changed but the ideas concerning the Jewish Messiah were altered in the selling of Jesus to the Gentile world as another in a long line of dying sun-godmen; only this time it was presented "literally" and "historically" and in a much different way from all its predecessors since Osiris and Horus who were only understood and interpreted as Spiritual allegories depicing the Descent, birth, life, death and rebirth of the Soul.

So instead of living the real message of Jesus the world is full of "believers" in the theology created around the false identity of the Jewish Christ. Because of this the Kingdom of Heaven is postponed and will continually be until the Divine Spiritual Truth is restored and there is a wholesale repentance within Christendom, not only concerning their idolatrous beliefs associated with the worship of some supposed "literal Godman" but concering our conduct and behavior as well since much that is sanctioned and taught by Christian Churches today is defined as sinful behavior in the Torah. But not knowing the Law and the Torah this remains unknown to most Christians.

THE SUBORDINATION OF THE RELIGION OF JESUS TO FAITH "IN" JESUS

So upon examination of the evidence we find that the non-Jewish New Testament authors subordinated the "religion of Jesus" (Sinai religion-Torah-Judaism) to their new religion-in-the-making; the "religion about the identity of Jesus", which was centered not so much on the message of the "Jewish Christ"and his message and teachings (which it should have been) as upon the "literalization" and "historization" of his mystical death and resurrection as emphaized by the "Romanized Paul" and not the "Gnostic Paul" which never mentions a human Jesus or a human Jewish Messiah. Rome takes the "resurrection from the dead", a Spiritual awakening of one to the indwelling Mysical Christ within him, an event that is to occur during the life of a child of God, and "radically reinterprets" it and moves it beyond the biological death of the body and mankind has lost the very purpose of his incarnation in such an tragic misprepresentation of this most important Spiritual quicking of man's Soul. This mind you was a cardinal doctrine of the ancinet Spiritual Wisdom and was taught by the Gnostic Paul as seen in the passage:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

This "Christ" of the Gnostic Paul was the Mystical Christ of humanity; the original Krst/Christ taught as far back as ancient Egypt when it was personified as "Horus" as was the same Gnostic Christ of the first century when personified as our "Jesus". The indwelling and incarnating "Christ within" humanity has always been and will always be the only Savior of humanity. Here we encounter the same problem again; that which was always meant to be "Spiritual allegory" was again "radically reinterpeted" and passed off to the unsuspecting as if "literal" and "historical".

What the vast majority of Christians fail to realize is that the "Romanzied Paul's Jesus Story" has more in common with the ancient Divine Mysteries and gods and goddesses of Comparative Religious study than he does with Biblical Judaism and the Torah. But one must be educated in comparative religion to see and understand the above comment.

This "Pauline Jesus" would later become crystallized as we have come to understand as "Pauline Christology", wherein all of life and creation are centered in the belief in the crucified and risen Christ. This unfortunately

became the "official" salvation message of the post-Constantinian church of 325 A.D. Pauline Christology, and those who preached or accepted it, transformed the "religion of Jesus" into the "religion about Jesus"; no longer God's "anointed" messenger (anointed=messiah) which allegorially dies in falling into incarnation in "matter" and the flesh of humanity, but the "literal" and "historicize" Christ who died to bring salvation to the whole world through his church.

We can now understand, as we so often see in the "Romanized Paul's" writings, the Jewish ethical and religious teachings, traditions, and ordinances, as contained in the Torah, its laws, and the Hebrew prophets, were viewed as transcended, replaced, outdated, even overturned, by this new "literalized" and "historicized" concept of the atoning death of Christ on a wooden cross. The Mystical crucifixon and fall of the DivineMind of God in its "fall into matter" has tagically lost its true meaning and now was relegated to a limited death of one man on a wooden cross.

Answer for yourself: Once one understands how these New Testament documents were created and the origin for many of their religious concepts, one has to ask if God, the God of the Jewish Scriptures, agrees with what is said in certain places in the New Testament concerning Jesus...does he?

If you have never had the opportunity to study an unbiased look at the New Testament let alone its canonization and want to study this at a later day the link provided will give you such an opportunity.

THE ROMANIZED PAUL'S MESSAGE AND JESUS' MESSAGE CONFLICT

Answer for yourself: Are you aware that Jesus taught a completely different Gospel for salvation than the one that the "Romanized Paul" taught? Have you ever noticed that? In a few minutes two other articles will be available to contrast these opposing "salvation theologies" for you to see for yourself.

Answerfor yourself: But did Jesus say that not one jot or tittle would ever pass away from God's Word (Matt. 5:17)?

Answer for yourself: Who is right about such changes in the Eternal Word of God; the "Romanized Paul" or the Jewish Christ as expressed through Israel and Biblical Judaism? Since these two different "gospels" contradict and conflict with each other in the "method" and "means" to obtain salvation then one thing is certain and that is only one is correct! Which one?

Answer for yourself: If you find out that the salvation message of the "Jewish Christ" as expressed through Judaism is correct then the next biggest question to tackle is if as a Chrsitain you have lived your life as a "true follower of Jesus" or as a "follower of the Romanized Paul".

The "identity" of Jesus had become in Christian thought more important than what he stood for or the message taugth by the Jewish Christ. In such a situation the Jewishness of Jesus and his religion which was a model for all mankind was expressly rendered insignificant, as if it had never been a part of man's awakening to his Spiritual self. This explains why Jesus, in Western countries, has been portrayed by artist and sculptors as if he were an Anglo-Saxon; and in other regions of the world as if he had lived and grown up in their own specific country as well. In bringing Jesus to the world the vast majority of Christian churches have all but denied the Jewish heritage, culture, and expression of the Jewish Christ-Messiah. To make this "Christ" accessible to everyone, he could no longer belong to one people in particular (Israel). The emerging Gentile Church and Constantine, for example, viewed the Jewishness of the Jewish Christ as an impediment that had to be removed if Rome was ever to eclipse Israel as the "light to the nations".

Thus, while Gentile Christianity borrowed the idea of Messiah from Biblical Judaism, the pagans, whom they

especially sought to convert to Christianity, were not taught about Jesus the Jew, nor his message of salvation, only his deity and "literal" resurrection as the road to salvation. There is nothing new in this "revelation" at all; you only have to read about Osiris and Egyptian religion to see these same religious ideas, but unlike our "Jesus Story" the resurrection of Osiris was never meant to be understood "liteally" and "historically"; only Spiritually and Metaphysically as regarding the Souls of mankind awakened to higher Spiritual truth and their True Being as evolving "minds of God" and "evolving Christ" themselves.

This was done because the non-Jews of the world already had such prior beliefs concerning their solar-godmen and had to give nothing up to accept another godman. To teach the Jewish way of life would have ensured great difficulty in building a following since conversion and circumcision was a stumbling block to most Gentile males. As stated, this presentation of Jesus as a sun-godman was not hard to do because familiar concepts tied to their pagan gods to which they were already familiar were "transformed" in a Jewish example of their gods. This "compromise" was an effective teaching tool and "bridge" used by this "Romanized Paul" and his theology to reach the non-Jews and "soften" the acclimation of the Jewish faith to the non-Jews to which the concept of "Law" seemed foreign. So instead of Attis, for example, the concepts of Attis were attributed to Jesus. In reality Jesus became just another godman in the non-Jew's pantheon since the "Jesus Story" was modeled, from beginning to end, after all that came before him.

Most pagan converts to Christianity joined this universal religion of salvation because it offered each of them as individuals life everlasting. Its promises of eternal bliss for those who "ONLY BELIEVED" in its Savior and it became hugely attractive to the multitudes of Gentiles because little commitment was needed let alone repentance or adherence to the Laws of Moses and the Torah, let alone the Laws of Noah. These non-Jews were "saved" by simple mental ascent to a religious doctrine concerning someone's identity and supposed "literal" sacrifice on their part regardless of how they lived their lives because another had died for them. Again, dear ones, this is not a new teaching among the Gentile world since the same religious concepts originated with sun-worship thousands of years before the time for Jesus. The only requirement was to "believe in Jesus" to have eternal life. Missing from this "easy believeism" is the required Ethical Monothesism so characteristic of Judaism. Along with this concept was the partaking in the "supper of their god" whereby believers took the "blood" and "body" of their god, thus rendering them like their gods; immortal. These Gentiles have been eating their "gods" for thousands of years before Jesus; again nothing new. Instead of a symbolic act symbolizing that Divinity of the Cosmos has been "internalized" within humanity Rome changed the meaning of the ancient Wisdom and its "eucharist" and "literalized" the eating of the God thus bordering upon cannabalism. The Passover was turned into Christian Communion and we lose the message again of Jesus as found in the Passover. The bread become the body of their god miraculously and they drink his very essence (his blood). This is pagan to the core; you just don't know of this because of your lack of study into the ancient Spiritual Wisdom Religons which teach the same "Christ Stories" and only have this New Testament present this same idea as if God gave it to the "believers in Jesus" as a "new" and "unique" Divine Revelation. Nothing could be further from the truth! Along the same line few if any Christian Churches keep the Biblical festivals. Easter has replaced the Passover for Christianity just like the "Metaphysical Christ" within every child of God has been replaced by the "Christ of faith;" just like communion has replaced the Passover as well.

These Gentile religious concepts are totally foreign to Judaism and had been for over 4000 years!

Answer for yourself: Is it not strange that we never find in the New Testament passages that show us that Jesus ever taught such doctrines for eternal life like the ones we find from the pen of the "Romanized Paul"? Can you find one instance where Jesus told anyone to believe in his death, burial, and resurrection for eternal life? If you want to see what Jesus taught for Eternal Life try Matt. 19!

Take time right now to read Matt. 19:16-30 and Mark 12:28-34. You should see that Jesus' teachings contradicts the salvation messages taught by most churches today...of only "believe" in Jesus!

Over time we find added to the salvation message of Jesus such things added as:

- **the acknowledgment of his death,**
- **burial,**
- **and resurrection,**
- **as well as the virgin birth**
- **and incarnation**

as necessary elements for salvation. Belief in a set of "literalized" and "historicized" theological doctrines began to replace and would finally replace the religion as taught by the Jewish Christ; which was one of faith in the One God of Israel & repentance and obedience to the Laws of God according to the revelation of this One God as found in the Torah with its ethical and ceremonial commandments imposed on followers of God, both Jew and "non-Jew", as their Covenant stipulations and responsibilities to be in right standing with God!

In summary the prophet Micah gives us a thumb nail sketch of the way to eternal life when he said in Mic. 6:8

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Today Christianity is full of pastors and teachers which advocate, not explicitly but implicitly, the doctrine that conversion to Christ or belief in Christ involves "no spiritual commitment whatsoever". Those who hold this view of the gospel teach that Scripture promises salvation to anyone who simply believes the "facts" about Christ's identity as taught by Paul and who claims the gift of eternal life. There need be no real turning from sin, no resulting change in life-style, no commitment to God or the message of the Bible; not even a willingness to submit to the teachings and message of Jesus. Obedience to the Laws of God are not necessary as we are no longer under such things. Those things, they say, amount to human works, which corrupt grace and have nothing to do with faith.

HOGWASH! I DARE ANYONE TO READ THE TORAH AND THE PROPHETS AND NOT SEE FOR YOURSELF WHAT GOD'S REAL MESSAGE OF SALVATION IS...IT IS NOT THE MESSAGE OF THE CHRISTIAN CHURCH TODAY...GOD DOES NOT CHANGE...MEN DO

A DEFICIENT DOCTRINE OF SALVATION...

The fallout of such thinking and Christian teaching is a deficient doctrine of salvation. It is justification without sanctification, and its impact on the church, as well as the world, has been catastrophic. The churches of today are populated with people who have bought into a system that encourages shallow and ineffectual faith. The majority of those sitting under such teachings are barren of any verifiable fruit in their

lives. Most churches are dead institutions with little impact upon the world let alone their neighborhoods! Just pick up the newspaper and look at the headlines of this "supposed Christian nation" and you should ask yourself: "Where is the fruit of Christianity" on our streets of our nation? Jesus told us that we will know by the fruit. America prides itself on being a "Christian" nation but look at the fruit of this country typified by an "easy believeism" without personal and ethical responsibilites. In fact, we cannot build our prisons fast enought for the fruit of this pernisious theology espoused by Christianity today.

if you have the honesty and courage to do so you will see that something is wrong with the message of the Christian Church that has produced such a sorry state in our country full of "Christians."

If you teach the wrong message you get the wrong results!

The Jewish Christ gave this sobering warning: ***"Not every one who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who (believes or does?) does the will of my Father who is in heaven"*** **(notice the promise is not to those who just believe in Jesus).** ***Many will save to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me, you who practice iniquity (lawlessness)"*** **(Matthew 7:21-22). Practicing lawlessness is the same as practicing TORAHLESSNESS.**

Just consider ONE aspect of the "faith of Jesus"; namely obedience to the festival structure God gave Israel. I have already demonstrated to you repeatedly in prior articles that celebration of the festivals of the Lord was not optional to the Jew as well as the Gentile God-Fearers who repented of his sin and became a part of the Israel of God. It was the pattern. There are many others to consider as well...beginning with proper obedience of the church to the Tithe for example.

2 Thess. 3:6 records Paul's command to the followers of Jesus :

"Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Answer for yourself: What "traditions" could Paul have been bringing to these Gentiles in Thessalonica in Greece?

Within these traditions that Paul refers that was being brought to these Gentiles (who were turning from idols to serve the living God) was not to be more Greek philosophy or theology; he was to bring them the religion of Jesus (Biblical Judaism) which was centered in the "faith of Jesus" and not a "faith in Jesus." Paul did not always do a good job here sorry to say...but that is a whole other can of worms when we deal with the real Paul of history and not the false picture painted of him in this "one book" we call the Christian Bible.

When we continue steadfastly in the Apostle's doctrines of Acts 2:42 we continue in the faith "of" Jesus, not a faith "in" Jesus.

Faith "in" Jesus would come later by those who would take Paul's writings and build a world religion on them. They would create in Jesus' name a new religion that would eventually end up completely separated from Jesus' faith and beliefs. And the world yet today does not know or even care to know that such a Gentile creationism is not any different from what they already believed as pagan Gentiles; namely, that they were "IN OSIRIS," or

"in" their god whom they consumed in their Eucharists as they ate the body of their god and drank his blood. Little has changed.

Answer for yourself: Are you, as a follower of Jesus, practicing a Torah observant life-style as Jesus would have you do? Does you church and Pastor teach this or is his gospel that of Paul?

Answer for yourself: Are you a "true follower" of Jesus and could you, after reading this article, consider yourself a "true follower of Jesus" as seen in the pages of the New Testament or can you begin to see that you have been led astray? Are you open to honest inquiry into the subject?

Answer for yourself: Is your church teaching you to sanctify the Sabbath as did believing Gentiles in the first century, or is your church substituting Sunday (Sun Worship Day) for the Sabbath?

Answer for yourself: Did you celebrate the festival of Passover this year or did you substitute the paganized cultic ritual of Ishtar (Easter) in place of it without full understanding of what you did? Or does your communion take its place?

Answer for yourself: Didn't God say that the Passover is to be celebrated forever?

Answer for yourself: Or will you be participating in the sanctification of a day set aside for fertility rites and fornication rituals as you celebrate EASTER this year as well as the other pagan feast days that have been adopted by the church?

Answer for yourself: Do you not know that to do so and observe Isthar day (Easter) is idolatry?

That is violation of the First Commandment! Remember Jesus said "depart from me" to those who thought they would be accepted by Jesus. They felt they were accepted. They had been taught by their leader that they were accepted. They had been reassured by their religious leaders. *BUT THEY WERE NOT ACCEPTED!*

Jesus was not speaking about an isolated group of fringe followers. There will be "MANY" on that day who will stand before God, stunned to learn they are not included in God's kingdom. I fear that multitudes who fill church pews in the mainstream of the evangelical movement will be among those turned away because they did not do the will of the Father. They have followed the "evolved Catholic theology of a Romanized Paul" by the anti-Semitic early Gentile Church and are guilty today of having a "faith in Jesus" instead of obeying "the faith of Jesus."

Answer for yourself: Are you willing to risk it?

You have been conditioned to believe that because you recited a prayer, signed on a dotted line, walked an aisle, had an emotional experience, were slain in the spirit, spoke in tongues, or had some other experience, you are saved and should never question your salvation. Scripture encourages us to examine ourselves to determine if we are in the faith (2 Cor. 13:5).

Answer for yourself: Why the need to examine if it were not possible to be deceived?

Notice that the New Testament, even though it contains errors, also contains truth. In the Gospels, one can find the Jewish "pattern" whereby non-Jewish believers are to be taught to follow the faith of Jesus and be united with the Jews in the Israel of God. The Great Commission teaches that the non-Jews are to be "taught to observe those things commanded by Jesus".

Answer for yourself: Can you ever find Jesus in the Gospels ever commanding the teachings of Paul be taught or teaching the same message of salvation the way Paul does in his literature? [THINK]

One must go the the Pauline literature to find where one is taught to have faith in Jesus for salvation. One only need to see where Paul, himself a Gentile convert, came up with that belief...try Tarsus...these doctrine were taught there where Paul grew up! Coincidence?

Peter wrote, *"give diligence to make your calling and election sure"* (2 Pet 1:10). It is right to examine your lives and evaluate the fruit you bear, for "each tree is known by its own fruit" (Luke 6:44).

The Bible teaches clearly that the evidence of God's work in a life is the inevitable fruit of a transformed behavior (1 John 3:10). But just a change in religious routine or behavior, if it does not conform to the truths in God's Word, is worthless, or at best compromised. One erroneous religious practice is not better than another. Our worship is tainted and God is not loved properly. Such is not to be desired; either knowingly or unknowingly.

Answer for yourself: Has your behavior, practices, and beliefs changed since encountering the Hebraic understanding of the Jesus of the first century as well as his Gentile followers? Have you ever investigated the Jewish Jesus for yourself?

Answer for yourself: Does your life pattern the the life-style of a follower of the religion of Jesus whereby you observe the Sabbath, keep the Seven Biblical Festivals, Tithe correctly, etc.,?

Remember that faith that does not result in righteous living is dead and cannot save (James 2:14-17). Professing Christians utterly lacking the fruit of true righteousness that comes through obedience (not another Gospel of "grace only" as preached by most churches today) will find no biblical basis for assurance they are saved (1 John 2:4).

Real salvation is an ongoing process as much as it is a past event. It is the work of God through which you are "conformed to the image of his son" (Rom. 8:29; 13:11). It is past time to find out the truth about the historical Jesus.

Notice we are to pattern our lives around Jesus, and how he lived, not have a "mental religious belief system in agreement with some established Pauline or Gentile Catholic theology concerning his identity as they perceived it over 1800 years ago".

Answer for yourself: Have you looked lately to see how Jesus lived and worshipped? Are you attempting to do the same?

Genuine assurance comes from seeing the Holy Spirit's transforming work in one's life, not from clinging to the memory of some experience or your church's teachings when you discover they are incorrect. Jesus would have you repent of your incorrect beliefs and adopt his. God, in his love, changes lives when one comes to him in Jesus' name, or in Mohammed's name, or even others. Such is the love of God for His children. It is time we love Him back in the ways He commanded, and when shown the ways we have been taught are in error, then repentance is the order of the day.

Answer for yourself: Are you certain that what your church has taught you is not in error in many places? Have you looked or do you have the courage to do so? Do you even know what these "ways" are, or have you assumed that because you are moved with emotion in church that you cannot be in error? Better look again! God desires our emotions be tied to truth and not falsehoods.

Since beginning these teachings, I have shared with you about biblical giving where 1/3 of your Tithe should go to the teaching Levite and priest, 1/3 to the poor, and 1/3 to yourself in order for your and your family to celebrate and observe not only the weekly Sabbath was the Seven Festivals of the LORD as well. This is just one example among many where the Christian Churches have made grave mistakes and taught you to do the same. Such disobedience in how the tithe is used by the church is sin!

Answer for yourself: How has this message affected you?

Answer for yourself: Are you still supporting churches that do not teach you the truth of God's Word as held sacred by Jesus and taught by him from his Bible that was not corrupted as ours has as I have shown you?

One only need look at these three sites and study them in detail to see this full story unfold for yourself:

http://bennoah1.freewebsites.com

http://geocities.com/faithofyeshua

http://paganizingfaithofyeshua.netfirms.com

Answer for yourself: Is your church revealing to you the real Jesus of the Scriptures and how can you know without your personal study?

Answer for yourself: Shouldn't you support only those who are teaching the uncompromising truths of God's Word?

The question is "not who is your pastor, but who is your teacher?

Answer for yourself: Were you aware of what the Word of God says concerning how the tithe is to be used or have you assumed the way your church does it is correct? Once you learn the truth will you repent of the errors of your giving, or now will you?

Answer for yourself: Have you taken the grace of God to excuse yourself from correctly or giving at all?

Answer for yourself: Having seen, in our other websites, what a true believing Gentile believed and practiced in the first century, have you began to seek God about you and your family sanctifying the Sabbath?

Answer for yourself: How can you not begin to sanctify the Sabbath, or tithe correctly, once you have come to the truth?

Answer for yourself: Have you prayed about your commitment to celebrating the Festivals of the Lord instead of the pagan rites given to you by contemporary Christianity?

Remember Paul's admonition to depart from brothers teaching not the traditions of the faith of Jesus. It is a shame that we have this admonition but it seems he, or his epistles accomplish just the opposite.

This is not a religious game! This is not something I do because I have nothing else to do. God has called me to seek out the "faith once delivered to the saints" and deliver it once again (reawakening to the Hebraic roots of the Christian faith is currently occurring around the world)! This really began with the discovery of the Dead Sea Scrolls and will continue until God comes again to gather His elect. Not all of Israel is Israel! I am

obedient to the commands of the Lord to the best of my ability in my life have repented when I discovered I have been mistaken in my religious beliefs and practices. Study can show this to you beyond any doubt. The question is what you decide to study and unbiased sources are available.

Answer for yourself: Have you? Will you?

It truly disturbs me that after having taught many for the last couple of years that the ears of many saints seem to be dull to these warnings.

Answer for yourself: Where are the questions that should come from these teachings?

Answer for yourself: Are you hearing the message?

Answer for yourself: How can we refute what Biblical history, culture, and language can show you about the errors taught by the churches today? Have you looked into this for yourself?

Answer for yourself: Is your church and Pastor attempting to adhere to the original faith of Jesus or has contemporary Gentile Christianity taken it's place?

Answer for yourself: Do you really care? I assure you God does!

Please read 2 Thess. 3:6 again. It is written to you. You should fall on your knees and thank God in heaven for revealing to you that you have been participating in idolatry and didn't know it. Now you do.

Answer for yourself: What is your response?

Let me quote Paul, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk (most churches today), in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts: who being past feeling" I pray you are not past feeling! (Eph. 4:17-19).

Let us be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). You have been deceived long enough.

Answer for yourself: The big question: "do you really want to be like Jesus?"

Help us get this message out. Please consider supporting the spread of the faith of Jesus as Bet Emet attempts to preach faith, obedience, and repentance to a world that knows not the faith once given to the saints, nor that that the time is short before the judgment of God. Help us take the real Jesus and his message to the world.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS THE JEW...THE FOUNDER OF A GENTILE RELIGION CALLED CHRISTIANITY? BETTER THINK AGAIN

In the Western world, Christians generally imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. Almost certainly, he was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the peyot that are displayed today only by the ultra-Orthodox but were once worn by all Jews as a matter of course. We know from the Gospels that he wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and took it for granted that others would do the same: he objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself, as they did, for we know from archaeological findings that the ritual bath was in common use in Jesus' time. He said the customary blessings when he drank wine and when he ate bread. He`washed his hands whenever he sat down to eat, though apparently his disciples sometimes neglected to do so, without being reproved by him.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things only when they were done mechanically, without the intention toward God that made them valid, and without the social morality that God demanded above all.

Jesus was a faithful and observant Jew, according to the halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He loved the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

Jesus was in no way like the gentle Jesus, meek and mild, of much Christian tradition. While he counseled the transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself. His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this regard he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of God for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of God. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually

translated as Joshua. We get the form Jesus from the Greek rendering of his Aramaic name Yeshua, which comes out as Iesous, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yoset, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

In Jewish tradition preserved in the Talmud, which (in spite of medieval Christian attempts at censorship) does contain a few indirect references to him, Jesus is not referred to as the son of Joseph. Of course Jews did not believe in the Christian legend of the virgin birth of Jesus, but in that case we should have expected that he would be referred to as the son of his supposed father, Joseph. He is actually called in these references Yeshua ben Pantera, Jesus son of Pantera. In these earliest sources there is no explanation for the name, but later Jewish tradition took it to mean that Jews remembered that he had not been the son of Joseph but the offspring of a rape or seduction of Mary by a Roman soldier named Pantera.

Christian writers formerly believed that Pantera was not a Roman name but a corruption of *parthenos*, the Greek word for "virgin." They explained the references to ben Pantera as Jewish attempts to discredit the Christian doctrine of the virgin birth of Jesus. A Roman inscription bearing a memorial to a soldier of the same name has actually been discovered in Europe. This explanation will therefore no longer hold up. The tradition that preserved the name Pantera for Jesus' father in all probability has nothing to do with the stories of the virgin birth, and may even be older than them.

A recent writer has suggested that the gospel writers also knew of this persistent tradition, and that the birth stories in Matthew and Luke are intended to show that whatever his human origins, Jesus was born by the will of God in order to fulfill the purpose of God in bringing salvation to the world. The language of the Gospels when they tell the story of Jesus' birth is usually interpreted through the spectacles of later Greek theology. If instead we read them in a Jewish way, we can discover that they do not say that Mary was a virgin when Jesus was born, or that his conception was supernatural, in the sense that later Christians understood it. Even if Jesus was actually conceived as the son of a Roman soldier, especially as a result of rape or seduction, that would not make him illegitimate by Jewish law, since he was born of a Jewish mother and not as the offspring of adultery or of a prohibited marriage.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great. Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew and Luke, which have many obviously legendary elements, and in any case do not agree with each other. He died during the rule of the Roman governor, or Prefect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim.

We cannot reconstruct the order of events in his life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we now know of the religious environment in which he lived. In other words to find the Real Jesus our search must begin within Judaism and working forward through his life. Any attempt to start with anti-Semitic Christianity, per se, and work backwards, is flawed and will ultimately produce a distortion of the Jewish Jesus.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have also been conditioned to think of him as some kind of Christian. For Christians, it takes real effort in light of the effective brain-washing by the church Sunday after Sunday. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been infected, including those who do not think they have any such prejudices. This is the kind of effort you will need as you move from Jesus, through the origins and early development of Christianity, to its medieval glory and triumph, which was also a time of terror and death for Jews, and on into modern times.

To illustrate my point let me refer to a well-known and authoritative manual of Christian doctrine, used as a textbook in many colleges, which has no section at all devoted to the Jews, or to what Christian theologians have said about them (Hubert Cunliffe Jones with Benjamin Drewery, eds., A History of Christian Doctrine (Edinburgh: T. and T. Clark, 1978). I used this book in my Seminary training. There has been a kind of conspiracy, conscious or unconscious, to render the Jews invisible, because any recognition or study of Biblical Judaism, the religion of Jesus, is easily seen as a major corrective to Gentile Christianity as it exists today. Yet, they have been there all along, living their life in obedience to the commandments they have received from God, and the Jews' presence, acknowledged or ignored, has been a challenge to Christianity and its claim to be the true people of God.

Answer for yourself: Is it surprising that they have also been hated?

Even as recently as the late 1970s, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity (C.H. Dodd, The Founder of Christianity (London: Collins, 1971; New York: Macmillan, 1970). Like almost everyone else at the time, he assumed that Jesus had been its founder.

Answer for yourself: But can we really imagine the Jewish Jesus founding Christianity?

Answer for yourself: Is not this the very first assumption we have to call in question?

Answer for yourself: How could this authentic and faithful Jew, living according to the halachah, have thought of founding a new religion in opposition to the one he loved and lived by?

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they excoriated, followed by divine forgiveness and the full restoration of Israel to its status as God's beloved people.

Answer for yourself: Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity, of course, comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name; by the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. We shall have to consider why the history of Christianity turned out so differently from theirs. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

Answer for yourself: Were they justified in invoking his name to legitimate their actions in spreading a new religion?

This must be our first question.

Answer for yourself: Can we really believe, having read the stories in the Gospels, that Jesus was so condemnatory of the religion of his day that he actually rejected it and was understood by his fellow Jews to have done so?

The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and

long-standing belief that the Jews killed Christ.

Answer for yourself: But did the Jews kill Christ?

With just a little study you will discover that the stories in the Gospels that suggest they did are exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of Messiah, although he himself made no such claim. No doubt, they correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Jesus was the Messiah to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

If Jesus did not claim to be the Messiah and was not rejected, still less killed, by his own people, there is little reason left for believing he could have founded Christianity.

Christianity has always been based on the belief that Jesus was the Messiah of the Jews, rejected by his own people. If that central belief is without foundation and must now be abandoned, it becomes much harder to discover anything Jesus said or did that could have led to the development of Christianity from his own work.

In view of these findings, to be justified more fully in future articles, we should now make it our working assumption that Jesus did not found Christianity, unless and until we find overwhelming evidence that he did. In fact, there is no such evidence.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JEWISH CHRISTIANITY & THE MESSAGE OF JESUS TO US TODAY

The first Christians were all Jews, like Jesus himself. There is no doubt at all that Christianity originated as a Jewish movement, and in its earliest stages it did not look beyond Judaism. Its members thought and lived in wholly Jewish ways, and they explained even the novel aspects of the new movement by reference to the most authoritative of Jewish sources, the Bible itself.

When historians speak of "Jewish Christianity", they do not usually refer to the very earliest form of the Church, Jewish though it undoubtedly still was. They mean a group that developed a separate identity later, partly in reaction against the abandonment of the Torah by Gentile Christianity. It is natural to suppose that from the first there must have been some among them who, perhaps like Paul in the period that he remained outside the movement, had doubts about the propriety of bringing converts into the people of God without the proper rites of conversion.

Later, after Paul himself joined the movement, taking the leadership of its mission to the Gentiles, a substantial Gentile wing grew up, composed of persons who had not been formally converted to Judaism and who did not observe the Torah. There was at the same time another group opposed to this development which now began to constitute a party or faction within the church. This pro-Torah Gentile faction within the Church strenuously opposed what Paul was doing, on grounds that must seem perfectly reasonable from a Jewish point of view.

Answer for yourself: If the messianic age was already unrolling, and the Gentiles were being brought into the covenant in accordance with prophecy, why should they not join the covenant people and enter the messianic time along with it?

Paul's actions must have seemed to them reckless and without any basis in Jewish faith or in the authority of the Torah. That is why today we yet can find numerous accounts of those in the earliest Church that opposed Paul and his message. Bet Emet has undergone rigorous research into these areas and have valuable information and articles dealing with these areas. If you would like more information at to the Paul problem in the early church request by email and we will send them to you.

On the other hand, another group of no less observant Jews, led by James, the brother of Jesus, were apparently willing to go along with Paul's activities in bringing a Torah-free message to the Gentiles, so long as there was a clear distinction between a Gentile mission on Paul's lines and the original mission to the Jewish people. Gentiles, then, were not to be expected to follow the Torah, but Jews were to be encouraged to continue to do so. Those we now think of as distinctively Jewish Christians were therefore only one wing of a larger group of Christian Jews, all of whom continued to observe the Torah while believing in Jesus as the Messiah.

After twenty centuries of Gentile Christianity, it is natural for us to identify Christianity with non-Judaism and invariably with some degree of anti-Judaism. The existence of an early Christian group that continued to observe the Torah, even though it eventually became unimportant and died out, is an important fact.

For the typical Christian the next statement must be understood. On the other hand, we must recognize that it was only possible to maintain belief in the messiahship of Jesus by supposing that the Jewish community as a whole was in very serious error in its interpretation of the Bible, since it was unwilling to recognize that a crucified insurgent could be regarded as the King Messiah, whose destiny according to everyone else's expectation, as conditioned by the prophetic Jewish Scriptures, was to redeem the people from foreign domination and bring in universal peace and righteousness. Jesus had done nothing of this.

From the second generation on, it seems more correct to think of Jewish Christianity simply as the community of those believers in Christ who observed the Torah and fully accepted the authority of the Jewish Scriptures, whether or not they had been born Jews. This group of Jewish Christians, who were the disciples of Jesus, was distinguished in particular by its practice of making proper proselytes to Judaism of its Gentile converts. It was these people who endeavored to fulfill the Great Commission mandated by Jesus, and notice that they understood it to mean the bringing of the Gentile to Biblical Judaism and not to a Torah-less Christianity as proposed by the Romanized Paul of Rome's creation!

The beliefs of these Jewish Christians are not easy to determine with clarity and precision. They produced Gospels of their own, some of which have survived in fragments quoted by ancient Christian writers. It was believed in the ancient church that they used an original Aramaic version of the Gospel of Matthew. However, the extant fragments of Jewish-Christian gospels do not support this view, and it is not certain if there ever was such a version of Matthew.

In fact, one of the Jewish-Christian gospels (known as the Gospel of the Nazarenes) seems to have been an Aramaic translation back from the Greek Gospel of Matthew, with annotations, additions, and expansions. It seems to have contained the whole of the Matthew we have, including the birth stories.

Another Jewish-Christian gospel, that of the group known as the Ebionites, was written in Greek. The Ebionites gave their name to Jewish Christianity at large for many writers in the early Church. It was supposed that they had been founded by someone called Ebion. In fact, the word is Hebrew for "poor," and Paul refers to the Jerusalem church by this name. Perhaps they wished to designate themselves as the poor whom Jesus had called blessed. Their beliefs apparently did differ from those of the Gentile church.

Their gospel appears to have been drawn from Matthew and Luke, and it may also have used Mark as a source. It omitted the birth stories. In this gospel the Spirit enters Jesus at his baptism. Like some other Jewish Christians, the authors of this gospel rejected the sacrificial worship of the Temple, attributing the rejection to Jesus himself. A third such gospel, called the Gospel of the Hebrews, of Egyptian provenance. was apparently somewhat more Gnostic or esoteric in character, a fact that may account for its preservation in Egypt, where esoteric Christianity especially flourished.

Something can also be inferred of the beliefs of Jewish Christians from symbols and other artifacts that archaeologists have found. It is clear that they all continued to observe the Torah. Beyond that, it is not easy to generalize. Some groups may have believed in the virgin birth and even the divinity of Jesus. Others certainly did not believe in either.

The later Jewish Christian groups regarded Paul very unfavorably, as a traitor to Judaism (if indeed he had been a born Jew at all) and a perverter of the original message of Jesus. Sometimes their opposition was expressed in disguised ways, in view of the power of the Pauline church. They seem to have been doubtful of Paul's own claim to be a highly educated Jew, trained in the schools of the Pharisees. For them, unlike the Gentile churches, Paul was a disaster for the movement springing from Jesus and his preaching to his fellow Jews. Nevertheless, in due course they too found themselves separated from the main body of the Jewish people by their loyal retention of the belief in Jesus' messianic destiny, now apparently conclusively refuted (in Jewish eyes) by his failure to return to earth and act as the expected Messiah.

Some of the Jewish Christians were certainly involved in esoteric beliefs and ascetical practices, which in themselves tended to separate them from the main body of Judaism. It seems possible that some of them

identified Jesus with beings believed in by esoteric groups, such as a great archangel, or even a primordial semi-divine Man, the Adam Kadmon.

If so, the dangers to monotheism the Rabbis saw in esoteric Judaism may have contributed to their rejection of Jewish Christianity. Judaism was tolerant of differences in theology, but much less so of differences in observance. We do not know of ways in which Jewish Christians diverged from their fellow Jews in observance, and there was nothing to warrant excommunication and ostracism in a belief in an unorthodox Messiah, so long as no one thought of him as divine. This is the very error of the Gentile Church today!

There does seem reason to believe that the later movements scholars call Gnosticism originated within esoteric Judaism, and that some forms of Jewish Christianity had very close links with it. The ascetic and esoteric wings of Jewish Christianity must have found a ready association with Jewish esoteric beliefs and practices, or even have originated within such groups. The earlier view of scholars that Gnosticism originated in an extreme Hellenization of Christianity now seems untenable. The traces of Judaism in the Gnostic documents now accessible to us are too many and too pervasive.

Jewish Christianity, at first vigorous, gradually died out, probably because of isolation both from the dynamic development of Gentile Christianity, and from the nourishment of association with the main body of the Jewish people. It was strongly contested from the second century on by developing Catholic Christianity, eager to close the ranks against all forms of heresy. It survived longer outside the Empire than within it, and its eastern forms remained actively missionary.

By the time of the Constantinian revolution, Jewish Christianity was largely a spent force. Nevertheless, it seems to have survived long enough in outlying areas to have influenced the perception of Christianity in the Quran. Muslim Christology is identical with that of some esoteric Jewish Christian groups, and it differs from that of the Catholic church. Muhammad must have known Jewish Christians and their traditions in his earlier years.

As the expectation of Jesus' imminent return died down, since it failed to take place, it would have been natural for Jewish Christianity to go the way of other failed messianic movements, and to be reabsorbed into the main body of Judaism. There have been such movements, both before and after Jesus. Once everyone could see that the supposed Messiah was not going to deliver the people and bring in a new era, belief in him was abandoned with greater or less reluctance, and his followers returned to the main body of the Jewish people. Sooner or later, the new movements fizzled out. However, it is not altogether clear why this did not happen in the case of Christianity.

The main reason seems to have been a feature unique to this particular messianic movement: its appeal to Gentiles and its success among them.

Answer for yourself: Were the links with other forms of Christianity now stronger than the links to the Jewish people, in spite of the failure of the distinctive messianic expectations of the group?

Answer for yourself: Was the belief in a suffering Messiah, not shared by other messianic groups, powerful enough as an interpretation of the tragedies of history to survive refutation of the positive aspects of his messianic vocation?

Answer for yourself: Or was the way barred from the Jewish side?

Answer for yourself: Had the measures taken by the Rabbis against unorthodox forms of Judaism, of which Jewish Christianity was one, been so successful that there was now no way back for disillusioned believers in the messiahship of the crucified?

Whatever the reason, by this time Christianity had ceased to be a movement within Judaism and was regarded by its adherents and detractors alike as a new religion. The new religion continued to have an

observant Jewish wing, but its members were no longer regarded as Jews by other Jews. Their association with Gentile Christians who were clearly anti-Jewish may have been sufficient to cancel their Jewish credentials in the eyes of the Jewish authorities.

In fact, both Catholic Christianity and Judaism thought of them as neither Christians nor Jews. Although it may now seem to us that it might have been otherwise, the movement had no historical future, and in all probability it cannot now be revived. Certainly the present-day Hebrew Christians, or "Jews for Jesus," are not Jewish Christians in the ancient sense. Their beliefs are those of evangelical fundamentalism, even if they continue to observe Jewish customs: they hold firmly to beliefs that all Jews must regard as dangerously close to idolatry.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



YOU CAN'T UNDERSTAND CHRISTIANITY CORRECTLY WITHOUT AN UNDERSTANDING OF THE JUDAISM OF JESUS

Answer for yourself: Who Was Jesus?

"Jesus was the son of the covenant and behaved as an ardently religious, practicing Jew."

Henry Daniel-Rops, the distinguished French Catholic scholar who was responsible for this particular quotation, also made it clear why no Christian can truly understand his own religion unless he also understands the Judaism which we are shown to be practiced by the Jesus of the New Testament.

Henry Daniel-Rops wrote:

When he began his ministry, in what context did he do so, and who were his helpers, his collaborators? The physical context was that of the Jewish land, that Palestine which he practically never left in all his many journeys. his disciples, the twelve apostles, were all Jews, most of them peasants and fishermen from Galilee: their names alone show this— Simon, John, Jude and Judas, Levi, who was to be Matthew, and the others. When he spoke, his style was so impregnated with the Jewish manner of expression that the rhythms, the balanced repetitions and alliterations of Hebrew poetry are to be felt even in the Greek of the gospels, just as in his parables we are aware of the same manner of thought as that which produced the midrash [the Rabbinic literature] of Israel....But it was not only by birth, breeding, manner of life, friendship and means of expression that Jesus, as a man, was a Jew and so wholly a Jew.... he was also a Jew in that he recognized that his people had a particular mission and a destiny entirely of their own. he, like all his countrymen, was a son of the covenant (Henry Daniel-Rops, Daily Life in Palestine in the Time of Christ (London: Weidenfeld, 1962), pp. 481-483).

Answer for yourself: If a modern Christian scholar can say these things about Jesus, words which some of his Jewish counterparts can also endors, why has it been so difficult, and often almost impossible, for other Christians to see things this way, too?

This question leads us to a cluster of Christian problems.

CHRISTIANITY AND IDOLATRY

Many Christians suffer from what I call "double vision" when they behold the Jesus of the New Testament. When the central character of the New Testament is referred to as "Jesus," they can vaguely envision him as a

Jew. But to avoid any confusion, they almost never call him simply Jesus, or "Jesus of Nazareth," or "the Nazarene," the way Jews do. They almost always refer to him as "our Lord Jesus," or as "Jesus Christ". Jesus, the man, is depicted as a Jew in the New Testament, however, but by deifying him Christians have in essence read him out of his strictly Jewish context.

Michael Wyschogrod, a contemporary Jewish theologian, has noted the following:

"[Among] those difficult issues which most distinctly separate Judaism from Christianity . . . none is more significant than the problem of Christology, the evaluation of the person of Jesus as an equal person of the triune God. For the Jew, this raises the ultimate danger of idolatry, of the deification of a human being. It must be clearly understood that this is a far more serious issue than the question of whether Jesus was the messiah" (Michael Wyschogrod, "A New Stage in Jewish-Christian Dialogue," Judaism, Summer, 1982, pp. 361-62).

JEWISH REJECTION OF THE GENTILE'S CHRISTIANIZED "CHRIST"

A related Christian problem is the inability to see Jesus the Jew without also seeing him as the divine Christ the Jews had "rejected." This begins with the earliest documents of the Church: its sacred scripture, the New Testament. To compound the issue, none of these scriptural writers were contemporaries of Jesus. The documents carrying their names are a far cry from those who originally wrote them. The writers of the New Testament neither witnessed the events they described nor did they personally hear Jesus say the words they quoted. The Four Gospels—Matthew, Mark, Luke and John—which have traditionally been regarded as the very oldest of the writings, are now almost universally understood by scholars to have actually been written after the time of Paul, or several generations after Jesus died. Although the Gospels sound as if they are contemporary eyewitness accounts, the Epistles of Paul were actually written closer to the time given for the live of Jesus than were the Gospels. And even they were not written during the time the New Testament designates for his lifetime. Adolph Julicher states on page 469 of his An Introduction To The New Testament: "A large part of the New Testament writings is the work of two generations after the death of all the apostles." My personal studies over the last twenty years as proven such insight to be more than correct. Even more enigmatic, as Oxford don Geza Vermes has clearly demonstrated, is the fact that in his lifetime, Jesus himself was most vague and evasive whenever asked whether he was indeed the Jewish Messiah. It was only after his death that first Paul, and then later, the writers of the Gospels, publicly proclaimed Jesus as messiah, and then developed their Christianity on the basis of their own perceptions of Jesus (Geza Vermes, Jesus The Jew (London: Collins, 1973); see especially pp. 58-69).

GENTILE CHRISTIANITY IS NOT CONCERNED ABOUT "JESUS" THE MAN

Let us, however, concede for a moment that all of these records were not mere "hindsight" or a re-writing of Jewish religious history as a later generation of Gentile Christians saw it, but were based upon authentic oral traditions which remained faithful to the truth of past events, or of older teachings. And understand that is a stretch as it is given the fact that there exits no credible or unforged evidence for the life of Jesus of Nazareth. When Chrisians try to find evidence for the historical Jesus they look to Josephus and a quote concerning the supposed existence of Jesus. Here is the paragraph that currently appears in The Antiquities of the Jews, written by Josephus around 95 C.E.: "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works--a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these

and ten thousand other wonderful things concerning him; and the tribe of Christians, so named for him are not extinct to this day." If this is the strongest and earliest extra-biblical evidence for the historical Jesus, then the scholarship is on the shakiest grounds. That passage from Josephus has been shown conclusively to be a forgery, and even conservative scholars admit it has been tampered with. But even were it historical, it dates from more than six decades after the supposed death of Jesus. Many scholars have largely discounted the Josephus paragaph as a later interpolation. The passage, although widely quoted by believers today, did not show up in the writings of Josephus until centuries after his death, at the beginning of the fourth century. Thoroughly dishonest church historian Eusebius is credited as the real author. The passage is grossly out of context, a clear hint that it was inserted at a later time. All scholars agree that Josephus, a Jew who never converted to Christianity and denounded all false messiahs of the Jews, strangley omits any treatise concering the Jesus as the supposed and hoped for Messiah of the Jews. Besides, not believeing the the Messiah of Judaism Josephus would not have called Jesus "the Christ" or "the truth," so such absurdities given the historical facts of Josesphus and his views of Jewish messianim reveals conclusively that the passage must have been doctored by a later Christian--evidence, by the way, that some early believers were in the habit of altering texts to the advantage of their theological agenda. The phrase "to this day" reveals it was written at a later time. Everyone agrees there was no "tribe of Christians" during the time of Josephus--Christianity did not get off the ground until the second century.

Irrespective of when these New Testament doctuments were actually written, what forcibly strikes an informed Gentile believer or a Jewish reader of the Epistles or the Gospels is the fact that both of them fail to deal fully with Jesus, the man. Paul tells us very little about the life of Jesus, and only mentions but two of the teachings that the later Christian Chruch put into his mouth in their New Testament so he is hardly a good source in trying to uncover the Jewish Jesus.

DEIFICATION OF A COSMIC CHRIST OR AN EARTHLY ANOINTED RABBI?

From Paul, or a later Pauline writer espousing a later belief attached to the Jesus, we know only that Jesus was crucified; that, as Paul supposedly believed, he was resurrected; that Jesus had a brother named James; and that Jesus taught that divorce was prohibited. As the basic molder of the new theology—indeed, as the real founder of Christianity—Paul was not interested in who Jesus was, but rather, in what he was: the divine, mystical redeeming savior of mankind, who now raised to immortality and is enthroned in Heaven above, in a glorified body, and whose Jewishness is only incidental to a larger universal cosmic mission. To Paul, the human career of Jesus was seen as merely an interval in the immortal life of a divine being.

A careful search of the Four Gospels reveals how difficult it is to separate the human from the divine Jesus, even when studying these Christian sources which purport to be eye-witness accounts of his life. Two of these, Mark and John, do not even discuss or describe his birth or boyhood. Instead, they present us with a mature Jesus. Despite certain differences and contradictions among the Four Gospels concerning certain events in Jesus' life, all of them have one overriding interest in common: the events of his final week on earth, which center on his impending death. Concerning even these events, there is some confusion: the trial and crucifixion, in John, take place on the day before Passover; in the other three Gospels, these events occur on the first day of Passover. The resurrected Jesus, in Matthew, appears in Galilee; Luke identifies the location somewhere else altogether—in Emmaus, near Jerusalem. Mark does not contain an account of the reappearance of the resurrected Jesus at all.

But these, as I see it, are mere quibbles. Infinitely more significant is the fact that not only later generations of Christian theologians but the New Testament writers themselves seem much less interested in the Jewish traditions of Jesus than they are in explaining why they regard him as their supernatural messiah.

There is good historical reason for this. At first, they were addressing only the Jews, urging them to accept Jesus as the foretold Jewish messiah. In putting Jesus forth in this manner to their own co-religionists, it was of little import to convince them that he was actually one of them; that was taken for granted. It was extremely vital, however, to persuade their fellow Jews that Jesus was indeed a supernatural messiah, and this explains why it is this aspect of Jesus, his divinity rather than his humanity, which became the central concern of the New Testament authors.

Martin Buber pointed out that this "process of deification" began with Paul, and continued with the Gospels, including John. He indicated that "the fundamental and persistent character of the messiah, as of one rising from humanity and clothed with power [the original Jewish view], was displaced by one substantially different: a heavenly being, who came down to the world, sojourned in it, left it, ascended to heaven and now enters upon the dominion of the world which originally belonged to him" (Martin Buber, Two Types of Faith (London: Routledge & Kegan Paul, 1951), p. 113).

Later, when it appeared that the Jewish community would continually reject, as Paul and others were teaching, a divine Jesus as its messiah, the Christian message was presented principally to the Gentiles, to whom Jewish life and traditions were alien, and in many ways too rigorous. Besides that they did not know the Jewish Scriptures nor what to look for in the coming of a messiah therefore they accepted without question what was taught to them, especially in light that much was molded to fit the pattern of their pagan gods. To stress the Jewishness of Jesus to a Jewish audience was clearly unnecessary. But to do so to a Gentile audience was totally irrelevant, perhaps even counterproductive—considering the difficulties pagans had in accepting monotheism, let alone the ethical and ritual "burdens" of Jewish religious teaching contained in obedience to commandments from God.

SUBORDINATION OF THE RELIGION OF JESUS TO THE NEW RELIGION ABOUT JESUS

So it was that New Testament authors subordinated the religion of Jesus to their new religion "in-the-making": the religion about Jesus, which was centered not so much on his life and teachings as upon his mystical death and resurrection. This is Christology, wherein all of life and creation are centered in the belief in the crucified and risen Christ. Christology, and those who preached or accepted it, transformed the "religion of Jesus" into "the religion about Jesus"—no longer the man, but the eternal Christ who died to bring salvation to the whole world through his church.

From that time forward, the Jewish ethical and religious teachings, as embodied in the Torah-law and the Hebrew prophets, were viewed as transcended, even overturned, by the atoning death of Christ. As Paul, or our "Romanized" Paul himself had put it, *"if justification were through the law [Torah] then Christ died to no purpose" (Galatians 2:21).*

Answer for yourself: Since when was justification not through keeping the Law?

What Jesus had become in Christian thought, Gentile Church Councils, and Gentile Christian theology, not who he was in historical Jewish though and reality, became paramount for the Gentile Church. In such a situation the Jewishness of Jesus was expressly rendered insignificant, as if it had never been. All of which helps to explain why Jesus, in Anglo-Saxon countries, has been portrayed by artists and sculptors as if he were an Anglo-Saxon; and in other regions of the world, too, visualized by different cultures—from the Orient to the Occident—as if he had lived and grown up in their own world. In bringing Jesus to the world by all manner of missionary means, the churches have all but denied his Jewish heritage. To make Christ accessible to everyone, he could no longer belong to one in particular. His Jewishness would serve as an impediment.

Answer for yourself: For if his own people did not accept him as messiah, why should any other people see him as their savior?

In practice, then, while the churches borrowed the idea of messiah from Judaism, the pagans, whom they especially sought to convert to Christianity, were not taught about Jesus the Jew or the revelation of God as filtered to man through the Jewish culture and the Jewish religion. And neither have you! To do so would probably have been too great a source of confusion. That is exactly what my Senior Pastor once told me when teaching a Sunday class entitled "Revelation Of A Jewish messiah". Such new and corrective information is seen as confusing, especially as it confronts and corrects the hundreds of lies taught as truths in Christianity today. When lies are taught as truth, and one interjects Biblical and Historical truth, confusion is to result. But this is necessary if we are ever to come to the truth. Many scholars believe that large numbers of converts to Christianity were drawn from those pagans who had first been attracted to Judaism. To preach the Jewishness of Jesus to these recent converts would have been counterproductive: it could have perhaps led some of them back to Judaism, not forward to Christianity; or at least this is the common belief held by most Christians. All roads lead to Biblical Judaism and not Rome, and the sooner you face this fact the better. Jesus is a Jew and not a Christian.

But the problem did not end there. In the years before Constantine the Great converted to Christianity (and with his conversion made the entire Roman Empire Christian in the fourth century, C.E.), pagans in the Empire saw active and spiritually vibrant synagogue communities all around them. To complicate things further, many of them, especially the more learned, were also attending Jewish services, either as converts, or as interested candidates for admission to the Jewish faith. Indeed, there were even many recent Christians who still admired Judaism and continued to engage in Jewish practices. You might say that they wished to live the Jewish religious life of their Christian Savior. Understandably, these "Judaizers," as the Church contemptuously called them, were not to be tolerated by the official Christian community that developed after the 2nd century.

It is at this point that the Christian problem becomes exacerbated. Most pagan converts to Christianity had joined a universal religion of salvation, one that offered each of them—as private persons—life everlasting. For these, even if Judaism had never existed, this new and glittering faith was powerful enough on its own. Its promises of eternal bliss for those who believed in its Savior were sufficient rewards in themselves. It was only because Jews still continued to survive, whether in the earlier days of Paul and the writers of the Gospels, or during the pre-Christian centuries of the Roman Empire, that church leaders could not fully avoid dealing with the Jewishness of Jesus. In their minds, however, Jesus the Jew could be viewed in only one way: as an eternal reminder of the error of Jews who refused to recognize him as the long-awaited messiah, prophesied by their own Hebrew prophets. But what they failed to recognize at this time is that the passages that they touted as "messianic" were purposeful forgeries of the Hebrew Scriptures that falsely made it appear as if Jesus was the fulfillment of Moses and the Prophets.

So we are forced back to our starting point: the only purpose Judaism served to Christians called upon to take the Jewishness of Jesus into serious account was to proclaim the good tidings that the "Christian messiah" had lived among them. But instead of seeing this positively, they used this inescapable fact as a theological weapon. Jewish rejection of him would always remain a stain; the "mark of Cain," the Bible's first murderer, would forever accompany them. The Jews, in the Christian's opinion, deserved their punishment: destruction of their Temple; exile and banishment from their own land; and wandering throughout the world forever. This argument would clearly help the rapidly expanding Church to dissuade would-be converts from joining this wretched people. Judaism was no longer even a rival claimant of the truth, but an accursed religion. The only way to come to God the Father was through his divine son, the Christ. And he was not to be found in the surpassed Synagogue, but only in the Church, his divine body. For as the Fathers of the Church taught, "outside the Church there is no salvation." In one fell swoop, they had done away with the need to deal with, or to appreciate, the Jewishness of Jesus. In 1948 the nation of Israel was re-established, and that all changed!

Leading Protestant ecumenists, like Bishop Stephen Neill, while devoutly hoping for Jewish-Christian dialogue often fail to take the autonomy and self-sufficiency of Judaism into account. "The Christian faith may learn much from other faiths," he writes, reaching out his hands in brotherly love. Half a sentence later, however, he

takes it all back, without being aware of the full impact of his religious imperialism on his Jewish "brothers-in-dialogue". His complete sentence reads as follows: "The Christian faith may learn much from other faiths; but it is universal in its claims; in the end Christ must be acknowledged as Lord of all".

THE CHRISTIAN TEMPTATION

There are other well-intentioned Christian scholars who wish to achieve reconciliation between Christians and Jews despite the hostility of ages past. Far from seeing Jesus as the stumbling block that has set the two groups apart, they affirm the Christian need to understand his Jewishness, and they also go to great lengths to "prove" that nothing in the New Testament can be said to be explicitly anti-Jewish. One of these, the liberal Catholic scholar Gregory Baum, provides us with an interesting example of this "Christian problem."

In 1965, Baum wrote a lengthy book whose title asked the tell-tale question: "Is the New Testament Anti-Semitic?" He wrote then that The Christian Church of today facing Judaism cannot regard itself, as it [did] 1900 years ago, as the fulfillment and replacement of Jewish religion contemporary to it." To prove this, he earnestly set out to show that only a misreading of the New Testament would permit the conclusion that its writers were antagonistic to the Jewish people and religion. "The hard words," he then thought, "that biblical writers addressed to impenitent Jews of their day are God's message to the Christian Church, for the resistance to the Gospel of Jesus' contemporaries and Paul's audiences is today the temptation of the Christian believer. The temptation of the Synagogue then was to resist the Christ who made demands in the context of its traditional faith. This temptation today exists only in the Church" (Gregory Baum, Is the New Testament Anti-Semitic? (New York: Paulist Press: 1965), p.9). Whatever else Baum was saying about Christians today, he had still regarded the Jews of the time of Jesus as sinful and "impenitent" simply because they did not accept him as Christ. In 1965, Baum was still very far from offering Jews the hand of reconciliation because he, like others, still refused to understand that Jesus the Jew does not, and did not, stand between Jews and Christians as a great divide. It is Jesus molded into a Christian Gentile Christ, rather than a Jewish Rabbi, and the claims made in his name by the Gentile Church, which do.

Toward the end of that earlier work, Baum had fallen right back into the old Christian theological straitjacket, despite the preceding three hundred and more pages of closely reasoned hermeneutics which sought to deny any explicit anti-Jewishness in the New Testament. "Since the Christian creed," he wrote, his opposed to Jewish doctrine, since Christian faith is the antithesis of the religion of Law, since the Church of Christ regards herself as superseding the Synagogue, there is contained in Christianity a perpetual possibility that its radical opposition to Judaism may deteriorate into animosity and hate against the Jews. The intrinsic opposition to Judaism of the Christian faith can, of course, never be removed or mitigated, for we believe, what the Jews deny, that with Christ the messianic king has come and humanity has entered the last days initiating the kingdom of glory (Gregory Baum, Is the New Testament Anti-Semitic? (New York: Paulist Press: 1965), p. 329-330).

In fairness to Baum, it should be noted that even then he firmly believed that with "Christian love" the implicit "temptation" to anti-Jewishness contained in classical Christianity can, and should, be overcome. Yet he did not deny, for the reasons he had himself enumerated earlier, that there is a built-in "Christian temptation" to be hostile to Jews.

But Baum had a profound change of heart a few years later. He had obviously been grappling with his "Christian problem" ever since he had tried, with great effort, to prove that the New Testament was not responsible for anti-Jewish teachings. Finally, in 1974, he recanted and publicly confessed his radical change of mind. In his introduction to a noteworthy work by a fellow Catholic theologian, Rosemary Ruether, he explained why he was ready to deal with this serious question in a radically different fashion than before. he wrote there:

While I was bound to acknowledge that already the New Testament proclaimed the Christian message with a polemical edge against the religion of Israel, I refused to draw the consequences from this. I

was still convinced that the anti-Jewish trends in Christianity were peripheral and accidental, not grounded in the New Testament itself but due to later development, and that it would consequently be fairly easy to purify the preachings of the Church from anti-Jewish bias. Since then, especially under the influence of Rosemary Ruether's writings, I have had to change my mind . . .

All attempts of Christian theologians to derive a more positive conclusion from Paul's teaching in Romans 9-11 (and I have done this as much as others) are grounded in wishful thinking. What Paul and the entire Christian tradition taught is unmistakably negative: the religion of Israel is now superseded, the Torah abrogated, the promises fulfilled in the Christian Church, the Jews struck with blindness, and whatever remains of the election to Israel rests as a burden upon them in the present age. If the Church wants to clear itself of the anti-Jewish trends built into its teaching, a few marginal correctives (as in the Vatican Declaration on the Jews of 1965) will not do. It must examine the very center of its proclamation and reinterpret the meaning of the gospel for our times . . . It was not until the holocaust of six million Jewish victims that some Christian theologians have been willing to face this question in a radical way (Introduction to Rosemary Ruether, Faith and Fratricide (New York: The Seabury Press, 1974), pp. 3-4; 6-7).

Here we have a supreme example of the way one leading Catholic thinker was moved to realize that key Church documents, in this case, its very own Scriptures, had served to impede the practice of Christian love and charity, at least as they had applied to Jews and Judaism. Indeed, we find here echoes of the hallowed prayer of Pope John XXIII: "Forgive us the curse which we unjustly laid upon the name of the Jews. Forgive us that, with our curse, we crucified Thee a second time." Baum and others like him have performed a major ecumenical service and advanced Christian self-understanding by their bold, giant steps.

Yet for all this new-found awareness on the part of a select few the larger problems unhappily still remain. Despite all the Christian "love" and "charity" Jews might some day receive, I would contend that Christianity is structured on a foundation that makes it "tempting" to nullify and even to try to abolish Judaism. The still-unresolved, twenty centuries long, Christian problem remains.

Answer for yourself: To the Christians I propose this question: As the early Gentile Christians altered the oral tradition, as well as the written manuscripts to reflect their theology of hatred toward the Jews, why don't we, as loving followers of a Jewish Rabbi named Jesus, amend our Christian doctrine and teachings in the New Testament to reflect true "Christian love"?

Answer for yourself: Why permit the Christian New Testament, a sin-prone communication to remain eternally vulnerable to historically conditioned, anti-Jewish corruptions?

Answer for yourself: Why not, as Roy Eckardt put it, choose between reconciliation and winning battles for the "true faith" of Christianity?

And I would add: you cannot have both.

Answer for yourself: How, indeed, did it come about that Christians were put into so awkward a position in the first place?

Answer for yourself: Put another way: what happened in the past to make it possible for Christians to take an original Jewish idea of messiah, and so radically alter it, that it was transformed into God incarnate in the divine person of Jesus the Christ?

It is time to let the simple facts of Jewish history speak for themselves. Shalom.

- **Bet Emet Ministries**

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT HAS HAPPENED TO JESUS AND HIS FAITH?

Answer for yourself: Why is "Christianity" divided up into over 2,000 competing denominations and sects?

Answer for yourself: Why do churches calling themselves "Christian" have so many differing beliefs and practices?

Answer for yourself: What happened to "THE" (one and only) faith once given to the saints when today we have over 2,000 different "flavors" to choose from?

Answer for yourself: What happened to the unity of the saints? Is God the Author of this incredible CONFUSION?

Answer for yourself: And what about you?

Have you ever really proved why you believe what you "believe"?

Answer for yourself: Or did you just grow up in "your" church, taking its doctrines and practices for granted--without deeply studying the Bible?

Answer for yourself: Did you like me accept everything you were told because a man you respected stood before you and told you "what was so?"

Answer for yourself: Could he have been wrong and you not know it?

Answer for yourself: Shouldn't you PROVE what you believe by the inspired Word of God?

Yeshua gives you this warning:

"For many shall come in my name, saying, I am Christ; and shall deceive many.... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:5, 24 KJV).

Yeshua did not say that only a few would come in His name, but that many would come in his name--representing themselves as "Christian" preachers who proclaim Yeshua as the Christ--DECEIVING MANY! In other words, there was to be a mass deception based on the false teachings of the many who would claim to come "in Yeshua's name."

Frankly, it is easy for religious teachers to appropriate the Son of God's name as a cloak for their personal doctrines (just watch Christian television for a while), whether or not what they say has any relationship to Yeshua's life, teaching or message at all! Sadly most Christians are not even aware that is occurring because of their lack of knowledge and understanding of God's Word. That is why Paul commanded his Gentile audience:

"PROVE all things; hold fast that which is good" (1Thess. 5:21 KJV).

Each of you is responsible to check up on the preaching you hear or read (like this article), whatever the source. Don't make careless assumptions! Be sure you know what the Bible really says!

The Apostle Paul also admonishes,

"For if he who comes preaches another Yeshua whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel, which you have not accepted, you may well put up with it" (2 Cor. 11:4).....[good advice!].

Answer for yourself: Would you put up with "another Yeshua"?

Answer for yourself: Could you have been deceived into believing a false Christ and a false message purported to have come from Christ?

Answer for yourself: What will you do when you find out you have?

THE REAL TEACHING OF YESHUA

Remember, the real Yeshua was a circumcised Jew. He met in the synagogue and kept the Sabbath day. He kept the Ten Commandments as a way of life:

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10).

Answer for yourself: Was Yeshua's commandments the Law of Moses which His Father had given him? You bet!

He inspired Peter to write, ***"Christ ...leaving us an example, that you should follow His steps: 'Who committed no sin, nor was guile found in His mouth'" (1 Peter 2:21-22).***

Paul instructed the Christians of his day,

"Imitate me, just as I also <u>imitate</u> Christ" (1 Cor. 11:1).

Without question in the Christian Church, Yeshua is our example--the light that God sent into the world to show us how we ought to live. He did that by modeling the Commandments of God daily before the people.

The real Yeshua said,

"Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments" (Matt. 19:17).

He continually made clear by his life and his teachings that the way into God's Kingdom was not only to believe on him but to believe his message and to OBEY the laws and ways of God and--through the Holy Spirit--to develop godly character.

The real Yeshua based His teaching squarely on the spiritual law of God, the Ten Commandments. In fact, he came to "magnify the law and make it honorable" (Is. 42:21). **If you will study the Sermon on the Mount in Matthew 5, 6 and 7, you will find that Yeshua did just that. He magnified the Ten Commandments, making them even more binding because Christians are to keep them in the "spirit" or intent--NOT just the letter. So now Yeshua's true followers must not only avoid murder, they are not to even have a hateful or demeaning attitude toward any other humans (Matt. 5:21-22).**

The real Yeshua did not sanction weak marital commitments or easy, no-fault divorces (Matt. 19:1-9). He taught that not only are we to avoid committing adultery, but that a man must not even lust after a woman! Real Christians must "LIVE by... every word of God" (Luke 4:4)....and that means the Laws of God!

WHICH HOLY DAYS DID YESHUA KEEP....WHOM WE ARE TO "IMITATE"....REMEMBER?

The biblical record states that Yeshua kept the biblical Sabbath and the biblical Holy Days [FESTIVALS] which God gave Israel. These are the days kept not only by Yeshua but also, according to the Greek New Testament, by his apostles for many decades after his death (Acts 2:1; 16:13; 17:1-2; 18:21).

Yet today it is only the few who follow the example of Yeshua and his apostles.

Answer for yourself: What happened? How did these biblical Holy Days get changed? You need to read Constantine's "Easter Letter" to see it for yourself! Request it and I will send it to you and then you will know for sure because Constantine "boasts" that he will have nothing in common with these "detestable Jews." He changed them!

Answer for yourself: Why do some say obedience to the Ten Commandments is not necessary for Christians today?

Answer for yourself: Why are divorces, broken homes and immorality skyrocketing in our so-called "Christian" nations?

Answer for yourself: Why have some of the greatest wars in human history been waged between the so-called "Christian" nations of Europe?

Notice the Apostle Paul's warning to the Ephesian elders near the end of his ministry.

"For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn

everyone night and day with tears" (Acts 20:29-31).

Writing near the end of the Apostolic Age, the Apostle Jude warned, "Beloved, while I was very diligent to write to you concerning our common salvation (inclusion with the salvation already offered the Jews), I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into licentiousness and deny the only Lord God and our Lord Yeshua Christ" (Jude 3-4).

IS YOUR FOCUS ON THE MAN OR THE MESSAGE OF THE MAN?

Slowly but surely, clever men--inspired by the Adversary--began to focus the minds of Christians increasingly on the person of Yeshua instead of his message. While doing this, they subtly modified and finally did away with the real message Yeshua brought from the Father.

Many prominent church historians acknowledge this. In his excellent handbook on church history, The Story of the Christian Church, Jesse Lyman Hurlbut states, "We name the last generation of the first century, from 68 to 100 A.D., 'The Age of Shadows," partly because the gloom of persecution was over the church; but more especially because of all periods in the history, it is the one about which we know the least. We have no longer the clear light of the Book of Acts to guide us; and no author of that age has filled the blank in the history. We would like to read the later work by such helpers of St. Paul as Timothy, Apollos and Titus, but all these and St. Paul's other friends drop out of the record at his death. For 50 years after St. Paul's life a curtain hangs over the church, through which we strive vainly to look; and when at last it rises, about 120 A.D. with the writings of the earliest church fathers, we find a church in many aspects very different from that in the days of St. Peter and St. Paul" (p. 41).

Answer for yourself: WHY was the church "VERY DIFFERENT" than when Peter and Paul were alive?

Answer for yourself: WHO gave its human leaders the authority to change basic doctrines and practices which were commanded to be continually taught by Yeshua in the Great Commission (teach them to observe those things I commanded you...remember they were his Father's Commandments)?

Mr. Hurlbut continues,

"As long as the church was mainly Jewish, the Hebrew Sabbath was kept; but as it became increasingly Gentile the first day gradually took the place of the seventh day" (p. 45).

"The forms and ceremonies of paganism gradually crept into the worship. Some of the old heathen feasts became church festivals with a change of name and of worship. About 405 A.D. images of saints and martyrs began to appear in the churches, at first as memorials, then in succession revered, adored, and worshipped" (p. 79).

How very clever these early false ministers were! First, the images were just "memorials." Then, after people adjusted to that little modification, the images were revered, then "adored," and finally "worshipped"!

Slowly, subtly, bit by bit, people were deceived by the word games of clever apostate strategists. The false teachers would tell the people, "We're not really changing anything. This is just a little upgrade, a clarification, just a different way of explaining the same things we have always believed."

The hapless sheep were led astray gradually--ever so gradually--as paganism took over the name of Christianity! People eventually came to accept the idea that all you had to do was believe on the name of Yeshua. These false religious leaders did not teach real repentance. There was no real counting the

cost and dedication to obeying God's laws--to letting spirit of Yeshua as seen in his life and ministry live in you the same life he lived 1,900 years ago! Christians gradually accepted the teaching that the Ten Commandments were "nailed to the cross" (instead of that "part" of the Law which was against us..the curse for disobedience..read the passage again) or in some other manner done away. Strangely, they even began to venerate the cross itself--a horrifying object of torture and execution in the pagan Roman Empire!

The true message that God sent from heaven about the coming Kingdom of God, obeying God's laws, overcoming the self and preparing to rule with Messiah in the coming Kingdom--all this was slowly watered down and finally eradicated. Instead, a message was preached about the person of Yeshua --his "Christmas story" birth, his loving nature, his death on the cross--though cleverly omitting the fact that Yeshua personally lived the Ten Commandments and taught them as a way of life! These false preachers especially omitted teaching the Scripturally verifiable doctrine about the biblical Holy Days of God and the weekly Sabbath.

The people were left without any definite standard of behavior. They were told, "Accept Christ," "Love the Lord," "Love your neighbors" and other such generalities. But the specific way of life based on the Ten Commandments was cast aside. Therefore, gradually, people lost sight of the sinfulness of lying, cheating, stealing, committing adultery and even waging WAR on their fellow "Christian" nations as occurred in Europe. They simply didn't know what sin was!

The Bible says, "Sin is the transgression of the LAW" (1 John 3:4 KJV). If God's Law has passed away then it stands to reason that there is no more sin, but we know better than accept that. The Law is still in effect and should be our example in such things as worship, tithing, celebration of Festival days, and practical manifestations of our love for our fellow man. But the attention of "Christians" during the Dark Ages following the great apostasy became focused more and more on the worship of the virgin Mary, the veneration of idols and pleasing the local priest or bishop--whose word was often the "law."

Over the centuries, an entirely different approach to Christianity was foisted onto the people. "Another Yeshua"--as Paul warned about--was presented to the unsuspecting public.

"SOMETHING VASTLY DIFFERENT"

In his enlightening book, The Church's Debt to Heretics, Professor Rufus M. Jones tells us, "If by any chance Christ Himself had been taken by his later followers as the model and pattern of the new way, and a serious attempt had been made to set up his life and teaching as the standard and norm for the Church, Christianity would have been something vastly different from what it became. Then 'heresy' would have been as it is not now, deviation from his way, his teaching, his spirit, his kingdom.... What we may properly call "Galilean Christianity" had a short life, though there have been notable attempts to revive it and make it live again, and here and there spiritual prophets have insisted that anything else other than this simple Galilean religion is 'heresy'; but the main line of historic development has taken a different course and has marked the emphasis very differently" (pp. 15-16).

Answer for yourself: Isn't that a remarkable admission from a respected scholar of church history?

If Christianity had really followed Yeshua's life and teachings, then Christianity would have developed in a "VASTLY DIFFERENT" manner!

As Yeshua prophesied, many false teachers came in His own name (Matt. 24:5). They talked about Yeshua. They talked about "love." But they set forth a false Christ and a false message about His person--rather than faithfully preaching the message of the coming Kingdom of God, which the Father sent by

Him.

Answer for yourself: The result?

CONFUSION AND DISUNITY REIGN

People are confused about true Christianity. Those who do believe in some form of Christianity are divided into hundreds and thousands of competing sects and denominations. Very few of them understand the original form of Christianity that Yeshua and his apostles taught and lived!

The "Christian" world is in a malaise. It is confused--and its moral system is impotent without the sure foundation of God's law. Secular forces are increasingly dictating the standards of conduct, whereas that used to be the prerogative of religious leaders.

We behold the spectacle of sexual perverts taking over more and more key posts in government, in education and even in some of the mainline churches! We behold the horrifying statistics about millions of unborn babies having their skulls crushed and being vacuumed out of their mothers' wombs! We have become numb to homosexual ministers who without shame dot the televisions of our country. We behold a society that is truly coming apart at the seams. We behold a society that will soon be directly PUNISHED by the Great God who gives life and breath to all.

Answer for yourself: Why?

Because our peoples have been deceived into believing in "another Yeshua." Because our people have lost contact with the true God and His revealed way of life.

As Yeshua said,

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

Please pay attention the this next verse and the Greek word used for "iniquity:"

And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740)iniquity <458>.

Let me say it another way:

And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS'" (Matt. 7:21-23)!

The Greek word for iniquity is as follows:

BDB/Thayers # 458 458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

1. ***the condition of without law***
2. ***because ignorant of it***
3. ***because of violating it***
4. ***contempt and violation of law, iniquity, wickedness***

Let us look at the root word used:

BDB/Thayers # 459 459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj

AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

1. ***destitute of (the Mosaic) law***
2. ***"of the Gentiles".....DID YOU NOTICE THE WORD INCLUDES GENTILES LIKE YOU AND ME??????***
3. ***departing from the law, a violator of the law, lawless, wicked***

Answer for yourself: Do you not see that Yeshua is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law?

Answer for yourself: Are you a violator of the Mosaic Law in areas such as worship, observance of Biblical Festivals or do you practice your church's pagan holiday, and are you a violator in giving your tithe to organizations who are using the money in ways contrary to how God said it was to be used....as contained and delineated in His Laws?

WHAT YOU SHOULD DO HAVING SEEN THIS FOR YOURSELF?

If God has opened your mind thus far to what I am saying, then I urge you to begin a genuine STUDY of the Holy Bible. You may wish to begin reading carefully and thoughtfully through every word of the New Testament. Look key words up in their original language. Get a Strong's Concordance and a Thayer's Greek Lexicon. Get for yourself a Stone Edition Tanakh which is a more accurate translation of the Hebrew Scriptures than your Christian Bibles. If you need help call us at Bet Emet Ministries and we will teach you how to use the study aids available.

Study the books of Matthew, Mark, Luke and John--then the book of Acts.

Answer for yourself: What did Yeshua say one should do to inherit eternal life (Matt. 19:17)?

Answer for yourself: Did he say the Ten Commandments were done away or were not important anymore (Matt. 5:17-20)?

Answer for yourself: Didn't God inspire the beloved Apostle John to say at the very end of the Bible that the true saints will keep the commandments of God (Rev. 12:17; 14:12)?

Study with an open mind and find out what Yeshua said about Christianity! **Then, pray fervently and ask God for genuine understanding.**

The plain TRUTH is that God has let this world go its own way for these almost 6,000 years of recorded human history. He is allowing people--under the influence of the self and the Adversary--to do their own thing. We are writing the lessons of human experience in suffering of every kind.

The selfishness of men's hearts and their greed and hatred for the Law has got men and women so confused that they don't know which end is up.

Speaking directly of a spirit battle just a few years ahead of us now, God's Word says, ***"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the WHOLE WORLD; he was cast to the earth, and his angels were cast out with him" (Rev. 12:9).***

Answer for yourself: Could you be one who was deceived?

Answer for yourself: What could be more clear than that?

Again, through the Apostle Paul, God states,

"But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them" (2 Cor. 4:3-4).

You need to cry out to God for true understanding...and that also means reading between the lines when reading Paul for often Paul teaches true Biblical faith and at other times makes great compromises toward it in reaching the non-Jews. But this becomes easy once you learn the faith of Yeshua in-depth and then read Paul. One major key to understanding you should prove to yourself is that Yeshua and the original apostles taught the full Truth.

Carnal men in various ecclesiastical denominations, churches, and councils have NO AUTHORITY from God to change that teaching and that way of life!

For instance, we read that Yeshua said,

"If you want to enter into life, keep the commandments" (Matt. 19:17).

Later, He said,

"I have kept My Father's commandments and abide in His love" (John 15:10).

And after his recorded resurrection Yeshua commissioned his disciples,

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen" (Matt. 28:19-20).

Notice...Yeshua commanded them to teach others to OBSERVE THOSE THINGS THAT HE COMMANDED (remember his commandments were his Father's Commandments).

Answer for yourself: So the question you need to ask yourself is: ***"Who had the authority to CHANGE this direct command of Yeshua?"***

Answer for yourself: Does your preacher have the right to preach something other than the truth as read and understood in the Bible (often only found when original languages are consulted)?

Answer for yourself: Who had authority to teach something else? *Obviously, NO ONE.*

Answer for yourself: Should you trust what your preacher or teacher says if they don't know Hebrew and Greek and are therefore unable to teach you the hidden meanings of words in the Bible which often are 180 contrary to what the English translation says? The ANSWER IS NO!!!!!!

Again, we read that Yeshua always kept the same seventh-day Sabbath that all the Jews were keeping (Luke 4:16). No church historian ever argues that point. Then we read that the Apostle Paul,

"as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures" (Acts 17:2).

Later, Paul

"reasoned in the synagogue every Sabbath, ...(Acts 18:4).

Still later, we find James--the presiding apostle of the Mother Church at Jerusalem--telling Paul some THIRTY YEARS after Yeshua' death....

"You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law" (Acts 21:20).

Notice that Yeshua's church was still zealous for the Law over 30 years after his death

And we find Paul himself helping pay the expenses for some offerings to demonstrate that--in James's words--

"you yourself also walk orderly and keep the law" (v. 24).

Can you even imagine the outrage among the Jewish Christians that would have occurred if Paul--who was regarded as perhaps a little liberal on a minor sacrificial part of the law--was, in fact, advocating the ABOLITION of the Holy Sabbath day: one of the Ten Commandments, which God gave at Mt. Sinai and which Yeshua always taught and practiced! The UPROAR that would have occurred throughout the Jewish/Christian world would have made the Acts 15 discussion over circumcision seem like a cup of spilled milk in comparison!

THE EXAMPLE OF THE JERUSALEM CHURCH...DID THEY GET IT WRONG?

A vital clue to understanding the puzzle of a modern "Christianity," which directly contradicts the teachings and practices of Yeshua and the original apostles, is to study the way of life of the original Mother Church--the Church of God at Jerusalem.

Paul wrote the mainly Gentile church at Thessalonica (apply this to your church for you also are a Gentile church) :

"For you, brethren, became IMITATORS of the churches of God which are in Judea in Christ Yeshua" (1 Thess. 2:14).

Answer for yourself: Does your church imitate the Jewish doctrines and synagogues as they existed in Judea when this was written; for example in doctrines of atonement, repentance, salvation, tithing, sabbath, and Holy Days? Not hardly. Something tragic has happened to "the" faith once given to the saints and one only need look at the anti-Semitism of the early church fathers and the latter Catholic Church of Rome for the reasons! Nearly all church historians recognize that the earliest headquarters church was at Jerusalem--and that it set the pattern for the teaching and way of life for apostolic Christianity.

A respected and thoroughly researched history of this period is Edward Gibbon's monumental work, The Decline and Fall of the Roman Empire. Writing of the apostolic and post-apostolic period, Gibbon states,

"The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ. It was natural that the primitive tradition of a church which was founded only 40 days after the death of Christ, and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy. The distant churches very frequently appealed to the authority of their venerable Parent" (vol. 1, p. 389).

DID THE WHOLE OF THE LAW APPLY TO THE NON-JEWISH BELIEVER?

I should point out here that "the law" which the early Gentile Christians observed was NOT the complete law of Moses. That is a mistaken idea foisted off on church historians by the misguided theologians of the Middle Ages. What the Gentile Christians did observe were those parts of the Mosaic Law which applied to them for much of it did not (the Laws of Noah). Basically it consisted of the Ten Commandments, which Yeshua had always taught and commanded--the spiritual law of Almighty God (Rom. 7:14) along with other Laws which previously made up the Noahide Laws from the Covenant of Noah. Along with this they were to practice Isa. 56 where, because they loved God, they would choose "those things that pleased God" and incorporate them into their life as well as both belief and practice. But because these early Christians observed the biblical Sabbath, many historians persist in calling it the "law of Moses" and try to lump it in with animal sacrifices. This is absolutely WRONG and it is deceptive!

But the knowledge that the early church kept God's law is everywhere. Will Durant, in The Story of Civilization, said,

"Most of the apostles, apparently spared in this persecution because they still observed the law, remained in Jerusalem with the Judaic Christians. While Peter carried the Gospel to the towns of Judea, James 'the Just,' 'the brother of the Lord,' became the head of the now reduced and impoverished church in Jerusalem. James practiced the Law in all its severity" (vol. 3, pp. 576-577).

It is clear that many historians recognize that even the early Gentile Christians observed the Sabbath, the biblical Holy Days and the obedient way of life taught by the original apostles

Answer for yourself: Who gave ANYONE authority to change all of this?

Speaking of the decades after the destruction of Jerusalem in 70 A.D., Will Durant writes,

"Therefore Judaic Christianity waned in number and power, and yielded the new religion to be

transformed by the Greek mind.... Judaic Christianity survived for five centuries in a little group of Syriac Christians called Ebionim ('the poor'), who practiced Christian poverty and the full Jewish Law. At the end of the second century the Gentile Church condemned them as heretics" (vol. 3, p. 577).

The truth of the matter is that Apostolic Christianity was preserved by many little groups here and there--far beyond the end of the 2nd century. That is why the Apostle John was inspired to describe a remnant of the true Church at the END of this age as those *"who keep the commandments of God and have the testimony of Yeshua" (Rev. 12:17).*

Answer for yourself: Will you be keeping the commandments of God which is the testimony of Yeshua when the Messiah comes?

Answer for yourself: Or will you continue to live in darkness and in ignorance of them, thus expecting the sure rebuke of Yeshua: depart from me ye who practice Lawlessness (not keep the Laws of Moses)?

He again identified God's true Church:

"Here is the patience of the saints; here are those who keep the commandments of God and the faith of Yeshua" (Rev. 14:12).

Oh, by the way, notice that we are to KEEP THE FAITH OF JESUS...not just have faith "in" Yeshua.

Answer for yourself: And what was Yeshua's faith: Gentile Christianity or Messianic Judaism? Biblical Messianic Judaism!

And at the very end of the New Testament, John was inspired to tell us,

"Blessed are those who do His (God's) commandments, that they may have the right to the tree of life, and may enter through the gates into the city" (Rev. 22:14).

Yeshua also said,

"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it" (Matt. 7:13-14).

Answer for yourself: Some may ask, "Where is the remnant of that commandment-keeping Church today?"

The answer is looking you right in the face! Bet Emet Ministries, and other like us with this message, are continuing to teach that same way of life revealed in the New Testament. We are certainly the "little flock." But through these pages and other outreaches God is using us to proclaim to a potential audience numbering in the millions the true Gospel, which Christ and the apostles preached.

He is also using us to proclaim the end-time prophetic warnings, which God wants His people to receive. If you would like more information about the real Yeshua or about meeting with us as we "rightly divide" the Word of God, please write to us or call us. And if you are interested in a thorough historical account of where God's true Church has been all these years, write for past articles.

Yeshua said, "I will build My church, and the gates of Hades shall not prevail against it" (Matt. 16:18). Though scattered and persecuted down through the centuries, that true Church still exists. True Apostolic Christianity is still being taught and practiced--and you have come in contact with it. Unfortunately it is not on every street corner or in every church today.

Answer for yourself: Will you ACT on the Truth that God is now revealing to you?

As startling as it might sound...the bottom line is this...

If you truly desire to be a follower of Yeshua you cannot be a Christian and hold to such teachings...

- **the Law has passed away**
- **that we are under grace and not longer accountable for the Law (sorry Paul you missed it....http://paulproblem.faithweb.com)**
- **that the Festivals of the LORD have been replaced by pagan holidays to which Yeshua's name has been attached**
- **that the Sabbath has been changed to Sunday**
- **that Yeshua is part of a pagan trinity or godhead which has its origins in Babylonian religion and Egyptian religion, etc.**

Let us study to show ourselves approved as we learn of the corruption of the New Testament and Paul's writings by the anti-Semitic Gentile Church of the early centuries. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE RELIGION OF JESUS AND HOW IT CHANGED AFTER THE FIRST CENTURY

Answer for yourself: What would you do if you awoke one morning to find that the world you "knew" had changed?

The family you once had now consisted of "strangers" of whom you don't know. The car you had bought was now a different make from a different manufacturer. The language you had previously spoken was now changed because everyone else spoke a different dialect. The country in which you lived even had changed. Boy, I bet you would be surprised for everything was changed and different from what you had in the beginning. I am sure this would be a real shock to your system.

WELL...THE FAITH INTENDED BY YESHUA FOR THE GENTILE WORLD HAS CHANGED ...AND I BET YOU DIDN'T KNOW IT

Answer for yourself: What if you were to study and find out that the faith you now cherish and practice was only a distant "shadow" of what was originally given by God in the beginning of the Church?

Answer for yourself: What if you were to find for yourself that "the teachings and doctrines" taken in the Great Commission to the Gentile world was subsequently changed from what was originally given by Jesus?

Well, the same has happened to "the faith once given to the saints." The religion you practice as a "Christian" today is foreign from what the original church both cherished and practiced, let alone took to the nations of the world in the Great Commission. You may doubt such a broad statement, but if you have not studied or investigated the matter for yourself you are not qualified to judge, only learn and verify if what is said is correct linguistically, culturally, politically, religiously, and historically.

In order to inform you concerning the matter I have presented a list of question to which I will attempt to bring answers to better help your understanding of the corruption of the faith of Jesus.

Answer for yourself: What biblical evidence do we have that church teachings were changed from what was taught in the 1st Century?

Paul, in 2 Thess. 2:1-2, refers to letters being sent to church members that falsely claim to represent his teaching to the church. (This epistle is generally believed to have been written about AD 52.)

Luke, in Acts 20:25-30, records Paul's farewell address to the Ephesian church elders, in which he warns that there would be men within the Ephesian church who would change church teachings. The irony that most Christians fail to see due to their lack of study and knowledge concerning the "Pauline Problem," is that is was Paul who was ultimately changing the faith of Jesus and the teachings of the Jerusalem church.

Jude, who was the brother of Jesus, wrote about men within the church who had already changed church teachings, in verses 3 and 4 of his epistle. (This epistle is generally believed to have been written about AD 68.)

A TRUE PICTURE OF THE EARLY CHURCH

Answer for yourself: What are some of the typical beliefs of the early church as recorded in the New Testament?

- **They believed in a traditional Jewish concept of God, referring to Him with Hebrew terminology. (Mark 14:36, Rom. 8:15, Gal. 4:6). This was an ethical monotheism and not a Trinitarianism.**
- **They believed in the traditional Jewish concept of man, his mortality and ultimate resurrection from the dead. (Acts 23:8, I Cor. 15:13-17).**
- **They believed that non-Jews who became Christians were grafted into a pre-existing Jewish relationship with God (not separate from Biblical Judaism), responsible for their own specific Covenant with HaShem and it's Laws which were understood as the particular covenant's stipulations that guaranteed right standing with God, and it was understood that the Gentiles could share with others what had already been made available to the Jews. (Rom. 11:13-22, Acts 11:18).**
- **They worshipped on the Jewish Sabbath (Saturday and not Sunday), as did the non-Jewish converts (Gentile believers like you and me) who were called "God-fearers". (Acts 10:22; 13:16,42-44; 17:2-4).**
- **They looked forward to the literal fulfillment of prophecies about the Messiah reigning in His kingdom on earth, as promised in the Jewish bible and not the corrupted LXX which would later replace and become the Old Testament of the Gentiles who departed from true Biblical Faith. (Acts 1:6, 2 Tim. 2:8-12; 4:1, 2 Pet. 3:2-4, Titus 2:12-13)**
- **"The earliest Christians were Jews, and in their new faith they found a continuity with the old. They remembered that their Lord himself said that his purpose was to fulfill, not to abolish the law and the prophets; and it was useless for heretics to deny this saying."**
- **"The Jewish Christians...continued to observe Sabbaths, circumcision, and other Jewish Feasts...From Irenaeus onwards (who also happened to write much of the NT in false names of both Apostles and Paul), Jewish Christianity is treated as a deviationist sect rather than as a form of Christianity with the best claims to continuity with the practice of the primitive Church."**

There is an almost universal agreement among scholars in the field that the first Christians considered themselves well within the traditions of Judaism.

THE MAJOR INFLUENCES WHICH MOVED THE EARLY CHURCH AWAY FROM BIBLICAL FAITH

Four major causes of change were:

- **Greek ideas about the nature of God and man.**
- **Roman anti-Jewish sentiments.**
- **Rejection of the seventh day Sabbath.**
- **Harmonizing the Old Testament with Greek philosophy.**

I strongly suggest that as you read the following you ask yourself if you have not been swallowed up in such deception.

Answer for yourself: What was the nature of God, as understood by the first Christians?

The Jews and early Christians defined God by His actions, and how He related to man. They spoke of His being merciful, loving, faithful, etc. He was personal in that He related to people in a very personal way. He called Abraham His friend and refers to David as a man after His own heart. God was seen as a personal and intimate Father, "Abba". Though awesome, He was not a remote figure.

Answer for yourself: What was the contemporary Greek conception of the nature of God?

Greek thinkers attempted to define God by what He was, as opposed to the God of the Bible, who is defined there by what He does. Greek thinkers attempted to define the essence of God, rather than define Him by His character. This Greek god was the god of Plato. He was a non-corporeal, remote, and unapproachable being. And while he might not have the wrath of an angry God of the Old Testament, he also lacked the warmth and personality of that same God. This Greek or platonic god floated far above the affairs of man and he had no body, which differed from the biblical concept that man was made in His likeness.

Answer for yourself: Did Greek philosophy change the traditional Jewish beliefs among the early Christians?

"But the 'de-Judaization' of Christianity was not expressed only by the place accorded to Judaism by Christian theologians. A more subtle and more pervasive effect of this process is evident in the development of various Christian doctrines themselves. Among these, the doctrine of God and the doctrine of man bear marks of de-Judaization."

Answer for yourself: How did Plato's concept of God influence church teachings?

The influence of Plato on Clement of Alexandria, a well known Christian thinker of the late 2nd century, was so great that "Clement's doctrine of creation in some ways owed more to Plato than to Moses."

"The idea of the immortal and rational soul is part of the Greek inheritance in Christian doctrine."

Answer for yourself: What was the result of mixing Greek philosophy with the beliefs of the early church?

The gnostic heretic Marcion, of the 2nd century, stated that only Paul had transmitted the gospel correctly [what a joke!]. The original intent of both Jesus and Paul according to Marcion, had been to separate the concepts of law and gospel, and this effort had been thwarted by none other than the other apostles. He taught that the Epistle to the Galatians had been Paul's attack on the other apostles.

"This makes Marcion an important figure, not only in the history of the development of doctrine, but also in the history both of the text and the canon of the New Testament."

"Marcion.....listed 'contradictions' between the old and the new testaments to prove that the God of the Jews.....was quite different from God, the father of Jesus."

Answer for yourself: What role did Roman anti-Jewish sentiments play in changing Christian belief and practice?

"What was offensive about Christianity in the eyes of gentiles was what it had inherited from Judaism....Gentile converts to Christianity demanded a decision about just how much of the Jewish tradition they were obliged to retain...

"Virtually every major Christian writer of the first five centuries either composed a treatise in opposition to Judaism or made this issue a dominant theme in a treatise devoted to some other subject...

"The most important early heresies were not Jewish, but anti-Jewish in their inspiration."

Answer for yourself: How were Christians who continued in the beliefs of the early church seen by those who

adopted the influence of Greek philosophy?

"The Jewish Christians.....continued to observe sabbaths, circumcision, and other Jewish Feasts. As this distressed many gentile Christians, they (the Jewish Christians) became a lonely unsupported group. From Irenaeus onwards, Jewish Christianity is treated as a deviationist sect rather than as a form of Christianity with the best claims to continuity with the practice of the primitive Church."

Answer for yourself: What contemporary writings of the period expressed anti-Jewish sentiments?

"The Epistle of Barnabas, an early 2nd century document, went so far as to condemn Jewish fasts, as not true fasts, and claimed that God had given to the Christians the testament that Moses broke....it claims that the true Sabbath was no longer the seventh day but the eighth. The Epistle of Barnabas.....claimed that the original tablets of the covenant of the Lord were shattered at Sinai and that Israel had never had an authentic covenant with God."

"Virtually every major Christian writer of the first five centuries either composed a treatise in opposition to Judaism or made this issue a dominant theme in a treatise devoted to some other subject..."

Answer for yourself: What was the Quarto-Deciman Controversy?

This name derives from the Latin word for fourteen, because Passover is on the 14th day of the first month of the Jewish calendar. There was an effort by a secession of Bishops of Rome to rid themselves of the observance of the Passover ceremony. Anicetus, who was bishop of Rome circa AD 155, tried, around the year AD 160, to outlaw the observance of Passover as a method of avoiding the charge of Judaizing Christianity. He ran into considerable opposition from Polycarp, bishop of Smyrna, a Christian leader of great age and esteem from Asia minor. Polycarp had studied under the apostle John in his youth and was well respected in the Christian community throughout the Roman Empire. Polycarp claimed to observe the Passover because it was taught to him by the Apostle John, who got it from Jesus Himself.

Answer for yourself: What happened to the practice of Passover observance?

By AD 180, both Anicetus and Polycarp had passed from the scene. Victor, the current Bishop of Rome, excommunicated all who insisted on keeping the Passover. He successfully suppressed the Passover observance, at least in the western part of the empire, and the pagan holiday of Easter was introduced into Rome.

Answer for yourself: What happened to the practice of Sabbath observance?

The diminution of the Sabbath appears to have coincided with the period of the two violent, bloody revolts by the Jewish nation against the Romans in AD 70 and AD 135. It was at that time that anti-Jewish feelings were especially high. It may be easily assumed that gentile Christians had little desire to be painted with the same brush of hatred and Roman approbation which colored their Jewish brethren. This may have been especially true during the AD 135 revolt when emperor Hardrian, outlawed and suppressed Jewish customs and practices. By the time of the council of Laodicea in AD 362, the Sabbath had gone from a commanded assembly, in the early Christian community, to a day which was forcefully condemned by church leaders: "Christians must not Judaize by resting on the Sabbath, but must work on that day."

Answer for yourself: Why was Greek philosophy introduced by Christian scholars?

Christianity, while being a product of the Old Testament and Judaic thought, existed in a Greek world. Greek thought supplied the intellectual foundation for the Roman Empire. It was Roman law and Roman might coupled with Greek thought and philosophy which characterized the 2nd century. Christian leaders in the second century supported the use of Greek philosophy because it provided the intellectual tools to answer questions that did not seem to be adequately answered in the Bible (such as the nature of God). But those same scholars expressed caution lest Christianity become a mere play-thing of Greek thought.

Answer for yourself: Why did many lay members of the church welcome the use of Greek philosophy by their church leaders?

Much of the Roman empire was virulently anti-Jewish, especially after the revolts in Judea of AD 70 and AD 135. Christianity was considered a mere schism of Judaism, such that animosity was visited upon Christian and Jew alike. Any effort to move Christianity away from its Judaic roots and its adherence to the Old Testament to a more acceptable and accepted philosophical stance was welcomed by many.

Answer for yourself: What answer was given by proponents of Greek philosophy to those who objected to its use to explain the scriptures?

It was argued that both John and Paul had used some motifs from Greek philosophy in their writings, and that this was the sanction for the wholesale application of Greek philosophy to scripture.

Clement of Alexandria went so far as to offer that just as the scriptures had been given the Jews, philosophy had been given to the Greeks in order to bring all to salvation.

Answer for yourself: What is a concrete example of how Greek philosophy was used to explain the Bible?

The idea of an immortal soul is not found in the Bible, but it is found throughout the writings of Plato and his students. Origen found a way to equate the stories of the resurrection in the Bible with the idea of an immortal soul and thus harmonize the non-biblical teaching of an immortal soul with the scripture.

Answer for yourself: Were there any dissenting voices regarding the use of Greek philosophy to interpret the Bible, during the 2nd Century?

Yes, Tertullian, another church writer of the second century sounded a clear warning of this dangerous tendency by crying to all who would hear: "What has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians?" Tertullian, at the time he wrote this, clearly considered the mixing of the Bible with the alien element of Greek philosophy to be heretical.

Answer for yourself: Who was Justin Martyr?

Justin Martyr (100-165) was one of the first church fathers to champion the cause of Greek philosophy. He was a former philosophy student, much taken with the teachings of Plato and the first to suggest that Plato had read the writings of Moses and presumably expounded upon them in his own teachings. (No actual historical evidence suggests that this was true, but Justin's motives were not historical. They were motivated by the effort to have Greek philosophy accepted into the Christian community.) Justin Martyr also stated, concerning his own conversion to Christianity, "I confess that I both boast myself.....a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar as neither are those of others." Justin Martyr thereby set out to merge the two "philosophies" of Christ and Plato. The future of Christian thought lay with programs first announced by Justin Martyr, by which the Church would make common cause with Platonic metaphysics and Stoic ethics in an effort to make the transcendent god of Plato as the God of the Bible. Justin had taken into Christianity a quantity of Platonic and Stoic philosophy.....(which) raised the question to what extent the Christian church in Justin and his successors, affiliated the church to Greek learning and philosophy, and secondly to what extent this was a bad thing, for it changed the very character of the faith.

Answer for yourself: Who was Clement of Alexandria?

Clement of Alexandria (150-215) was one of the chief architects of the merging of Christianity with Greek philosophy. Clement was a brilliant and prolific writer who has been described in the following manner: "Clement has been represented as a thorough-going hellenizer, who trimmed the Christian faith to suit.....an alien philosophy. (He) therefore appealed to them (Greek Christians) by blending scripture and Homer." Clement said that Greek philosophy was to the Greeks what the Bible had been to the Jews, that is a guide to

God. Clement was, like Justin, more than willing to blend a lot of Plato with a little Moses. Clement has been called "The connecting link" between Christianity and Greek thought.

Answer for yourself: Who was Origen?

Origen (185-254) was a former philosophy student and resident of Alexandria, Egypt. He was perhaps more brilliant and certainly more daring in his stretching of the boundaries of Christianity than were Justin and Clement. Origen began to look at the Bible as a philosopher would look at any other text. He used biblical text as a springboard from which to leap to higher and more spiritual meanings than might appear on the surface of the text. The entire Old Testament was therefore to be read, not as an historical record but as a kind of message in cipher, to be interpreted by those fit to do so. Origen thus turned all the Bible, and especially the old testament, into a document of symbolism not to be taken historically or at face value by the reader, but to be interpreted by the wise philosopher through platonic thought. Platonic thought did not so much replace the Bible; it simply became its interpreter!

CONCLUSION

Having understood the material presented concerning the origin of Gentile Christianity and its split from Jewish Christianity, it is time to return to "the faith once given to the saints." Whenever and wherever a group of Christians begin to discover the beauty and holiness of meeting together outside of man-made religious traditionalism, they will have a sparkling revival in their souls and an enthusiasm that cannot be abated. They will discover anew the realism and vitality of God's Holy Word and turn from every pollution of man's religious invention. Like the kings of Judah of old - Asa, Jehoshaphat, Hezekiah and Josiah - they will clean out of their lives the idolatry and paganism of our modern "high places." In addition they will reactivate for themselves the only efficient system that Almighty God has designed - which is the proper spiritual church life as exemplified in the pages of the Greek Scriptures as seen in the "God-fearers" within Messianic Judaism. Nor will they hesitate to implement proper disciplinary judgment, that of necessity, must accompany such profession of godliness (see 2 Chronicles 19:5-5 and 1 Corinthians 5:1-13). When this enthusiasm is truly heaven-inspired, unselfish and unprideful, there will once again be granted to them the privilege of functioning in a local congregation as God intended it.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW DID WE LOST THE FAITH OF JESUS...THE FAITH ONCE GIVEN TO THE SAINTS?

Scholars, historians, and sincere clerics agree that during the first 200 years following the deaths of the Apostles, drastic, un-scriptural changes came about within the early Assembly that would flourish down to our day. It was prophesied in the Bible. But the Bible also speaks of a "remnant" who will be adhering to the original, scriptural truths in these last days. Understand what happened, ...

and the urgent need today to return to the "faith which was once delivered to the saints" (Jude3)

"As the apostolic age comes to a close, the Church seems to pass through a dark tunnel. When it comes out at the other side, the original bond of unity, the clear Standards, and the love of [Yahweh] seem to have been replaced by an unsettling, institutionalized spirit of domination and by beliefs which are more Gnostic than Christian. What happened? We are now confronted with the possibility that the original identity and true definition of Christianity have become lost." --The Apostasy Of The Lost Century.

Answer for yourself: Has Gentile Christianity since the first century twisted much of the Bible's truth, thereby making itself guilty of teaching another gospel, another doctrine?

Answer for yourself: Can you explain why a movement identifying itself so closely with Jesus, a Jew, today teaches often doctrines opposite of what he taught?

Answer for yourself: Are you even aware that Gentile Christianity is guilty of changing the gospel of Yeshua?

THE PREACHING OF ANOTHER GOSPEL

Through much Bible and historical study, I as well as multitudes of others, have drawn conclusions that differed from what is routinely taught in nominal Christianity throughout our land.

Answer for yourself: Should we need a priest or minister to interpret for us what the Bible says?

Surely the Creator of this universe would not leave an instruction Book for man that humble, sincere, truth-seeking people could not properly understand! But one thing is different today. Living in the Western Hemisphere make rendering and interpreting a Hebrew book quite difficult without adequate preparation on our parts.

Answer for yourself: Is truth that leads to salvation so complicated that it can be grasped only by those with

seminary degrees in Bible interpretation, and how do we explain the multitudes of diversity in doctrines that exist in more than 2 thousand different and competing Christian denominations?

THE TRANSLATORS OF OUR CHRISTIAN ENGLISH BIBLES HAVE BEEN LESS THAN TRUTHFUL DUE TO THEIR RELIGIOUS BIASES

With the help of today's concordances, lexicons, dictionaries, and other Bible study helps, we can come to a better understanding of many archaic words and renditions found in the King James Bible.

As we move closer to the end of the age, knowledge of the Bible's true message shall be increased, Daniel 12:4. At the same time there will be a restoring of original truth neglected through the centuries, Acts 3:21. We see this last-days movement to restore Biblical truth spear-headed in the restoration of the Hebraic Roots to the Gentile Christian church today.

Most of us with a little study can easily find a number of incongruities and even serious errors perpetuated by churchianity.

For example, the name "Jesus" appears in Acts 7:45 in the King James, which obviously refers to Joshua the son of Nun, the great Israelite general. Hebrews 4:8 is another place where Joshua-or more correctly Yeshua should appear in the King James Bible. The newer Bible versions recognize this error and have since changed the name to the Latinized "Joshua" in both Acts and Hebrews. These are definitive examples revealing that the name Yeshua (later altered to Joshua) was changed wholesale to "Jesus" by translators!

The average churchgoer has no idea what the word "Christ" means or where it came from. Bible dictionaries show that "Christ" derives from the Greek *christos* (Strong's Concordance Greek Dictionary No. 5547, from *"chrio"* meaning to anoint or rub with oil). It means anointed, as does the Hebrew *meshiach.*

Answer for yourself: Why would a Jewish rabbi, speaking Hebrew, be given the Greek title "Christ?"

Yeshua himself said our salvation is of the Jews (not Greeks, John 4:22). Acts 1:6-7 indicates that the Kingdom will be restored to Israel and not Rome or Athens. Yet English Bibles contain the Greek title "Christ."

Answer for yourself: Why was it not properly translated "Anointed"?

One would be more correct to refer to Yeshua by the Hebrew title "Messiah" rather than identifying him by a title that is "Greek" to most people today.

It does seem rather strange that the Greek title "Christos" is *transliterated* (that is, brought over into English with the same sound), yet the name of Yahweh and Yeshua are both *translated* by the English "Lord" in our New Testament. Too often in the King James Version the word "Lord" leaves us in doubt who is meant), Yahweh the Father or Yeshua (see Acts 2:34, Heb. 10:30 and many others). This contributes to the blurring of such major distinctions and created a "theology" that guarantees such a one who follows and believes these things are idolators!

STRANGE CUSTOMS AND PRACTICES

There is a grass roots religious or spiritual movement afoot around the world to free mankind from theshackles of pagan customs and beliefs. Bet Emet Ministries is one such ministry. This is true not only in the United States, but also in Europe and the Middle East. This spiritual revival seeks the old paths of truth by restoring the Hebrew Roots of Christianity.

The problem with mankind is simply one of human nature and sin. Yahweh clearly defines sin for us:

"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." (1 John 3:4)

We cannot do things as we alone see fit, but are obligated to follow His instructions, living His way. He is the final Judge. When our lives are over and we are in the grave, Almighty Yahweh will be the One who matters. So we must please Him now, while we can.

As we near the end of the age it appears that Yahweh is moving to clear from the minds of sincere truth seekers the accumulated rubbish of pagan influence that has overwhelmed and saturated the faith once delivered unto the saints.

Religious error is evident everywhere, yet the majority attending weekly church services are ignorant of the subtle and pervasive influence of pagan customs. Christianity perpetuates the error instead of rejecting paganism and retracing its steps back to truth

ITS HARD TO TEACH OLD DOGS NEW TRICKS

It is no secret that the first Israelite Bishops and overseers were replaced at death by converts from paganism. Brumback's History Of The Church states on page 53,

"The Roman emperor, by the office of Pontifex Maximus, directed all religious affairs. When Christianity became the state religion, Constantine [ruling 306-337] assumed all of the authority in the church, which he had exercised as supreme director of paganism."

As more pagans were supposedly converted to faith "in" Yeshua the more difficult it was to resist the strong influence of pagan practices and customs they brought along with their new faith. Halley's Bible Handbook includes a section on church history entitled "Paganization of the Church," which aptly details what happened since the time of Constantine who was the first Christian emperor.

While Constantine did not make Christianity the state religion, he favored Christians in official appointments and positions. After his death, other Roman emperors favored Christianity above all else. Note Halley's comments:

"Emperor Theodosius, 378-395 CE, made Christianity the state Religion of the Roman Empire, and made Church Membership Compulsory. This was the Worst Calamity that has ever befallen the Church. The forced conversion filled the Churches with unregenerate people...

"But now the military spirit of Imperial Rome had entered the Church. The Church had conquered the Roman empire, but in reality the Roman Empire had conquered the Church, by making the Church into the image of the Roman Empire...

"The Imperial Church of the 4th and 5th centuries had become an entirely different institution from the persecuted Church of the first three centuries. In its ambition to Rule it lost and forgot the spirit of [Messiah].

"Worship, at first very simple, was developed into elaborate, stately, imposing ceremonies having all the outward splendor that had belonged to heathen temples...

There were mass conversion of the Barbarians. There is only one problem. There was little repentance and instruction, and they amounted to false conversions. The Gothes, Vandals and Huns who

overthrew the Roman Empire accepted Christianity; but to a large extent their conversion was nominal; and this further filled the Church with pagan practices..." p. 867, Halley's Bible Handbook.

THE TRANSFORMATION OF JEWISH CHRISTIANITY INTO A GENTILE ABERRATION OF BIBLICAL TRUTH

Historians attest to the change that came over the early fledgling assemblies following the death of the Apostles, all of whom had been Jews. It is as if a curtain had come down upon their activities, and when it is raised a hundred years or so later, an entirely different situation is seen. Syncretism-the merging of pagan practices with Bible truth-is obvious everywhere. The heathens continued keeping their former pagan ways, but under a new name and with a slightly different meaning.

Man's desire to do things his way, rebelling against the commands of Yahweh, started back in the Garden with Adam and Eve. Rebellion continued, forcing Yahweh to intervene through the flood, the tower of Babel, and even while the Israelites were being fed manna and having Moses lead them to the Promised Land. Isaiah's opening chapter is a condemnation of His chosen people. Rebellion against Yahweh's law continues and is becoming even more evident today.

The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism has continued throughout history. Carnal man has continued to inject his own thoughts and concepts in his worship and thus early on contaminated the True Worship of our pure and holy Creator Yahweh.

WE HAVE FAILED TO LEARN THE LESSONS OF HISTORY

Having come out of Egypt, and recalling that pagans worshipped a golden calf, Israel decided they would have a visible object that they could see, handle and touch to represent the invisible Yahweh, Exodus 32:4. The clear warning in Exodus 20:1-5 was that under no circumstances were they to follow the idolatrous practices of the pagans in the land they were to possess.

Israel's covenant was to follow the teachings of Moses and so be a light to the Gentile nations around them. The Gentile pagan nations were not to be a light to Israel. Israel's mission was to be a model nation and to lead others in the pure worship of Yahweh. This is clear from Isaiah 27:6: *"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."*

Psalm 80:8-11 clearly shows that what Yahweh sought from Israel, His vineyard, did not become a fruit of righteousness. His people were soon removed from their favored and unique position among all peoples and sent into exile.

Answer for yourself: What happened?

Israel had become ensnared in the worship practices of the pagans about them. Instead of holding Yahweh's way of life-with its many blessings and security-as an example to the world, Israel took up pagan ways, turning their backs on pure worship given in the Bible.

When Israel finally went into the Promised Land, it was a new generation, a people that had seen the miracle of the daily manna being provided for them, and the presence of Yahweh in the pillar of cloud by day and the pillar of fire by night.

This new generation of Israelites should have gotten the paganism of Egypt out of their system. They had among them Moses and the tabernacle with a functioning priesthood to keep them mindful of the goodness and bounty of Yahweh's providence. All of this to no avail.

After the death of Moses, Israel, instead of driving out the inhabitants to a man, tolerated the pagans, married them, absorbing their heathen worship and practices.

The pagan nations were still in the land at the time of David and Solomon and were a snare to them.

Eventually, the false religions of the world so corrupted the Chosen People that Yahweh divorced them spiritually

Answer for yourself: Is God the same yesterday, today, and forever?

Now pay attention to the next question.

Answer for yourself: If God who is the same yesterday, today, and forever, divorced His people and "cut them off" from Himself and commanded His people to divorce their Gentile wives because of the pagan worship practices that they brought into Israel, can God do any less with us who practice and observe pagan holidays in the Church and substitute pagan "sabbaths" for the Sabbaths of God? You better think deeply before you give a quick answer.

One only has to read Matt. 7: 18-21 to find that many will come to Yeshua thinking that they have done many wonderful works in "his name" only to hear "depart from me I never knew you..because you work and practice iniquity." What we fail to understand is that the Greek word for "iniquity" means those who are not submitted to or ignorant of the Laws of Moses, especially Gentiles. If we were not ignorant of such Laws we would see specifically that God has commanded how He is to be worshipped, and no where in these Laws and Commandments can we find the holidays observed in the Christian Church today, instead, we find the opposite….a complete calendar of Jewish Holy Days which by in large is neglected.

IF WE DO NOT LEARN FROM HISTORY IT REPEATS ITSELF

History repeated itself centuries later after Yeshua's death. The first disciples were all Israelites, as were the first bishops. Within the first hundred years, however, the "called-out ones" no longer were of the characteristic Hebrew flavor. Paganism had moved in and taken over.

Yeshua came to call us to repent and return to the pure religion of Yahweh, teaching us to follow His ways instead of carnal, human understanding. Historically we see that Christianity, when it departed from its Jewish Roots rejected the Hebrew religion, which led to a despising of the Mosaic Law given by Yahweh Himself to man (Rev. 22:14). Instead, Gentile Christianity tolerated and absorbed prior pagan customs and teachings in flagrant violation of Scripture.

The Oxford Illustrated History of Christianity, commenting on the widespread infusion of pagan influence, on page 84 states:

"The 'opaque' areas of experience, of institutions and daily living, if they had not disappeared by [Pope] Gregory's time had become absorbed into a Christian universe as translucent parts. In principle, there was nothing that could not be absorbed into the radically Christian world."

***The religion of modern churchianity has absorbed many foreign doctrines that have no basis in the Bible, but are rooted in Mystery Pagan Religions*.**

Answer for yourself: Could many today in the church be likened to the rebellious Israelites who took up whatever new worldly fad or liberal trend came upon the scene? You better believe it! Yahweh is completely out of their thoughts.

And even as they did not like to retain Yahweh in their knowledge, Yahweh gave them up to a reprobate mind [unfit to pass judgment], to do those things which are not convenient: being filled with all unrighteousness...who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them," Romans 1:28-29, 32

BAPTIZED WITHOUT REPENTANCE

Historians attest to the change that came over the early fledgling assemblies following the death of the Apostles. With the exception of Luke and Paul, all the New Testament apostles were Jews. They had grown up following Israelite customs, keeping the Saturday Sabbath, the annual Feast Days and hearing the Torah (Law) read to them each Sabbath. Yet, there are those who contend that these Jews were dyed-in-the-wool Christians and wrote the books of the New Testament in Greek no less! Current scholarship since the discovery of the Dead Sea Scrolls has proved this 1700 year Catholic tradition totally bogus.

Syncretism (the merging of paganism with Biblical truth) is obvious everywhere within the New Testament to those with such prior knowledge of both Judaism and pagan Gentile religions. The pagans continued keeping their pagan ways, but under a new name and with a slightly different meaning and much of this was written within the pages of our New Testaments and without prior knowledge one falls prey to such deception.

The Oxford History of Christianity, on page 85 states,

"Baptism turned a pagan into a Christian...What constituted a 'pagan' was a matter of definition by clerical authority; in practice it meant what evaded the bishop's control. Gregory the Great's decision that English converts to Christianity might continue to use their traditional places of worship provided they were sprinkled with holy water was a revolutionary extension of clerical tolerance, with momentous implications for later missionary activity."

All of this is to say the pagans were baptized, but returned to their former houses of idolatry and continued to worship as before. Only the name had been changed to gain larger numbers of converts to Christianity.

THE FACTS OF THE MATTER ARE QUITE DISTURBING

The following is taken from the book, The Jewish Christians of the Early Centuries of Christianity According to a New Source, written by Shlomo Pines. The Islamic historian reveals much about growing dissension between Jews and Christians shortly after Yeshua's time and the blending of pagan beliefs brought into Christianity by the growing number of gentile converts.

Pines makes revealing comments from his vantage point of an outside spectator, namely, as an observer of the history of the two distinct groups which emerged from Judaism-Christianity and Islam.

- **First, there were Jewish Christians who adhered to the teachings of Moses. Beginning with the Apostles, the first converts to an understanding that Yeshua was the expected Messiah were from Judaism, especially from the synagogues where the Apostles went to preach.**
- **Later came the torrent of Gentile converts who are referred to simply as "Christians." While the Jewish Christians continued keeping of the law and the ways taught by Yeshua, those converts coming from non-Israelite nations became known as Gentile Christians (whom author Pines refers to only as "Christians"). These retained their many heathen doctrines, blending them into**

"Christianity."

Shlomo Pines writes of the early centuries of Christianity and states, "The original Gospel was regarded as written in Hebrew." He goes on to point out what history has verified, that the Gentile converts to the true Biblical Jewish Faith no longer used the Hebrew texts to bring about the conversion of many other nations. Because of the infusion of foreign doctrines by Christianity, the Gentile bishops and teachers avoided the Hebrew Scriptures, relying mostly on the Greek texts. Pines tells us why in this eye-opening statement:

"In their view, this was a deliberate policy on the part of the Christian leaders, who did not want to have their doctrines demolished by the scholars grounded in the Scriptures who were numerous among the Jews."

It is noteworthy that this Islamic writer is acutely aware of the many un-scriptural doctrines of early Gentile Christianity. Gentile Christians had abandoned the Commandments of the Old Testament (Torah) and substituted alien laws and heathen customs and practices.

Rather than evangelize the nations around them through the authentic Hebrew Scriptures, the Christian leaders from Gentile backgrounds avoided the Hebrew texts because so many of their "Christian" doctrines were nowhere found in the Bible.

Thus, they avoided any clash with those knowledgeable of the Hebrew Scriptures which condemned taking on any aspect of worship foreign to the Word of Yahweh. Author Pines contends that Emperor Constantine turned against the pagan philosophers and adds, "The philosophers' books were burnt and monks were lodged in their temples, which were transformed into churches (or monasteries)" p. 30.

UN-SCRIPTURAL TEACHINGS REPLACE GOD'S TRUTH

That pagan temples were turned into churches or monasteries explains the heathen derivation of the word "church" used in the King James and other Bibles. The Greek word "ekklesia" literally means "the called out ones," which carries the same meaning as the Hebrew "kahal." Ekklesia refers to a body of people, not a building. The word "church" is a poor translation of ekklesia. Church refers to the building coming to us through the Anglo-Saxon "circe." Circe was the Greek goddess who turned men into swine. In Scottish the word is "kirk," relating to the Hebrew "kikkar," meaning a circuit or disc-the sun! The ancient link to sun-worship (on Sun-day) is undeniable.

The following excerpts are taken from Pine's work:

- **"The Romans and the Greeks had a feast called the Nativity of Time, which celebrated the return of the sun in January. They introduced into it various modifications and called it 'The Nativity of [Messiah]' or the Nativity. This feast was unknown at the time of [Yeshua] and of His companions.**
- **"The Jewish Christians...are not vegetarians and they do not reject certain portions of the Old Testament. Like the Jewish Christians of our texts, they are, as far as the observance of commandments is concerned, orthodox Jews...They thus carried on the old tradition of the first Christian community of Jerusalem..."**

A footnote on page 39 reveals,

"Strecker points out that the Jewish Christian doctrine started out by being the Christian church doctrine and became a heresy only in the wars of historical evolution."

In other words, paganism and worldly doctrines infiltrated the early body of believers and corrupted it. As more pagan converts became "Christians," they flooded the church with their traditional practices that soon were "baptized" by the Christian clergy and absorbed as doctrine. This is how Sunday, New Year's, Xmas, Easter, Lent, Halloween, Valentine's Day, and much more crept into and became "holy-days" (holidays) of churchianity.

THE PARTING OF THE 2 WAYS

The early movement saw one group of Christians as rooted in the teachings of Jesus which still clung to Israelite laws. These converted Jews known as "Jewish-Christians" continued to meet in the synagogues of the Jews as did Paul, Acts 13:14; 15; 42; 14:1.

The other group, composed mostly of Gentile converts, took on Grecian culture and Hellenistic customs and were simply called "Christians." According to Pines, this latter group [Gentile converts] brought about "the abandonment and portrayal of what is regarded as true Christianity and its replacement by Greek notions and ways. It is the relation of a historic failure; victory rests with the agents of corruption," page 14.

In other words, the flood of pagan converts to Christianity soon overwhelmed the pristine truth as taught by Yeshua and the Apostles, and Christianity became tainted.

Christians today, many unknowingly, observe more pagan carry-overs than days plainly commanded in the Bible.

These popular days include Sunday (a day historically set aside in honor of the sun), Easter (the day honoring Astarte, alias Ishtar and Ostra, Chaldean Queen of Heaven) Xmas (midwinter solar-fertility celebration), Lent (40-day fast for Ostra), New Year's (near the midwinter solstice instead of the Biblical spring), Valentine's Day (Roman fertility celebration), Halloween (demonic observance), and many others.

There is no teaching or foundation for any of these "Christian holidays" anywhere in the Bible. They are the concepts and doctrines of men, firmly embedded in Christianity through centuries of tradition and practice.

Pines continues: "After Him [Yeshua] his disciples were with the Jews and the Children of Israel in the latter's synagogues and observed the prayers and the feasts of (the Jews) in the same place as the latter'" (page 41).

The early believers (referred to by Pines as "Jewish-Christians") continued on with the worship of Israel by observing the weekly Sabbath, the annual Holy Days, and heard the preaching of the Old Testament along with the prayers of the Jews. They continued meeting in the Jewish synagogues just as did Jesus and the Apostles.

A decided difference soon arose between the "Jewish Christians" and "Christianity" itself.

The true believers continued with the "Jewish" worship based on Yahweh's immutable law, while Christianity had amalgamated into its doctrines almost every foreign belief and practice necessary to accommodate the new convert. Accepting Christianity for the pagan was made easy. For him his old

ways remained the same, only the name had been changed.

TRUE WORSHIPERS ALARMED BY SUCH CHANGES

The Jewish Christians were deeply concerned about the events that had corrupted many converts to the faith of Jesus through the Roman Caesars and the "Rominization" of Christianity," according to Pines.

"...Jewish Christian authors of our texts and presumably other members of their sect may have been the only people in the world-at the relatively late period (perhaps the fifth or sixth century) at which these texts were composed-who still deplored the split of Judaism and Christianity, two religions which should have remained one. They also deplored the fact that the Christians (or perhaps only most of them) no longer read the Gospels in Hebrew, the language of [Yeshua], and all the prophets. Quite clearly, these Jewish Christians believed that they preserved and continued (perhaps clandestinely) the traditions of the first not yet corrupted Christian community of Jerusalem founded by the immediate disciples of [Yeshua] who professed His religion, i.e...observed the Mosaic Commandments," p. 65.

Author Shlomo Pines summarizes the accounts of other historians who maintained that the early believers in Yeshua as the expected Messiah still observed the Sabbaths and the Annual Holy Days.

Paganism proceeded apace and soon overwhelmed Bible truth, replacing Scriptural customs and celebrations with paganized additions and substitutes.

HISTORY DOES NOT LIE...WELL NOT ALWAYS...UNLESS YOU ARE THE WINNERS OF HISTORY....LIKE ROME

While the comments of historian Pines are revealing, they are by no means unique. Many astute historians who are aware of the vast changes that took place from the time of the Yeshua until now corroborate what we have read.

Luther H. Martin's book Hellenistic Religions reads on pages 118-119,

"One of the first issues to be debated by Christians was whether they were a new religion... These early Jewish Christians understood Christianity in terms of its Jewish past and they continued their observance of Jewish ritual practices exemplified by dietary requirements and circumcision." Tracing the history of paganism, Martin writes, "...and by the second century, Christianity had assumed many of the forms and practices of the mystery cults" p. 162.

Brumback's History of the Church, referring to the beginning of the true Assembly at Pentecost in 31 C.E., reveals,

"In it practices that are common in the religious world today were not found," p. 19.

Author Brumback explains that the early church did not celebrate many of the holidays observed by most of churchianity today, which we have mentioned.

Then follows an explanation of the pagan source of Lent. "The word 'Lent' is derived from the old English word 'Lencten' which means spring. It was connected with a pagan feast that was celebrated in honor of the goddess 'Ostra,' the goddess of the east. The sacrifices to this deity were offered just about the time of the Passover and in this way it became associated with the believed resurrection of

Jesus which followed the Jewish Passover.

"Not until the Council of Nice (325 C.E.) decreed that Easter should be kept on Sunday next after the full moon on or after the vernal equinox, was there a definite day for the observance of Easter. Here is the evidence that it has a human origin, as it was not known until after the fourth century just when Easter would be," p. 20.

Easter is not a Bible celebration. It is found in only one place in the King James, at Acts 12:4, a woeful mistranslation of the Greek *Pascha*, or the Passover.

Author Brumback goes on to explain in fuller detail a bit of Easter's history, adding,

"Certainly no such day is authorized by the teaching of the Apostles."

"What brought these changes about? Why did disciples submit to having these days set apart as special days for the church? The answer is found in the failure of those who were the people of [Yahweh] to know what [Elohim's] Word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching of the church. The apostasy of the church and the corruption of the [evangel] resulted from neglect of the church to study [Yahweh's] Word" p. 21.

THE FOUNDATIONS OF BIBLICAL TRUTH WAS LOST BY NEGLECT

Brumback continues on page 31,

"In the beginning the church was pure. The divine plan of the church as revealed in the New Testament was followed. Now the apostasy of which the apostles warned, began to develop."

"Ultimately Christianity overcame paganism and thousands of those who had once opposed the church now became identified with it, without understanding that such a step called for the reformation of life, separation from the world, and devotion to the cause of [Messiah]. Christianity in its purity was thus destroyed by paganism," p. 54.

Widespread neglect of the Old Testament meant that converts were not schooled in the Old Testament and were ignorant of Israelite background and the books of Moses. They simply accepted the Greek Septuagint as their source of Old Testament teaching, nor did they know anything about it's purposeful corruptions to pattern paganism, and knew little and understood even less of the Feasts and the deep meaning of the sacrificial laws. By and large the Gentile Christians detested the Jews and would have none of their teaching or understanding of the Torah.

The New Testament is built upon precepts and teachings of the Old. Paul was inspired to write that salvation is found in the Old Testament:

"And that from a child you have known the holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ" (2 Timothy 3:15).

The early Apostles based their teachings on the Old Testament to prove that Yeshua was the promised Messiah of Israel. Yeshua even mentioned that himself in Luke 24:44: "...that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me"...sadly we yet await the fulfillment of the true Messianic Prophecies so the identity of

the Messiah yet remains unknown...that is until the true Messianic Prophecies are fulfilled!

In Luke 4:4 Yeshua said that man shall live by every word of Yahweh. He constantly referred to the Scriptures, the Old Testament, when answering matters concerning the law, divorce, and personal conduct (the New Testament was not yet in existence at this time! See Luke 24:27).

The last warning of the Bible is that man is not to add to the Bible or to take anything away, on pain of losing salvation, Revelation 22:18. ***"Scripture cannot be broken," John 10:35. Yeshua said, "Search the Scriptures," John 5:39.***

Gentiles did not always comprehend the deep meaning of the Sabbaths and knew little of the Feast Days found in Leviticus 23. (The Bible calls them "Yahweh's Feasts," not "Jewish" Feasts. They detested the Jews and would have nothing to do with their practices, nor did they try to understand or study Hebrew. As a consequence of arrogantly ignoring the Old Testament basis of truth, Christianity generally still does not understand the foundation of Scripture.

"Now therefore you are...fellowcitizens with the saints...and are built upon the foundation of the apostles and prophets [Old Testament], Yeshua Himself the chief cornerstone," Ephesians 2:19-20

IS THE BIBLE GREEK TO YOU

The influence of paganism is easily found in many historical sources. Charlton Larid's book, The Miracle of Language, reveals:

"The Church furthered Greek as well as Latin, the early Fathers of the church wrote Greek, and even as early as the seventh century Greek was being studied in England. Thus Greek words entered the English directly; they became Latin words which were borrowed directly; and they became Latin words which became French words which were borrowed directly" p. 90.

This custom of admitting Greek and Latin names wholesale into English Bibles resulted in replacing and disguising Hebrew names. These names supplanted the true, original names, making them surrogate hybrids with a Grecianized flavor.

Today the claim is made that the entire New Testament was written in Greek, which is disputed by reputable scholars who find an unmistakable Hebrew original underlying the Greek text.

Because early Christian translators were woefully ignorant of Hebrew, Greco-Latin names soon replaced the inspired Hebrew names. Even today the King James uses Esaias for Isaiah, Judas for Judah, Elias for Eliyah (Elijah), Urias for Uriah, Ozias for Uzziah, Josias for Josiah, Ezekias for Hezekiah, Idumea for Edom, Paul for Shaul, James for Ya'akov, Peter for Kefa, John for Yochanan, and many others.

The most holy of all words in the Bible, the sacred Name Yahweh, was replaced with *kyrios* and *theos,* which the King James renders *Lord* or *God*-outright substitutes.

Further enlightenment is given on page 118 of The Miracle of Language: "The Anglo-Saxon word for a general director was *stigweard,* the sty-ward, the man who looked after the pigpen, for an Anglo-Saxon capitalist was likely to have his stocks and bonds mostly in the form of razorbacks. We have reduced the word to *steward.* The boss himself was a *hlafweard,* a *loafward,* the man who looked after the bread. We cut that word to *lord...*"

Thus, we can see how the English Bible has reduced the sacred Name of our Creator Yahweh to "keeper of the loaf," or *Lord!* His holy Name Yahweh is now replaced with an inferior title.

In his History of the Church, Brumback answers the question how pagan ways and pagan days infiltrated the early church. He points out:

"The answer is found in the failure of those who were the people of [Yahweh] to know what [His] word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching and worship of the church. The apostasy of the church and the corruption of the gospel resulted from neglect of the church to study [Yahweh's] word."

"Pagans were accustomed to observe a feast to Proserpine with the burning of candles. To make the transition from pagan worship to Christian worship easy, the church in apostasy instituted on the same day a feast to the virgin Mary and burned tapers in her honor. Lactatius, a historian of the church, spoke of this practice as superstition, ridiculing those who lighted candles for [Yahweh], as if He lived in the dark.

"Here were changes that appeared in the teaching and worship of the church as it developed into an apostate institution. Holy water, the burning of incense, the observance of Lent and Easter...were connected with paganism. When the church dropped the guidance of [Yahweh's] word pagan ceremonies found their way into the church and they are today a part of that system of worship which grew out of the apostasy," page 21-22.

THE SUPREME SOURCE OF ERROR

The extent to which non-Biblical doctrines and error have become unquestionably accepted as fundamental truths directly from the Bible has alarmed sincere Bible students.

The Bible as originally given is indeed the pure Word of Yahweh. Man has translated the Scriptures into other languages while viewing the Bible through the eyeglass of human error. Such errors are accepted as the true teachings of God without further inquiry. Some are outright substitutions with no basis in the truth of the Scriptures.

The anti-Semitic and anti-Judaic Gentile Christian Church of the early centuries after Yeshua has twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the masses are led astray (Revelation 12:9). And this began a long time ago. To this sad situation I am glad to say that Yahweh also has His people who are standing fast in His truth and studying the Scriptures to prove whether these things be so.

The purpose of this study is to help us better comprehend the source of error so that we can separate truth from falsity. History shows that all pagan religion has its source in Nimrod's Babylon. The teachings of Babylon have dominated Egyptian as well as Greek and Roman religion.

Teachings right out of Babylon can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. With corrupted doctrines and error, ministers have continued to twist the Bible so that "truth" is no longer Bible truth.

SYNCRETISM: A DEADLY MIXTURE

The Bible when first given to mankind was inspired by Yahweh's Spirit. It was pure, holy and undefiled. Problems began when translations were made from one language to another. Our English Bible, for example, is taken primarily from the Latin. Which was translated from the Greek. Which was translated from the Hebrew, with much being lost along the way. It is like taking change from one pocket to place in another and losing some in the process. This is why it is our goal to return as closely as possible to the original languages.

Through what is known as *syncretism*, pagan doctrines are merged with Bible teachings and blindly accepted as

if from Scripture. Thus, the pristine Truth of the Bible has been adulterated with paganism and unknowingly accepted.

On page 109, The Oxford Illustrated History of Christianity quotes Patrick Wormald on adaptations of Christianity,

"Christianity had been successfully assimilated by a warrior nobility, a nobility which had no intention of abandoning its culture or seriously changing its way of life, but which was willing to throw its traditions, customs, tastes, and loyalties into the articulation of the new faith."

While the expressed purpose of the church was to convert pagans and bring them into the fold of Christianity, in reality it was paganism that triumphed over churchianity. It was the church that absorbed and retained the pagan rituals, symbols, holidays, and precepts, but gave them a new name with a new meaning and a "Christian" understanding.

Meyers' Medieval And Modern History states on page 42, "Many of our religious ideas, festivals and ceremonies, as witness Easter, and Christmas may be traced back to an origin in the practice and belief of our heathen ancestors."

Thus, pagan converts felt right at home as they retained their worship of the sun on Sunday, observed the re-birth of the sun in December, and called it not "Sol Invictus," but "Christmas." It made for a painless conversion to "Christianity." So the unregenerate pagan was baptized and became a "Christian-but was still a pagan at heart.

Had Israel and churchianity not done what they respectively have done in corrupting of Truth and establishment of falsehood, anti-Biblical sentiment would not be what it is. The conflict between light and darkness is no new conflict. It has carried on ever since sin first entered the Garden of Eden.

Churchianity reads the Bible and sees no parallel between Israel's past dismal history and its own deplorable record.

Bible teaching rests upon learning from the examples of others (1Cor. 10). But what if man contends that he needs no examples? With our high-tech society and our sophistication and knowledge, along with our scientific thinking, modern man feels competent to find his way if only given money enough and sufficient time to follow whatever light is given. Man is convinced that he is quite sufficient unto himself, and given time will eventually work things out.

Israel was overwhelmed by the visible power of Yahweh at Sinai (Exodus 19 and 20). The thunderous voice and trumpet, the lightning, the smoking, the rumbling and quaking of the Mount itself was evidence enough. The vaunted ability of man was tested. Israel vowed they would be perfect in everything and be obedient. Yet, when they tried they obeyed in nothing. Israel was pardoned again and again, and each time they continued to transgress.

The Tabernacle (and later the Temple) was right in their midst with the visible priesthood actively carrying out Yahweh's instructions day by day. Instruction, warning, chastisement, and the evident presence of Yahweh in the pillar of cloud by day and pillar of fire by night were of no avail.

THE HOLY SPIRIT GIVEN TO MANKIND TO HELP HIM BECOME OBEDIENT

By himself, man lacks the ability and moral fiber to be holy. This is the primary lesson we are to learn here on earth, namely, that man's way is not Yahweh's way. We are to change our mind, the way we think, by having

Yahweh's Spirit dominate our very being. *"The carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be,"* Romans 8:7.

It is only through the workings of Yahweh's omnipotent Holy Spirit power, which now is available to us, that we can rise above this mundane world. This means obediently following the way of life given us throughout the Bible, for it is through obedience that we are given the Holy Spirit: *"And we are his witnesses of these things; and [so is] also the Holy Spirit, whom Elohim has given to them that obey Him."* (Acts 5:32)

By professing to be His worshipers, ancient Israel assumed they could obligate Yahweh to tolerate whatever whim their degenerate minds could devise. They mentioned His Name, but their hearts were far from obedience.

***"Yea, you took up the tabernacle of Moloch, and the star of your deity Remphan, figures which you made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen."* (Acts 7:43-44)**

DOCTRINE AND THE COMMANDMENTS OF MEN

Giving only lip-service is not acceptable to a holy, just, and righteous Yahweh. It never was and never will be. Genuine obedience comes from a contrite heart. Yeshua himself said, *"They worship Me (referring to YHVH) in vain; their teachings are but rules made by men,"* Mark 7:7, NIV. This is a direct quotation of Isaiah 29:13, condemning the city of David, Jerusalem, for their idolatry and wickedness.

Yeshua then castigates the Pharisees and teachers of the law with those same words when the Pharisees heap criticism upon His disciples who apparently paid too little attention to the tradition of the Pharisees and Jewish elders.

The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism (mixing pagan concepts and customs with Bible teaching) has continued throughout history. Unconverted man injects his own thoughts and notions into his worship and continues to contaminate the pure worship of a holy Yahweh.

While we hear much of the error that has crept into the worship of our Creator, many have not studied deeply into the truth of the Bible and are oblivious and unschooled in what is actually taught as Bible doctrine. A growing movement of sincere Commandment keepers with faith in the Savior is prophesied to arise at the end of the age as we see in Revelation:

"Here is the patience of the saints: here are they that keep the commandments of Yahweh, and the faith of Yeshua," Revelation 14:12.

LET US LOOK AT SOME EXAMPLES OF TRADITIONS OF MEN WHICH HAVE REPLACED THE WORD OF GOD

Few are aware of the many teachings abounding in nominal religion that are contrary to the Bible. I choose not to go in-depth in pointing out these errors, however here are a few simple examples, in which one or two verses of correction follow the erroneous teaching which sadly is accepted as if true today by the majority of Christians:

The Father, Son and Holy Spirit are three persons in one, and are equal.

***"My Father is greater than I,"* John 14:28. Yeshua Himself acknowledged that the Father was greater. Paul said, *"The head of Messiah is Yahweh,"* I Corinthians 11:3.**

The Holy Spirit is the power, the force of Yahweh shared by the Son and is not a person--*Ruach ha Kodesh*.

We keep Sunday because that is the day the Son was resurrected, and that changed the Sabbath.

"There remains therefore a rest [Sabbatismos, Sabbath] for the people of Yahweh," **Hebrews 4:9 (reference to verse 4). There is no Bible justification for changing the day of worship. Sunday-keeping stems from pagan sun worship. Yeshua did not rise Sunday morning, but at the end of the Sabbath, and said nothing about any change whatsoever in the weekly day of worship. Besides that, if you are aware of Hebraic reckoning of time you can easily see that Yeshua was resurrected on Saturday evening, before the dawning of a new day at 6 PM which would be Sunday. He was raised BEFORE Sunday on the Sabbath, a perfect picture of the eternal Sabbath given to mankind in the world to come.**

The Son by His resurrection changed Sabbath to Sunday.

"And it shall come to pass, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says Yahweh," **Isaiah 66:23. This speaks of the future kingdom. The Saturday Sabbath has never been changed but is in effect now and will be observed in the Millennium.**

The Son was put to death on Friday and arose Sunday morning.

"...in the midst of the week He shall cause the oblation and sacrifice to cease," **Daniel 9:27. He was impaled on Wednesday (Wednesday in German is *Mittwoch*, midweek) and was in the grave three days and three nights. He rose from the grave before sunset on Saturday (Mat. 28:1- "end" is the Greek *opse* meaning "late on".**

"For as Jonas [Jonah] was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," **Matthew 12:40. There is no way one can get three nights from Friday until Sunday morning.**

The Son came to do away with His Father's law by nailing it to the cross.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," **Matthew 5:17. He brought the law to its fullest intent and meaning; He did not destroy it, but lived it as an example for us, John 14:31. Besides the only "handwriting and ordinances" that were "against us" are those which we incur when we disobey, not obey; for the Torah (Law) was given to us as a patter for Godly life, that when obeyed brings God's blessings and not his curses. The death penalty for disobedience is the only thing in the Law which is against us is the only part of the Law that was against us and that only when we disobeyed. Repentance restored relationship then as well as now.**

The Son cleansed all foods and now all animal flesh like pork and shellfish is good for food.

"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says Yahweh," **Isaiah 66:17. This is speaking of the end of the age and those eating swine's flesh will be consumed. Clean food laws are still in effect.**

Man is born with an immortal soul

"[Yahweh] Who ONLY has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting," **1Timothy 6:16. We do not yet have immortality but are seeking it, *"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life,"* Romans 2:7. Why are we to seek for immortality if we already have it? Why a resurrection if we are already immortal and can't die? (1Thes. 4:16)**

Not a Dead Soul Alive

The most blatant of all erroneous teachings fostered by churchianity is that man has an immortal soul, a

teaching found in most pagan religions. That the soul upon death leaves the body and immediately goes to heaven or hell is not found in Scripture.

Many such errors are accepted as the true teachings of the Yeshua without any inquiry. Some are outright substitutions to the Bible and have no basis but lead to a corruption of the truth of the Word.

False teachers certainly have twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the flesh of man, in opposition to God (called Satan in Hebrew as the Yetzer HaRa..the evil inclination in man) "leads the whole world astray," Revelation 12:9.

The purpose of this study is to help us better comprehend the source of erroneous teaching so that we can sift out the truth. Scripture and history show that all pagan religion has its source in Nimrod's Babylon where religious lies have complete sway. The ways of Babylon have dominated Egyptian as well as Greek and Roman religion. Babylonian teaching can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. Yahweh calls Babylon the Mother of Harlots, who has corrupted the earth, Revelation 17-18.

MODERN BLIND GUIDES LEADING THE BLIND

Bible readers today follow the history of Israel and shake their heads in disbelief over the fickleness of the people of Yahweh who are led astray by heathen practices. They read of Israel's falling into pagan idolatry and marvel that Yahweh, full of mercy, always was ready to take Israel back when they repented.

But these same people today (Christians) do not see that they are doing the very same thing and following the same pattern of lawlessness. Today it is not the pagan worship and temples about us that lead people astray. Instead it is those of Gentile churchianity who are supposedly upholding and teaching Yahweh's Word who lead men away from Yahweh, 2 Peter 2.

They preach from the pulpit that Yahweh's law no longer applies to us. Law was only for ancient Israel; we are under grace, and not under the law, say those teaching a modern and up-to-date gospel of love, grace and forgiveness. Being obedient to the law of Yahweh is said to be bondage, and we are not under the bondage of the law, we are told.

According to them supposedly when the Messiah came to die for the sins of the world, he did away with the law. Now all we need is faith. "Faith alone!" was the rallying cry of the Reformation. But the Bible says that faith alone is meaningless! "Faith without works is dead," James 2:26. You see dear brother and sister, God is concerned how we worship, what days we set aside and make holy, and how we build His kingdom by giving our tithes and offerings. Any old way won't do. Just as Nadab and Abihu learned when they were smote dead by YHVH. Let us learn from their example lest we follow in the ways and be rejected by God when we die.

By twisting the Scriptures and choosing to emphasize certain portions over others, today's preachers strain hard to do away with the law. They especially despise two of the Ten Commandments.

The first tells them that the Sabbath is on Saturday, the seventh day. The second tells us to handle His Name with respect and reverence. Known as the Third and Fourth Commandments, these two "test" commandments show our complete obedience to Yahweh. They are among the first to be rejected by many people. Some ministers seem willing to move heaven and earth to get these two Commandments buried under faith, love, and grace!

Your Bible says that if you break one commandment you have broken them all. That is, unless you keep all Ten, you have fallen short of perfection. Yahweh expects His people to keep His Commandments, for all His Commandments are righteousness, Psalm 119:172.

We read in 1 John 5:3 that the love of Yahweh is the keeping of His

Commandments.

He loves us in return when we keep His law, John 14:21.

Because many have been told from countless sermons that the Savior came essentially to bring a new religion, many simply repeat what they've heard without thoroughly checking their Bibles.

YAHWEH'S LAW WILL NEVER PASS AWAY

"We are a New Testament Church and emphasize the teachings of the Savior Who nailed the law to the cross," they say. Such a belief is absolute foolishness! Yeshua never said or even intimated that he came to do away with his Father's laws! He said just the opposite.

"My doctrine is not mine but His that sent Me," he said, John 7:16

"Think not I came to destroy the law and the prophets. I came not to destroy but to fulfill," Matthew 5:17

Some attempt to get around this verse by telling us that Yeshua did away with his Father's laws, fulfilling them completely-filled them up-and now has set them aside.

Actually, what he has done is fulfilled them with a greater depth of meaning than before. He shows us the fuller spiritual intent of Yahweh's laws. "Fulfill" is the Greek *plerosai* and means to conform to or accomplish. Notice how the Savior elaborated on one of the Ten Commandments:

"You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart." (Matt. 5:27-28).

Clearly, Yeshua was emphasizing that the keeping of the Commandments begins with proper and right attitudes, thoughts, desires, and goals. To entertain a wrong thought could well lead to committing the act-sin.

Furthermore, we read in the last book of the Bible that true believers will be keeping the Commandments of Yahweh when Yeshua returns to rule.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of Yahweh, and have the testimony of Yeshua," Rev. 12:17

Sadly, there is but a "remnant" of the seed of the true Israel. There is no large multitude following the way of the Bible today, but a "little flock," Luke 12:32. They are also known as the "saints." Don't look for a large group of people to make up the "Bride" at the end of the age. Consider the parable of the five wise and five foolish virgins. Only half of them went in to the marriage supper. The other half was locked out.

Answer for yourself: What about you? Where do you stand?

Answer for yourself: Are you on that downhill, broad and easy road to destruction? (Mat. 7:13-14). Or that narrow, more difficult road that leads to life everlasting? We at Bet Emet as you to let us help you in your quest for truth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

how did we lose the faith of jesus...the faith once given to the saints?

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CHURCH THAT YESHUA PROMISED TO BUILD...DO YOU ATTEND THERE?

Answer for yourself: Do you belong to the church that Yeshua is building or to the one that man has been building over the ages of church history?

Answer for yourself: Has your church departed from the original intent of its founder, Yeshua Christ?

Answer for yourself: What was the original intent of Jesus for the church?

Answer for yourself: Does your church even know what the original intent that Yeshua had for his church?

These are interesting questions that must be answered.

After having been exposed to Greek and Hebrew I realized that it was very important to have the "correct" meaning for every word in the Bible. I pondered what the words of our Bible meant to the people who originally wrote or spoke them. Since I have always been an inquisitive person, I just had to look for the answers to the questions the Lord led me to. Some of you have gone along with me in my search for "truth" and we will continue until the "day of the Lord". The answers to the questions I pose to you are very important because the "answers" should determine the Standard by which we should live our lives and how our religious community governs itself. After several years of research I now know that what I had been taught by my "pastor" was simply not true or at least incomplete!

I have encountered many people who have told me that they wanted to know the truth. When they were told the truth and discovered that it differed, sometimes radically from their experience, they chose to ignore it because of the possible problems that it would cause at their church since it disagreed with their "church's teachings." Such is the matter of the current teaching.

The concept of the "church" is one that has been continually developing over many centuries and has seen little agreement as to the above questions concerning Yeshua's original intent for the church. Today there are numerous conflicts over the true meaning of what the "church" should be. To arrive at the true church as God would have it we must be bold in exposing myths to arrive at the truth. Repentance is the order of the day! The word "church" comes for the Old English word "kirke", meaning a "circle", especially a circle formed in pagan ritualistic worship! In almost every English translation of the Bible, the word "church" is used for the Green word "ekklesia". "Ekklesia" is made up of two words "ek" meaning "out of", and "klesis" meaning "a calling". Thus you can easily see that the church is to be understood as people "called out of something". What are we to be called out from? I Thess. 1:9 teaches us that Gentiles, like you and me, are "called out" of paganism in order to "turn to God from idols to serve the living and true God". Thus, in the English Bible, when we encounter the word "church", it should be translated "the called out" or "the called out ones". The word "church" does not just mean an "assembly" as it has come to mean in today's language and experience. When any of the New Testament writers used the word "church" they spoke of "The Ekklesia", a people called out of the world by God, to be holy unto Him in some specific way. God desired we be "holy" which means "sanctified, different, apart from the norm".

Answer for yourself: If we are to gather as a group of people to just eat together, have meetings together, or have services together, are we manifesting the intent of Yeshua when he called us out of our darkness into the light of God's will for our lives? Hardly not!

Answer for yourself: If such a simple and important foundational concept can be lost due to mis-translation, how much other truths have we lost along the 1900 years of church tradition?

The answer to this question will boggle your mind as it did mine as I searched for the truth of God's Word for my life. Too easily can the identity of what Yeshua desired to be built be transformed into a structure that Yeshua can barely recognize today.

Answer for yourself: Once you realize that Yeshua (the Hebrew name for Yeshua) never used the word "church" in the manner as you have come to understand and experience, the question must be asked: "what did he intend it to both be and do"?

The answer will come as we reexamine the tradition of the original "church" as it relates to the true people of God.

We must never forget that the Hebrew Scriptures were translated into the Greek for the Greek speaking Gentiles that were later to come to the faith in the One true God of Israel. The Septuagint is the "Tanakh", or the Jewish Old Testament, which was translated from the original Hebrew to Ancient Greek language by 70 rabbis before the New Testament era. By the time of Yeshua (Yeshua), the Septuagint was widely available for study throughout the Hellenistic (Greek speaking and influenced) world. Correct understanding of the Septuagint is very important because it interprets the Hebrew Scriptures and Hebrew concepts into the Greek language and serves as a linguistic bridge between the Old Testament, which was written in Hebrew, and the New Testament, much of which was originally written in Hebrew, and later translated into Greek for the Greek speaking Gentiles.

The form of the word "ekklesia" is found in the Septuagint. It is translated from the original Hebrew word "Miqra", which also means "called out". "Miqra" is used 22 times in the Old Testament. Surprisingly, in each case it refers to the holy convocation (gathering, assembly) of Israel, the people of God, as they hear and obey the call to attend a feast and festival celebration (Ex. 12:16). Understand, that before Yeshua came, the Jewish mind (the mind of Christ is a Jewish mind) understood that the "Miqra" and the "Ekklesia" are one-in-the same concept. When we translate from the Hebrew into the Greek the concepts should not change. Laws of Hermeneutics (interpretation) demand that each word, when translated, refer to the same concept identically, and in this case, the ones being called out are called our for a specific purpose; to celebrate the Feasts and Festivals of Israel! That should astound you!

Answer for yourself: When was the last time your Pastor told you that you gather together for the intent and purpose, as taught by Yeshua, to celebrate the Festivals of the Lord?

Answer for yourself: When was the last time you church celebrated Passover, Unleavened Bread, First Fruits, Pentecost, Rosh HaShanah, Festival of Trumpets, Day of Atonement, Tabernacles, let alone all the minor feasts? If this was the sole purpose for Yeshua calling believers out from Paganism, I wonder what Yeshua feels about the church today.

Answer for yourself: Have you ever tried to build a "house" without following the architect's plans? What would the finished product look like?

Answer for yourself: Would the architect (Yeshua) even recognize the "house" when it was completed?

Answer for yourself: What would the architect feel or say when confronted with his house that was a mis-representation of what his heart had intended all along?

Answer for yourself: Would Yeshua even recognize the intent behind all the hay, wood, and stubble that men have used during 1900 years of "church history" in building the house we see today?

Answer for yourself: Would Yeshua recognize the "church today" as the "Miqra" of God? No he would not!

One may reason that since church is from Ekklesia, and Ekklesia is from Miqra, and Miqra is the called out of Israel, that the church of today is the Israel of God.

Answer for yourself: Sounds good, but where is the original intent of the builder?

We are called out for the express purpose to celebrate the festivals of the Lord, not just to meet together to eat, have meetings to establish programs, to worship. All this is important, but is wasted energy if we fail to understand the original intent of the architect (Yeshua). Our purpose is to meet to celebrate the Festivals and Feasts of the Lord. Without obedience to the master builder, Yeshua, our purpose is man centered, and not God centered.

Answer for yourself: Will the church ever study and wake up to the reality that we find in God and His Word?

Some have, and many more will as we come to the truth of the words of the Bible.

Yeshua said "I will build my assembly of called out ones (Ekklesia) and the gates of hell shall not prevail against it." (Matt. 16:18). For a real treat, look up the real word used for "hell" in this verse. You will be really surprised to find that "hades" does not mean "hell" as you have been told. Call me when you find out and lets discuss it. Now back to the matter at hand. The Lord called His people to attend His holy feasts. Those that attended the festivals and feasts are the true "Miqra" or "Ekklesia" of God. To do otherwise is a poor copy of the original plans of God. This is the Hebraic and Jewish concept which Yeshua meant when he said, "I will build My Ekklesia." Yeshua was stating that he was going to build a gathering of people called out to celebrate God's feasts. An assembly of people were to be formed who would celebrate the revelation of Messiah in the appointed feasts of Israel.

Answer for yourself: But that is not news to you, or is it?

Answer for yourself: What has prevented your church from teaching this to you before now?

God never intended that His Ekklesia was to be a group of people divorced from the Herbraic and Jewish concepts of Miqra. The Miqra, or called out one, are always people who are to be linked to Israel, not to the early Catholic Church Fathers, to Luther, or to Calvin, or to the Charismatic movement of today. We are grafted into Israel, and Israel is NOT grafted into the Protestant church of today!

God never intended to have a Gentile church separated from the Hebraic church. Remember the first church that Yeshua said he would build was a Hebraic church and it existed for thirty years before any Gentile was admitted into the membership! That should tell you something. God never had two separate people. The middle wall of partition is destroyed today. God wants to make one holy people. This holy (separate) people resides in Israel. Rabbi Shaul (Paul) said, that the gentiles who trust in Yeshua's message are grafted into the tree of Israel (Rom. 11:17). Once grafted in, they are all, Jews and non-Jews, called together to feast on the Lord as we participate in the Festivals of the Lord.

Only when the Jewish people, together with spiritual Jews (Gentile believers), accept the call to become one Israel, will God's Ekklesia and Miqra be realized. Then, and only then will the "gates of hell" not be able to prevail against it!

Answer for yourself: Let me ask you, have you not wondered why you have not gotten more out of you church experience than you have?

Let me say that we can begin by looking at the conspicuous absence in most churches of the Feasts of the Lord.

God never intended for Jews to convert to a Gentile "church", but the opposite; Gentiles converted into a Hebrew church! We have missed the mark 180 degrees! No wonder we go to church and leave asking "is that all there is"? No, there is lots more, but only when we restructure the church in the Hebraic fashion that God originally intended. Celebration of the festivals must be the focus of what the church is all about.

This truth has been hidden for centuries. Yeshua full well understood what he was saying in Matt. 16:18, it is us who have misunderstood. His audience that day were Jews who understood his message. It is we Gentiles who failed to understand. The original understanding has been lost to the Gentile church because of its blind traditions that make the Word of God of non effect. It is time for believing Gentiles to regain the original intention of the Word of God concerning Ekklesia and Miqra. This will only happen when you decide to love the Word of God more than your traditions, especially when you traditions conflicts with the Word of God.

Answer for yourself: Who is right, God or your denomination?

When they conflict, I will accept God's opinion over the church's every time. Let us never again claim we are the church if we do not accept Yeshua's definition of what the church is to both do and be.

Your response is desired. Study to show yourself approved!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JEWISH ORIGINS OF CHRISTIANITY &THE DE-JUDAIZING OF THE NEW TESTAMENT JESUS

Many ways were found by Paul and later Gentile-oriented founders of Christianity to disassociate Jesus from the Jews and his Jewish religion as far as possible and to bring their new religion into a closer alignment with such favored pagan religious doctrines and practices as were dominant in Greco-Roman antiquity. And even though the great majority of modern Christian believers are unaware of this fact, observes A. Powell Davies, the Protestant commentator on Paul's evangelical labors. ***". . . he [the scholar] has known all along that historically, Christianity is not the religion founded by Jesus. . . ."***

Without a doubt the most dramatic and drastic step taken by the Romanized Paul was to transform "Jesus the Messiah" which is a Jewish concept, into Jesus "the Son of God," which is a pagan manifestation of God that was by no means a mere figure of speech or symbolism but literally meant a pagan conception that was formulated in the famous Gospel declaration by John 3:16: ***"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."***

While it is not within the province of this brief excursion into Christianity to examine critically its theological dogmas, nevertheless, it is of genuine pertinence to point out that if, with the exception of some small groups, Jews remained impervious to Christian apostolic allurement, it was entirely because they were undeviating believers in the Oneness and "the Onlyness" of God. The Pauline conception that God had a literal "son" was altogether shocking and unthinkable to them. The same conception was, however, entirely acceptable to Gentile pagans in the Hellenistic world, for they had been conditioned to accept such a notion by their own "ages-old religious beliefs and practices." In the mythology of the Greeks and the Romans, for divinity to have offspring by mating with a human being was commonplace. Zeus-Jupiter, the chief of the gods, was singled out for this extraordinary procreative activity with various daughters of the earth such as Leda, who became the mother of the heroes Castor and Pollux, and Europa (the daughter of a Phoenician king), who bore Minos; Apollo, who fathered Linus with Psamanthe, a virgin daughter of the king of Argos; Pluto, who loved Persephone, etc.

Ultimately, the apotheosizing of Jesus of Nazareth as "the only begotten Son of God" was accompanied by the explanation in the New Testament that God had sent the Holy Ghost down to earth to effect the Immaculate Conception of Mary, the virginal wife of Joseph. This dogma, held sacred by Christians, is reverently enunciated in the teaching of the Roman Catholic Church: "Christ, conceived of the Holy Ghost, was born of the Virgin Mary, who, by divine intervention, remained a virgin before, during, and after the conception and birth." The view shared by several Protestant denominations today is that Jesus was conceived in the womb of the Virgin Mary without a human father.

Historians of comparative religions have been marveling over the strong resemblance which exist between the Christian concept of the Holy Trinity-"the Father, the Son, and the Holy Ghost" and the pattern of divinity that prevailed in the Egyptian religion. It should be noted that one of the most fertile of missionary fields for the early Christian Church was Grecized Egypt, where more than one million Jews lived and where the process of theocrasia (a fusion of the identity of one god with another) had been

vastly stimulated by Ptolemy 1, who had introduced (300 B.C.E.) a mixed Greek and Egyptian worship in the Serapeum temple in Alexandria.

The trinitarian arrangement of the deities in ancient Egypt seems to have been traditional. Referring to this design, Samuel Birch, keeper of Egyptian Antiquities in the British Museum during the middle of the nineteenth century, wrote:

"In the local worship of Egypt the deities were arranged in local triads; thus at Memphis, Putah, his wife Merienptah, and their son, Nefer Atum, formed a triad, to which was sometimes added the goddess Bast or Bubastis. At Abydos, the local triad was Osiris [the father], Isis [the mother], and Horus [the son], with [the additional deity] Nephthys, etc."

This divinity pattern appears even more arresting when it is taken into account that the Virgin Mary, too, was accorded an appropriately divine elevation alongside the Father, the Son, and the Holy Ghost of the Christian Trinity, thus duplicating the exact design made by the Egyptian triad, to which a lesser deity was usually added. It should be said, however, that the prestige of the mother of Jesus, far from being evaluated as "lesser," has loomed ever larger with the centuries, ultimately occupying, as in Roman Catholicism, the position of centrality with her son in Christianity. Actually, the identity of Jesus has been so blended with that of the Father as God as to make them appear the same.

Mary has been venerated, worshipped, and extolled as the Mater Dolorosa, the Mother of God, the Mother of the World, and the Queen of Heaven. Of no little associative significance, suggest some scholars, is the fact that also the Egyptian goddess Isis was hailed as the universal Mother and the Queen of Heaven, and her cult, which endured into the sixth century, was the most formidable rival that Christianity had to compete with for converts in Hellenistic Egypt. It has sometimes drawn the startled attention of students of Egyptian art that in many graphic and sculptural representations of Isis, she is shown holding maternally in her lap the divine child Horus; it immediately brings to mind the classic depiction of the Madonna and the child Jesus in Christian religious art.

It should be emphasized that there actually were two opposing movements within early Christianity following the crucifixion of Jesus: One was Gentile oriented, declaring itself to be "the true Israel" and the Jews "the false Israel." This was led by the brilliant Paul and this was the one that ultimately triumphed when Constantine imposed it as the state religion of the Roman Empire in the fourth century. The second was the Jewish-oriented movement in Judea that was piloted by Peter (the Elder of the Twelve Apostles) and James ("the Lord's brother"; i.e., literally the brother of Jesus); this, within a short time, disappeared due to the intense persecution by the Gentile Church. The several congregations of the Jewish-Christians, which were few in number, resisted every effort by Paul and Barnabas to de-Judaize Jesus. There are leading Christian scholars today who disbelieve that the Epistles of James and Peter, which are included in the New Testament, were actually written by them either in their entirety, or even at all, but for reasons not clearly definable, had been attributed to them in the canon which was closed early in the third century.

The early Christians of Judea who followed Peter and James could not, strictly speaking, be classified as Christians in the Pauline sense. They considered themselves to be Jews. They adhered faithfully to the Jewish religion, observed the Sabbath (on Saturday), kept all the festivals and fast days, circumcised their male infants, ate kosher food, and, like the Pharisees, fasted on Mondays and Thursdays. They prayed in Hebrew and devoted themselves to Torah study, and when, a generation or two later they no longer knew any Hebrew, they studied the Torah in Aquila's Greek translation. Their one sectarian deviation, which resulted in their ostracism as heretics (minim) from the main body of Jewry, was their fervent belief that Jesus was the authentic Messiah whom God the Father-the One God-had sent to redeem Israel, and that although he had died on the cross, he had risen from the grave and would reappear in a Second Coming, whenever God willed it. They completely disavowed the "Son of God" claim made for Jesus; they considered Paul an apostate and rejected his writings. The fact should not be minimized that, when the Jewish revolt against the tyranny of Rome broke out in 132

C.E. under the messianic banner of Bar Kochba, there were sectarian Jewish-Christians who also fought in the ranks.

While the Talmud refers to Christians (without attempting to make any distinction between the Jewish-Christians who adhered to the One God and the Gentile-Christians who worshipped the Trinity) as Notzrim (Notzri), it has not been conclusively established that this name was derived from Nazareth, the Galilean birthplace of Jesus. The early-fourth-century Christian writer Eusebius calls these Jewish-Christians in his Ecclesiastical History "Ebionites" (in Hebrew or Aramaic: Ebionim or Ebion, meaning "the Poor"; i.e., those dedicated to poverty). And Eusebius, like his contemporary, Origen, abuses them roundly for denying that Jesus was the Son of God.

During the reign of Trajan (98-117 C.E.), there were some Jewish-Christians who followed the leadership of one Elchasai. They had somewhat different variations in dogma, although they had much in common with the Ebionites in that they stood determinedly in opposition to Gentile Christianity. They too affirmed the existence of One God, and believed that Jesus was human, but a reincarnation of the Prophets of old into whom the Holy Spirit had entered, and that he was the Messiah who was predestined to lead Israel to salvation.

It should be carefully noted that the Judean-Christians, who identified themselves with the Jewish people and who clove to the religion of Israel until the first Nicene Council in 325 obtained their theological and inspirational sustenance from writings said to have been derived from the preaching of Peter (known in Greek as Kerygmata). They spurned the New Testament altogether, indicting those Christians "who have rejected Peter's teachings and have attached themselves to the frivolous teachings of the enemy [this was a reference to Gentile Christianity] which is contrary to the law [i.e., the Torah] ... the Law of God which Moses proclaimed, and to whose eternal duration Jesus attested when he said: `Heaven and earth shall pass away but not one jot or title shall pass away.' " Rejecting, too, the Pauline claim that Jesus was divine and "the Son of God," the Judean-Christians declared: "Only the God of the Scriptures should be called God. Nor is it lawful to think that there is any other, or to call any other by that name. And if anyone should dare do so, eternal punishment of soul is his."

In the light of these monotheist views, which presumably represent the Christian thinking of Peter and James, it cannot come as a surprise to read in the Koran (written in the seventh century) the crude but forthright rebuke by Mohammed, who was an uncompromising monotheist:

"O Jesus, son of Mary, hast thou said unto mankind, 'Take me and my mother as two gods beside God?"'

To the Mohammedans, the Prophet of Allah gave this counsel:

"Believe, therefore, in God and his Prophets, and say not there are three gods; forbear this, it will be better for you. God is but one God. Far be it from him that he should have a son!"

The theological detachment of Christianity from its Jewish parent seemed to become even more urgent as time went on. There were some Christians, like the sectarian Gnostics, who actively agitated for a complete divorcement from the Jewish religion. There was even, during the second century, a determined attempt made by a schismatic group of Gnostics (branded as heretics by the Church) under the leadership of Marcion, to eliminate the Jewish God from the faith, the Bible from sacred Christian literature, and all institutions and practices in the Church that could be attributable to Jews.

Even in modern times, there has been a sentiment in certain quarters to make Christianity free of Jewish influence. The late Dean W. R. Inge of Westminster, in a sermon he preached in August, 1950, before the Cambridge Conference of the Modern Churchmen's Union, posed this question to the clergy of the Anglican Church: "Do you agree with me that our services are terribly clogged with Judaism?" As indeed they are!

For "unclogging" Christian practice of its Jewish observances there was no want of eager theological hands in early times. Until the end of the second century, Easter, the festival which memorializes the resurrection of Christ, was invariably celebrated on the fourteenth of Nissan-the same day on which the Jewish festival of Passover falls. It took the energetic First Roman Synod, convoked by Pope Victor 1 (189198 C.E.) to order the Near Eastern bishops to refrain, under pain of severe penalties, from designating that day for the observance of Easter. The Corpus juris Civilis of the Emperor Justinian in sixth century also forbade it. But so persistent was the custom, that in 784, the Second Council of Nicea required of all new converts that they take this oath of abjuration: "We will not . . . celebrate the Passover, the Sabbath, or the other feast days connected with the Jewish religion."

The famous Church historian, Eusebius, noted that during the first three centuries of Christianity, the Jewish Sabbath was observed by the faithful together with "the Lord's Day."

It was this "Lord's Day" which was called such in honor of the pagan god Mithras (Myths of Ra) on Sunday. But upon the conversion of the Roman Emperor Constantine, the First Ecumenical Council of the Church, held in 325 in Nicea, abolished the observance of the Sabbath on Saturday and substituted for it the observance of Sunday as the Sabbath-the day of rest-for Christians. Despite their repudiation of the Jewish Sabbath, so strong was the power of custom and habit, that even on Sundays, well into the sixth century, Christians observed Jewish Sabbath laws against making a fire, cooking, working, riding, etc. So stated the Church Fathers.

The Church itself, in its very concept as a house of prayer, in many of its institutions [the congregation, the chanting of prayers, the singing of the Psalms, the reading of Scripture (Gospels), the antiphonal responses, the congregational "Amen!" and the preaching of a sermon based on a Scriptural text followed by its exposition] adopted existing liturgy from the service of the Synagogue.

In several of their traditional elements, the liturgical texts of the Church, too, were adapted from the Synagogue service in the form in which it existed during the first centuries of Christianity. Some of the same literary sources were drawn from by both; not infrequently, the identical phraseology was used. There could be no more monumental irony than that the congregational reading of the Ten Commandments, which formed a high point in the service of the Synagogue, was introduced into the Church service, and when the Rabbinic Sages during the second century were faced with this staggering development, in order to save the simpleminded and unwary from confusing the synagogue with the church, they promptly placed a ban on the public recitation of these central postulates of the Torah of Moses and ordered the Shema read instead!

Padre Martini, the eighteenth-century composer-musicologist, wrote in his Storia della Musica that it was to be expected that the Apostles of Jesus should have incorporated into the church service the synagogue melodies that they had known since earliest childhood.

Answer for yourself: Weren't those the songs that the Levites used to sing in the Temple in Jerusalem?

Actually, the Jewish musicologist, A. Z. Idelsohn, has been able to trace a number of melodies, still sung today in the synagogues of the Oriental Jews, which bear striking resemblances to the plain chant of the ancient church.

There is no question but that the Gregorian Chant, which is the most pervasive element in the musical service of Roman Catholicism and the Anglican Rite and which exerted such a profound influence on the development of European music, was also derived, as the musicologist Peter Wagner avers, from the "solo-psalmistry of the synagogue." Another authoritative opinion on this subject is given by the Catholic musicologist, Monsignor Dechevrens in his Plain Song:

"Gregorian Chant is the music of the Hebrews, and there is for the totality of the Roman Catholic melodies but one modal system, not that of the Greeks, but that of the Hebrews."

To devout Christians, the rite of the Eucharist (Greek, meaning "thanksgiving") is the most awesome and mystical manner of personal communion with Christ. To many of the liberal faithful, it is a symbolic act of personal identification with Jesus, but to most, especially to Catholics and Lutherans, it is meant to be taken in its literal sense. The Lutheran Church, for example, teaches: "Jesus said: `This is My Body' and `This is My Blood.' These statements should not be rejected, or explained as merely figurative. The Lutheran church teaches that the glorified Christ is able to be present with his Body and Blood, wherever the Lord's Supper is celebrated, and to give them in a real way which we cannot understand, along with the bread and wine as a pledge of our forgiveness." As the ethnologists explain: The Eucharist was conceived of as a rite of magical fellowship, or communion with God, by "eating with Him" and also, symbolically, "of Him."

Answer for yourself: What was "the Lord's Supper"?

It is said by many to have been the last meal that the disciples ate with Jesus before his impending arrest, trial, and Crucifixion. And from the clear-cut statements made in the Synoptic Gospels of Matthew, Mark, and Luke, it actually was the Passover Seder home-service that has been celebrated for three thousand years in every Jewish home on Passover in commemoration of Israel's liberation from the Egyptian Bondage. The Seder's chief ritualistic symbols are the matzot (the unleavened bread which is, in the Eucharist, the wafer) and the arbah kosot (the four ritual cups of wine in the Passover). But in what strange manner this symbolic Passover food and drink was metamorphosed by Gentile-Christians into holy sacraments remains unknown.

Scholars of comparative religions have discovered that a strong similarity existed between the conception of the Eucharist and certain sacraments that were employed in the cult of the Persian sun-god Mithras, whose "Mysteries" enjoyed enormous popularity in the Greco-Roman world in the time of Paul of Tarsus. This strange resemblance must have perplexed many people. As if in answer to this bafflement, Justin Martyr, early in the second century, blamed it all on the magical foresight of evil spirits who, knowing that someday in the future Christians would consider this sacrament the holiest in their faith, had taught it centuries before to the idolators "out of memory, in the Mysteries and Initiations of Mithras. For in these likewise, a cup of wine, and bread, are set out with the addition of certain words, in the sacrifice or act of worship of the person about to be initiated." This explanation was given even greater prominence by the authoritative Church Father Tertullian in the third century: "The Devil, whose business it is to pervert the truth, mimics the exact circumstances of the Divine Sacraments in the Mysteries of Mithras. . . ."

It should serve as a historical footnote that the Church Fathers and priests of Mithras were in fierce opposition to each other until the fourth century, when the emperor Julian the Apostate made an unsuccessful attempt to overthrow Christianity as the state religion of Rome (it had been established as such by his uncle, Constantine) and tried to supplant it with Mithraism. According to Porphyry, the third-century moralistic-philosopher who was an opponent of Christianity, all the Mithraic writings were hunted down and destroyed by the triumphant Church, which fact explains why so very little is known today about the once popular and worldwide religion of Mithras.

Much has been written about the vicarious sacrifice of Jesus on the cross in atonement for all the sins of the world which had accumulated since Adam's Fall. The doctrine of "Original Sin" is one which Judaism does not share with Christianity, yet the very notion of atonement is central to Jewish ethical-religious belief; it is an affirmation of the perfectibility of mankind, which learns from its mistakes and corrects them by volitional acts of conscience. Martyrdom (not as atonement) on behalf of others has run a long and heroic course in Jewish history. It has been said that to suffer death deliberately as an atonement-sacrifice for others' sins is not a Jewish notion at all. "May my death be an atonement for all my sin!" This is the abbreviated form of the Viddui-the Jewish confession before death

which is designed for the recitation of that dying person whose strength is fast ebbing, but the atonement petitioned is for one's own sins and not for anybody else's, inasmuch as Jews believe that each person is responsible only for his own actions. The Fourth Book of Maccabees recounts in elegiac cadence the martyrdom of Eleazar who, as he lay dying, pleaded with God: "Be merciful unto Thy people, and let our punishment be a satisfaction on their behalf. Make my blood their purification, and my soul to ransom their souls." But also the kind of atonement mentioned here is not the predetermined (by God) sacrifice of Jesus for the salvation of mankind in his ritual-drama of the Passion and Crucifixion.

Some scholars (among them the great ethnologist, James G. Fraser) have found a number of analogues in ancient religions for the Jesus-tragedy with similar themes of suffering, death, and resurrection. In the mystery-cult of Attis, that divinity of Phrygia (in Asia Minor) was the protagonist in an annual ritual-drama of sacrifice, death, and eternal renewal. He was tied to a tree in effigy, pierced with knives by the priests until "he bled to death," and then buried in the ground. But with the spring blossoming of the earth, Attis arose triumphantly from the dead, amidst the rejoicing of all mankind. If you desire comprehensive study into these important areas please look and read the articles on our other website: http://paganaizingfaithofyeshua.netfirms.com.

This redemption-theme through the self-sacrifice of a divinity is even more explicitly delineated in the ritual-drama of Osiris, the paramount divinity in the religion of Egypt. In order to atone with his death for the human race and thereby bring it to redemption, Osiris achieved incarnation in human form. It was said that he, like Jesus, had long foreseen the inevitability of his sacrifice, it being recorded in the Egyptian "scriptures" The Book of the Dead: "Osiris knows the day of his sacrifice." His death, by hate and treachery at the hands of the Evil One, Set, was followed by his miraculous resurrection, bringing with it happiness to the human race.

The sacrifice, death, and resurrection of the Greek god Adonis and of the Babylonian divinity Tammuz followed a similar pattern of the eternal renewal of life on the earth in the rites of spring. These and many other examples of "crucified sun-godmen," coupled with the complete absence of such doctrines in Biblical Judaism, are proof positive of the Gentile's inclusion of their prior "salvation doctrines" within the New Testament as these teachings were later applied to a Jewish Rabbi names Yeshua.

THE TRIAL AND CRUCIFIXION OF JESUS

Almost a hundred years after the crucifixion of Jesus, it was possible in retrospect for several Roman writers to make but the barest reference to it, of such little importance did they regard it. In his work, The Messiah Jesus and John the Baptist, Robert Eisler mentions two pagan Roman writers of the second century, Celsus and Sossianus Hierocles, who observed about Jesus that he was "it bandit" and rebel chieftain who had threatened Rome in Judea. Such a view was in line with the official Roman stand taken in several instances of other Jewish "bandits" during the first century. For in the guise of messiahs, those idealistic visionaries who both preceded and followed Jesus, had organized uprisings in Judea against the tyranny of "Edom," i.e., Rome, as a prelude to the End of Days.

Inevitably, the rebellions were crushed in a general slaughter of their participants and their leaders-each of whom had, in turn, been hailed by his followers as "God's Anointed" and as "King of the Jews," and, consequently, as the future ruler of the righteous Kingdom of God-were publicly crucified in order to serve as a warning to the revolutionary-minded among the Jews.

The writings of the Roman historian Tacitus confirm that this was actually the attitude the Roman authorities had toward Jesus and his messianic movement. Although Tacitus was a bitter opponent of the Jews, nevertheless, what he wrote about the execution of Jesus in the Annals (c. 115 C.E.). He stated: "Christus, the

founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign, of Tiberius." His crime, said Tacitus, was that he had led a conspiratorial band of criminals who were "opposed to all mankind." But oddly enough, when the famous apologist for Gentile Christianity, Justin Martyr, was berating the Jews for their wickedness only a few years later-merely echoing the opinions and sentiments of the Synoptic Gospels of Mark, Matthew, and Luke, and of the Acts and Epistles of Paul of Tarsus-he told them: "This very Son of God ... was crucified under Pontius Pilate by your [Jewish] nation."

The fateful phrase "under Pontius Pilate" entered into the Apostles' Creed. The difference in implications between the two little words "under" and "by" altered irrevocably the destiny of the Jewish people for nineteen centuries, for by means of them, Rome and Pontius Pilate were declared innocent of the murder of Jesus, and the Jews were forever-more branded as fratricides and God-killers.

That Pilate should have been treated so tenderly in the Gospels is indicative of how history is often written (or rewritten) from the writer's own bias, perhaps to promote some special vested interest-in this particular instance, to convert the pagan Romans to Christianity. Every other contemporary historical reference to Pilate refutes the Gospels' picture of his "fairness" and remarkable judicious restraint. King Agrippa I of Judea had formally complained to the Emperor Caligula in Rome that the procurator he had sent to Judea was "inflexible, merciless and obstinate." Philo of Alexandria, who was a man of the world as well as a Platonic philosopher and rabbi, and who had met Pilate personally, wrote of him that he was rotten with "corruption, violence, robbery . . . oppression, illegal executions, and never-ending most grievous cruelty."

Yet this was the noble, patrician Roman contrasted-to Pilate's advantage, of course-in the Gospels with the sly, demoniacal, clamoring mob of Jews in Jerusalem. In fact, as time moved on, Pilate's moral stature grew perceptibly; he was heaped by the religions leaders of the early Church with virtues unsuspected. The Church Father Tertullian (c. 160 c. 230), although he did not deny that Pilate was a pagan, nevertheless called him "a Christian in his own convictions"! Origen (d. c. 253), another famous patristic writer, went even farther; he called him a believer: "Pilate confessed that Jesus was the Christ [Messiah]."

Seemingly, the sole aim of this gratuitous "conversion" of the Roman despot was to associate him directly and in a favorable light with Jesus, demonstrating the existence between the two of a sympathetic bond and thereby, by reflection, lending eminent respectability and prestige to Christianity, which was then engaged in the highly competitive missionary field for Roman converts.

Perhaps the greatest single catastrophe that ever befell a nation was the one experienced by the Jewish people in consequence of the inflammatory account given in the Gospels about the trial and crucifixion of Jesus.

Answer for yourself: Was the account true?

Much of it has the tragic ring of truth, but there are also elements of verifiable distortion, fantasy, and reconstruction in it, no doubt introduced by the overzealous evangelists to heighten the drama of the events they described as well as to serve the propaganda goals of Gentile Christianity.

Principally, the intention of the gospel writers was to disassociate Jesus from the Jews. This they tried to do by demonstrating in their scriptural texts (in Greek) that not only had Jesus not been hostile to the rule of Rome-witness the statement in Mark 12:17: "Render to Caesar the things that are Caesar's, and to God the things that are God's"-but that he had been savagely set upon by the Jews, a people, it should be remembered, whom the Roman master-race hated heartily. The Jews were hated because they had been consistently a thorn in the imperial side: They were constantly seething with social unrest and repeatedly rising in armed revolt against Rome tinder the leadership of such firebrand zealot "messiahs" as Judas the Galilean, his grandson Menachem, Theudas, Benjamin the Egyptian, and the most tragic of all Judean 'messiahs" after Jesus-Simon Bar Kochba.

Answer for yourself: What was the crime that Jesus committed to merit crucifixion?

Viewing it in historic perspective, from the Roman point of view, it is quite evident that he was charged by Pontius Pilate, the procurator of Judea, with the identical crime that had been charged against all the other

captured "bandits": with sedition. He was accused of attempting an armed uprising as "King of the Jews." The historian Tacitus indicates that Jesus was believed by the Roman authorities to have been the leader of a conspiratorial band. But actually, Jesus had not planned any rebellion at all. While other messianic leaders before him (such as Judas the Galilean) and also after him (Bar Kochba) were fiery actionists, Jesus was, on the contrary, the most pacific and gentlest of quietists. An extreme non-resistance to evil seems to have been even more of a dominant principle with him than it was with Mahatma Ghandi. Jesus preached: "Whosoever smiteth thee on thy right cheek, turn to him the other also." As an Essene, this was a natural attitude for him to take.

But the hard-headed Romans decided to leave nothing to chance. If subversion was being planned by Jesus and his followers-and past experience with messianic leaders (zealots) could lead them to no other supposition-then it would be an act of foresight on their part to nip the conspiracy in the bud in the most decisive and prompt manner. So they crucified Jesus in order to make an example of him-to warn any other would-be "King of the Jews" what end he could expect. The Romans did not at all seem to consider what was the actual implication of that august title; they did not understand that it referred to the Messiah. This can be seen in the "regal" crown of thorns and the derisive sign Pontius Pilate ordered nailed to the cross over the tormented and broken body of the crucified Jesus: JESUS NAZORAEUS REX JUDAEORUM ("Jesus of Nazareth King of the Jews"). That's what the procurator thought of Jesus and that's what he thought of the Jews!

The Gospels, in their treatment of this epic drama, wonderfully written with a simple eloquence and an emotionalism that is genuinely stirring, placed an entirely different emphasis and motivation on its events and the personalities involved. In the Gospel of Matthew (Chapter 27), it was the chief priests and elders of the Jews who "took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor . . ."

As for the High Priest, Caiaphas, and other high Jewish officials who were said to have delivered Jesus to Pontius Pilate for trial with the expectation that he would be condemned to death, they were aristocratic Sadducees (and collaborationists of the Romans). As such, they must have been ready at all times to be the "running dogs"-the collaborationists-of the master-race and to do the will of the procurator, even if it was to the hurt of their own people.

"And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou Sayest."

So Jesus stood self-condemned; he was destined for a cross on Golgotha. Pontius Pilate, the symbol and instrument in Judea of the omnipotent power of the Emperor Tiberius, even had he wanted to, had no choice but to execute him as a potential rebel against Rome. Every "King of the Jews" before had been crucified by the Romans as a seditionist.

But the Gospels willed it differently. In them it was Pilate who was moved to admiration by the noble humility of Jesus and had no desire to crucify him. It was the custom, the Gospels infer, that during the festival of Passover (no such custom on Passover was ever known or recorded in Jewish literary sources) the procurator graciously would pardon a prisoner for whose life the people would ask. It so happened that "a notable prisoner, called Barabbas" was held in custody at that time. Addressing himself to the multitude, and giving it a broad hint and an even broader opportunity to save the life of Jesus, Pilate said to them: "Whether (whichever] of the twain will ye that I release unto you?" And the people answered-"Barabbas!" "Pilate said unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified."

When the "saintly" Pilate saw that there was nothing he could do to soften the bard-hearted mob clamoring for Jesus' death, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Actually, point out some New Testament scholars, it would be absurd and unrealistic to believe that there was the slightest possibility that the arrogant and despotic Roman procurator, Pontius Pilate, would for one moment

have considered delegating his own supreme judicial powers to the Jews, whom he despised and distrusted, especially in a case in which the charge was sedition with conspiracy to revolt.

Answer for yourself: After all, they stress, was it not the Jews with whom he was constantly struggling?

Answer for yourself: Where would be the sense then of allowing these very Jews (in a howling mob) to pass sentence on an alleged "bandit" leader?

Yet all four narratives of the supposed evangelists-the Gospels of Matthew, Mark, Luke, and John-described in an emotionally inflammable setting, bear down inexorably on one premeditated conclusion: that it was not Pilate but the Jews who, in a frenzy of hatred for Jesus, were responsible for his agony and death on the cross. The diabolical image of the Jews-frightening, cunning, and cruel, as they are collectively depicted-stimulated the imaginative genius of Christian art during the Middle Ages and the Renaissance. The foremost painters and sculptors portrayed the heart-rending scenes along the Via Dolorosa: Jesus being scourged, "the Jews" abusing and leering villainously at him as he dragged his cross to Golgotha, the "Hills of Skulls," and gloating vengefully as they beheld him, banging shattered, bleeding, and still, nailed to the cross of his martyrdom.

To the Christian who is enlightened and is also knowledgeable about the principles of the Jewish religion and of its moral values, institutions, and practices, such a depiction of the Jews must seem either an absurd libel or a vast distortion. And one need hardly go into the historical record: Christian mobs, howling their hatred for Jews and led by priests holding aloft the cross of the crucified Jesus to "inspire" them, who had preached love and forgiveness, descended murderously upon helpless Jews everywhere in Christendom. For one Jew-Jesus-uncounted millions of his fellow Jews had to pay with their lives in a perpetual Jewish Golgotha.

In his monumental work, Mission and Expansion of Christianity, Adolf von Harnack, a prominent leader of liberal German theology, declared with an obvious feeling of regret and contrition: Truly, such an injustice as that done by the Gentile Church to Judaism is almost unprecedented in the annals of history. The Gentile Church stripped it of everything; she took away its sacred Book; herself a transformed Judaism, she cut off all connection with the parent religion. The daughter first robbed her mother, then repudiated her.

Answer for yourself: The question often asked by thoughtful Christians is: What do the Jews themselves think about the trial and crucifixion of Jesus?

Answer for yourself: Do they consider it just?

When Moses Mendelssohn (Germany, 1729-86), the philosopher and initiator of the Jewish Enlightenment (Haskalah), was asked the question by the Swiss Protestant theologian, Johann Kaspar Lavater, he replied with an evasion: "How do I know what just or unjust judgments were pronounced seventeen or eighteen hundred years ago by my ancestors?" Especially, he added, since it was not even reasonable to expect that he accept responsibility for the trials and sentences issued by the Prussian law courts in his own day.

Whatever the thoughts and feelings of the great majority of Jews toward the Crucifixion-an act that caused unhealing wounds on their souls and maids and countless generations of suffering and humiliation-the astonishing observation has been made that, although they are, understandably, bitter, they seem to bear no rancor or any desire to "avenge " the terrible wrongs their people experienced because of it. In this attitude of most Jews-which is in the gentle spirit of Jesus himself-can perhaps be seen a vindication of Israel from the libels the Gospel writers wrote against their fore-fathers.

It should not pass unnoticed that, indicative of the average Jew's desire to let bygones be bygones and to seek fraternal relationships with all Christians of good-will, was the declaration made by the Jewish philosopher-rabbi Maimonides (Spain, 1135-1204), who himself was a victim of bitter persecution at the hands of Mohammedans, in his celebrated code, Mishneh-Torah:

"The teachings of the man of Nazareth [i.e., Jesus] and of the man of

Ishmael [i.e., Mohammed] who arose after him, help to bring to perfection all mankind, so that they may serve God with one consent. For in that the whole world is full of the words of the Messiah, of the words of the Torah and the Commandments. These words have spread to the ends of the earth, even if many deny their binding character at the present day."

What a legacy we have been gifted to inherit and be partakers. I find it a terrible shame that so few Christians know the truth concerning their faith...."the faith once given to the saints"....Biblical Judaism [Jewish Christianity and not Gentile Christianity]. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS' TEACHINGS ON THE GENTILE'S SALVATION

The Noahide Commandments are the Commandments given by the Torah to the Gentiles (first given to Adam and later given to Noah), which according to rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church) were given by God to Gentiles like Adam and Noah, that if obeyed, will be rewarded with eternal life! According to rabbinic teaching & Acts 15 (which Yeshua believed and would have agreed with himself), those Gentiles who observe these precepts are assured their share in the World to Come, regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches. Yeshua was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven.

The Christian must come to an understanding that the religion of Yeshua (Judaism) has always recognized two different religious codes:

1. **the 613 Laws and precepts given to the Jews following their liberation from Egypt, and**
2. **the earlier Noahide system of legislation for all mankind.**

DID YESHUA INTEND TO REPLACE OR ABOLISH JUDAISM AND START A NEW RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered which states:

"Yeshua never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."

Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by God to the Gentiles since the Garden of Eden and Sinai. Emden stressed in his letter that Yeshua brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Yeshua against the rabbis and Jews of his time (Matt. 23). This chapter in Matt. 23 has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole! Yeshua was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to

the School of Hillel. Yeshua was not replacing Judaism with Christianity!

Emden helps us understand the original intentions of Yeshua and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Yeshua and his Apostles, which were later sent by Yeshua to the Gentiles acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of *prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice*). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states "May all inhabitants of the earth recognize and know....". This means the Gentiles. This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in Pirke Avot 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! God had given them all to the Gentiles!

THE "FIRST" GREAT COMMISSION...NO...IT IS NOT WHAT YOU THINK

Yeshua and Paul were acquainted with th Essens authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Yeshua and the Secret of the Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Yeshua and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. This never happened; at least not by Yeshua! At lease this is the general picture one is presented with; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind! Did you hear that? God commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- **Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"**
- **Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?**
- **Did Yeshua and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?**
- **Where do the Gentiles correctly fit into the teachings of Yeshua and Paul?**

As Christians, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and it's message to the Gentile and his salvation.

WE NEED TO STUDY THE HISTORY OF THE CHURCH

A passage in the Jerusalem Talmud records for us:

"Menahem the Essene and 160 Essene disciples left the Jewish community"

(remember not all Essenes lived in & around the Dead Sea) "about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."

This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before Yeshua's birth. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai.

STILL MORE QUESTIONS THAT NEED ANSWERS

- **Was Menahem forced out by Shammai and his followers?**
- **Did Hillel's disciples join Menahem in his mission to the Gentiles?**
- **Did later rabbis approve of Menahem's mission to the Gentiles?**
- **Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles?**
- **In the time of Yeshua did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation?**
- **Which of these two Pharisee schools supported Yeshua and which did Yeshua rebuke in Matt. 23?**
- **Was Yeshua against all the Pharisees?**

THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Yeshua stood for). One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.

Answer for yourself: What side would Yeshua agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the

Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Yeshua and his teachings in the first century.

GOD CHOSE HILLEL'S INTERPRETATION FOR ALL TIME....A VOICE FROM HEAVEN

The School of Shammai came upon the Jewish scene 20 years before Yeshua's birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halachah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halachah (accepted interpretation for all issues of Jewish law). Also at this time it is recorded by the Rabbis that God, in a "bat kohl" spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel.

HOW COULD YESHUA REPLACE WHAT GOD APPROVED?

Now listen closely. Yeshua's debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Yeshua adopts the views of Hillel on "all" matters of halachah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (strict interpretation). At the time of Yeshua the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." Hillel had died when Yeshua was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Yeshua (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Yeshua to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Yeshua and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Yeshua to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Yeshua chastising the Pharisees; but what we fail to notice is that there were many sects within Phariseeism and Yeshua says *"Pharisees who"*....indicating that many were not to be included in his rebuke of the insincere Pharisees. Yeshua took odds with the Shammaite Pharisees, not the Hillel Pharisees!

The Christian Church's failure to understand this has led them to erroneously believe that Yeshua was rejecting his own religion rather than calling for repentance within it!

WE MUST UNDERSTANDING THE TIMES OF THE BIBLE IF WE ARE EVER TO GLEAN TRUTH

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles" and had thereby violated the Second Tablet of the Law which carries the more severe punishment for its violation) was the correct approach to possibly avoiding

the coming destruction. **Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied.** Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny. **The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion).** Shammai and the Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. **Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that it is recorded that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction!** Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

UNDERSTANDING YESHUA AND PAUL

Yeshua and his disciples, especially Paul, warned all men everywhere not to "destroy" the Torah of Israel. A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) "I, Paul, say to you that if you (writing to Gentiles) receive circumcision (along with immersion that makes you a Jew), the Messiah will do you no good at all" [the opportunity to become part of the Israel of God without circumcision will be be available to you since it will be through Yeshua's ministry that the Laws of Noah, which did not require circumcision, were to be taken to the non-Jewish world. **I will deal with the meaning of that last phrase in more detail in a future newsletter. But for now, Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [conversion] (whether a Jew by birth or a converted Gentile) is under obligation to keep the "entire" Torah" (613)** [this is simply because when a non-Jew underwent circumcision he was making "full conversion" whereby he would be obligated for the whole 613 Commandments anyway]. Paul is teaching us that a Gentile (like you and me) who is immersed in repentance and who is circumcised [makes conversion] **is obligated to keep the entire Torah! Did you hear that?**

Answer for yourself: What about Paul and his teaching that the Law is passed away? It must now be obvious that Paul never intended for that to be your understanding; he never said that! Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying. **Let us begin with what happens when we are "Born-Again".**

WHAT DID "BEING BORN AGAIN" MEAN TO YESHUA? THEN SHOULD I NOT AGREE WITH HIM? JOHN 3 AS YOU HAVE NEVER SEEN OR UNDERSTOOD IT BEFORE

Before going on we must address a very important question: What happens when I am Born-Again? In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One God of the Universe, he identifies with God. As Gentiles we identify with God through the one he sent to reveal Himself ; namely Yeshua and his ministry which brought the non-Jews of the world the knowledge of God, Torah, and Israel. Sadly, however, by the time Yeshua came knocking on your door he had been completely altered whereby he no longer was a Torah observant Jew, but rather came dressed like Zeus and Constantine. **As Christians you were taught that**

you were buried into the likeness of Yeshua's death, and raised in newness of life through identification with God through the mikvah bath (water immersion). Christians call it baptism. A more correct understanding is that the non-Jewish believer in God (in the act of repentance and faith) literally stands at his own Sinai, is immersed and repents of sin and begins a new life with God as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, "All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews/Semites that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews/Semites confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies (this was their Born-Again experience with the God of Israel). This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Yeshua. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...this immersion and repentance from sin is to be repeated throughout one's life. Examples in scripture that the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. Yeshua was immersed repeatedly in his life, yet the only one recorded for us is the one immersion the day before he observed the Yom Kippur Festival (Day of Atonement).

Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!

Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a watery womb (with a re-newed status before God). He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Christian Gentiles who have not had the truth concerning such an important doctrine, not to mention is resultant responsibilities of obedience to Torah. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Yeshua understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile), behold God made all things new (he now is a part of Israel)! He was now considered a citizen of the Israel of God! Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Jew. He became Israel! He was considered as if he had always been Israel, for he had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

ARE YOU TRULY GRAFTED INTO ISRAEL OR NOT?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to "Israel" now apply to the Gentile Christian who considers himself a follower of Yeshua, his teachings, and His God. Is that your understanding? It was Yeshua's understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

LET US BE SURE WE UNDERSTAND EACH OTHER

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noachide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved "and accepted in the "family of Israel".It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers". These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). This was also the attitude of Gentile Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noachide precepts the maximum obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.

GET IT CORRECT PAUL OR DON'T TEACH IT AT ALL

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. Paul contradicts himself (like a lot of preachers today). In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind?

Answer for yourself: In Acts 16 Paul circumcised his disciple Timothy. Timothy was not a Jew was he?

Answer for yourself: If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

Answer for yourself: Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua, but was it?

Acts 16 is over 20 years after Yeshua and Paul is still circumcising!

Answer for yourself: We have failed to understand properly, so what is the clear truth of the matter?

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Yeshua having said, "Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure *(do they yet exist today?)*, not a letter, not a stroke, will disappear from the Torah *(the Law)* until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same *(the majority of Pastors who preach the contemporary Christian message)*, he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."

Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.

It is therefore exceedingly clear that Yeshua never dreamed of destroying the Torah as have the majority of churches today that carry his name but substitute "another Gospel" for the true Gospel of Christ.

WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews.

For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue.

HOW DOES GOD VIEW YOU TODAY KNOWING THIS?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). All who become circumcised (converted) following immersion

are bound by all the commandments (613). **Understanding the immersion process is crucial for the Christian;** once you are immersed in faith and repentance, and you identify with Israel, you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel. You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

Answer for yourself: Did you hear that?

The majority of you set in your churches thinking you are "Christians" and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. You have not replaced Israel, you became a part of Israel. You are obligated to observe the Torah (that part of the Law that refers to you according to your Covenant stipulations) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." **You are under both! I just showed you that a proper understanding of immersion and the teachings of Yeshua & Paul tell you otherwise. Now, let me ask you as a Christian an important question.**

Answer for yourself: Who are you going to believe; your pastor or Yeshua and Paul?

Answer for yourself: With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" or "fully-Jewish" (Judaism is not a race but a religion; the religion of Yeshua) what are you to do concerning the Commandments which are addressed to you requiring your obedience to the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)?

Surely you should want to begin to observe and keep them according to Scripture. Failure to do so is sin!

IS IT BEGINNING TO MAKE SENSE?

Christian scholars have assumed from certain passages in the Gospels that Yeshua wished to give a new Torah to take the place of the Torah of Moses. He could not do such a thing unless he sinned.

Answer for yourself: How could Yeshua have then said explicitly that he came only to fulfill it?

The truth of the matter is that Yeshua never came to abolish Judaism, but only to re-establish the religion for the Jews and the Lost Sheep of Israel (assimilated Gentiles from the captivity of Northern Israel). In the unique situation we find in the first century this referred from that time onward the faith that God had given them from the beginning-Noahidism! Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students in their bigotry toward the non-Jews. Such men and ideas were influencing the people of Israel in Yeshua's day; thus Yeshua came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto to show them the Torah (the Noahide Laws). **God had intended for the Gentiles to be redeemed all along. Yeshua came for the "lost sheep of the house of Israel"; who had lost their way and purpose for the truths that they had been entrusted with.** These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua!

WHAT REALLY HAPPENED WITH THE GREAT COMMISSION?

Yeshua's Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

Answer for yourself: Are you a circumcised Gentile Christian who has been immersed in Yeshua's name and "Born-Again" into Israel? Then that means you!

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to be adhered to and fulfilled by non-Jewish believers. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine. All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Yeshua of Nazareth in the first century (they sit in Moses' seat...listen to what they say). Our understanding today is incorrect if it violates the truths as Yeshua understood them. We do not know more about salvation than Yeshua. It was to the Hillel Pharisees Yeshua referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Yeshua taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Yeshua tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.

IT IS TIME TO GET SERIOUS ABOUT WHAT WE LEARNED

Answer for yourself: Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No. The Catholic and Protestant denominations are far from being Jewish. Salvation is of the Jews according to Yeshua.

Answer for yourself: Do you dare tell him he made a mistake?

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and no within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God *"I will do all that you say".*

Answer for yourself: Do you want to obey God? Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

Answer for yourself: Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt

of ignorance and false traditions and false religion that amount to idolatry?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death.

Answer for yourself: What would later change this pattern?

As far as the Gentiles ("God-Fearers") were concerned, they were not commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

LET US PUT IT ALL TOGETHER NOW

It should be easy to see that Yeshua and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613). They knew that is would be too difficult for the Gentiles to observe the Torah of Moses. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.

Rabbi Emden was correct; Yeshua brought a double kindness into the world. One the one hand, he strengthened the Torah of Moses majestically. Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah in the first century and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection. The ministry of Yeshua helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, Yeshua did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles). Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses. In is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".

If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach to abolish the Torah of Moses and Yeshua. Such sin and foolishness would and should cease.

Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Yeshua should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that Roman anti-Semitism has created these last 2000 years.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RABBI HILLEL AND THE GENTILE'S SALVATION

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Yeshua in the first century) for the purpose of coming to the God of Israel through "conversion". The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Yeshua) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Yeshua. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Yeshua.

LET US TAKE A CLOSER LOOK...TO UNDERSTAND WHAT WE JUST READ....

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, "What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary." This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). God is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

TWO TYPES OF "GRAFTING OF GENTILE BELIEVERS INTO ISRAEL" EXISTED IN ANCIENT TIMES...THE GER TZEDEK & GER TOSHAV....& THE LAWS OF NOAH

Gentiles were grafted into Israel as either a "Ger Tzedek" or a "Ger Toshav."

The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew.

The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his

economic well-being.

Judaism considers the Seven Noahide Commandments to be the cornerstones of all religion and civilization, having been incumbent upon the human race since the time of Adam. Judaism accepts the opinion today of Rabbi Hillel (a contemporary of Yeshua) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, idolaters were not permitted to live in ancient Israel, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, accept the Noahide Laws, and would then be permitted to settle with the status of the Ger Toshav. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to "thy neighbor," was referring to the second party involved which was understood to represent God, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

A CLOSER LOOK AT RABBI SHAMMAI AND HIS VIEWS ON GENTILE SALVATION

Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai and was prevalent in Israel before the time of the death and resurrection of Yeshua. It would a direct result of Yeshua's ministry that this situation would change.

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). Bet Shammai (the school of Shammai) however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come. Shammai believed the Gentiles deserved "eternal separation from God" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's (School of Hillel) position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel. Yeshua was closer to Bet Hillel positions than Bet Shammai's positions as recorded in the New Testament.

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, Shammai would have advised each that a Ger Toshav, Ger Hashar or even an observant Noahide, received no reward in the afterlife. It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed

the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood. Hillel gently pointed our that any Jew not born as a Kohen (descendent of Aaron) was similarly not entitled to the office.

In the case of the first convert, who expressed an interest in the written law only and not the Oral Law or tradition (a Sadduccean position-like the Christian church of today) was a blatant act of heresy. Therefore one can understand another reason that Shammai threw him out. Hillel's (who believed in the Oral Law as well) gentleness won him over.

The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment:

"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."

Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15

A FIRST GREAT COMMISSION AND MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), *"Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah."* Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws? With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides.

Yeshua exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: "do unto others as you would have them do unto you," which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Yeshua concurs. Historically such an outreach to the non-Jewish nations was undertaken by Hillel and various Essenes in 20 B.C.E. in hopes of adverting the destruction of the Temple as prophesied by Daniel.

THE "SECOND MISSION" TO THE GENTILES...THE GREAT COMMISSION OF MATTHEW 28

Yeshua would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that God required for the gift of eternal life. It is in this message that a Gentile becomes a "God-Fearer", is immersed in Yeshua's name and identifies with his God, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of God. He has the option to

later convert fully (circumcision) to the religion of Yeshua if he so desires.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. Such Gentiles were the "God fearers", who accepted certain basic Biblical and Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. James, the pastor of the Jerusalem Church, calls these Noachide Laws and Commandments "necessary" and mentions as well that they seemed good to the Messianic believers as well as the Holy Spirit in Acts 15. For me this puts Divine approval of the decision of the Church Council to impose these "necessary" things upon the non-Jews for acceptance into the Israel of God. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Biblical and Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of these Gentile believers wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect (see Isa. 56 where God is pleased that the non-Jewish believer goes beyond the minimum).

SEPARATION IS INEVITABLE

The liberation of Gentile Christianity from the responsibility to the Biblical and Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would had no validity for Christians, but the mother Church in Acts felt differently. For Christian "God-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "God-Fearers" a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism and embark upon a path that rejected the very tenants and foundations of Biblical Judaism; the religion of Yeshua.

FULL CONVERSION AND THE GER TZEDEK

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Yeshua in the first century. Such a person was respected and welcomed by the Jewish community. The "Ger Tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He had full status as a Jew.

PARTIAL CONVERSION AND THE GER HASHAR/GER TOSHAV

There are two other terms for righteous Gentiles: Ger Hashar, and Ger Toshav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger Toshav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

LETS MAKE IT EASIER STILL SHALL WE?

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (make a full conversion to Judaism). The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar, Toshav and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews once they had been shown and taught the truth.

TRINITARIANSIM AND NOAHIDISM...WHAT IS THE TRUTH FOR THE CHRISTIAN?

Judaism ruled that Trinitarianism is not to be considered an idolatrous practice if adhered to by a Gentile, whereas it would be so if practiced by a Jew. The above opinion was rendered by R. Jacob Tam; an outstanding twelfth century Tosafist and grandson of Rashi. R. Tam expressed such a concept as within the idea of "Shittuf" (belief in God the Father, along with an additional deity). Such a belief is permitted to Gentiles (Christians) without them being considered idolaters by Jews and Judaism.

Traditional Christians believe in the divinity of Yeshua, and many have even sought to convert Jews to this belief. This is not allowed for a Jew as it constitutes gross idolatry before HaShem. Gentile Christianity needs not make Jews idolators by spreading their own corrupt theologies. In this regard we can find only two occasions where Yeshua is asking Jews to believe in him as the Son of God (notice I did not say as God the Father or God the Son):

- **1). When healing a blind man in John 9:35.**
- **2). Before raising Lazarus from the dead in John 11:26.**

A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah). Thus he is exempt from the commandment requiring him to believe in only "one" God. It is believed that Yeshua is introducing an halakhic concept here, namely, that Shittuf (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Yeshua as God's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Yeshua would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noahide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Yeshua as God). Let me also note that the Messiah of God has a beginning and no end where

as God has no beginning and no end. God created from Himself the Spirit of the Messiah before the foundation of the world to act as the redemptive aspect of God to man! This anointing has come upon many but on Yeshua I believe unlike any other.

At the same time we must remember that even some Christians do not interpret Yeshua's references to himself as the Son of God, as an allusion to his divinity or equality with the Father.

WHO WERE THE LOST SHEEP OF ISRAEL?

In Matthew 10:5 Yeshua informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for God and your neighbor (the Gentile).

We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).

In this we see Yeshua's love for the Gentile. Again Yeshua is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.

BIRD'S EYE VIEW OF EARLY CHRISTIANITY...A JEWISH FAITH

Such a restoration of the Early Church's Belief System as taught and handed down by Yeshua reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.

Every Gentile entering the Yeshua Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals.

Answer for yourself: Has your church or Pastor taught you "THE" Faith Once Given To The Saints as I have shown you in this article?

Answer for yourself: If not, maybe you should look somewhere else where in truth the real message of Yeshua is being taught? Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HISTORICAL MEANING OF "BEING BORN AGAIN" AS CONTRASTED WITH WHAT CHRISTIANITY TEACHES TODAY: WHAT ARE WE TO BELIEVE? #1

- **Answer for yourself: Are you "born again" according to what Jesus taught or according to what your Gentile Pastor teaches?**
- **Answer for yourself: Is there the remotest possibility that you might not be "born again" according to the Hebrew Scriptures and what it meant to Jesus, but "born" again according to Gentile theology?**

Before you say "no way" you better get seated and read the whole of these two article for I promise you an eye opening experience if you do.

- **Answer for yourself: Do you know the difference alluded to in the above two questions when the concept of "born again" is viewed in its Jewish context and later in its Gentile context?**
- **Answer for yourself: If we today in the Christian Church attach a different meaning to the Hebrew concept of "being born again" which is all together foreign and different from what it meant to Jesus when he spoke about it to Nicodemus, then what does Jesus think about our misinterpretation of such an important concept, or even more, what is the result of such a misunderstanding when we are judged in the world to come (Heaven)?**

2 Cor 5:17 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (KJV)

- **Answer for yourself: Are you a "new creation" as taught by Paul, or are you just "another creature"?**
- **Answer for yourself: If you call yourself a "new creation" and your Pastor or those on TV call you a "new creature," does calling yourself a "new creature" make you one, and do you know what being "one" actually entails?**
- **Answer for yourself: Have you fulfilled the requirements in the Bible to actually be a "new creature" according to Paul in II Cor. 5:17, and do you know what they are?**
- **Answer for yourself: What are you to do when most of you find out that you have not been taught correctly about what is required to be a "new creation in Messiah?"**

Those are thought-provoking questions to say the least. I know most of you who are reading this article are tempted to put it down and consider what I have asked you to consider as absolute folly. I can only plead with you to read these two articles in full, and understand for yourself what I discovered over fifteen years of in-depth Bible study which was never taught to me by the Christian Church or even Seminary.

In order to peak you curiosity to read this article in full, I will expose at this time the real meaning Paul intended his Gentile hearers to have when he taught them about being a "new creation in Christ." Let us examine the passage in II Cor. in detail from resources like a Christian Greek Lexicon.

2 Cor 5:17

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (KJV)

First of all it is mandatory we understand correctly what the word "creature" means in the original language in which Paul spoke and later was recorded in Greek.

The Thayer's Greek Lexicon [a Christian book no less] defines "creature" in II Cor. 5:17 as follows: 2937 Strong's Numbers: ktisis- the act of founding, establishing, building, etc.

- **a) the act of creating, creation**
- **b) creation, that is, a thing created; used of individual things, beings, a creature, a creation**
 - **1) anything created**
 - **2) after a rabbinical usage (by which a man converted from idolatry to Judaism was called)**
 - **3) the sum or aggregate of things created**
 - **4) an institution, an ordinance**
- **Answer for yourself: Don't you find it almost startling that the concept accompanying the idea of being " new creature" carries with the intended meaning of turning from idols and idolatry to Judaism and not a religion like Christianity which is full of idolatry and considers itself a replacement for Judaism?**
- **Answer for yourself: Don't you find it almost startling that the concept accompanying the idea of being " new creature" carries with the intended meaning of turning from idols and idolatry to Judaism where Biblical Feasts and Festivals are observed instead on pagan holidays to which the early Catholic Church attached the name of Jesus centuries ago?**
- **Answer for yourself: Don't you find it almost startling that the concept accompanying the idea of being " new creature" carries with the intended meaning of turning from idols and idolatry to Judaism where the Sabbath is both observed and remembered instead of replacing it with the day already set aside by the pagans for sun worship?**
- **Answer for yourself: If your church does not teach and model for you the correct interpretation of the Bible by promoting the interpretation of these Hebrew Scriptures from a Jewish perspective since it is a Hebrew document, then how comfortable should you feel considering your faith and the practice of your faith since it probably contains very little that is Jewish; especially in light that you most likely have been taught to reject the Sabbath and the Seven Biblical Festivals?**
- **Answer for yourself: If your church does not teach and model for you the correct interpretation of the Bible by promoting the correct interpretation of the Hebrew Scriptures from a Jewish perspective [especially since it is a Jewish book] then how comfortable should you feel considering your Gentile Christian faith and the practice of your faith when it finally dawns upon you that you have been following a religious belief system that deviates drastically from what Jesus believed?**

WHERE WE MUST BEGIN TO UNDERSTAND CORRECTLY "BEING BORN AGAIN"

I guess I could just dive right in and tell you that we as Christians and followers of Jesus has completely misunderstood the Jewish concept of being "born again" but it would serve us well to first understand the historical context of such passages in order to fully appreciate the Jewish concept of being "born again" and the discourse between Nicodemus and Jesus as found in John chapter 3.

The Noahide Commandments are the Commandments given by the Torah (the Old Testament) to the Gentiles of the world (first given to Adam and later given to Noah), which according to Rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church) were given by God to Gentiles like Adam and Noah. It is these commandments which if obeyed by the non-Jews of the world will be rewarded with eternal life! According to Rabbinic teaching & Acts 15 (which Jesus believed and taught himself along with his followers), those Gentiles who observe these precepts are assured their share in the World to Come,

regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches today. Jesus was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven. The Christian must come to an understanding that the religion of Jesus (Biblical Judaism and not Rabbinic Judaism) has always recognized two different religious codes:

- **1) the 613 Laws and precepts given to the Jews following their liberation from Egypt [the Laws of Moses were added upon the existing Noahide revelation and commandments]**
- **2) the earlier Noahide system of legislation for all mankind predated the Laws of Moses**

DID JESUS INTEND TO REPLACE OR ABOLISH HIS RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered by archeologists which states: *"Jesus (Yeshua) never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."* Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by God to the Gentiles since the Garden of Eden and later renewed at Sinai. Emden stressed in his letter that Jesus brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Jesus against the rabbis and Jews of his time (Matt. 23). This chapter has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole!Yeshua was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to the School of Hillel. Yeshua was not replacing Judaism with Christianity!

Emden helps us understand the original intentions of Yeshua and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Yeshua and his Apostles, which were later sent by Yeshua to the Gentiles of the world, acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of *prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice*). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states *"May all inhabitants of the earth recognize and know...."*. This means the Gentiles. This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in Pirke Avot 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! God had given them all to the Gentiles and we are not told today about them in our Christian Churches!

THE FIRST GREAT COMMISSION…20 BC? YOU HAVE GOT TO BE KIDDING? NO; I AM NOT!

Yeshua and Paul were acquainted with the Essene authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Yeshua and the Secret of the

Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Yeshua and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. Such a study also reveals many problems with Essene theology but this is a study done elsewhere and is too extensive for this article. This portrayal of Yeshua forsaking his Jewish faith never happened; sadly I cannot say that for Paul [see Acts 21 where Paul was known to forsake Moses {commandments} and teach Jews to quit circumcising their children]! At lease this is the general picture one is presented with in the majority of churches today; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind!

Answer for yourself: Did you hear that?

God commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- **Answer for yourself: Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"**
- **Answer for yourself: Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?**
- **Answer for yourself: Did Yeshua and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?**
- **Answer for yourself: Where do the Gentiles correctly fit into the teachings of Jesus and Paul?**

As Christians and followers of Yeshua, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and it's message to the Gentile and his salvation.

LET US LEARN FROM HISTORY

A passage in the Jerusalem Talmud records for us: *"Menahem the Essene and 160 Essene disciples left the Jewish community"* (remember not all Essenes lived in & around the Dead Sea) *"about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."* This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before Jesus' birth. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai [who was strongly anti-Gentile and deemed no Gentile worthy that the message of God's salvation be taken to them].

QUESTIONS NEEDING ANSWERS

- **Answer for yourself: Was Menahem forced out by Shammai and his followers? Yes.**
- **Answer for yourself: Did Hillel's disciples join Menahem in his mission to the Gentiles? Yes.**
- **Answer for yourself: Did later rabbis approve of Menahem's mission to the Gentiles? Yes and No, depending on the particular school of Pharisees to which we refer.**
- **Answer for yourself: Did Shammai lend his support to the Gentile mission or did he discourage the Jews**

from being a light to Gentiles? He strongly discouraged it.

- **Answer for yourself: In the time of Yeshua did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation? Shammai was in ascendancy.**
- **Answer for yourself: Which of these two Pharisee schools supported Yeshua and which did Yeshua rebuke in Matt. 23? The School of Hillel supported Yeshua and the School of Shammai was rebuked by Yeshua.**
- **Answer for yourself: Was Yeshua against all the Pharisees? No, not at all, for he would say only two days before his death that the Pharisees (no longer the Sadducees) are the religious leaders of Israel, for from now on they sit in Moses' seat!**

THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Jesus stood for). One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.

Answer for yourself: What side would Yeshua agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Jesus and his teachings in the first century.

GoD CHOSE HILLEL'S INTERPRETATION FOR ALL TIME..IT CAME THROUGH A VOICE FROM HEAVEN

The School of Shammai [anti-Gentiles] came upon the Jewish scene 20 years before Jesus' birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halakhah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halakhah (accepted interpretation for all issues of Jewish law). Also at this time, God spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel. But this was too late to save Israel from the judgment of God for violating the commandments of the Second Tablet of the Law....the Commandments affecting relationships between man and men [Jew/Jew; Jew/Gentile].

HOW COULD YESHUA REPLACE WHAT HIS FATHER APPROVED?

Now listen closely. Jesus' debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Every Christian needs to set down and thing hard upon what I just said; especially in light of the teaching of anti-Semitic Gentile Christianity that all Pharisees opposed Jesus. Such a teaching is simply not true and a tragic misrepresentation of history. Jesus adopts the views of Hillel and the School of Hillel on "all" matters of Halakhah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (which held a more strict interpretation). At the time of Jesus the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." It would be primarily the influence of Shammai and his hatred of the non-Jew by which Israel will fail to "merit" the Kingdom of Heaven and her King and thawart the day of her visitation. The prophecies would not be fulfilled and the Messiah would not be revealed to a nation of Priests which hated those to whom she was called to go. Hillel had died when Jesus was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Jesus (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Jesus to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Jesus and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Jesus to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Yeshua chastising the Pharisees; but what we fail to notice is that there were many sects under the umbrella of the Pharisees and Jesus says "Pharisees who"....indicating that many were not to be included in his rebuke of the insincere Pharisees. Yeshua took odds with the Shammaite Pharisees, not the Hillel Pharisees!

The Christian Church's failure to understand this has led them to erroneously believe that Jesus was rejecting his own religion by chastising the pharisees rather than calling for repentance within it by whose "who" had departed from God's will!

WE MUST UNDERSTAND THE TIMES AND THE TEXTS

Now let us learn something that Christianity has neve taught you.

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9 describes 490 yrs that are allotted to the Jewish people to either usher in the Messianic Kingdom or else suffer destruction). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles") was the correct approach to possibly avoiding the coming destruction. I cannot stress the importance of the above consideration in the minds of the Jews like Hillel in the times of Jesus. Hillel and his students [School of Hillel Pharisees] maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied. Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts

should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Jesus' immersion). Shammai and the Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

UNDERSTANDING YESHUA'S MESSAGE

Yeshua and his disciples warned all men everywhere not to "destroy" the Torah of Israel. Understand that is Paul's theology early in his life; sadly we have letters later in his life that teach the opposite. It is not my wish to get into the "Paul Problem" in this article but let it suffice that the truth about Paul has not often found the light day; especially in light of Gentile tradition that as overtaken historical truth.

Answer for yourself: Did Paul change his religious beliefs during his life or did the Gentile church create theology and put it in Paul's mouth? You might be surprised at the answer to that question.

A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) *"I, Paul, say to you that if you (writing to Gentiles) receive circumcision (along with immersion that makes you a Jew...ie., conversion), the Messiah will do you no good at all."*

Answer for yourself: What did Paul mean by the above comment?

I will deal with the meaning of that last phrase in a future newsletter but the core of truth related to this statement by Paul is that the death of Yeshua caused a movement within a Gentile hating Judaism taking God and the Gentile's Covenant to the nations to the world; no longer was forced circumcision of the Gentile and full conversion the only option for the non-Jew to be taken the salvation of the Jews and fellowship with other Jews. Enforced circumcision was the tactic of the Shammai Pharisees to keep Gentiles apart from them. This is not love but rather hatred of the Gentiles. Acts 15 is the turning point on this. Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [prior to Acts 15 circumcision was understood as necessary for the Gentile coming to God thereby converting to Judaism]. It was the belief of the early church that Yeshua was the Messiah and because of this belief and his death and expected return that James and the Jerusalem church repented of their bigotry toward the non-Jew and no longer could enforce circumcision upon the non-Jew as had been done previously. This major step by Jews occurs in Acts 15 and letters were written to strengthen the Gentile churches thereby enforcing this decision for all Gentiles (Acts 15 and 16). A Jew by birth of course was circumcised and is obligated to keep the "entire Torah" but a converted Gentile was also expected to be circumcised and immersed and likewise under obligation to keep the 'entire' Torah " (613). But this was to change with Acts 15 and the repentance of James and the Jerusalem Church in regards to enforced circumcision of the non-Jew. A "converted" Gentile was considered "Jewish" and obligated to keep the 613 mitzvoth as were other natural born Jews. Paul is teaching us that a Gentile (like you and me) who is immersed [traditional way of receiving non-Jews into faith with God] and who is circumcised [again part of the conversion process] is obligated to keep the entire Torah as if we were born a Jew! But since Yeshua's death lead to a movement within Judaism that repented of their stance toward non-Jews and no longer required circumcision of the non-Jew then to not take advantage of this nullifies the benefit of Yeshua's death and the movement that it produced. If one did not recognize this blessings [no longer required of a non-Jew to be converted to be accepted by God] that comes from the death of Yeshua then we better understand Paul's statement that Yeshua

[believed to be the Messiah] profited them not at all.

- **Answer for yourself: Did you hear that?**
- **Answer for yourself: What about Paul and his teaching that the Law is passed away?**

It must now be obvious that Paul never intended for that to be your understanding; he never said that! Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying. Let us begin with what happens when we are "Born-Again". Understand that Judaism was becoming divided in how to handle the non-Jew. The Jewish hatred for the Jews had enforced full conversion and circumcision on the male in hopes of it being a deterrent from having to deal with them since the Jews looked down on the non-Jew. But not all Jews did; as we just saw in Yeshua and the Pharisee School of Hillel. Judaism was torn within on what to do with the non-Jew. Previously being circumcised and then immersed meant full conversion. This was called "Being Born Again" in a Jewish context. This is not a Christian term; only stolen by them and given a new definition much later. But being "Born Again" has been wrenched from its Jewish context and given a meaning completely different from what it meant to Jesus/Yeshua. Now the question of enforcing circumcision as part of this process was being rethought by Jews who were repenting of their bigotry toward the Gentiles. Acts 15 again will be the pivotal point in this theological diversity and the Messianic branch of Hillel Phariseeism will change their ways. Yet at the same time the Shammai School will continue their repressive measures toward the non-Jew and sadly this will be the dominant stance for Israel and will ultimately lead to its destruction in 70 C.E.

More to follow in the concluding article where we will tackle the intricate meanings of being "Born Again." Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HISTORICAL MEANING OF "BEING BORN AGAIN" AS CONTRASTED WITH WHAT CHRISTIANITY TEACHES TODAY: WHAT ARE WE TO BELIEVE? #2

In the previous article we examined the condition of the no-Jew in relationship with Israel and it's responsibility to be a Priest to the nations. We saw historically that Israel had failed in such a mission. Yet at the same time we saw a small section of Judaism which understood Israel's failure to bring the non-Jew to God and had repented of such bigotry toward the non-Jew and had mobilized several movements and attempts to reach the non-Jewish world with the Laws of Noah and the Covenant of Noah that provided Eternal Life for the non-Jewish believer. We also saw how the doctrine of circumcision which had never been required of the non-Jew as used by the Jews as a deterrent to keep the non-Jew from interaction and fellowship with the Jews.

Answer for yourself: What was Judaism to do with the non-Jew and how would they be led to God? Would full conversion to Judaism which required circumcision and immersion be required or only immersion and what was the Jewish understanding of the SPIRITUAL DYNAMICS that accompanied such immersion?

You might now be aware of it at present but the answers to above questions have the potential to change you life.

Now let us continue where we left off in the first article.

WHAT DID THE CONCEPT OF "BEING BORN AGAIN" MEAN TO JESUS? SHOULD IT MEAN THE SAME TO ME?

Before going on we must provide the reader some background information about immersion and its connection to being "Born Again." We must at first understand that "Born Again" is a Jewish concept and not a Gentile concept, not a Baptist concept, not a Catholic concept, and not even a Christian concept. If you want to know what being "Born Again" means the way Jesus and Nicodemus used it in John 3 then you have to ask a Jew or a Jewish scholar. To do otherwise and seek the meaning from the Vatican or any Evangelistic ministry that is on our televisions guarantees you receive an anti-Semitic replacement religious doctrine devoid of Divine truth. I apologize for other Christian ministers who have failed to such sufficiently in order to learn what these very important concepts meant to Jesus before they begin to teach them; sadly doing it wrong.We can change the meaning of "Born Again" and its intricate involvement with immersion as applied to both Jews and non-Jews but in so doing we only deceive ourselves from what God intended it mean. We can alter religious doctrines all day long and believe me this has been done but down deep in your heart I would hope you would want to know what being "Born Again" meant to Jesus and understanding it as such. For the very life of me I cannot understand how anyone can call himself a Christian or a follower of Jesus/Yeshua and not want to believe like Jesus and accept what he believed about being "Born Again." Startling as it might sound the vast, vast majority of Christendom will tell you that they are "Born Again" never knowing what it really means. Even more tragically such a declaration by the vast majority of Christians make them out to be liars as the fruit

of being "Born Again" in the context used by Jesus in John 3 is absolutely lacking in their lives. I will make this very plain in the forthcoming article. So this article will be one of the biggest challenges possibly in your religious life.

Answer for yourself: What did being "Born Again" mean to Jesus/Yeshua? What happens when one was "Born Again" according to its Biblical definition and not the later Gentile reinterpretation of it?

In answering this we must deal with a very important issue concerning how a man comes to God and what is involved in it. This spiritual dynamic is often over looked by Gentile advocates of the current teaching of "Born Again" adopted by Gentile Christianity which finds its origins in the false atonement connected with sun worship. If you think I am kidding then I challenge you with all that I can muster to read the following website and prove it wrong.

http://www.paganizingfaithofyeshua.netfirms.com

Now it is time for the truth concerning being "Born Again." Biblically speaking when a person, either a Jew or Gentile turns from idols, from sin, and repents, and prays and asks forgiveness, and makes restitution, or bring alms following his repentance, confession, and prayer then he has received forgiveness of his sin. This is known Biblically as atonement. This is what the historical Jesus understood concerning both his Jewish Scriptures and his faith of Biblical Judaism. Of course Gentile Christianity and its New Testament accepts an alternate atonement. Without study into the origin of this replacement atonement no one will ever know that it is reproduced sun worship applied to a Jew by Rome. Now it is given that such a one who repents, prays, confesses his sin and brings restitution and alms is one already introduced to the God of Israel. Usually of course this is a Jew. Unknown to most Christians is that a Jew was born into Covenant with God unlike Gentiles and was circumcised the 8th day of his life which was the "sign" of that Covenant. When a Jew became a son or daughter of the Covenant then they were immersed according to the teachings of the Tanakh. This was not a simple water dip as we are taught by Gentile Christianity. Something SPIRITUAL happened to the one immersed that was noticed by God but not by man. These immersions were called "BEING BORN AGAIN" each and every time they were done; it was NOT a one time event! The Rabbis understood that not all the Commandments from God were the same and one special group of Commandments were called "Hukkim" which was understood by the Rabbis as "commands from God that did not make human sense yet accomplished spiritual realities in the Heavens." Immersion is one such "Hukkim." This gets somewhat technical so I would like to paraphrase if I might. The Rabbis understood such an "Hukkim" concerning immersion as a "spiritual step toward the Throne of God in the Heavens." They understood to the rational mind such immersion would would seem to not have any affect on our "spiritual standing before God" but yet understood that it did. This was so important to the Rabbis that we understand the great number of immersion baths located outside the Temple for the worshippers would be immersed become attending "church" if you get my drift. They understood what we as Christians don't; namely that through immersions one was accomplishing something spiritual in their walk before God. Now understand that immersions such as these "Hukkim" were not done indiscriminately; but rather they were commanded at specific times.

- **One was instructed to immerse following repentance from a sin where he was again "moving closer to God in the spirit realm."**
- **But more than that the Rabbis saw that the Tanakh commanded "being Born Again" through these immersions (mikveh) before one observes or celebrates the Sabbath and each of the Seven Biblical Festivals. These "mo'ed" are "appointed times" and "rehearsals" with God and special times with God. One prepares his heart and then "immerses" before sanctifying such "appointed times" with God because at these special times commanded by God one again is "moving closer to God in the spirit realm."**
- **A woman following her menses and her uncleanness since being tainted with blood was commanded to be "Born Again" through immersion before she could take her place again in the community and her husbands's bed.**

As you can see the Rabbis understood such "immersions" and "mikvehs" as Commands by God that did not

make rational sense yet God is God and God understands the need for these "immersions" be done by man whereby man was drawing closer to God in the Spirit realm. We find that only one "immersion" by Yeshua is recorded in the New Testament and that is the one right before Yom Kippur. Little wonder that a myriad of Jews had repented of their sins and had grouped themselves to be "immersed" like Yeshua before Yom Kippur. This was mandatory before one could observe or partake of Yom Kippur which was beginning at the dusk of the very day.

This explains the Jewish concept of being "Born Again" but does not explain it as applied to the non-Jew. This we will do now.

THE GENTILE AND BEING BORN AGAIN

The New Testament describes quite adequately the standing of the non-Jew with God:

Paul in writing to Gentiles states:

Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)

That is pretty bleak if you ask me. This is the Gentile's standing with God before he learns how to approach and be accepted with God. Israel we saw in the first article was hesitant in taking the non-Jew his Noahide Covenant and the ways by which he could be accepted with God. In fact we saw that Israel made it very difficult upon the non-Jew by enforcing circumcision upon a fully adult male in hopes that it served as a deterrent to keep them away from the Jewish people. We also mentioned that if a non-Jew desired to identify with the Jewish people and become a son of the Covenant as a Jew than he would be required to convert to Biblical Judaism through circumcision and immersion just like the Jew. This means that the non-Jew was being "Born Again" just like the Jew in his drawing closer to God following his repentance, prayer, confession, restitution, and alms which he was taught to bring according to the Tanakh.

This sticking issue if you remember was over "circumcision" or the "lack of circumcision" and the acceptance of such a one into the Israel of God by the Jewish people. We find a perfect example of a non-circumcised Godfearer in Cornelius in Acts 10.

When a Gentile was taught of God through the Jewish people and accepts the faith of the One God of the Universe, he identifies with God. As Gentile Christians and followers of Yeshua we likewise identify with God through the one He sent to reveal Himself; namely Yeshua (Jesus). It is through the name of Jesus we as non-Jews were instructed about the God of Jesus in the first place. The Gentile (in the act of repentance and faith) literally stands at his own Sinai, as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, "All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews and this fact teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes."

Answer for yourself: Is there any special significance to this mixed multitude "washing their clothes?"

The Rabbis teach that "washing their clothes" is an idiom for immersion in water of their bodies. Here we see the example of both Jew and non-Jew experiencing the concept of "immersion" and being "Born Again" as taught by the Rabbis.

This again is the Hebrew "mikveh" where both Jew and Gentile were "drawing closer to God in the spirit realm."

Having turned from the false gods of Egypt and turning to the true God and Creator Moses was instructed to have both Jew and Gentile (Mixed Multitude) draw closer to God [be Born Again} in the Spirit through immersion. This was not forgiveness of sins since that was already accomplished through their repentance. Let us be clear on that and this was not their salvation as that was already accomplished by faith and their resultant actions based on their faith in the true God. This was more of a SANCTIFICATION of setting themselves apart unto God whereby they drew closer to God. Something that they did not understand was being accomplished through their immersion. The Rabbis call this "Hukkim."

The Rabbis teach that this is an illusion to both the Jews and non-Jews being Born-Again to the God of Israel. But again understand this was NOT a one time event but an experience to be repeated throughout their lives in their worship of God.

JOHN 3 AND BEING BORN AGAIN....WAS THIS NEWS TO ISRAEL?

This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Jesus. Being You have seen if you have read these two articles that "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...being "Born Again" is to be repeated throughout one's life....even your life as a Christian! A typical Jew was "Born Again" with each new encounter with God throughout his life. A Gentile convert had his "hello" experience with the God of Israel through immersion required in conversion [that was his first Born Again experience] but yet this experience of drawing near to God was expected to be repeated throughout his live by continually being "immersed" and "Born Again" after every repentance, before each observance of the Sabbath, before each observance of a Biblical Festival, and for the woman after her menses monthly.

Answer for yourself: Can we find in Scripture examples where righteous Jews were continually "Born Again?"

Examples in scripture where the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, before each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. This will be news to most but Yeshua was immersed repeatedly in his life. Yeshua, being a Torah observant Jew, was immersed before each Sabbath service and before each Biblical Festival each year. If you added it up you would find that Yeshua was immersed a minimum of 59 times a year. That being true we are misled in understanding this concept because recorded for us is just only one immersion of Yeshua in the New Testament and that one is the immersion the day before he observed the Yom Kippur. Yom Kippur is the Festival called the Day of Atonement and as I shared earlier every Torah observant Jew had to be immersed before he could participate in observance of Biblical Feasts and Festivals. Thus we would expect Yeshua to be immersed prior to Yom Kippur and we do in New Testament.

Sadly Christian scholars debate down through history with large volumes the reason for Yeshua's immersion; never stopping once to try to understand it from a Jewish perspective. I find their lack of insight and scholarship amazing and as an ordained Pastor and Seminary graduate I am ashamed of my fellow colleagues who know so little but profess so much.

Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!

Amazing! As the repentant person entered into the immersion bath (a picture of a "watery womb" and "watery tomb") only to emerge as if "Born-Again" from a watery grave and a watery womb (with a renewed spiritual

status before God). It was a new start for the believer. If he had sinned and repented God granted him a new status; a new start with God was his. This was perfectly symbolized through the rising from a figurative grave to life anew with God. This was again perfectly symbolized through the emergence from a watery womb to life anew with God. The pictures and symbols and metaphors which help explain this Spiritual advance with God are perfect once you understand that something supernatural happens between the believer and God in time of drawing closer with God. God knows it; He commanded it be done. We look at it without our Hebrew Roots and interpret it incorrectly and try to relegate it to a once in a life-time experience and attach a completely foreign meaning to it that God never intended. We not only have lost truth but the opportunities to draw closer to the God we say we love.

The Rabbis call this a "Hukkim" commandment; it does not make human sense but yet God requires it. The immersed one is then considered a new creation (2 Cor. 5:17) as he emerges from the water! Remember that this was also required of a Gentile convert coming to God for the first time. He was drawing close to God for the first time in his life through this Hukkim immersion. But immersion and being "Born Again" was not only to accompany repentance after one sinned or turned to God for the first time in one's life since being a non-Jew but was commanded all the time before one observes and celebrates a Biblical Holy Day or the Sabbath. Being "Born Again" was not a once in a life-time SALVATION EXPERIENCE because one believes some theology about Jesus as Paul would make it out to be in Romans 6; rather it dealt with sanctification and dedication to God which is to be repeated throughout one's life. At least that is what it meant to a Jew like Jesus. It many not have meant that to Paul, himself a Gentile convert that often departed from Jewish faith but that is whole other problem that bears your study. Also of note was that immersion and being "Born Again" applied to the non-Jew as he was immersed as part of his conversion to Judaism once he already had faith in God and had repented of his sin. This was in all the above cases a step toward God by the repentant Gentile. After his initial immersion it was then expected of him to be repeatedly immersed just like the Jew when he observed the Biblical Festivals and the Sabbath. In such a way we find the Gentile just like the Jew experiencing this drawing near to God.

Rom 10:12 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (KJV)

I wish everyone really believed the above verse. If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not be like many Christian Gentiles who have not had the truth taught them concerning such an important doctrine. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Jesus understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile estranged from God is over), behold God made all things new (he now is a part of the Israel of God just like the Jew)! He was now considered a citizen of the Israel of God!

Eph 2:12-13 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh ...(KJV)

Understand the non-Jews were brought nigh to God not only by the death (blood) of Jesus which began a movement out of a Gentile hating Judaism to them in the world

whereby they were instructed in the Covenant of Noah [Acts 15.16] but were brought nigh unto God by faith and immersion whereby they "drew near to God in the Spirit realm" through this Hukkim Commandment called a mikveh!

Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Spiritual Jew...a child of God. He became Israel! He was considered as if he had always been Israel, for it was said by the Rabbis following conversion that it was if the non-Jew had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

ARE YOU GRAFTED INTO ISRAEL OR NOT? OR DO YOU WANT TO REMAIN OUTSIDE THE ISRAEL OF GOD AS AN ANTISEMITIC CHRISTIAN?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikveh (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then the commandments given to "Israel" now apply to the Gentile "Christian" who looks to Yeshua, his teachings, and His God.

Answer for yourself: Is that your understanding? It should be!

It was Jesus' understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

LET'S MAKE SURE WE UNDERSTAND CORRECTLY

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noahide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God Fearers", who accepted certain basic Jewish obligations along with the Noahide precepts. This is more than Noahidism! People often misunderstand because my E-mail address is "bennoah1" but I am not a Noahide; I have gone beyond that and adopted Isa. 56 and consider myself a Godfearer like Cornelius in Acts 10. The Noahide movement stops short of a fuller dedication to God and that is not for me. According to the Laws of Noah idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noahide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noahide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). But this was considered the "MINIMUM.". It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved" and "accepted" in the "family of Israel". It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles or Noahides. On the contrary, the Noahide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-Fearers". These were so understood by the uncircumcised "God-Fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). Understand that it would be these Godfears who were also immersed before Sabbaths and Festivals like converts and Jews. This was also the attitude of Gentile Christian "God-Fearers", as may be

seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noahide precepts, it did not object to their voluntarily observing more.

Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

It would be here that the non-Jews once having come to God would continue to grow spiritually and take upon themselves other Commandments over and beyond the minimum of the Laws of Noah. Needless to say this included repeated immersions and being "Born Again" before Sabbaths and Biblical Festivals.

Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noahide precepts the maximum obligations of Gentile Christians. They need not do or observe more according to Paul. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect; thus the biased view of the Gentile New Testament which it totally incorrect historically and Scripturally (regarding the Hebrew Scriptures).

Answer for yourself: Are you beginning to wonder how much less of God we have in our lives today because we were never taught correctly the concept of being Born Again by the anti-Semitic Gentile Church and have failed to draw nearer to God through these Hukkim Commandments most of our lives?

GET IT CORRECT PAUL OR DON'T TEACH IT AT ALL!

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. Paul contradicts himself (like a lot of preachers today). In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it."

Answer for yourself: Can't Paul make up his his mind? Under the Laws of Noah Gentiles were never to be circumcised, and it was this ruling that was given to Paul in Acts 15 and 16 in letters which he and Barnabas and others were to take to the Gentile Churches in their journeys strengthening them.

Answer for yourself: But how could a Gentile be told to not remove the marks of circumcision if it was never required of him at all? This is something that was understood by God to be voluntary as seen in Abraham's circumcision; himself a non-Jew.

In Acts 16 Paul circumcised his disciple Timothy.

Answer for yourself: Timothy was not a Jew was he?

Answer for yourself: If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

Answer for yourself: Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua the Messiah, but was it? *Acts 16 is over 20 years after Yeshua and Paul is still circumcising!*

Answer for yourself: **We have failed to understand properly, so what is the clear truth of the matter?**

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said, ***"Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (do they yet exist today?), not a letter, not a stroke, will disappear from the Torah (the Law) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (the majority of Pastors who preach the contemporary Christian message), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."***

Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.

It is therefore exceedingly clear that Jesus never dreamed of destroying the Torah or changing the meaning of being "Born Again" as have the majority of churches today that carry his name and substitute "another Gospel" for the true Gospel of Christ.

WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15) without circumcision. But yet they might not have to be circumcised to convert but in their worship of the God of Israel they will be expected to observe the Hukkim immersions before the Sabbath and Festivals [being Born Again repeatedly]. Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing with Jews within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". Understand this "baptism" of the Spirit was a miracle of hearing for Cornelius, as had the various disciples from seventy different nations in Acts 2 understood Hebrew when spoken by Peter yet never knowing the language. This was a miracle of hearing and not "tongues" as taught incorrectly by Charismatic Christianity. It literally was a reverse of the Babel curse when all nations spoke different languages but understood them. This is what we find with Cornelius and Acts 2 in spite of the erroneous teaching of Charismatics. Cornelius could all of a sudden understand Peter yet spoke no Aramaic or Hebrew. From this experience with Cornelius in Acts 10 we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews. This event will have a supreme impact in the Acts 15 council which is coming shortly. For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could

now be shared together with the Jews without circumcision of the Gentile. This is what the death of Jesus accomplished; a new repentant understanding of the place of the non-Jew and his acceptance within the Israel of God by Jews previously blinded by their hatred of the Gentile. This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men [Gentiles], and not the animals designated as unclean in Leviticus). So many Christian commentators get this wrong.

Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God never told a Jew that he could not enter into a Gentile's home or eat with a non-Jew; Shammai did. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". The message to the Jew is that no longer were they to treat the non-Jews like "dogs" and enforce circumcision upon them thereby keeping them away from God or only accepting them if they submitted to circumcision. Circumcision was to be no longer required for non-Jews to be accepted by Israel for God never required it of them; Israel was to no longer require this of them either. But immersion, another part of the conversion process understood as being "Born Again," was to continue. This was not to change since it accomplished something Spiritual in the Heavens. Let us not confuse this issue.

HOW DOES God LOOK AT YOU…A GENTILE CHRISTIAN BELIEVER TODAY?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile "Born Again" and is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). All non-Jews who become circumcised following immersion are bound by ALL the commandments (613). Understand up front seldom if ever a Gentile male in the USA is circumcised on the 8th day as part of his faith or the faith of his parents according to the Bible. Let us understand as well that the immersion process is crucial for the Christian and he needs to understand it correctly as it applies to him. Once you as a Christian are immersed and identify with Israel, you emerged from that "watery womb" and a "watery tomb" as a Born-Again "God-Fearer" who is grafted into Israel without circumcision as part of any conversion process to Judaism. But yet you are immersed into the "Israel" of God and "drew close to God in a Spiritual way in the Spirit realm" and you never knew it. You are at that time considered by God as a Spiritual Jew regardless if you were aware of it or not or whether you Christian denomination or non-denomination recognizes this or not. Their doctrines cannot change the truth no matter what they think or believe. As a Gentile male who is immersed you are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised and immersed then you are yet considered a "partial-Jew" because your circumcision had no bearing upon you converting to Judaism. Of course in America circumcision is done without any spiritual significance whatsoever to the non-Jew and thereby cannot apply in any manner to a voluntary conversion to Judaism even though one is later immersed. That is why a Gentile today when he converts to Judaism still has his male member "pricked" to draw blood by the Rabbi in a token "circumcision" along with an immersion.

Answer for yourself: Did you hear that?

The majority of our readers most likely set in their churches thinking they are "Christians" and God's Word says that you are "Spiritually Jewish" (children of Abraham) and are the Israel of God. You have not

replaced Israel no matter what your corrupt Christian Scriptures might fraudulently say; you became a part of Israel. Such doctrines are the fruit of Roman anti-Semitism. There is no such thing as a God ordained replacement religion even though Gentile Christianity might think in such an incorrect manner. You as a Gentile "Christian" are obligated to observe the Torah (that part of the Law that refers to you as a Godfearer and represents your Gentile Covenant before God), and sadly because of the great lack of true scholarship in Gentile Christianity you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." You are under both; just examine your Covenant and you will quickly see this for yourself! I just showed you that a proper understanding of immersion and the teachings of Yeshua & Paul are in complete opposition to what Gentile Christianity believes "Born Again" means. This concept has been totally stripped from its Jewish context and given a totally different meaning that God never intended it have. Now, let me ask you as a Christian an important question.

Answer for yourself: Who are you going to believe; your pastor or Jesus? It is time to do some serious study into the origin of Gentile Christianity and contrast it with what the Jesus of history believed about God and the Hebrew Scriptures before they were altered by Rome to suit their own religious beliefs.

Answer for yourself: With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" & "Spiritual Israel" (Judaism is not a race but a religion; the religion of Jesus) what are you to do concerning the Hebrew Scriptures which by example teach that the Gentile is expected to observe the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)? More than likely in your Christian Church you don't observe any of these and immersion is a one time event tied not to drawing closer to God at each of these appointed times with God but accepting that particular brand of belief and set of doctrines surrounding Jesus as espoused by what particular denomination or non-denomination you are involved in at present.

Surely if you love God and desire to obey Him more than your Gentile traditions then you should want to begin to observe and keep these Holy Days of YHWH according to Scripture because informed study will reveal that not only the Jews but the non-Jews kept these Biblical Holy days all through the Hebrew Scriptures. Not only that they kept the Biblical Sabbath and not the Roman day of the Sun is our custom today. Along with this goes the concept of continually drawing closer to God at each of these "appointed times" by continually being "Born Again" throughout our lives according to the teaching of the Rabbis and the Hebrew Scriptures that Jesus used and believed in with all his heart.

PLEASE TELL ME THAT IT IS BEGINNING TO MAKE SENSE

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. He could not do so unless he sinned.

Answer for yourself: How could Jesus have then said explicitly that he came only to fulfill the Torah (Law). In Hebrew this carried the connotation of rightly interpreting the Torah and not just obeying it but obeying it properly. Yeshua never came to abolish Judaism, but came to re-establish the religion of Judaism not only for the Jews calling for repentance and return to obedience to the Scriptures but also included the same message for the Gentiles because within Judaism exists the faith that God had given the the non-Jew from the beginning-Noahidism! At the waters of Marrah Moses reiterated the Laws of Noah before he built upon them the additive Laws known today as the Laws of Noah. Noahidism is the foundation on which the Laws of Moses rests. Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students because of his hatred of the non-Jew. Such hatred of the non-Jew was influencing the people of Israel in Jesus' day; thus Jesus came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom God had called Israel to be a

light unto to show them the their own Torah-their Instruction in the Noahide Laws. Along with this was a call for Jews to return to God in repentance and this was necessary before they could be an effective witness to the nations; Israel could not give to the nations what she did not have...righteousness. God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost sheep of the house of Israel"; who had lost their way and forgotten their responsibility as God's Royal Priesthood to the Gentile nations. Israel had been entrusted with Divine truth for the world and she was not sharing it. She was in danger of severe judgment if she failed to repent. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua! That is why Yeshua said the "kingdom" had been taken from the Sadducees and given to the Pharisees [Hillel School] when he said the Pharisees set in Moses' seat:

Matt 23:2 2 Saying, The scribes and the Pharisees sit in Moses' seat: (KJV)

The Greek word for "sit":

2523 kathizo- 1) to make to sit down to set, to appoint, to confer a kingdom upon one

Here we find that the rulership delegated by God to the Sadducees was stripped from them by God's representative as a spokesman for God and given to Hillel Pharisees which was the ONLY branch of Judaism that even attempted a Gentile outreach taking the Laws of Noah and the Covenant of Eternal Life to the Gentile world. Sadly the anti-Semitic Gentile New Testament blasphemes all Pharisees whereby one read and thinks that the only good Pharisee is a "dead" Pharisee. Such is the hatred spread by the New Testament; a Roman replacement religious document.

WHAT REALLY HAPPENED IN THE GREAT COMMISSION?

Jesus' Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 16, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed [Born Again] and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception. Notice if you will that the non-Jews partake of some of what the Jews were given but not all. But much was held in common by both and both Jew and Gentile keep the Sabbath, Festivals, and were "Born Again" repeatedly in their walk with God throughout their lives as this article has demonstrated beyond any doubt.

Answer for yourself: Are you a Gentile Christian [circumcised or non-circumcised] who has been immersed into the Israel of God through the ministry of Yeshua and his followers and "Born-Again" into Israel? Then that means you!

For the Gentile God reserved the Seven Noahide Commandments which they have always been obligated to fulfill. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles, agreeing with the School of Hillel, would no longer enforce circumcision on the non-Jew for inclusion into the Israel of God (to do so would mean full conversion) and they would no longer enforce Sabbath observance (exactly like the Jews observed it) but teach it to the Gentile in a somewhat modified fashion. The mandatory observance of the Sabbath by "God-Fearers" was similar, but not exactly alike the Jewish observance.

This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine. I just taught it to you as it existed in the days of Jesus. All of what I have shared with you is in accord with the law

and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Jesus of Nazareth in the first century (they Jews today are the legacy of the Pharisees that survived 70 C.E.; they sit in Moses' seat...listen to what they say).

Our Gentile Christianity and religious dogmas and understanding today is incorrect if it violates the truths as Jesus and the School of Hillel understood them. We do not know more about salvation than Jesus and the Jewish people and sages that agreed with him no matter what we think or have been taught by our Gentile authorities

It was to the Hillel Pharisees Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. No greater example need be given than the doctrine of being "Born Again." We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42.

Answer for yourself: Has Rome and their New Testament correctly portrayed Apostolic doctrine and how do you know for sure if have never studied Biblical Judaism and made your own comparisons of religious dogmas between them?

This teaching on immersion, being "Born Again," and conversion of the Gentile along with the role of the Godfearer is Apostolic Doctrine as Yeshua understood it and as taught by his disciples, and any other interpretation other than this is NOT correct. We are not to follow any spiritual examples unless they live what they preach and unless that line up with Biblical truth that can be demonstrated from historical and linguistic study (that means the Pharisee Preachers of Christianity today who fail to teach and live the truth of Apostolic Doctrine! No greater "Pharisees" have ever lived than the anti-Semitic Gentile Church of the last 1800 years. Jesus tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat and it is time for the Christian Church to set at the feet of the Rabbis and learn truth for a change.

One of the reasons why Gentile Christianity refuses to learn from the Jewish sages and Rabbis and would rather repeat Gentile Religious dogmas which are incorrect without even knowing it because of that one passage in Romans 11 which teaches that Israel was blinded.

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

This is all well and good UNTIL you find out that this passage was completely lacking from the original Romans until well after 180 A.D. when it miraculously appeared under the influence of Irenaeus which gave the world the 2nd New Testament in response to Marcion's 1st New Testament which Rome did not like. But even more the whole of Romans chapter 9, 10, and 11 cannot be shown to have existed before 180 A.D. again under Irenaeus' influence. So much for the Gentile Church's refusal to accept anything Jewish...like the correct understanding of being "Born Again."

IT IS WAY PAST TIME TO GET REAL

Answer for yourself: Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No. The Catholic and Protestant denominations are far from being

Jewish and often very far from having truth. Salvation is of the Jews according to Yeshua an that will never change. Sadly such anti-Semitic doctrines created by Irenaeus has blinded the Gentile from truth; it is the Gentiles who are blinded to truth and not the Jews.

Answer for yourself: If by change the Jews were wrong then what does that do to Jesus and what he said concerning who is to take the reign of the Spiritual direction of Israel and the resultant responsibility for enlightening the Gentiles? Do you dare tell Jesus that he made a mistake and he should have said the Crystal Cathedral or TBN sit in Moses' seat?

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and not within the first 2-3 days of a newborn's life or a year later as some do) and because of our failure to circumcise according to the Biblical example along with our failure to teach Biblical truth [take Born Again for an example] instead of anti-Semitic doctrines the Gentiles remain "aliens to the commonwealth of Israel." When a Gentile male is finally circumcised it has no connection to the Biblical injunction and therefore the doing so later coupled with a later immersion does not render him a "convert" to Judaism. The Gentile becomes a "God-Fearer" and not a convert. Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God *"I will do all that you say".*

Answer for yourself: Do you want to obey God?

Answer for yourself: Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything and your fellowship with darkness surely does not honor God when our worship of Him is in error and our religious beliefs as Gentile Christians are contradicted by Biblical faith.

Answer for yourself: Have you ever been to your personal Sinai and told God you will do all that He says?

Answer for yourself: Will you ever go?

Answer for yourself: Will you choose to return or remain in your Egypt of ignorance and false traditions and false religion that amount to idolatry instead of choosing the freedom of Spiritual truth when it is presented to you?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death. At one time the Gentile Church had such truths of which I speak; sadly today under Constantine's influence these truths are buried.

As far as the Gentiles ("God-Fearers") were concerned, they were NOT commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

LET'S SUM IT ALL UP

It should be easy to see that Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. This being the case after Jesus' death a moment began with Jesus' followers

whereby they repented of their hatred of the non-Jew and began to earnestly take the Gentile nations Gods offer of Eternal Life as found in the Laws and Covenant of Noah. Unlike before the disciples of Yeshua/ Jesus forbid mandatory circumcision of the Gentiles before having anything to do with them. Yet they taught them correctly about being "Born Again."

The rabbis and teachers like Hillel and the Jerusalem Church [Acts 15/16] thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.

Rabbi Emden was correct; Jesus brought a double kindness into the world.

- **One the one hand, he strengthened the Torah of Moses majestically (Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection). The ministry of Jesus helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.**
- **On the other hand, Yeshua did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles. Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and a little above animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses. In is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".**

If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach the cessation, abolition, or replacement of the Torah of Moses and Yeshua. Such sin and foolishness would and should cease.

Because of these errant Christian scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus Christ should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives and teach gross error in Jesus' name. This does anything but honor him. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that anti-Semitism has created these last 2000 years. The Christian Church is in desperate need of being "Born Again" into TRUTH that its historic Fathers rejected along with forging religious documents that have almost guaranteed to this day that such truth remain hidden from the Gentile. No greater example could be given than the corruption of what Jesus knew and taught concerning being "Born Again."

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SECOND TRANSFIGURATION OF JESUS… WHICH JESUS ARE WE TO FOLLOW?

The historical Jesus is of interest for many reasons. Not least of these is his towering cultural significance in the nearly two thousand years since his death. No other figure in the history of the West has ever been accorded such extraordinary status. Within a few decades of his death, stories were told about his miraculous birth. By the end of the first century, he was extolled with the most exalted titles known within the religious tradition out of which he came: Son of God, one with the Father, the Word become flesh, the bread of life, the light of the world, the one who would come again as cosmic judge and Lord. Within a few centuries he had become Lord of the empire which had crucified him.

For over a thousand years thereafter, he dominated the culture of the West: its religion and devotion, its art, music, and architecture, its intellectual thought and ethical norms, even its politics. Our calendar affirms his life as a dividing point in world history. On historical grounds alone Jesus is the most important figure in Western (and perhaps human) history. Thus, simply as a matter of intellectual or historical curiosity, it is interesting to ask, "What was this towering cultural figure like as a historical person *before* his death?" Other questions naturally follow to those of keen perception:

Answer for yourself: Is the message attributed to Jesus by the Gentile church the authentic message preached by Jesus in the first century, or has it been modified and changed by unscrupulous men who followed?

Answer for yourself: If the Jesus' message was changed (and it was), to what should I focus my attention and my life if I am to imitate Jesus?

Answer for yourself: Is my life adhering to the ethical and moral teachings of Jesus or have I unwittingly allowed myself to follow another Gospel?

To these questions we must have the answers, for our very own position and reward in the world to come will be determined to the answers given to those questions.

For Christians, these questions are significant for an additional reason. Jesus is not simply a historical person, but considered by many to be the founder and central figure of their religion. Millions of Christians confess him each Sunday to be both Lord and Christ. Moreover, within the church, Christians talk about "following Jesus," about "the life of discipleship" (which means to follow after Jesus), and about "imitating Jesus."

Thus what Jesus was like as a historical figure would seem to be not only interesting but important, for what he was like, what his belief system consisted of, and what his priorities to life were provides the content of what following him means.

Answer for yourself: If we adhere to alternate belief systems that cause us to conduct ourselves differently than him, then how can we justify that we imitate Jesus or follow Jesus?

Simply, we cannot. Let me say it again for emphasis. It stands to reason that if our image, concept, and belief system concerning Jesus is incorrect, then our "following" and "imitating" Jesus is suspect, and quite possibly we have been led astray into disobedience instead of obedience by those who failed to discern the "real Jesus."

"No way" you say, then please read on.

Yet, despite the fact that "Jesus" is a household word, and despite his importance for the Christian life, what he was like as a historical figure before his death is not widely known, either in our culture or within the church itself. Instead, what he was like is seriously obscured by two dominant images of Jesus: the first dominates the POPULAR IMAGE OF JESUS within both the church and our culture, the second has dominated much of New Testament SCHOLARSHIP in this century. Both scholarship and popular traditions concerning Jesus have provided their own answers to the three central questions about the historical Jesus:

- **His IDENTITY (who was he?)**
- **His MESSAGE (what was central to his proclamation or teaching?)**
- **His MISSION (what was his purpose, what did he himself hope to accomplish?).**

Unfortunately the answers provided by BOTH the popular traditions about Jesus circulating in the churches as well as the dominant scholarly images hide rather than reveal what the "real" Jesus was truly like. In order to be able to see Jesus afresh, and truthfully correctly for the first time for many of us, we need to become aware of the images that obscure our vision.

THE POPULAR IMAGE OF YESHUA WITHIN THE CHURCH

The popular image is most familiar to Christian and non-Christian alike: the image of Jesus as a divine or semi-divine figure, whose purpose was to die for the sins of the world, and whose life and death open up the possibility of eternal life. This popular image of Jesus in the churches answers to the three questions of identity, purpose, and message. As the divinely begotten Son of God, he was sent into the world for the purpose of dying on the cross as a means of reconciliation between God and humankind, and his message consisted primarily of inviting his hearers to believe that what he said about himself and his role in salvation was true.

This popular image is widespread as attested by billboards and multiple evangelists which proclaim, "Jesus died for your sins," suggesting that this was his purpose in a nutshell. Much of Christian preaching takes the popular image for granted. The celebration of the major Christian festivals (Easter) in our culture reinforces the image. Likewise, Christmas, with wise men and shepherds and angels, a manger and a star and a virgin, tells the story of his wondrous birth and thus calls attention to his divine identity; Easter focuses on his triumph over death.

The popular image has its roots deep in the past, indeed in the language of the New Testament itself as well as multiple pagan accounts of gods miraculously coming to earth only to die and resurrect. Among the gospels, the popular image of Jesus finds its genesis in the Gospel of John, probably the most loved and familiar gospel. There Jesus speaks of his identity in the most exalted terms known in his culture, especially in the magnificent series of "I am" statements: "I am the light of the world," "I am the bread of life," "I am the resurrection and the life," "I am the way, the truth, and the life," "Before Abraham was, I am." The self-proclamation of his own identity in the "I am" statements is buttressed by other passages in John: "The Father is in me and I am in the Father," "He who has seen me has seen the Father," "I and the Father are one." In a single verse, the fourth gospel sums up Jesus' identity, purpose, message, and the proper response to him: "For God so loved the

world that he gave his only Son, that whoever believes in him should not perish but have everlasting life."

The roots of the popular image also lie in the development of Christian theological thought and piety in the centuries following the composition of the New Testament. The creeds of the church express that development. The Apostles' Creed proclaims that Jesus was "God's only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; on the third day he rose again from the dead; he ascended into heaven from which he shall come to judge the living and the dead." In the Nicene Creed, Jesus is spoken of as "the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made [that is, not *created*]; being of one substance with the Father." There, his purpose is described very simply, "Who for us men and for our *salvation* came down from heaven . . . and was crucified for us under Pontius Pilate."

Throughout the Middle Ages and into the modern period, this image of Jesus as divine savior and Lord dominated Western worship, thought, art, and devotion. Centuries of Christians have taken it for granted that this image depicts what he was like as a historical figure. No wonder this image is so deeply rooted in the Christian imagination, as well as in our culture generally. Christian and non-Christian alike share it; what separates them is not the image, but whether or not they believe the image to be true.

SADLY THE POPULAR IMAGE OF JESUS CANNOT STAND THE TEST OF SCRUTINY

The popular image, certainly, is widely accepted. Yet as an image of the historical Jesus-of what Jesus was like as a figure of history before his death-the popular image is not accurate. Indeed, it is seriously misleading. This statement, surprising though it is to many people (including the many unsuspecting within the church), is a bedrock conclusion of mainstream New Testament scholarship. It cannot be denied upon study and scrutiny of language, culture, and history.

Unknown to the majority within the church, "mainstream" biblical scholarship is the approach to Scripture taught in the seminaries of the mainstream churches in our country today. It is the product of using a historical method on the books of the New Testament, treating them as human documents rather than as divine documents guaranteed to be infallible by God. The reason being is that in depth study of the New Testament will result in discovery of fables, inaccuracies, as well as multiple contradictions that escape the attention of the casual reader of the Bible. Beginning in the seventeenth century and accelerating through the nineteenth and twentieth centuries, frank historical study and evaluation of the Bible is now the approach to Scripture taught in the theological schools of the majority of Christian churches (including, for example, Roman Catholics, Presbyterians, Methodists, United Church of Christ, Disciples of Christ, Episcopalians, the majority of Lutherans, and some Baptists). It is utterly foolish to our witness to claim infallibility and inerrancy in the light of conflicting facts and data which reveal otherwise. To do so you only deceive yourself as you have previously been deceived, as well as destroy any credibility to your message and witness.

The above conclusion flows out of the meticulous study of the New Testament documents over the past two centuries, most of it done by Christian scholars. Again this in unknown by the majority of those in the church. Of primary importance for the collapse of the inaccurate, yet popular image of Jesus in scholarly circles is the sharp contrast between the portraits of Jesus in John's gospel and the other three gospels (Matthew, Mark, and Luke), collectively known as the *synoptic* gospels (from the Greek root "seen together") because of their many similarities. John differs sufficiently that his gospel must be seen separately. If you will be honest with yourself, the portrait of Jesus in John differs substantially from that given in the Synoptic Gospels. Which one is the "real" Jesus? They cannot be the same man!

The contrast between the Jesus of the Synoptic Gospels and the Jesus of the Gospel of John was first developed by Johann Gottfried Herder in 1797. Through the influence of David Friedrich Strauss's two-volume Life of

Jesus (1835) the dichotomy of the conflicting images of Jesus became one of the foundational conclusions of Jesus scholarship. The reason for preferring Mark to John as more *historical* is quite simple. It is easier to account for a theological development from a Jesus who did not explicitly proclaim himself or his identity (Mark) to a portrait in which his identity is explicitly proclaimed (John) as the very essence of his message.

Answer for yourself: The message of Jesus changed, or did it.

Answer for yourself: Who changed his message from Mark to John? Or have we been led to focus upon the wrong message?

Answer for yourself: Has the popular message of Jesus replaced the real message of Jesus?

Answer for yourself: Do you know the difference?

Answer for yourself: If Jesus did consistently proclaim his identity, as John reports, what motive could an early Christian author such Mark have had for saying that Jesus did not preach about who he was? There is none.

According to the Gospel of John Jesus spoke often and openly about his exalted identity and purpose. However, the synoptic Gospels contain a very different picture. According to Mark, still judged to the earliest gospel by most scholars, Jesus never proclaimed his exalted identity; it did not constitute part of his public teaching or preaching.

Chapter 10 of Mark records for us where Jesus was addressed as "Good Master." Familiarity with Judaism teaches us that this is a synonym for God Himself. Notice that only one verse attributed to Jesus address his identity out of a total of 52 verses in the chapter. It would seem to me that his identity was not of paramount importance to him, or deemed by him to be important to others by the lack of discourse concerning correcting the mistaken assumption by one who came running to him. Only one verse deals with who he feels he is, but notice he deals exclusively with what one must do...not what one must believe to inherit eternal life. The silence of Jesus about his own identity is matched by a corresponding silence on the part of the others who knew and followed him in Mark's narrative. This should strike you as remarkable as you have spent the majority of your Christian experience focusing on the identity of Jesus as the way to salvation instead of his belief system which is understood as beliefs that lead to proper conduct, behavior, and obedience that leads to salvation. Indeed, on only two occasions was there an exchange between Jesus and those he encountered regarding who he was. Both occasions were private, not public, and both were near the end of the ministry.

Answer for yourself: Does it again not seem strange to you that if our salvation is to be tied to believing a set of beliefs about Jesus for salvation, that he only reveals a little abut such and only to two people out of all mankind?

Answer for yourself: Have we missed the real purpose, mission, and message of Jesus?

The two occasions are reported in Mark 8:27-30 and 14:53-65. In the first instance, shortly before Jesus and his disciples began the final journey to Jerusalem, and in a setting where his disciples were alone with him, Peter said, "Thou art the Christ" (Mark 8:29; "Christ" is the Greek word for the Hebrew "Messiah," which means roughly "the anointed one of God"). This, the first time that any follower of Jesus in Mark called him by an exalted title, contrasts sharply with John 1:29-51, where already in John's opening chapter both John the Baptist and several of Jesus' disciples applied the grandest titles to Jesus: Lamb of God, Son of God, Messiah (Christ), King of Israel. Strikingly, Jesus responded to Peter's affirmation by ordering the disciples to say nothing about it to anyone (8:30), a restriction that was to last until after Easter (see Mark 9:9).

Thus in Mark, neither Jesus nor his disciples proclaimed Jesus' identify during the ministry.

The second occasion in Mark was at the secret hearing before the high priest the night before Jesus was executed; in response to the high priest's question, "Are you the Christ, the Son of the blessed?", Jesus said, "I am" (Mark 14:61-62). Noteworthy is the fact that the high priest virtually had to "drag" the statement out of Jesus, plus the fact that the Greek and Aramaic phrase behind "I am" can be translated either "I am" or "Am I?" It is interesting that both Matthew and Luke interpret Jesus' response as ambiguous (see Matthew 26:64 and Luke 22:67-68).

Regardless of how one interprets Jesus' response, the fact remains that Mark nowhere portrays Jesus proclaiming his identity as part of his message. It should be noted that the *spirit world* knows who Jesus was, even during his ministry; the voice "from heaven" at his baptism and transfiguration speaks of him as God's "beloved Son," and evil spirits recognize him as "Son of God' and "holy one of God." But it remains true there is no human proclamation of Jesus' identity in Mark's gospel, either by Jesus or others.

Throughout, Mark's gospel is dominated by "the Messianic secret"; though Mark clearly believed that Jesus was the Messiah, his Messiahship was a secret during the ministry. As difficult it is to admit by a Christian, in Mark the proclamation of Jesus' own identity and of the saving purpose of his death was not the message of Jesus. He did not proclaim himself.

When once this fundamental contrast between John and Mark was seen, a great historical "either/or" presented itself to scholars. Either the historical Jesus openly proclaimed his divine identity and saving purpose (John), or he did not (Mark). To put the issue most directly, Jesus could not *consistently* proclaim his identity and at the same time *not* do so.

Answer for yourself: Thus the question became, "Which image of Jesus is more likely to be like the historical Jesus, John's or Mark's?"

The nearly universal answer given by scholars was "Mark." With that answer, the popular image's basis *as a historical image* disappeared.

The image of Jesus as one who taught (as the essence of his message) that he was the Son of God who was to die for the sins of the world is not historically true.

The historical preference for Mark, with the implication that John is not very historical, is disturbing to some Christians. **Indeed, it was to me when I first encountered it. John's gospel and the image of Jesus which derives from it seemed to be the core of what I as a Christian was supposed to believe.**

Answer for yourself: But is this the correct image and the "real Jesus," or, is this a image of Jesus projected by the "Gentile church" which found its compromising belief system included in writings which later could be considered "Scripture" by the Catholic Church?

The first Bible verse I learned was the famous John 3:16: "For God so loved the world that he gave his only begotten Son . . ." The notion that Jesus would not say that, and that he did not proclaim himself as a divine figure, is unsettling. Moreover, it seemed to invalidate John's gospel, implying that in many ways the Gospel of John was a "false" account of the ministry of Jesus.

In one sense, that is true; for the most part, John's Gospel cannot be used as an infallible source of information about the historical Jesus. But rather than invalidating John's gospel completely, that realization enables us to see more clearly what John's gospel truly is as it is immersed among accurate teachings of Jesus as well as

teachings that were never a part of Jesus' message . John's Gospel, instead of being a picture of the historical Jesus, it is about the risen living Christ of Christian experience. John's gospel comes out of the experience of the Gentile Christian community in the decades after the resurrection as well as after the destruction of the Temple in 70 C.E.. In it, the historical traditions about Jesus are thoroughly transformed by the early Christians' ongoing experience of the risen Christ. John's gospel is the church's memory transfigured.

In their own experience (like today), these Christians knew the living Christ as the light of the world who brought them out of darkness, as the bread of life who nourished them with spiritual food, as the vine whose life coursed through them, and as the way and the truth which brought them to new life. And thus John portrayed Jesus as all of these: as light, bread, vine, the way and the truth, God's "Word" become flesh. The remarkable affirmations about Jesus in John's gospel are a powerful testimony to the reality and character of the resurrected, ascended, and living Christ. Rather than being the self-proclamation of Jesus, they flow out of the post-resurrection experience of the early church, and their truthfulness is testified to by the experience of Christians ever since. John's gospel is "the spiritual gospel," as was recognized already by the Christian writer Clement of Alexandria near the end of the second century; it speaks of the significance of Christ in the spiritual life of Christians.

What is true of John's gospel is true of the popular image in general.

Both John's Gospel and the popular image of Jesus are the product of projecting later Christian convictions, grounded in the experience of Christ through the centuries as a living divine reality, back into the period of the ministry itself.

The risen living Christ does possess the qualities of divinity; one with the Father, and therefore everywhere-present, all-powerful, and all-knowing. But though these statements are true about the risen Christ, they are not true about the historical Jesus. Clearly, Jesus as a figure of history was not "omnipresent," but was always in some particular place-in Nazareth, on the road, in Jerusalem, or elsewhere. Also, even though remarkable powers flowed through him, he was not "omnipotent," as even the gospels recognize. Neither should we suppose that he was "omniscient." As a first century Jew who learned what he knew in the context of his own culture and experience, presumably he shared many of the beliefs of his contemporaries, including beliefs about the world which we now think of as erroneous. The risen Christ, "seated at the right hand of God," does share all of the qualities of God. But the historical Jesus did not.

The projection of divine qualities back onto Jesus is very ancient. Not only can we see this to some extent in the New Testament itself, but it became especially prominent in what are known as the "apocryphal" gospels. The "apocryphal" gospels were gospels written by early Christians in the first few centuries of the church which did not make it into the New Testament. There Jesus as an infant is already portrayed as having superhuman knowledge and power. From his crib, he points at the animals and makes them talk; on his journey into Egypt as a baby, he saves his parents from a dragon by killing it; as a five year old, he makes clay birds and then turns them into real birds. Clearly, what is happening here is that the experiential knowledge that the risen Christ is divine is unreflectively projected back onto the human Jesus.

The tendency continues in the modern world. Some years back, a well-known evangelist suggested that Jesus would have been the world's greatest athlete, and speculated about how quickly he could have run the mile. Behind this somewhat strange suggestion is the notion that Jesus was a divine being with superhuman powers. But the portrait of Jesus as a divine "superhero" has nothing to do with historical reality. Indeed, to the extent that the popular image sees Jesus as a divine being who merely seemed to be human, the popular image is not only non-historical but also was declared to be heretical by the early church. The heresy is known as "docetism, " from the Greek word*dakeo,* which means "to appear" or "seem." Docetism is the notion that though Jesus appeared to be human, he was really God. Ironically, one of the earliest heresies is still thought and believed by many people, Christians and non-Christians alike. In fact, remarkable it has become not only

the popular position attributed to Jesus, but considered to be the orthodox Christian position regardless that at one time it was considered heresy by those who lived closer to the real historical Jesus.

In short, the image of the historical Jesus as a divine or semi-divine being, who saw himself as the divine savior whose purpose was to die for the sins of the world, and whose message consisted of proclaiming that, is simply not historically true. Rather, it is the product of a blend produced by the early Gentile church-a blending of the Gentile's church's memory of Jesus with the church's beliefs about the risen Christ. The former was seen through the window provided by the latter. They remembered Jesus with the "eye of faith," that is, in the light of Easter and afterward.

The blend was both natural and legitimate. It is what happens when a religious community looks back on its founder in light of their ongoing experience of him; and it is legitimate in that it speaks of what Christ is in the Christian life. Moreover, the image has nurtured the lives of millions of Christians over the centuries. However, if what is wanted is a reasonably clear image of the historical Jesus, then one must use a historical method which seeks to separate out the church's later beliefs from the traditions about Jesus found in early Christian documents. If one wants historical answers to the questions of Jesus' identity, mission, and message, one must first set aside the answers given by the popular image.

All of this is old news to anybody who has attended seminary or divinity school in the mainstream churches. It is also familiar to most people who have taken a religion course in a nonsectarian college. Yet it is still news to many (and perhaps most) people in our culture and in the church. In part, this is simply because of the endurance which popular images possess. But it is also because mainstream biblical scholarship has not generated a persuasive alternative image of the historical Jesus. Instead, the image which has dominated New Testament scholarship throughout much of this century has made Jesus seem both strange and irrelevant.

THE DOMINANT SCHOLARLY IMAGE OF JESUS

The realization that the popular image is not historical, accurate, or truthful led to the "quest for the historical Jesus" in biblical scholarship. The beginning of the theological and historical movement known as the "quest for the historical Jesus" is typically dated in 1778 with the anonymous and posthumous publication of an essay by Hermann Samuel Reimarus (1694-1768). His work is yet available as "Concerning the Intention of Jesus and His Disciples" in H. Reimarus, Fragments, edited by C. H. Talbert and translated by R. S. Frank (Philadelphia: Fortress, 1970), 59-269. For a history of the quest up to 1900, Albert Schweitzer's The Quest of the Historical Jesus is the classic work.

Answer for yourself: If the historical Jesus did not proclaim himself as the Messiah and the Son of God, the divine savior who was to die for the sins of the world-if that was not his purpose and the content of his preaching and message-what then was he like, and what was his mission and message?

Though the quest in the twentieth century produced a wide diversity of answers to these questions, two traits emerged as dominant emphases in mainstream scholarship.

INCREASING HISTORICAL SKEPTICISM-CAN WE REALLY KNOW?

First, there was an increasing historical skepticism about whether we can know the answers to these questions with any degree of probability. To some extent, this skepticism flowed out of the increasingly meticulous study of the origins of the gospels, especially form criticism and redaction criticism.

This century's scholarship has made it clear that not only John but also the Synoptic Gospels reflect the experience and beliefs of the early church. Form criticism, emerging after World War I, studied the way the traditions about Jesus were shaped during the three or more decades that they circulated in oral form before

being written down. *Redaction criticism*, developing largely after World War II, analyzed Matthew, Mark, and Luke as individual documents, as well as carefully comparing how each handled individual texts. Correctly treating the gospels as the products of particular authors writing for particular communities, redaction criticism focused attention upon the meaning intended by the, gospel writers themselves, and not upon the history behind the gospel.

Together with form criticism, redaction criticism has made it even more clear that every story and word of Jesus has been shaped by the eyes and hands of the early church. By making us more aware of the ways the gospel writers and the early Christians before them during the oral period shaped their material in accord with their own needs and purposes, form and redaction critics have also made us more aware of the difficulties involved in using gospel texts as sources of information about the historical Jesus.

The historical skepticism ignited by the careful study of the texts has been fueled by the multiplicity of diverse portraits of Jesus constructed by scholars, ranging from a fairly traditional understanding of Jesus as the servant and Son of God to Jesus as a political revolutionary, or as one who expected the immediate end of the world.

These widely divergent portraits, all claiming to be based on the use of an objective historical method, have reinforced the notion that we really cannot know much about Jesus at all, and the corollary notion that it is possible to construct almost any portrait of Jesus one wishes. Prudent scholars thus tended to avoid the quest for the historical Jesus and the middle portion of this century is commonly described in the history of scholarship as the period of "no quest."' All that we can know directly, it was affirmed by many of these scholars, is "the Christ proclaimed in the preaching (or *kerygma)* of the early church." *Kerygma* is a Greek word which means "preaching" and has become a technical term referring to the early church's post-Easter message about Jesus. It is often emphasized that the purpose of the gospels is essentially kerygmatic and non-historical, and whatever history they may contain has been thoroughly overlaid by the *kerygma* of the church. Scholars during the "no quest" period affirmed both the near impossibility as well as the theological unnecessity of trying to go behind the *kerygma.* Obtaining knowledge of the historical Jesus thus was seen as both exceedingly difficult and theologically irrelevant. They were wrong!

THE IMAGE ITSELF: YESHUA ...THE ESCHATOLOGICAL PROPHET

This strong mood of historical skepticism was accompanied by a near consensus concerning what little can (and cannot) be known about Jesus. Despite the diversity of portraits, there was considerable unanimity within the scholarly mainstream. This majority opinion of scholarship provides answers to the three questions of Jesus' identity, message, and mission together comprise an image of Jesus which became almost taken for granted in much of scholarship over the past sixty years.
Regarding Jesus' own sense of identity, the growing historical skepticism produced a consensus. Whether Jesus thought of himself as having any special exalted identity-as "Messiah" or "the Son of God"-we cannot know because of the very nature of the documents. When we do find such statements in the gospels (and they are few in our earliest sources), the careful historian (even if he or she is also a Christian) must suspect them as the post-resurrection perspective of Jesus' followers projected back into the ministry. They may well be *theologically* true-that is, statements which appropriately describe what Jesus had become in the life of the post-Easter church-but they may not be taken as historically accurate statements of what was said during the ministry itself. So also with the statements speaking of "dying for the sins of the world" as Jesus' purpose or intention. Thus the image of the historical Jesus as the divine savior who knew himself to be such, and whose mission was to complete that purpose, disappears. How Jesus thought of himself and his purpose must be inferred from his message, not from statements of other's perceptions to whom he was. His message

reveals his mission.

According to the consensus, from such an examination of Jesus' message and mission we may surmise that he was an "eschatological prophet" or perhaps even "the eschatological prophet." The phrase needs some explanation. Eschatology is that branch of theology which concerns the "end time"-the end of the world, last judgment, and the dawning of the everlasting kingdom. An eschatological prophet is one who announces the end (Matt. 24). There is some evidence that some in the Jewish tradition near the time of Jesus anticipated such a prophet, "one like unto Moses" or perhaps even greater than Moses, who would appear immediately before the end of time. To say that Jesus was the eschatological prophet is to say that he saw himself as the prophet of the end who proclaimed the end of the world (age) *in his own time* and the urgency of repentance and obedience to the commands of God before it was too late. That was the core of his message and mission.

The consensus image of Jesus as "the" eschatological prophet was grounded in the claim that the "Kingdom of God" was at the center of Jesus' own message. So Mark describes Jesus' mission in his advance summary at the beginning of his gospel: "The Kingdom of God is at hand, therefore repent!" (Mark 1:15). These are the first words attributed to Jesus in Mark, his "inaugural address," and presumably Mark intends them as a shorthand summary of Jesus' message and mission. It is Mark's answer to the question, "What was the *core* of Jesus' proclamation?"

However, the consensus image also depends upon a *particular interpretation* of the phrase "Kingdom of God," namely that "Kingdom of God" is to be understood eschatologically as referring to the "final" Kingdom which would bring an end to earthly history as we know it, the "end of the world. "

This eschatological understanding of Jesus and of the Kingdom of God had its re-discovery primarily in the work of Albert Schweitzer (1875-1965) at the beginning of this century. He is most familiar to us as a world-famed medical missionary, Nobel prize recipient, and a modern "saint." But as a young man Schweitzer, prior to going to Africa, wrote two brilliant books that decisively shaped Jesus studies for the rest of the century.

Calling attention to element of crisis running throughout the gospels and the statement about the coming of the "Kingdom of God" and "the Son of man" who would bring all earthly history to a close, Schweitzer taught that Jesus expected these events in the immediate future and saw his death as playing a decisive role in bringing about the end. In Schweitzer's opinion Jesus was mistaken; the end did not come, and he died perhaps realizing his miscalculation for the new age did not materialize. For Schweitzer, however, the story of Jesus did not end there. Instead, Schweitzer spoke movingly of the spiritual Christ who still speaks to us, concluding his treatment of Jesus with what have been called the most famous words of twentieth-century theology: He comes to us as One unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same word: "Follow thou me" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is" (Quest. 403).

For Schweitzer, the living Christ called him to Africa, even though Schweitzer's understanding of the historical Jesus was of one who was profoundly misled by the eschatological beliefs of his day. For Schweitzer, the historical Jesus thus became theologically irrelevant; only the Christ who still speaks to us is relevant for theology.

This, I feel, is a tragic mistake on his part, for without the correct understanding of the historical Jesus' message and mission, it is far too easy for his message to be distorted today as a casual look at the diversity within the 2,000 different Christian denominations testify. Far too many have heard "Jesus speak" things that contradict his historical teachings; many of which also contradict and distort his mission.

Though Schweitzer's work initially created a sensation and strikes many as outlandish when they first hear of it, his image of Jesus as an eschatological prophet gradually became the consensus understanding among scholars. It is this image of Jesus that became the dominant image in German New Testament scholarship and,

through the influential role played by German scholarship, in much of North American scholarship. It is found in the work of Rudolf Bultmann (1884-1976), arguably the most influential New Testament scholar throughout much of this century; in Gunther Borokamm's Jesus of Nazareth (New York: Harper, 1960; originally published in German in 1956), probably the most widely read scholarly book about Jesus written in the last thirty years; and, in various forms, in the work of such influential scholars as Joachim Jeremias, Werner Kummel, Hans Conzelmann, R. H. Fuller, and the early works of Norman Perrin.

To be sure scholars also recognized that Jesus spoke of the Kingdom as present and not only future, but the future imminent Kingdom continue to be emphasized. The image of Jesus as one who proclaimed the end of the world and the urgency of repentance remained. Jesus was one who expected the end of the world in his generation and called for men everywhere to repent in preparation for its coming.

Though the scholarly image of Jesus as eschatological prophet is known only in relatively narrow circles, it has had its effect upon the life of the church, primarily through the education provided to the clergy. In addition to learning that the popular image is not historical, students in the seminaries of mainstream churches over the past several decades have basically learned two things about Jesus: one, we cannot know much about him; and two, what we can know is a bit shocking and largely irrelevant to the life of the church. The image of Jesus as mistakenly expecting the end of the world in his own time and calling people to repent because the end was near does not lend itself well to Christian preaching and teaching. Never have I heard a preacher say in a sermon, "The text tells us that Jesus expected the end of the world in his time; he was wrong, but let's see what we can make of the text anyway."

As a consequence, among mainstream clergy there is often a strange silence about what Jesus was like as a historical figure. Christian preaching about Jesus is left to those who still think of the popular image as historical and who can therefore proclaim that image with confidence. When mainstream clergy do preach about Jesus, understandably they tend to emphasize the *kerygma*, the message of the early church ABOUT Jesus, and not Jesus himself. No wonder the popular image has remained so dominant, for Christians are typically not exposed to a persuasive and compelling alternative image.

What is known is an unhistorical image, believed by some, disbelieved by others. Thus the two dominant currents of twentieth-century scholarship on Jesus-historical skepticism and eschatological emphasis -have made the historical Jesus seem irrelevant. There is a widespread impression that what the historical Jesus was like is not only difficult to know but also of no theological consequence-that is, of no significance for us today, whether we are in the church or outside it. Schweitzer said so explicitly, and much of subsequent New Testament scholarship has essentially agreed: the historical Jesus is irrelevant.

There is some truth to this position.

Knowledge of the historical Jesus is not *essential but very beneficial if obedience to his message is of importance to you and your family.*

Being a Christian does not require having accurate historical information. Generations of Christians, taking the gospel portraits at "face value" as historical accounts, have had incorrect historical beliefs about Jesus that have done (without their knowledge) harm to their faith and piety.

In fact, failure to discern and correctly understand the historical Jesus, his historical mission, and his historical message have led multitudes of Christians to be deeply seated in idolatry, observe pagan religious festivals in Jesus' name, as well as robbing God in tithes and offerings all the while their clergy assures them that they are "right with God" if they believe and do as they are told by their church. For after all, Christianity does not concern itself with or consist primarily of having correct beliefs about the historical Jesus, but consists of having a relationship with the 'theology created" living Christ.

There is one major problem!

Due to a mistaken image, mission, and message of the historical Jesus and the acceptance of the erroneous popular image of Jesus...we fool and deceive ourselves if we believe we have a good relationship with Jesus and God if we (due to our misunderstanding) adhere to and practice a belief system contrary to what the historical Jesus both believed and followed. His message was one of repentance and love for God and man as exhibited through a life-style that modeled ethics and morals based upon the Laws of God. Failure to understand correctly the historical Jesus will guarantees you being led astray by your spiritual leaders who lack such knowledge and rely on their own inadequate understanding in presenting to you a mistaken image of the "real" Jesus and his message. Faith without works or mistaken works is dead.

Let me stress that what the historical Jesus was like is not irrelevant to the Christian faith, even if historical knowledge about him is not essential for salvation. Correct historical knowledge about Jesus is necessary for blessings and rewards both in this world and the world to come. But be not mistaken any longer. Historical knowledge about Jesus is necessary for understanding God's desired obedience and thereby attaining blessings from God. Because we lack such critical and necessary knowledge about the historical Jesus which modeled accepted belief and obedience as a model for all today, we who have accepted the popular image of Jesus and "faith only" have, in the lack of blessings, attributed and relegated to the blaming of Satan our lack of blessing. Sadly we fail to ask ourselves in the presence of unanswered prayer and the lack of blessings "is it I Lord?" Lacking such knowledge that would correct our belief system and our conduct, as well as our behavior, we are forced to designate Satan as our "scapegoat."

There are signs that the extreme historical skepticism that has marked most Jesus study in this century is abating. Though it is true that the gospels are not straightforward historical documents, and though it is true that every saying and story of Jesus has been shaped by the early church, we can in fact know as much about Jesus as we can about any figure in the ancient world. In some respects, the quest for the historical Jesus as a historical pursuit is no different from the quest for the historical Caesar. Though we know of these figures only in traditions preserved by their respective communities, we do not therefore conclude that we can know nothing about them. Our sources for the historical Jesus are at least as good. To be sure, there is more of a "theological overlay" in the sources about Jesus because of the early church's convictions regarding his ultimate stature, but this does not render historical knowledge impossible.

Though we cannot ever be certain that we have direct and exact quotations from Jesus, we can be relatively sure of the *kinds* of things he said, and of the main themes and thrust of his teaching. We can also be relatively sure of the kinds of things he did: healings, association with outcasts, the deliberate calling of twelve disciples, a mission directed to Israel, and a final purposeful journey to Jerusalem.

Likewise, we can be relatively certain of the kind of person he was: a charismatic who was a healer, sage, prophet, and revitalization movement founder. By incorporating all of this, and not preoccupying ourselves with the question of whether Jesus said exactly the particular words attributed to him, we can sketch a fairly full and historically defensible portrait of Jesus. It is to this portrait we turn to lead a more meaningful Biblical life-style.

Sages, known in all traditional cultures, are teachers; they are "the wise" who teach a way of life. Prophets know the "mind" or "will" of the other world and announce that to their people. Finally, a revitalization movement founder stands within a tradition and either calls it to return to some earlier form or to a radicalized form. Jesus, we shall see, was all of these.

By looking at the traditions about Jesus we will not only be able to see him with considerable clarity as a

historical figure, but we will also be able to see his extraordinary relevance for both contemporary culture and the church.

This relevance comes from his message and not the message about him formulated by the Gentile church long after his death.

Jesus provides us with a way of seeing reality that is very different from and yet more comprehensive than the modern vision, and a model of being human at sharp variance from the modern model. The church's failure to recognize his true message [centered at obeying the Laws of God] and their blind acceptance of the "transformation" of his message [faith in Jesus instead of living the faith of Jesus] has led us to the sorry state of affairs we find today: the lack of miracles, the lack of prosperity, the failure and deceit of our spiritual leaders, etc.

When the message of Jesus was replaced by a message about him the church lost its power, its obedience and the fear of God

Thus Jesus has an intellectual as well as spiritual relevance. Indeed, he challenges much of what we take for granted. For Christians who seek to mold their lives of discipleship around what it means to follow Jesus, what Jesus was like when contrasted with the distorted image of him handed down by the Gentile church should be of more than a passing interest to those who wish to follow Jesus.

To follow Jesus means in some sense to be like him," to take seriously what he took seriously, to believe what he believed, to do those things which he did, and to renounce those things that are contrary to truth.

Answer for yourself: I challenge you to be truthful with yourself: are there things Jesus believed and taught that you don't [such as observance of Festivals, Sabbath, righteous giving to people instead of institutions], and if so...why?

Answer for yourself: If you believe things that Jesus' didn't...why do you? Finally, if Jesus believed, taught, and modeled things you don't...what stops you from changing?

This is the heart of the religion of Jesus...repentance.

Though this article is primarily a historical study, it is done with the recognition that the figure of Jesus has been significant to generations of Christians, and with the conviction that he is of continuing and indeed crucial importance to the life of both church and culture. With this conviction in mind, Bet Emet Ministry as well as other ministries like it seek to recover the vision of the "real" historical Jesus, a vision which can provide us with an alternative vision of life that is much more pleasing to God than one which accepts man-made traditions and leaves undone the very issues of a life pleasing to God that come only from accurate historical understanding of Jesus and his belief system. This involves literally "how" and "what" we worship as pertaining to Biblical Feast Days and Sabbaths as well as worship in our giving [correct Tithing]. We do not gain God's pleasure when we give erroneously by giving to churches which fail to allot your gifts to the specific places commanded by God in His Word. This is where we must begin before we go on to the deeper teachings of Jesus.

We must address the issues of the heart as manifested through correct conduct, attitude, and behavior; all the time realizing that if we contradict Jesus in our experience we are not pleasing to God.

For that reason, and that reason alone, it is of paramount interest we understand the "real" historical Jesus and his belief system and what it means to you today regardless of what you have been instructed by the traditions of your church or denomination. Jesus is the model and it is he to whom we are to identify with, and if your church or denomination blurs his image, you must seek to discover the only Jesus which you can securely put your faith and trust in...the historical Jesus...the Christ of history and not the Christ of faith created by an anti-Semitic Gentile church who rejected Judaism.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN YOU RECOGNIZE THE COUNTERFEIT JESUS FROM THE REAL JESUS?

Ironically, in the New Testament we are cautioned against many forces that can cause us to lose our focus or to be led astray. One such message in particular is interesting to note and the irony of the passage is that within the New Testament are conflicting pictures of Jesus. We are warned in 2nd Cor. 11:4 that if one were to come preaching to us another Jesus we might bear with him.

Answer for yourself: Did you notice what I underlined?

It does not say that if one were to come preaching another God but "another Jesus". This is a warning to reject any and all who come preaching or teaching "another Jesus" differing from the one preached by the apostles.

Answer for yourself: What did the historical apostles really teach about "Jesus" and can we find out what it is today by serious study or are we to simplistically believe everything in the New Testament about him, even when conflicts can be pointed out by knowledgeable people?

Answer for yourself: Do you know "the" Jesus preached by the Apostolic Church?

Answer for yourself: Could you recognize a "counterfeit Jesus" from the real historical Jesus?

Answer for yourself: How many books have you read and researched to determine what the real historical Jesus both believed and taught as situated in Second Temple Judaism as over against the contemporary Jesus as preached by the Gentile Christian Church today?

Let us take a quick look into the possibility that you might, without knowing, have received "another Jesus".

SUN GOD?

- **His birthday has long been celebrated as being on or near December 25th.**
- **Many symbols and traditions used in the celebration of that holiday include wreaths, holly, caroling, evergreen (fir) trees, giving of gifts, yule logs etc.**
- **A festival was set at the onset of spring for the resurrection and renewal of spring life. The date for this festival was set by the phases of the moon.**
- **Symbols and traditions used in the celebration of this festival include rabbits (Hare), eggs, hot cross buns, new brightly colored clothing, sunrise services, 40 days of "Lent" etc.**
- **Observed the first day of the week as their holy day. This day was entitled "SUN" day by Constantine.**

Answer for yourself: If your church leads you in such activities, or if you participate in them, then have you received "another Jesus"...whether you know it or not!

SON OF GOD?

- **First of all you should know that there is a big difference between being a “son of God” as a Jew or believer and a “Son of God” as a Zeus. Understand the concept is determined by how you define “Son or son.” Most often when asked if I believe Jesus is the son of God the party asking the question always means capital “S” as in Son of God. Jesus was, like all God’s children, a son of God but not a Zeus.**
- **Again, back to the points in question. No celebration for Jesus' birth was known to take place in the early church. Jesus' birth is estimated to be in late Sept. or early Oct. by many.**
- **There was no biblical precedent set for celebrating his birth whether in use of symbols or in practice of traditions.**
- **Remembrance was made for Christ's death and resurrection but this usually coincided somewhat with Passover.**
- **The only symbols or traditions which have a biblical basis are those set forth by Jesus Christ. These include the bread and the wine as the Passover Seder. Jesus said "This do in remembrance of me". He referred to the Passover and not a substitute Christian communion as done today which has replaced the Passover for many.**
- **God's "Holy day" has always been the seventh day. That day is known today as Saturday. The apostles were known to have meetings on the first day of the week (in Greek it means "at the dawning of the day"). Let us not forget the Jews recognize that the day begins and ends at sundown when the "new day" dawns. Thus the early church met in homes at sundown of the Sabbath to observe the Havdalah Service in Biblical Judaism. But they knew and understood that the Sabbath was on the seventh day. This was God’s Sabbath, God’s appointed day of rest.**

Answer for yourself: Could you recognize a "counterfeit Jesus" from the real historical Jesus?

Answer for yourself: In reality, have you been lead to follow a Catholic Jesus, a Protestant Jesus, or a Jewish Jesus?

HOW COME YOU HAVE NOT HEARD ABOUT THIS BEFORE?

Bet Emet Ministries believes in examining our "belief systems" to see if we are in "the faith." We, at Bet Emet, through educational newsletters and congregational assemblies attempts to examine our "religious belief system," our Bibles, concepts, doctrines, ancient meanings of biblical words, and the influence of ancient culture on the writers of the biblical text, and much more. After all, what are we to do one day when standing before the Judgment Seat and after confessing that we have prophesied in Jesus’ name, and in his name cast out demons and in his name done many wonderful works (we thought), and hear: "I never knew you: depart from me, ye that work iniquity?" This frightening example is to warn us that "many" will have a "religious belief system" that will guarantee their disqualification from entering the Kingdom of Heaven.

Answer for yourself: Is that you? Could that be You? Well that was once me without a doubt and thankfully in my search for God He allowed me to uncover the largest lie ever told…Gentile Christianity’s account of and depiction of Jesus as contained in the New Testament and it's oral traditions and preaching of him down through history.

Answer for yourself: How can you prevent yourself from awaking from the dead and finding that you are personally fulfilling Matt. 7:23 when you possibly might be told to "depart" by Yeshua; yet all the while thinking you were going to be accepted?

Don't you think you better start examining YOUR "belief system" while you still can?

We at Bet Emet Ministries have had to repent of many doctrines we had accepted which we were taught in good faith that could not stand the text of critical examination. The problem is that few do such critical examination of their faith, or even know how. God desires we have faith in "truth" and not faith in "error or lies." We must never forget that obedience is better than any sacrifice or gift we can give God. We, the family of Bet Emet Ministries, invite you to tell your friends that such an opportunity is available at Bet Emet. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN WE BE A FOLLOWER OF JESUS AND NOT BE UNDER THE LAW?

For many reasons, there has been confusion among the saints concerning the laws of the Almighty God. Well-meaning people have been deceived and misled by denominations, preachers, priests and teachers and never know it. As the result, there are all sorts of wrong conclusions, misunderstanding, and widespread error in the assemblies and denominations concerning the laws of the Eternal Father.

Within churches, beginning many centuries ago, erroneous beliefs concerning "the law" were introduced. Churchgoers with excellent intentions have been cheated of sound understanding concerning the laws of God. In the present day, most who call themselves Christians give little or no thought to "the law" that is so often mentioned within their Scriptures. It can easily be shown that even in the New Testament that the Jerusalem Church and James it's Pastor, even as late at 55 C.E., were zealous for the Law which today we are taught is a "curse". Something is not right somewhere. Those scriptural passages that equate "the elect" with those who "keep the commandments of God" are generally read without any understanding, by the majority of people. The question is whether you want to be included in the "elect" and "remnant" of the God of Israel or not.

KEEPING THE COMMANDMENTS OF THE FATHER

Answer for yourself: Why is it that the Scriptures are filled with oft-repeated instructions to *"keep My commandments,"* yet the average church-goer is unable to tell what those commandments are?

We find in the teachings of Jesus in the New Testament very plainly stated that in order to inherit a place in the Heavenly Kingdom, we must do much more than merely call him our "Lord". As it is written, he said that a person must also do *"the will of [the] Father" (Matthew 7:21)*.

Answer for yourself: How can anyone read that passage (and others like it), with the intent of eventually reaching eternal Heavenly rest, without pausing to wonder, Just what is *"the will of the Father"?*

Answer for yourself: Can we honestly tell ourselves that we are followers of Jesus yet not be willing to keep and observe the commandments of the Father...such as the one concerning "where we are to Tithe", "observing the Festivals of the LORD", "keeping the Sabbath instead of Sunday", "refraining from idolatry", etc?

When the young man asked Jesus what he must do in order to "have eternal life," Jesus responded by telling him that in order to reach his spiritual goal he must *"keep the commandments." (Matthew 19:16-17)*

ARE WE "COMMANDMENT" CENTERED IN OUR LIVES?

Answer for yourself: Are we not compelled, then, to wonder which commandments?

Answer for yourself: Because of that answer which Jesus gave to the sincere young individual, should we not wonder whether we are "keeping the commandments"?

Truly, all of us who are sincerely seeking a Heavenly home must ponder whether we are obeying the "will / commandments of the Father."

"If ye love me, keep my commandments." (John 14:15)

"He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21)

"If ye keep my commandments, ye shall abide in my love." (John 15:10)

Answer for yourself: When we read words such as these, spoken by the Jewish Christ, how can we not wonder to which commandments he is referring?

"And hereby we do know that we know Him: (YHWH) if we keep His commandments. He that saith, I know Him (YHWH), and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word (YHWH'S), in him verily is the love of God perfected; hereby we know that we are in Him." (1 John 2:3-5)

"For this is the love of God: that we keep His commandments." (1 John 5:3)

We must know what God's commandments are, and we must make the decision to obey them, in order to be called His friends. (John 15:14)

The end-times Church -- the assembly of the elect -- is described as those who "keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17, 14:12)

Those whom God recognizes as outwardly displaying their love for God, *"keep [His] commandments."* And those who will not be permitted to inherit a place within the Heavenly Kingdom are those who failed to obey the *"will of [the] Father."* All who profess to know God and follow the teachings of the New Testament Jesus must be *"keep[ing] the commandments,"* else he or she will be ashamed and find rejection at the day of judgement. It is to those who do not keep the commandments of God and likewise the same which were taught by Jesus are promised to hear said one day, *"I never knew you. Depart from Me" (Matthew 7:23).*

Obviously then, commandment-keeping is a basic part of Jesus' message.

Answer for yourself: Does your church teach that the Law is passed away and that we are no longer under the Law but under grace? If they do, you might want to rethink your church membership in light of the words of Jesus.

Answer for yourself: Who are you going to believe for your eternal life; Jesus or your Pastor?

THERE IS A YOKE....TO DIRECT YOU TO BLESSING AND ACCEPTANCE

Contrary to what so many have misunderstood or have been misled into believing, there is a "yoke" of

commandments to which the believer must yield himself or herself. To be sure, the Father of our spirits is merciful, and gracious, and loving, and kind. However, none of those attributes is in any way opposite to requiring His children to obey His rules. Jesus told those who would follow him, *"Take My yoke upon you." (Matthew 11:29)*

Jesus never said, "Do whatever you please, and I'll be satisfied." In fact, he declared just the opposite!

Answer for yourself: Did he not say that those who serve him in their way, instead of his way, will not be accepted by him at the Last Day (Matthew 7:21)?

Answer for yourself: Are we not warned that those who substitute *"the commandments of men"* in place of his doctrine *"worship God in vain" (Matthew 15:9; Mark 7:7)?*

Obviously, there are commandments for Christians to follow, and there is a "burden" that we are expected to bear. The scriptures soothe and assure us, however, that, *"His commandments are not grievous" (1 John 5:3).* Jesus teaches that his *"yoke is easy, and [his] burden is light" (Matthew 11:30).* Remember with me that a yoke is not meant to be a heavy burden, but literally a collar around an animal's head to provide direction for the path the animal is to go. The same could be said for humans as well; the yoke and burden is not grievous for mankind, but a gift from God to us to help direct our paths, which in the end of our lives, will assure we have arrived at the desired destination. Think about that. Over the years in the church the Laws of God were continually represented as a "burdensome yoke". Sadly few knew from the pulpits what the function of such a yoke was or what it was intended.

Those who are called the "saints" are they who *"keep the commandments of God, and the faith of Jesus" (Revelation 12:17, 14:12).* In Revelation 22:14, we read: *"Blessed are they that do His (YHWH'S) commandments, that they may have right to the Tree of Life, and may enter in through the gates of the city [the Holy City descended from Heaven]."*

Answer for yourself: Can any one who features himself or herself to be a Christian actually think it is acceptable to by-pass such plain declarations?

Answer for yourself: Once plain scriptural statements such as these are carefully pondered, how can anyone who sincerely seeks to inherit the Kingdom presume to think that he or she is exempt from commandment-keeping?

If so, then he or she does not comprehend the Scriptures . The question that should be eagerly asked is, "Which commandments must I strive to obey?" But, for all too many, there is no comprehension of the importance of yielding to Heavenly laws; therefore, for them, that question does not even arise.

MOST HAVE FAILED TO UNDERSTAND CORRECTLY

Every person who has the ability to read or to listen, but who does not comprehend the Scriptures fails to do so because of one of three basic reasons.

- **Either the person does not want to understand**
- **He or she is not intended to understand**
- **He or she has been misled by errant and slothful pastors.**

Admittedly, each of us has, to some degree, failed to correctly comprehend the Scriptures -- for one or more of the above reasons. The good news, however, is that the future of our understanding can be rather bright. But let us return to the reasons for failure to comprehend the importance of the eternal laws.

Firstly, there are those people who simply do not want to understand. Next within this category, there are those who are afraid to understand. Like the disciples, of whom it was written: ***"They understood not that saying, and were afraid to ask Him" (Mark 9:32).*** **Understanding brings with it the added responsibility to make a decision -- to take some action, and to obey. Knowledge and understanding replace ignorance. When that happens, there remains no excuse (John 15:22). New, more clear understanding brings with it a change of perspective. Change is temporarily uncomfortable to us. As humans, we tend to like to stay as we are. Growth requires us to be in flux --off balance for the moment -- and obligates us to make decisions, and adjustments in our thinking and in our life-style.**

The second reason why people do not comprehend is that it is not foreordained that they should understand. Jesus told His disciples, when asked why he spoke so often in parables: ***"Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. Therefore, I speak unto them in parables...lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them" (Matthew 13:10-15).*** **Again, Jesus explained to His disciples:** ***"Unto you it is given to know the mysteries of the Kingdom of God, but to others in parables, that...they might not see, and...they might not understand."*** **He explained that in the "parable of the sower": the seeds that fell by the way side** ***"are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved." (Luke 8:10-12)***

Following this theme, Paul wrote that ***"if the gospel be hid, it is hid to them that are lost; in whom the god of this world [Satan] hath blinded the minds of them that believe not, lest the light of the glorious gospel...should shine unto them" (2 Corinthians 4:3-4).*** **While no one wants to think of himself or herself as being in this category, the undeniable fact is that the Scriptures testify that there are many citizens of the planet who are not chosen (from before the foundation of the world) to understand the Word.**

Thirdly, we can misunderstand [not comprehend correctly] the Scriptures because of those who have taught us, and the culture in which we were raised. Pastors, preachers, teachers, and parents are all liable to perpetuate and pass on untruths. This usually occurs without any maliciousness on their part at all -- because they, themselves, were also deceived. In these instances, there is generally no active intent to lead anyone astray. However, misdirection may also occur because of fear of ridicule, or laziness on the part of pastors and teachers that results in their lack of sufficient study whereby these deeper things of God are discerned. There are multitudes of ministers who ***"[do] not...understand the law; and this because of the hardness of their hearts."***

There are many pastors and preachers and church-school teachers who are like the "blind watchmen" mentioned in Isaiah 56. There are numerous others who are slothful watchmen, not lifting the voice of warning because of their own self interests, or because of fear of losing their salary as a paid hireling minister (Ezekiel 33:1-9; 2 Timothy 4:3; John 10:13). Many are the church leaders who frankly were not called, and not sent by the Father. As Paul asked, ***"How shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14-15).*** **There are a multitude of ministers and spiritual teachers who are metaphorically described as** ***"wells without water,"*** **actually unable to provide spiritual drink for their parishioners who thirst (2 Peter 2:16). These are they who are uninspired, and who lack the Spirit of Truth to guide them. They substitute man-made theology, popular "love" psychology, their own chosen "flavor" of political philosophy, and written speeches copied from the sermons of other men, in place of the gospel of the Kingdom. Emotionalism is what they substitute for righteousness. They preach on subjects such as liberal humanistic morality, self-esteem, and wealth-building, because they themselves know not the right way. These are they who "worship...in vain" because they** ***"teach for doctrines the commandments of men" (Matthew 15:9).***

WHEN DID THE LAW BEGIN?

The Scriptures do speak of more than one set of laws. Some of the laws were from the beginning; they are endless and eternal. Some laws were added at a later time. Others were commandments related to a covenant with a particular individual or family. Still others were laws upon which there was a time or circumstantial limit placed.

Answer for yourself: Do the Scriptures teach us that there was no law in effect before the exodus from Egypt? How ridiculous!

The Scriptures tell us just the opposite: that the law of God was given to man in Eden -- from the very beginning! And yet there are many who have been confused or misdirected into wrongly believing that "the law" is synonymous with everything that Moses spoke to the children of Israel, they mistakenly believe that before Moses, there was no law. Such thinking is completely wrong! Because sin is defined as the transgression of the law, then those who think that there was no law given to man before Sinai must erroneously conclude that there was no sin before Sinai!

At the first, Adam was told that he may not eat of the Tree of the Knowledge of Good and Evil. The scripture tells us that, in some wonderful and mysterious way, within the fruit of that special tree was contained knowledge of right and wrong, of good and of evil. When Eve and Adam partook of it, their understanding "was opened," and they were ashamed of themselves. Elohim said *"man is become as one of us, to know good and evil" (Genesis 3:22).* As Paul wrote, the knowledge of sin comes through the law. (Romans 3:20) It is obvious, then, that the fruit of the Tree of the Knowledge of Good and Evil contained within it, in some miraculous manner, the basic laws of right and wrong and of right conduct toward the Creator and fellow-man.

Stephen spoke of the ancient prophets and patriarchs having *"received the law by the disposition of angels" (Acts 7:53).* Paul also indicated that the law was *"ordained by angels" (Galatians 3:19).*

NO LAW, NO SIN

There was indeed a law given to those favored of Yahweh long before Sinai. If there had been no law, then there could have been no sin, and therefore, no punishment.

If there had been no law from the days of Adam and Eve, then, according to Paul's explanation (that where there is no law there is no transgression, and therefore no sin imputed), the Eternal Father would have been unjustified in rejecting Cain's offering.

Answer for yourself: How could Jehovah fairly have rejected Cain's efforts, if Cain had not had prior knowledge of the proper and acceptable way to present an offering? How could the Eternal Father go on to justly punish Cain for murdering his brother, if Cain had not known that there was a law against murder?

Answer for yourself: Was God justified or unjustified in rejecting and punishing Cain in these matters? He was justified, because He is "righteous in all His ways, and holy in all His works" (Psalm 145:17).

Answer for yourself: If there was no law from the beginning, how could any man have been considered "righteous"?

Yet the Scriptures declare that Noah was "righteous." (Genesis 7:1) He was, in fact, the only righteous man in his generation. The rest of the world was wicked.

Answer for yourself: How could a just God become angry enough with man to bring a devastating flood upon the earth, unless He expected man to have behaved otherwise?

Answer for yourself: And how could they have behaved otherwise (not sinned), unless they had been given a law, and a set of commandments to follow?

"Sin is not imputed when there is no law" (Romans 5:13).

Answer for yourself: The wicked are those who transgress the law (Psalm 119:53). How, then, could anyone in days of old be labeled as "wicked" if there had been no law before Sinai?

Yet the Sodomites *"were wicked and sinners before the Lord continually" (Genesis 13:13).*

Answer for yourself: Since, as Paul wrote, no sin is imputed where there is no law; and since, as David wrote, the Eternal Father is "righteous in all His ways," how could God have been justified in destroying Sodom and Gomorrah, if there had there been no law given in those days?

He couldn't!

Answer for yourself: How could Abraham have had a discussion with the Angel of the Lord concerning people who were righteous and people who were wicked if there had been no law (therefore, no definition of righteousness or wickedness) prior to Moses" day? He couldn"t have!

As we shall discover shortly, there are numerous passages of scripture that affirm to us that there was a law given to man from the very beginning. There was a law that began in Eden, and was given to the family of Adam.

MORE THAN ONE LAW HAS BEEN GIVEN

Before we proceed, we must recognize that there was more than one category of law that was given to the children of Israel through Moses. We have already begun to realize that there were the timeless "commandments of the covenant," as well as the temporary Levitical "law of performances and ordinances." However, there were also other laws -- laws that do not fit so easily into either category. These include the civil or political laws. Laws concerning property and inheritances. Laws of personal hygiene. Laws of retribution, laws governing the rights of the poor, and compensation for victims of crime. And there were other miscellaneous laws. Now this is an important concept. At least some of these laws seem to have been added following the sojourn at Sinai following the sin of the golden calf. Most of these laws were in some way conditional, and dependent upon conditions and circumstances. In this article, we will not attempt to deal with this category of conditional laws but I have on the website an article entitled "The Law That Was Added". I would hope you read this next.

The main focus of this article is to help us to discern the eternal laws -- the laws that were not conditional, or which were intended to be observed from beginning to ending. As we proceed, we do so reverently, not dogmatically, with the acknowledgment that the ways of our God are far above our understanding.

The commandments of an eternal nature are sometimes referred to as the "royal law" -- the law that had been given to man from the beginning. To be sure, that law was being re-stated at Sinai. Many of the laws that were being reiterated at Sinai were the same as the laws that had been given to Adam. The laws which Adam had received in the beginning were passed on from generation to generation among his righteous seed. The law that was given to Adam and his generations was preserved in the ark with Noah [as a type and shadow of the Ark of the Covenant].

The children of God were not ever left without a law. At Mount Sinai, the same law was uttered again by the voice of the great "I Am" directly to the Israelites, as part of the covenant He made with them. These precious and perfect laws had previously been known and observed by Jacob and his sons, when they had immigrated to Egypt. But, with the passing of many generations, and the bondage of slavery, the nation of Israel had lost sight of these laws during their hundreds of years of captivity.

WHAT ABOUT "THE LAW" THAT WAS ADDED AND NOT REITERATED?

To be sure, there was an added law. The apostle Paul said that the added law was given by Moses because of transgressions until the Seed [the Messiah] should come (Galatians 3:16-19). The added law was just that -- added.

Answer for yourself: Added to what?

Moses could not add something, unless something else had already existed. And certainly that which had existed from the beginning, could not be spoken of as having been added. Moses could not add to the Divine law that was revealed in the beginning to Adam, and which was known and obeyed by the patriarchs.

Answer for yourself: Then what was the law that was "added"?

While Israel was gathered at the foot of Mount Sinai, Yahweh added the laws of animal sacrifice for sin, associated ceremonial performances that involved a Levitical Priesthood and Tabernacle, & other related ordinances. Those laws, due to the sin of the golden calf, were given to Moses, and were inextricably linked to the Aaronic priesthood and the Tabernacle. "It was expedient that there should be a law given to the children of Israel, yea, even a very strict law -- for they were a stiff-necked people: quick to do iniquity, and slow to remember the Lord their God. Therefore, there was a law given them; yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God, and their duty towards Him. Speaking of the law which consisted of "ordinances of divine service and a worldly sanctuary," we read that this consisted of "meats and drinks [offerings], and divers washings [purifications], and carnal ordinances, imposed on them until the reformation [in Christ]." (Hebrews 9:10) This litany of ceremonial laws was utterly inseparable from the Aaronic priesthood. Christians make a fatal mistake in equating these "added" laws as conditional to the salvation of the Jewish People. Such is not the case for salvation has been available to all of mankind long before the golden calf and the "added law" involving the Tabernacle, animal sacrifices, and the Tabernacle. Think on this for a minute!

The Levitical priesthood existed only for the purpose of administering those outward ordinances. In fact, it was by the law that a man served in the Levitical priesthood.

As we close this article I will pose to you a crucial question.

NOW FOR THE BIGGEST QUESTION

Answer for yourself: Since the Tabernacle and Priesthood, along with the ceremonies and ordinances were "added" subsequent to the sin of the golden calf, how did a child of God procure atonement prior to the golden calf and what relation does that have to the Jewish people following the destruction of the Temple let alone for the Christian?

The same way mankind has always done. Read the Old Testament and notice how God provided forgiveness and how man received it. Interested or curious? I deal with this subject in detail on the website. Let us know your interest to study this topic for we have been given by God many answers long kept from the Christian community. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

can you be a follower of jesus and not be under the law as paul says?



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JESUS ABOLISH THE LAW AND CREATE A NEW RELIGION FOR GENTILES CALLED "CHRISTIANITY"?

At the very beginning of the Gospels story we find that Jesus asserted that the law of Moses should be observed: *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill"* (Matt. 5:17 KJV). The Bibles teaches us that he was circumcised, as a sign of the Covenant between God and the children of Abraham. Mary was a faithful Jewish woman who performed the ritual of mikvah for cleansing of Jewish women. As an infant he was taken to Jerusalem and presented to the Lord God, with sacrifice offered according to the law and Torah of the Jews. As a youngster Jesus went to the Temple in Jerusalem, listened to the religious Jewish teachings, and asked questions about Judaism. As Jews do, he recited the blessing over bread and the Shema daily. Rituals by Temple priests and gifts given at the Temple altar were recognized as proper religious duties. Tithing and fasting were accepted Jewish functions by him. Jesus observed the Saturday Sabbath by attending synagogue, where he learned, taught, and read the Hebrew Scriptures. The synagogue was then, as now, a place of prayer as well as religious education. Pharisees and other men learned in Judaism went there regularly to speak and listen. Jesus spoke Aramaic, a Semitic language very similar to Hebrew, and knew the Hebrew Scriptures well. He taught daily in the Temple and also preached outdoors the Hebrew gospel of the Kingdom of God. Multitudes of people, all of them Jews, heard such teachings. The sanctity of the Jerusalem Temple was highly respected by Jesus, who believed it was a house of prayer for all. Of course, he was familiar with and participated in the Jewish holidays. Succoth and Passover are specially recorded.

Everything we have outlined above is found in the pages of the New Testament. All of this reveals to the awakened reader that Jesus as "the Christ" is depicted as a Jew who practiced normative Judaism. Now, let's look at the passages which present his Jewishness. While reading, ask this:— Why would Jesus be immersed in the laws and customs of Judaism if his alleged mission was to extinguish them and create a new and different religion as has happened in his name today?

JESUS OBSERVED THE LAWS OF GOD

- ***Luke 2:21, "And when eight days were accomplished for circumcising of the child, his name was called Jesus . . ."***
- ***Luke 2:22, "And when the days of her (Mary's) purification (mikvah—ritual cleansing) according to the law of Moses were accomplished . . ."***
- ***Luke 2:22-24,27,39, ". . . they (his parents) brought him to Jerusalem, to present him to the Lord:—As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;—And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons . . . and when the parents brought in the child***

Jesus, to do for him after the custom of the law. . . And when they had performed all things according to the law of the Lord . . ."

- *Luke 2:46-47, (as a young boy) ". . . after three days they found him in the temple, sitting in the midst of the doctors both hearing them, and asking them questions."*
- *Luke 24:30, ". . . he took bread, and blessed it, and brake, and gave to theme,*
- *Mark 1:44 (Matthew 8:4) (Luke 5:14), ". . . show thyself to the (temple) priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them."*
- *Luke 17:14, "Go show yourselves unto the priests . . ."*
- *Matthew 5:23-24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar and Be thy way; first be reconciled to thy brother, and then come and offer thy gift."*
- *Matthew 6:16, "Moreover when ye fast . . ."*
- *Matthew 23:23 (Luke 11:42), ". . . ye pay tithe of mint and anise and cummen (herbs), and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."*
- *Mark 1:21 (Luke 4:31), ". . . and straightway on the sabbath day he entered into the synagogue, and taught."*
- *Mark 3:1 (Matthew 12:9) (Luke 6:6), "And he entered again into the synagogue . . ."*
- *Mark 6:2 (Matthew 13:54), "And when the sabbath day was come, he began to teach in the synagogue . . ."*
- *Matthew 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues . . ."*
- *Matthew 4:23 (Mark 1:39), "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom..."*
- *Luke 13:10, "And he was teaching in one of the synagogues on the sabbath."*
- *Luke 4:16, ". . . and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."*
- *Matthew 21:23 (Mark 11:27) (Luke 20:1), "And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching (preaching the gospel) . . ."*
- *John 8:2, "And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them."*
- *Luke 21:37-38, "And in the day time he was teaching in the temple; . . . And all the people came early in the morning to him in the temple, for to hear him."*
- *Luke 19:47, "And he taught daily in the temple. ..."*
- *Mark 11:17 (Matthew 21:13) (Luke 19:46), "And he taught (in the temple), saying unto them, Is it not written, My house shall be called of all nations the house of prayer? . . ."*
- *Mark 11:15-16 (Matthew 21:12) (Luke 19:45), "And they came to Jerusalem; and Jesus went into the temple (of God), and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple."*
- *John 7:10, ". . . then went he also up unto the feast (of tabernacles—Succoth) . . . "*
- *John 7:14, "Now about the midst of the feast (of tabernacles) Jesus went up into the temple, and taught."*
- *Luke 2:41-43, "Now his parents went to Jerusalem every year at the feast of Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days . . "*

- *Matthew 26:17,19 (Mark 14:12,16) (Luke 22:7-9,13), "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And the disciples did as Jesus had appointed them; . . . and they made ready the Passover."*
- *Luke 22:15, "And he said unto them, With desire I have desired to eat this Passover with you . . ."*
- *Mark 14:20 (Matthew 26:23), ". . . It is one of the twelve, that dippeth with me in the (ceremonial) dish."*
- *Mark 14:22 (Matthew 26:26) (Luke 22:19), "And as they did eat, Jesus took (unleavened—matzoh) bread, and blessed, and brake it, and Save it to them . . ."*
- *Mark 14:23 (Matthew 26:27) (Luke 22:17), "And he took the (wine) cup, and when he had given thanks, he gave it to them . . ."*
- *Mark 14:26 (Matthew 26:30), "And when they had sung (the Hallel) an hymn . . ."*

WHAT DID WE JUST SEE FOR OURSELVES?

Not only did Jesus observe Judaism's laws, but the much maligned Pharisees are shown in the New Testament to have been valued dispensers of the word of God in Jesus's own estimation. Furthermore, Jesus had friends among the Pharisees as the Gospel of Luke attests. Christianity should place the Pharisees in the proper regard and end disparagement of this antisemitic characterization of them in the New Testament. Read here where we plainly see that the Pharisees even sought to save his life. In addition, many came to him to be healed.

- *Matthew 23:1-3, "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do . . ."*
- *Luke 13:31, "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee."*
- *Luke 5:17, ". . . as he was teaching. . . Pharisees. . . were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them."*
- *Luke 7:36 (Luke 11:37), "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat."*
- *Luke 14:1, ". . . he went into the house of one of the chief Pharisees to eat bread on the sabbath day . . ."*

As a final observation here, it is interesting to note that Jesus is depicted as wearing the Jewish man's religious tzitzit garment. The wearing of this garment is a command by God in Numbers 15:38-39 reading,

". . . that they make them fringes on the borders of their garments. . . (to) remember all the commandments. . ." In Matthew 14:36 we infer Jesus is wearing this tzitzit garment as we read, "And (men) besought him that they might only touch the hem of his garment: . . ."

Answer for yourself: Now don't you think it rather preposterous to look at the life of this man and try to give validity to much which is preached in his name today; namely, that we are no longer under the mandate of observance of God's Laws because of the life and ministry of Jesus?

Answer for yourself: Does it not strike you rather strange that a man who patterned his life after scrupulously

observing the Laws of God could be at the same time the reason for the passing away of such Laws? This should only make us think deeply about what we are reading which states otherwise and the origin for such dogmas which lie at the very foundation of the majority of Christianity's dogmas today. Could it be that there has been a concerted efforts many centuries ago to change the religion of Jesus into a religion that is found only within the doors of the Roman Church?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



UNDERSTANDING THE LAW AS JESUS THE JEW DID

Much of our study will originate from within the Torah, or what Christians commonly refer to as the "Pentateuch." Strictly speaking, Torah refers to the first five books of the Bible, written by Moshe (Moses); however, over time the term "Torah" has generally taken on the connotation of referring to the entire First covenant (Old Testament). Tanakh (Ta-nack is how you pronounce it) is the more proper term for the Hebrew Bible (equivalent to the Christian Bible's Old Testament). This term is an acrostic formed from the Hebrew letters "taw" (t), "nun" (n), and "kaph" (k), which stand for the three main divisions of the Hebrew bible: the Torah (Law or Instructions), the Nevi'im (Prophets), and the Ketuvim (Writings).

Answer for yourself: Well, now we have an idea of where the Torah is found within the Bible, but if it is only one of three sections, how did it get a connotation of referring to the whole Bible?

Answer for yourself: Doesn't it mean "law?"

Actually, this is one of the most important points of our entire study: a proper understanding of the concept of "Torah." A better translation of this term would be "instruction." Torah represents the embodiment of what God would have us learn of Him. It comes from the Hebrew word "yarah" which is an archery term meaning "to shoot", or "to take aim" and conveys the concept of "pointing out" (as if by "aiming" the finger), "teaching", or "instructing." This can be verified by referencing the Strong's Exhaustive Concordance of the Bible (Hebrew glossary #8451, and then from there further referenced to #3384), and/or the Gesenius Hebrew-Chaldee Lexicon. (Both books may be ordered from Christian bookstores. They are necessary for your studies.)

Answer for yourself: So if it means "instruction", then how did it get translated "law?"

Good question. When Torah was translated from Hebrew into Greek in the Septuagint, the Greeks didn't have a word for "instruction" that quite matched the concepts embodied by Torah by the Hebrews so they used the closest Greek counterpart, the term "nomos," which means literally "to parcel out," with secondary meanings of "principle" and "law," or "regulation." From there, the Greek was translated into English using the "law" definition. Sadly enough, our Western mind-set has taken this term "law" quite literally and we have come to the erroneous conclusion that it refers to "legalistic regulations no longer in force." Even worse, this concept is propagated Sunday after Sunday in pulpits across the land and in the teachings of many of our seminaries. This error has led to another tragic misunderstanding: that the New Testament has superseded the Old Testament! Nothing could be further from the truth! The New Testament clarifies the Old (First) and expounds upon the teachings of God! As one wise theologian has said: "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." God didn't change His mind in the middle of the story; He merely made more concrete (with the sending of the Messiah) some of the more abstract concepts of the Old Testament.

Needless to say, this is a complex subject and one that could easily fill several volumes. Let me share these scriptures with you to help:

Yeshua (Jesus) said:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

"For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the Torah, till all be fulfilled." Matt. 5:17-18

"And when they heard it, they glorified the Lord, and said unto Him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Torah (law)." Acts 21:20

Answer for yourself: Was the above passages spoken by James, the head of Jesus' church some thirty years after his death and resurrection?

Answer for yourself: Did James and Jesus' church feel that the "Law" was still in effect 30 years after the cross? Sure looks like they did according to this text!

Notice in the above reference to Acts 21:20:

- **This is after the ascension.**
- **These are Jewish believers in Yeshua who are STILL zealous of the Torah. They haven't dropped the Torah and it's teachings! And, they are still in the Temple every day if you will read the whole section!**
- ***"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."* II Timothy 3:16**

Notice also that at the time this was written, it referred only to the Old Testament; the New was not yet complete, nor codified.

Every reference made by Jesus and the apostles came from the Old Testament. As was pointed out above, the New was not yet written!

Jewish New Testament translation: "For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts." Romans 10:4

Contrary to popular belief, there were not two methods of righteousness: law for the Old Testament saints and grace for the church. Salvation was, is, and always shall be by grace through faith. Even Avraham (Abraham), the Father of the Jewish people knew that:

"And he (Abraham) believed in the Lord; and he counted it to him for righteousness." Genesis 15:6

Faith or "confidence" in the Lord is the means of justification before God, and the Torah instructs us how to walk in this faith. How to raise our families, how to eat for our health, and how to know God is also explained.

GETTING FAMILIAR WITH THE TORAH (THE LAW)

As stated before, in Jewish tradition the word "Torah", which literally means "teaching," is often used to describe the entire gamut of Jewish religious learning. When so used, Torah refers not only to the Five Books of Moses but also to the Prophets, Holy Writings, Talmud, and Midrash-in fact, to all religious writings from earliest times to the present.

Basically, however, the term Torah applies to the Five Books of Moses, the first five books of the Bible. The word "Pentateuch", a Latin word derived from the Greek, meaning "five books," is commonly used to refer to these five books. Pentateuch corresponds to the Hebrew word "Chumash", meaning "five."

In addition to the five books that are collectively called the Torah, there are two other parts to the Bible: the Prophets (Neviim), which consists of twenty-one books, and the Holy Writings or Hagiographa (Ketuvim or Ketubim), which consists of thirteen books. This biblical triad is often referred to as the Tanach, a Hebrew acronym fashioned from the first letter of the Hebrew words Torah (Pentateuch), Neviim (Prophets), and Ketuvim (Holy Writings).

The following are the thirty-nine books of the Bible:

- **The Torah: Genesis, Exodus, Leviticus, Numbers,Deuteronomy.**
- **The Prophets: Joshua, Judges, I Samuel, H Samuel, I Kings, 11 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.**
- **The Holy Writings: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles, H Chronicles.**

According to an early talmudic method of counting the books of the Bible, the figure was set at twenty-four. This number was arrived at by counting the twelve Minor Prophets as one book (in Aramaic the group is called "Tray Asar", "twelve") and by counting each of the following as one book: First Samuel and Second Samuel, First Kings and Second Kings, First Chronicles and Second Chronicles, and Ezra and Nehemiah. (Thus, the thirty-nine count is reduced by fifteen.) The term often used to designate these books in classical literature is "Esrim V'arba'a".

THE CENTERPIECE OF BIBLICAL JUDAISM AND BIBLICAL FAITH

The Torah is the centerpiece to Jesus, of Judaism and the key to Jewish survival. Although not every Jew is familiar with the contents of the Torah or observes its commandments, all Jews recognize the centrality of the Torah in Jewish religious life and its function as the moral guide of the Jewish people. Not only that, but it is recognized as being the intended guide for all mankind.

The role played by the Torah in the lives of individual Jews varies considerably. Some Jews have studied the Torah sufficiently to appreciate its message: some have learned to read the Hebrew text some have learned to chant the unvocalized script of the Torah scroll. Some have been called to the Torah on Sabbaths or holidays and are able to recite the Torah blessings. Many Jews, perhaps the majority, however, have had minimal contact with the Torah. The same can be said for much of Christianity as well.

What made it possible for this relatively brief book to achieve such a high level of importance? How did one book come to be so revered that Jews in every century have been willing to sacrifice their lives rather than violate its teachings?

The answers to these questions may be found in the attitudes of the Rabbis of the Talmud and their successors toward the unique historical event generally referred to as "The Revelation," or "Mattan Torah," the giving of the Torah on Mount Sinai over three thousand years ago. The Torah it self describes the scene dramatically: Amidst thunder and lightning, a quaking mountain is engulfed by fire and clouds of smoke. Then

the piercing sound of a shofar is heard as God appears atop Mount Sinai and reveals the Ten Commandments (and, according to tradition, the entire Torah) to Moses, who then transmits it to the people-at-large.

The Rabbis chose to embellish the scant text and thus add to the mystery surrounding the event. Rabbi Abahu, for example, notes that when the Torah was given, the world lapsed into silence. No one spoke. Total silence. Birds did not chirp fowl did not fly oxen did not low. Even the heavenly angelic choir that always serenaded God with "Holy, holy, holy . . ." lapsed into silence and withheld its never-ending praises of the Lord.

It was at this point, says Rabbi Abahu, that the intense stillness was suddenly pierced by a powerful, thunderous Voice proclaiming the first of the Ten Commandments: "I am the Lord your God!"

Other Rabbis proposed that the Torah was not intended for Israel alone but was to be the property of the entire world. Commenting on Exodus 20:15, "And all the people saw the Voices," one Rabbi asked, "Why is the plural, Voices, used in this verse when quite clearly the reference is to the Voice of God. The singular, Voice, should have been used."

Rabbi Yochanan explains that we are to understand from the plural usage that the one Voice, the Voice of God, divided itself into seven, and the seven grew and expanded and emerged as seventy Voices so that all seventy nations of the world would receive the message at the same time. To Rabbi Yochanan the Torah was a universal document, the heritage of all mankind.

Other Rabbis of the Talmud and Midrash present a scenario in which the Torah was offered to nation after nation. Each refused to accept the Torah when it became aware that the scroll's teachings were in conflict with the nation's lifestyle. Some could not countenance the ban against stealing others against murder still others objected to the prohibition against adultery. Such is a "salad-bar" spiritual relationship with God whereby we pick and choose to do only those things commanded by God which are deemned acceptable to us.

Not all Rabbis were convinced that the Torah was eagerly accepted by the Israelites either. In fact, said one Rabbi, God had to force the Torah upon them. In commenting on the verse "And they [the Israelites] stood at the foot of the mountain," Rabbi Avdimi bar Chama declared, "This verse teaches us that God lifted up the mountain and held it over the heads of the Israelites and said to them: 'you accept the Torah, fine and good if not, this place will be your burial site. You will be buried under this mountain."' In the end, tradition has it, the Israelites did accept the Torah willingly and eagerly, and when it was offered to them, they immediately said, "Naaseh ve-nishma [We will do and we will listen]." So anxious were they to accept the Torah that they agreed to observe its commandments even before they were aware of exactly what those commandments were. This is real faith in action.

The statement in Deuteronomy 33:4 that the Torah is "the inheritance of the Congregation of Jacob" became a widely accepted doctrine. The Torah became the legacy of the Jewish people. They took the Torah to their hearts. They loved it and guarded it. They studied it and taught it and interpreted it, passing on its teachings from generation to generation.

HOW THE TORAH SURVIVED

The Rabbis sought to insure that the sanctity of the Torah would be preserved. They did so by "building a fence [seyag] around it." This "fence" is constructed of laws and regulations designed to preserve the message of the Torah and safeguard its teachings by adding limits, whereby if followed, ensured that transgression of God's Laws would not happen. The Rabbis also sought to encourage respectful treatment of the Torah by mandating how each scroll was to be written, and by whom, and upon what kind of material. They also established regulations governing public readings: when the Torah should be read, how much of it should be read, and by whom. And they specified precisely how the Torah should be housed and how it should be dressed.

Perhaps the greatest factor contributing to the longevity of the Torah is the conscious effort made by great Jewish intellectuals to prevent it from becoming obsolete or irrelevant, as has happened to many famous documents of antiquity. In a perpetual search for new meaning, the Torah was constantly studied, analyzed, probed. Every sentence, every word, every letter was dissected and examined. Was a word missing in a sentence? Was a letter missing in a word? Was a word or a phrase repeated unduly? If so, what was the significance of this occurrence? Was there a hid den deeper meaning to the text?

According to some scholars, it was Ezra the Scribe, of the fifth century B.C.E., who initiated this analytical method of Bible study. They base this on the statement "Ezra had dedicated himself to study the Torah of the Lord so as to observe it and to teach laws and rules to Israel" (Ezra 7: 10). The word "study," say the scholars, implies that Ezra analyzed the Torah text in order to determine what the words were intended to teach.

Scholars of the next ten centuries, through the end of the talmudic period (fifth century C.E.), followed in the footsteps of Ezra. Through constant examination they extracted new meaning from old words and learned profound lessons from episodes that had hitherto been unexplored. The result was that the Torah became a Torat Chayim, a living Torah, as it has often been called.

EARLY INTERPRETERS

The most eminent of the early scholars who interpreted the Torah and made it a relevant, living document were Hillel and Shammai of the first century B.C.E. These two giants and their disciples continually clashed in their interpretations of Torah law, Shammai being extremely rigorous and Hillel taking a more liberal and sympathetic approach. Hillel, for example, would permit an aguna (one whose husband has disappeared) to remarry even if only in direct evidence of the husband's death has surfaced, while Shammai would insist that witnesses come forward with direct testimony before a new marriage would be allowed. The interpretations of these scholars and their contemporaries, known as tannaim, meaning "teachers," are recorded in the first part of the Talmud, known as the Mishna. In compiling the Mishna, which was completed around the year 220 C.E., Judah the Prince, his coeditor Nathan, and their associates sifted through, evaluated, and edited a vast number of legal opinions that had been expressed over the centuries in the academies of learning, primarily in Palestine.

The second part of the Talmud, known as the Gemara, is a commentary on the Mishna. The scholars whose views are presented in the discussions in the Gemara are known as amoraim, meaning "interpreters" or "speakers." For the most part they lived in Babylonia, where the great academies were situated following the destruction of the Temple and the continuing Roman occupation of Palestine. The Gemara of the Babylonian scholars was edited and finalized by Rabina and Ashi and their associates around the year 500 C.E. Together with the Mishna it comprises the Babylonian Talmud.

A second Talmud, the Palestine (or Jerusalem) Talmud, was also created. The Mishna of Rabbi Judah the Prince is the central text of this work as well. However, the Gemara of the Palestinian Talmud consists of the discussions that took place among the amoraim in the academies of learning in Palestine. The academies that continued to flourish in Palestine, primarily in Tiberias, during the Roman occupation in the early centuries C.E. were not equal in stature to those of Babylonia, and the Palestinian Talmud therefore enjoys a lesser status than the Babylonian Talmud.

The Palestinian Talmud, which is often called by its Hebrew name, Yerushalmi, meaning "of Jerusalem," is only about one-third the size of the Babylonian Talmud, which is often referred to as the Bavli, meaning "of Babylonia." Only in recent centuries have scholars begun to study the Yerushalmi.

Analysis of Scripture did not cease with the final editing of the Babylonian and Jerusalem Talmuds, and the most important Bible commentary to emerge from the post-talmudic period is a library of books called the Midrash. Each of these books records random comments on the Bible by scholars who lived during the talmudic period. The earliest midrashic volume is Genesis Rabba, composed some time after the final editing of the Talmud in the sixth century, and the last is Yalkut Shimoni, a compilation by Simon Kara, also known as Shimon Ha-darshan, a thirteenth-century scholar who lived in southern Germany. These volumes contain

primarily the wisdom and insights of the scholars of Palestine, although many of the sayings, parables, legends, and interpretations were culled from the teachings of Babylonian scholars who were no less ardent students of the Bible.

CLASSICAL COMMENTATORS

Not until the eleventh century did commentators begin to address themselves to the text of the Torah in sequential fashion. The greatest of these commentators of the Middle Ages was undoubtedly the French scholar Rabbi Shlomo Yitzchaki (1040-1105), popularly known as Rashi. He interpreted the Bible literally and achieved renown because of his manner of explaining difficult words and phrases, enabling the student to understand the simple meaning of the text.

Rashi's commentary is profusely illustrated with quotations from the Talmud and Midrash that have a bearing on verses being discussed. All of this earned Rashi the honorary title parshandata, Aramaic for "supreme commentator."

Four other medieval commentators, along with Rashi, are considered to be the classical Bible commentators. The first of these is a grandson of Rashi, Rabbi Samuel ben Meir(1085-1158), often referred to by the acronym Rashbam. He revered his grandfather and followed his method of presenting the direct, simple meaning of the text. But he avoided interpreting the text in a homiletical (sermonic) manner because, he believed, this might distort the true meaning of the Torah.

Abraham ibn Ezra (1089-1164) was a scholar and poet who lived in Spain until he was fifty years of age and then spent the balance of his life traveling. Ibn Ezra ("Son of Ezra"), as he is often called, was an astrologer, physician, and grammarian with a special interest in etymology. Like the Rashbam, he concentrated on uncovering the primary meaning of the text while avoiding homiletical interpretation.

Rabbi David Kimchi (1160-1235), known by the acronym Redak or Radak, was the most prominent member of a family of Hebrew grammarians and translators who were originally from Spain but later settled in southern France. Although primarily concerned with grammar and etymology, Radak's commentary often speculates on moral lessons implicit in the stories of the Bible.

Rabbi Moses ben Nachman (1194-1270), often referred to by the Greek name Nachmanides, "son of Nachman," is best known by the acronym Ramban. Born in Gerona, Spain, he spent his last three years in Acre, Palestine. Extremely well versed in languages, the natural sciences, philosophy, and mysticism, Ramban was a scholar's scholar and earned the approbation "the great lion in the lair of lions." Although in his interpretations of Scripture he favored following the literal meaning of the text, he often interjected a rational or mystical explanation.

METHODS OF INTERPRETATION

At the very end of the thirteenth century (1291), the Bible scholar Bachya ben Asher of Saragossa noted that there are four ways of interpreting Scripture. These came to be known by the acronym pardess, spelled "pay, resh, dalet, & samech."

- ***The "pay" (P) of pardess stands for peshat, meaning "literal explanation of the text." The commentator seeks to explain the plain meaning of the text and no more.***
- ***The "resh" (R) of pardess stands for remez, meaning "allusion, allegory, symbolism." The commentator compares words and phrases in one part of the Bible to similar words and phrases in other parts of the Bible and draws inferences from them.***
- ***The "dalet" (D) of pardess stands for derash, a form of the word midrash, meaning "interpretation." Here the commentator probes beneath the literal meaning of a word or phrase in order to uncover an ethical or moral lesson that is thought to be implicit in the text.***

- ***The samech (S) of pardess stands for sod, meaning "mystery, secret." Kabbalists (mystics) in particular are fond of probing the stories of the Bible to uncover the secrets of the Torah and of life itself.***

These methods of interpretation are used in varying degrees and combinations by biblical commentators. The selected verses that follow show how some of these authorities have used these methods of interpretation to resolve obscurities and contradictions in the biblical text and to extract moral lessons from it. The range of interpretation that has been given the Torah by commentators from earliest talmudic times to the present is vast and impressive. And yet, diverse as the interpretations often may be, they are all within the authentic tradition of Judaism.

Thus, it is evident that there are numerous legitimate approaches to achieving an understanding and appreciation of the Torah. The Midrash put it very well long ago when it said, "There are seventy faces [facets] to the Torah." To which other Rabbis have added: Whatever any diligent student offers as an interpretation of the Torah may be considered as if it, too, came from Sinai. Professor Abraham J. Heschel summed it up when he wrote: "Judaism is a minimum of revelation and a maximum of interpretation."

The Torah is alive, compelling, and pertinent to the life of the individual Jew as well as believeing Gentile God-fearer.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EVERY WONDER HOW WE GO SO FAR FROM THE FAITH OF JESUS?

The headlines of our newspapers cry out to us - murder, rape, gang violence, drug related crime, incest, child abuse, divorce, fraud, homosexuality, etc. The financial industries of our country are collapsing at a higher rate than ever before in the history of our nation, including during the depression. Our political, judicial and law enforcement agencies are no longer considered trustworthy by a majority of the population. The inability of the Church to do anything about any of these problems is simply a recognized fact.

Before we begin let me state emphatically that first-century Israel and the Jewish people, people like James, Peter, and Yeshua, would find this condition startling and repulsive. No doubt about it, first-century 2nd Temple Judaism does not hold to many beliefs that Christianity cherishes today, and because of such, were protected from such fruits of apostasy we have today which is directly attributable to Christian doctrines.

Answer for yourself: Could some of the traditional beliefs cherished and held today by traditional Christianity be responsible for the sorry state of affairs we find enumerated above? As far as I am concerned there is no doubt it. Let me prove my point.

Answer for yourself: How did we get here and what can we do about it?

GALLOP POLLS TELL US WE ARE A CHRISTIAN NATION

America is supposed to be a Christian nation, but I must ask you a serious question.

Answer for yourself: If that is the case, with a Church on every corner and Evangelists on every other channel of our televisions, and with the proliferation of the "Christian Gospel"...could it be "the message" of Christianity that has brought about such shameful fruit to the discredit of our Nation as well as Christianity as we see today?

Answer for yourself: How could Christianity evolve into something that would allow such things to happen for so long unabated?

Answer for yourself: Who is to blame for this dilemma?

I recently read a book The Day America Told The Truth by James Patterson and Peter Kim, and I was shocked to find that in a survey taken people were asked across the country to rank 73 occupations for their honesty and integrity. Americans said that the four sleaziest ways to make a living in America are (worst first): (1) Drug dealer (2) Organized crime boss (3) TV evangelist (4) Prostitute. Notice that prostitution was considered a more "honorable" way to make a living than TV preachers and evangelists.

Answer for yourself: How did we get into this sorry shape?

WELL AMERICA'S CONDITION DID NOT HAPPEN OVERNIGHT ...BUT CAN BE TRACED TO 3 THINGS

We have all heard of the "Great Falling Away". First the word "great" is not used in scripture (2Thess.2:3) regarding the "falling away".Second, the term "falling away" is from the Greek "apostasia" from which we get the word apostasy. It means simply "to change doctrine" in a negative way; i.e. from truth to falsehood.

I hate to inform you and those who are yet expecting such a "falling away" in the future, but it has already happened!

Although the falling away from truth was "great", it came subtly and gradually over a period of about 300 years; one doctrine at a time.

It may be surprising to you but the foundation was laid in 325 C.E. with the first Ecumenical Church Council at Nicea and the house was built totally by the 16th century. Three independent decisions, made by four different men who never knew each other, are responsible for the state of affairs that confront us today. These decisions set the stage for the current state of affairs we see today in Christianity and in our nation. The four men who made the very important decisions probably never realized the impact of their actions. As a result of these decisions existing religious belief systems were altered and new beliefs were created.

WHO ARE THESE MEN?

Answer for yourself: Can you guess who these three important men are?

- **Yeshua**
- **Marcion**
- **Roman Emperor Constantine**
- **Martin Luther**

To their credit or discredit these three men are known for giving mankind a religion. Fundamental to religion is that there cannot be a religion without a revelation. Revelation is a foundational belief of both Judaism and Christianity. The basic concept inherent in any religion is that man's knowledge of God is limited to what God chooses to reveal to man about Himself.

Over time a revelation is written down, combined with other revelations, canonized (becomes a recognized standard) and becomes an authoritative document for a community of people. Your Bible is simply a book which contains a number of different recorded revelations. Religious leaders of both Judaism and Christianity ultimately rely upon a canon as proof for their authority.

History has clearly shown that there have been many challenges to the different groups in authority. However, the number of ways to challenge religious authority are very limited. The challengers are forced to use one or more of the factors below:

HOW TO CHALLENGE AND CHANGE AN EXISTING RELIGIOUS REVELATION

Let me state up-front that the existing religious revelation that was challenged was the religion of Yeshua as it was lived, taught, and spread through the Great Commission unto all the world following the death of Yeshua. I maintain that Sinai faith, the religion of Yeshua, is the goal and standard given by God for all men. Again,

upon critical study and inquiry, it can be shown that Biblical Messianic Judaism was the faith once given to the saints which originally went into all the world in fulfillment of the Great Commission and existed until early 4th century before challenged and destroyed by non-Jews. Such actions robbed millions of their rightful heritage that God desired all men have. Let us look deeply into this issue and the dynamics of how it occurred..

- **(1) Produce a new revelation**
- **(2) Change the words of an existing revelation**
- **(3) Reinterpret the words of an existing revelation**
- **(4) Physically destroy an existing revelation**
- **(5) A combination of one or more of the above factors**

MARCION BEGINS THE APOSTASY BY CREATING A NEW BIBLE

By the time of the death of the last Jewish apostle following the destruction of the Temple and the dispersion of the Jewish people and leaders, the leadership of the Church had shifted from Jewish men to Gentiles who were basically ignorant of the Jewish culture and the Jewish religious mind set. Don't underestimate the importance of that event. The first challenge to the existing revelation of Yeshua was successfully accomplished by Gentiles who changed the words of existing revelations and reinterpreted these same words. In other words they changed the Hebrew Massoretic Text. The written authority for the Gentile Church leaders was the Septuagint, a Greek translation of the Hebrew Bible, not the Hebrew Bible itself. Numerous questions were raised in the minds of the Gentiles as they read the Greek translation of the Hebrew Bible. With the advent of questions came those who provided the answers. Many of these answers were wrong and biased due to anti-Semitism. History records that previous Hebraic authority was challenged at an increasing rapid pace. As a result, tension between those with conflicting positions escalated (Jew vs. Gentile).

With the appearance of Marcion (the "heretic") a new tactic entered into the arena. Marcion created a new canon of revelations to replace the old Jewish revelation. He decided to do away with what Christians call the Old Testament, Yeshua's Bible. Marcion produced the first "New Testament" and forced the Roman Church leaders to create their own "New Testament" in response to his.

Marcion produced his new canon in 140 C.E., only 100 years after Yeshua, 80 years after Paul and 50 years after John. I have often wondered why he felt the need to create a new "Bible." The answer is that because the Gentile Church leaders could not justify their position as God's "new" appointed leaders from the existing revelation that was given to the Jews, the Jewish Bible of Yeshua, they had to create a "replacement" document which transfers all authority and power to them. Not only that but such a document must label the Jews as "blinded" in order to justify Gentile claims. Such was done and you have such a document in your Holy Bible today if you are a Christian. It is called the New Testament. The Gentile authorities could not use the Hebraic Old Testament to substantiate that they had "replaced" Israel in the plan of God because repeatedly the Jewish Old Testament states the Israel is the chosen people of God and not those as the non-Jews who are "strangers from covenant promised, strangers from the commonwealth of Israel."

The Roman authorities produced their response to Marcion in 150 C.E. Rome's revelation consisted of writings very similar to those found in today's New Testament. However, for many years after the first "New Testament" was created, the decision to include or exclude certain books from it seemed to rest with each local congregation in different areas. For example, some groups decided to include Second Peter and exclude the book of Revelation. Other groups may have decided to do just the opposite. Some accepted Hebrews, others did not. The debate over which books should be included or excluded in the Roman Catholic Canon extended from 150 to 380 C.E. and beyond. Some books were not settled until 1000 C.E. Even though Church leadership officially closed the Catholic Canon in 380 C.E., the debate over the book of Revelation continued until well into the 10th century.

CONSTANTINE AND THE POWER OF THE STATE

It was 55 years before the official closing of the New Testament canon that Roman Emperor Constantine wrestled the control of Christianity from the grip of this loose network of independent Church leaders. These men were powerful religious leaders in their respective regions of Alexandria, Antioch, Constantinople, Rome, Jerusalem, etc.

However, they were completely subject to the Emperor's decisions to give them either peace or cruel persecution. Church leaders were invited to meet with the Emperor at the Council of Nicea in 325 C.E. The announced reason for this gathering was to solve a religious issue which was threatening the Church. Constantine called an assembly of Church leaders and set out to resolve the issue. Constantine relied upon his power as Emperor of Rome (wealth, armies, etc) and his personal revelation from either the God of Israel or the sun god.

Constantine's revelation included the best of the two most influential religions in his empire; Christianity and Mithraism (worship of the Sun god). He saw both the cross and the sun in his vision. We must remember that one way to challenge existing religious authority is through a "new revelation." History recounts for us what Constantine did with his new religious power.

The following summary may be shocking but the truth sets you free.

CONSTANTINE CHANGES THE RELIGION OF YESHUA FOR THE WHOLE WORLD

Answer for yourself: How did Constantine challenge and change the religion of Yeshua and Jewish authority?

- **(1) Created a new powerful group to rule the Church (his pagan friends)**
- **(2) Funded the new group through public funds (taxes)**
- **(3) Gave the new group judicial power**
- **(4) Divided the new group into small units which could easily be controlled and kept from rebelling**
- **(5) Changed the Passover to Easter (Ishtar…a pagan holy day for fertility rites)**
- **(6) Changed the Sabbath (Jewish and church's day of worship) to Sunday which is the Sun god worshipper's day of worship**
- **(7) Prohibited the Church from having anything to do with "those detestable Jews or their ways"**
- **(8) Forbid the celebration of the Festivals of the Lord as had been the current practice of Jews and Christians alike**
- **(9) Forbid circumcision as a sign of the covenant.**
- **(10) Prohibited the Jews from making proselytes.**

I guess Emperor Constantine failed to realize that Yeshua, Paul, Peter, Jacob (James), John, etc. were all Jews. They all kept Passover and worshipped on the Jewish Sabbath. This might be shocking to you but it would have been a sin for Yeshua to participate in an Ishtar fertility rite (sanctify Easter with his presence) or worship on the day of the Sun god (sanctify Sunday in place of Saturday). Christians to the tune of 2.5 billion do with yearly without such knowledge. God had commanded the Sabbath to be sanctified, not the first day of the week. God rested on the "last" day, not the first, and the early believes obeyed this injunction.

Now comes a truth that might be hard for you to swallow, but if you can get by this you can begin to truly worship God in spirit and in truth, rather than in tradition and ignorance. Yeshua and his apostles were Jews who never renounced their Judaism (the religion that God had given His people and the religion of Israel), they never gave up their Jewish observances or told other Jews to renounce their Judaism

in order to become members of a "new Christian Church."

Don't believe me, check it out for yourself. History does not lie. Even though the Gentile leaders of the Church had been working to achieve the same results as Constantine they were unable to accomplish it. What they lacked was the absolute authority of the Roman Emperor.

The Roman Emperor authority model became the model followed by the Roman Catholic Church. The Roman system had councils and senates, but at the peak of the power structure was one man, the Emperor. The Church had its bishops, priests, elders and deacons, but at the peak of its power structure was one man, the Pope. In a short while the Roman Empire along with its Emperor disappeared. However, a new "spiritual Roman Empire" had been created and it still survives today and contains the largest number of Christians in the world.

The pope's voice is considered as the "inerrant and infallible voice of God." The power in the hands of the pope excels that of the gods of Mt. Olympus. He not only had the ability to reward or punish in this life, but could reach beyond the grave. On the one hand the pope could reward a friend with heaven, while on the other sentence an enemy to the fires of hell. If there was any doubt he could hold them in purgatory until he made up his mind. The Roman model prevailed against every major attack until the arrival of Martin Luther and a new model of authority: subjectivism.

MARTIN LUTHER AND SUBJECTIVISM

Martin Luther's decision to reform the Roman Catholic Church wasn't taken lightly. As a matter of fact, Luther soon recognized the immense force that the pope could generate from the Roman Authoritarian Model. When Luther, a Catholic priest, made his decision to bring certain reforms to the Catholic Church he had no intentions of creating a new religion. He liked being a Catholic priest, practiced and taught Catholic doctrines, and actively participated in the Catholic Church. He accepted the Catholic doctrine of salvation and its absolute tie to membership in the Roman Catholic Church. Prior to his showdown with the pope, he had never suggested that there was any other way of salvation.

Luther quickly discovered that the wrath of the pope could only be appeased by his complete submission to Roman Catholic authority. Not giving in, Luther chose to continue his reform activities and soon found himself excommunicated. For a Catholic this is much more serious than simply being "kicked out of church" to a modern Protestant. Luther was no longer "saved." For Luther to regain his salvation he had to successfully challenge the authority of the Catholic Church. In order to do so the following obstacles had to be overcome:

- **(1) The absolute power of the pope**
- **(2) Salvation based on membership in the Catholic Church**
- **(3) The Catholic priesthood's power forgive sins**
- **(4) The Catholic priesthood's power interpret the Bible**
- **(5) The doctrine of Apostolic Succession**

We must remember that challenges to religious authority are linked to new revelation (remember Constantine). Luther conveniently received new revelation and this is the summary of what he taught:

- **(1) The authority of the Bible replaces the authority of the pope (and remember only the clergy of the times had the scriptures so they held authority over the people)**
- **(2) Salvation is based on the faith of each believer (mental accent to a creed is enough)**
- **(3) He created the doctrine of the priesthood of the believer. Everyone could go directly to God for the forgiveness of sins (confession to a priest was no longer necessary)**
- **(4) Each believer could interpret the Bible himself.**

Luther had overcome almost all of the roadblocks of the Catholic Church. However there remained one obstacle and that was the doctrine of Apostolic Succession. The Catholics had taught that Christ transferred his authority to the Apostles and they transferred it to the papacy. From that time forward the authority was passed on from pope to pope. Luther's response was the doctrine of the Holy Spirit residing in every believer. the presence of the Holy Spirit may one an authority! Because of the Holy Spirit's presence each believer could interpret the Bible for himself and the Holy Spirit would keep him from error.

I hope you can see the serious error that was made here. Everyone can have special revelation and who is to challenge it? This is one of the main weaknesses of the Charismatic churches today for everyone goes about saying "God told me" and who is to disagree? Maybe that explains why in Christianity we have 2000 different denominations and no two agree! No doubt about it.

Since everyone can interpret the Bible for himself without any prior understanding of the foundations of his faith, it was only inevitable that the ultimate course of events would ensue.

- **(1) The individual was his own ultimate authority**
- **(2) The individual's faith was a requirement for salvation`**
- **(3) The individual could go directly to God for forgiveness**
- **(4) The individual could interpret the Bible**
- **(5) The individual's authority was from the Holy Spirit**

THE PROTESTANT REFORMATION....IN REALITY CONTINUING THE SINS OF THE MOTHER

I am sure that you can easily recognize that abuses can and have come from the practice of millions of people adhering to #1, #4, and #5. **The foundation had been laid for the Protestant Reformation (individual's protesting against the Roman Catholic Church).** There was an immediate exodus from the Catholic Church and Luther made multitudes of disciples. **If you are a Christian you are the fruit of such nonsense!**

But something happened that Luther had not expected. Within a very short time Luther's disciples were using their new found "individual freedoms" and personal authority to challenge even Luther. Before long there were two Protestant Churches, then three, four, five, and so on. This new movement had the potential of establishing as many churches as there were individuals. As of now there are 2000 official denominations in the United States.

Answer for yourself: You may ask "what does that mean for me today"?

Authority within a religious organization (church) is unlike that of any other type of organization. Religious authority is determined by and absolutely linked to the ability of the organization to persuade its members that it speaks for God. The followers must be persuaded that the organization has been given the power to communicate God's will. Thus, we go to church.

But with the advent of mass media and the improvement in mass communications, the average church member is today bombarded by many different winds of doctrine from not only TV, radio, but often guest speakers in their churches. No longer do we hear only the lone voice of God. Unfortunately, the selection of a religious authority today is likely made without any considerations as to the leadership's credibility or knowledge of the subject about which he speaks.

Answer for yourself: After all, his is on TV or the radio isn't he?

With the advent of the radio and television, the international electronic church was created, and, everything changed. Suddenly the consumer was being bombarded with countless voices all claiming to be "the voice of God." The only problem was that God seemed to be contradicting Himself as each servant had a different message.

WHAT HAPPENED TO THE FAITH YESHUA'S PRACTICED?

Answer for yourself: What happened to the "the faith once delivered to the saints?"

Answer for yourself: Is there any hope for the religious confusion that confronts us on every side?

Answer for yourself: Who do we believe and what are we to believe with so many conflicting voices out there?

Answer for yourself: Do we find the answers in the Catholic Church as the creation of Constantine or the Protestant Churches which was the legacy of Luther, who, until his death believed and taught in infant baptism for salvation and was still buying people out of hell through indulgences?

Answer for yourself: Where can we go to find the truth concerning the revelation God gave to Israel and which the real Yeshua both lived and believed?

THERE IS HOPE…BUT IT IS UP TO YOU

The solution can only be found when the church returns to the faith of its founder: Yeshua (the Jewish Rabbi). Jews by record numbers are returning to the land of Israel. The Jews who choose to remain in the Diaspora (the exile) also seem to be returning to the practice of their faith. There is also another return taking place, a more startling return than Soviet Jews or Ethiopian Jews returning to Israel. A record number of Christians are returning to Yeshua's teachings, practices and faith. The journey begins with study to determine what truly is the mind of the anointed Rabbi from Galilee.

As Gentiles believers we must return to the original faith of the man to whom we look to for the message and way of our of salvation. Teshuvah (repentance unto truth) occupies a central place in Judaism (the religion of Yeshua). At the root of the notion of teshuvah lies the concept of return to the faith of our fathers. One is to return not only to the past (one's own, or one's ancestors'), but to the Divine source of all being: "You shall return (shavata) to the Lord your God. There must be a standard or guide to direct us as we return. Christianity's ultimate rise or fall, beginning or end is linked to one person - Yeshua. Without Yeshua Christianity would not exist.

Therefore, it is only logical that every Christian doctrine should be compared to Yeshua's position on the subject.

If he had no recorded position we should then turn to the words of those who walked with him on this earth. Yeshua's teachings must become the standard by which every Christian doctrine is to be measured. We must keep this concept continually locked in our minds. We cannot use the Roman Catholic, Eastern Orthodox or Protestant interpretation of Yeshua's words as "the standard. " We must look through Jewish eyes and view Yeshua's teachings in their proper cultural, historical linguistical context. Only through this process will his words be reattached to their original meanings and only then can we be assured we have the truth.

Bet Emet is devoted to the restoration of the Early Church's Belief System to modern Christianity. It will be the goal of this ministry to help Gentile Christians rediscover the faith of Yeshua and his apostles. Gentile converts to the Yeshua Movement were first taught the laws of the movement. Their first lesson consisted of the seven "Noachide Laws": idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals,

and justice. Every Gentile entering the Yeshua Movement was obligated to obey the Noachide Laws. Their next lesson was to become "God-Fearers. " In addition to living up to the seven Noachide laws, they were expected to obey the Ten Commandments, observe the Sabbath, abstain from outrageous behavior, and pay the Temple tax. Though not admitted to sacrifices, they could take part in rituals and ceremonies. However, they did not have to be circumcised. This is it in a nutshell. Now all one must do is investigate what the above entails and then pattern their lives and faith around their discovery. I have along with millions who know something is desperately wrong with Christianity today.

It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can easily be shown that, according to Jewish opinion, the fulfillment of other commandments of Judaism was not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as minimal condition for Gentiles to be recognized as God-Fearers. They were so understood by the God-Fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full Proselytes. This was also the attitude of Christian God-Fearers, as may be seen from the Epistle to the Galatians; as many of them wished to observe as many Jewish precepts as they could. It is evident that, while leadership of the Mother Church decided to lay no burden upon the-Gentile believers beyond the Noachide precepts (Acts 10:28-29), it did not object to their voluntary observing more. After all the years of study I am convinced that Yeshua did not create a new religion that was either authoritarianism or subjectivism. Yeshua did not replace Judaism with something else. He worked to purify the lives of the Jewish people by bringing them back to the Torah, God's will.

Neither Yeshua or any of his Apostles preached anything related to any salvation messages preached today.

He simply called God's people back to their faith through repentance and resultant obedience to the commandments of God. Modern Christianity intellectual concept of salvation is one of the most destructive forces ever released on the face of the earth. It attracted millions of adherents who believe that they are "no longer under the Law." Such was never the message of Yeshua and he would be horrified to hear what is preached in his name today. Please don't confuse Subjectivism with grace. Many have been taught that they belong to "the new spiritual Israel," the replacement for the old Israel. Too often we forget that God made a covenant with the Jews "Berit Olam"-forever. Many say that God ended his relationship with Israel because of their disobedience. The fact of the matter is that the spiritual and moral condition of the Church today makes ancient Israel look spotless. According to Paul, Gentile Christians were grated onto the Olive Tree of Israel, not the opposite. Jews were never to be grafted into the Gentile church. As Gentile Christians we must not only recognize the position of Israel to God, but we must establish a relationship (be grafted into) with God's people. The Shofar is beginning to sound and the Church is being called back to the faith of the Jewish Rabbi Yeshua. It is time for us to know his God, his people and his land. I hope you enjoy your journey as we both discover our "Origins".

Now you know how it happened. Not a pretty story to say the least, but until you have the facts repentance is not possible for you. Until you have the facts obedience is not possible for you. The Christian Church continually talks of grace, grace. I maintain it is God's grace to reveal this apostasy and allow us to repent of our errors and sins of religious ignorance, and return to the faith once given to the saints. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

ever wonder how we got so far from the faith of jesus?



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IN VAIN HAS YOUR CHURCH LED YOU IN THE WORSHIP OF JESUS?

In this article, we shall demonstrate that most of the practices of today's Gentile "Christianity" as well as most of it's beliefs were "borrowed" from the ancient Spiritual Wisdom religions. As the reader will by now have become accustomed, this will be proven through the writings of Christians themselves. We shall demonstrate how all of these practices and beliefs were well established among many other ancient mystery religions centuries before the arrival of Paul and his "visions".

The expanse of land between the river Nile and the river Euphrates was home to the Jews for centuries before the time given for the supposed birth of this Jesus of Nazareth. During this period, this land fell under the rule of many empires, including the Babylonians, the Persians, and the Romans, all of whom themselves had extensive contact with many other cultures and beliefs. Before that even we find the Jews highly influenced by their extended stay in ancient Egypt. Needless to say; the Jewish people could not help to have been influenced by the religions of the nations in which they pilgrimaged as a people. We shall see in what follows that the religion of Jesus was highly influenced through the influence of all of these cultures and beliefs and how it now bears characteristics of many of these religions, including Buddhism, Roman and Greek worship, Hinduism, Persian and Egyptian beliefs, in addition to Judaism and many others.

The following information has been obtained from Bible Myths And Their Parallels In Other Religions by T. W. Doane. I recommend every Christian read it.

HOW FAR OFF ARE WE?

The general impression among Christians today is that the difference between today's "Christianity" and Paganism is so great that any similarity between them is scarcely recognizable.

Answer for yourself: What is "paganism" that the Christian religion so strongly denounces? Well, in reality, it is the proper understanding of the Christian religion. Let me explain.

Paganism can be rightly understood as the "metaphysical" understanding of all world religions; even Christianity. Paganism is a religion of nature, in other words Pagans revere Nature as the laboratory of God. The invisible things of God are revealed by the visible things of God. We only need to look at Nature to see behind the "veil" and see the workings of God that all operate according to a "pattern".

Rom 1:20 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (KJV)

Pagans see the divine as immanent in the whole of life and the universe; in every tree, plant, animal and object, man and woman and in the dark side of life as much as in the light. Pagans live their lives attuned to the cycles

of Nature, the seasons, the cycles of birth, life, death, and rebirth. It is the wheel of life. Unlike the patriarchal religions (Christianity, Islam, Judaism) the divine is female as well as male and therefore there is a Goddess as well as a God. Only only has to look at the Hebrew words for God and we find both "feminine" and "masculine" names for this same God. The book of Proverbs clearly states:

Prov 1:20 20 Wisdom crieth without; she uttereth her voice in the streets: (KJV)

The Goddess represents all that is female and the God represents all that is male. But because nature is seen as female the Goddess has a wider meaning. Often called Mother Earth or Gaia she is seen as the creatrix and sustainer of life, the mother of us all which makes all the creatures on the planet our siblings. These deities or divine "forces" and "powers" are throughout the whole cosmos as well as within us and without us (immanent); they are constantly working in this "matter" we call flesh. They are us. They are not simply substitutes for the Muslim or Judeo-Christian God. This is because the Gods of the major religions tend to be super-natural i.e. above nature whereas Pagan deities are seen in nature, symbolizing aspects of nature or human nature. Having said that God and Goddess are split from the Great Spirit or Akashka which equates to the God of the patriarchal religions.

The more knowledgeable a Christian becomes with today's "Christianity", the more they realize that Christianity is the end result of a continuous effort to foist upon the Jewish Faith and the "Mind of Christ" as expressed through the Jewish Faith the "literalized" and "materialized" divine truths of the ancient religions termed "paganism" by Rome. Such a "buzz word" has been so conditioned by Rome that when one heres this term he is automatically conditioned to think "bad" or "evil" when such is not the case.

The great luminary of the Church, Saint Augustine himself (354-430 AD.), is quoted to have said

"The same thing which is now called CHRISTIAN RELIGION existed among the ancients. They have begun to call Christian the true religion which existed before".

Answer for yourself: Did you hear that?

"Our love for what is old, our reverence for what our fathers used, makes us keep still in the church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder. Why do we send missionaries to his land, while cherishing his faith in ours" ...James Bonwick from Egyptian Religion

Answer for yourself: Where to start? There is so much to say. The examples are so numerous. Why not start with the very symbol of Christianity itself: the cross.

THE CROSS:

Current historical knowledge recognizes the fact that the cross was well recognized as a religious symbol long before the advent of the first century and the Roman use of crucifixion. It was adored in India as the symbol of the Hindu god Agni, the "light of the world". It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri, and Jama. The cross was also well known among the Buddhists from ancient times and the followers of Lama of Thibet.

The ancient Egyptians also adopted the cross as a religious symbol of their gods. Countless Egyptians drawings

depict themselves holding crosses in their hands. Among them, the Egyptian savior Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his other's knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the CRUX ANSATA, was later adopted by the Christians The Egyptian savior, Osiris, the Egyptian god of the dead and the underworld, is sometimes represented holding out this cross to mortals signifying that this person has discarded mortality for the life to come. Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun "Mithra" and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries before Christianity did the same. An ancient inscription in Tessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The examples are far too numerous to list here, however, anyone wishing to learn more is encouraged to read the books mentioned above.

Early depictions on Jesus usually showed Jesus in the form of a shepherd carrying a lamb. Tertullian (140-230 CE), a Montanist heretic, commented in his essay De Corona: "At every forward step and movement, at every going in and out, when we put on our our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign." This might be an early reference to individuals tracing the sign of the cross on their body.

The use of the cross as a symbol was condemned by at least one church father of the 3rd century CE because of its ancient origins. The first appearance of a cross in Christian art is on a Vatican sarcophagus from the mid-5th Century (B.M. Metzger, M.D. Coogan, "The Oxford Companion to the Bible," Oxford University Press, (1993), Page 57). It was a Greek cross with equal-length arms. Jesus' body was not shown.

Answer for yourself: Why not before? Can you imagine 500 years passing before the use of a cross in Christianity if this Jesus actually was crucified "literally" on a cross?

The first crucifixion scenes didn't appear in Christian art until the 7th century CE.

Think about that. Seven hundred years before Jesus was depicted on the "old rugged cross".

The original cross symbol was in the form of a Tau Cross. It was so named because it looked like the letter "tau", or our letter "T". One author speculates that the Church may have copied the symbol from the Pagan Druids who made crosses in this form to represent the god Thau (B.G. Walker, The Woman's Encyclopaedia, op cit, Page 188-190). They joined two limbs from oak trees. The Tau cross became associated with St. Philip who was allegedly crucified on such a cross in Phrygia. May Day, a major Druidic seasonal day of celebration, became St. Philip's Day. Later in Christian history, the Tau Cross became the Roman Cross that we are familiar with today.

The shape of the original crucifixion device is a matter for speculation. Sometimes, the Romans executed people on a Tau cross, sometimes on a Roman cross and sometimes on a simple stake. The gospels, which were originally written in Greek, use the word "stauros" to refer to the execution structure (Mark 15:21, Mark 15:32, Matthew 27:32, Luke 23:26, John 19:17). This appears as the word "cross" in all but one of the English versions of the New Testament. But in reality, the Greek word "stauros" means a vertical pole without a crossbar.

The New World Translation, sponsored by the Watchtower Bible & Tract Society, translates the word as "torture stake." Hermann Fulda, author of The Cross and Crucifixion has said:

- **the description of Jesus' suffering during the last hours of life indicates that he was crucified on a stake rather than a cross.**
- **that some of the writings of the early church fathers confirms the use of a pole.**
- **that the very earliest depictions of Jesus' crucifixion in Christian art show him on a stake.**

"From its simplicity of form, the cross has been used both as a religious symbol and as an ornament, from the dawn of man's civilization. Various objects, dating from periods long anterior to the Christian era, have been found, marked with crosses of different designs, in almost every part of the old world" (The Encyclopædia

Britannica, 11th Edition, Vol. VII, Page 506).

The cross symbol was found in:

- **Scandinavia: The Tau cross symbolized the hammer of the God Thor.**
- **Babylon: the cross with a crescent moon was the symbol of their moon deity.**
- **Assyria: the corners of the cross represented the four directions in which the sun shines.**
- **India: In Hinduism, the vertical shaft represents the higher, celestial states of being; the horizontal bar represents the lower, earthly states.**
- **Egypt: The ankh cross (a Tau cross topped by an inverted tear shape) is associated with Maat, their Goddess of Truth. It also represents the sexual union of Isis and Osiris.**
- **Europe: The use of a human effigy on a cross in the form of a scarecrow has been used from ancient times. In prehistoric times, a human would be sacrificed and hung on a cross. The sacrifice would later be chopped to pieces; his blood and pieces of flesh were widely distributed and buried to encourage the crop fertility.**

As we can see there is much doubt as to the "literal" and "historical" understanding of the "crucifixion of the Christ". Only only has to do more study into many of these ancient origins of "the cross" and the "crucifixion of God" to see that is has a metaphysical origin whereby Divine cosmic energy, as Spirit, descends through "planes" of existences in its descent into "matter". Each "crossing" for plane to plane, from level to level, as God "humbles himself and takes upon the likeness of matter" in its various manifestations, was termed a "crossification" by the ancients or the crucifixion of God on the cross. This "cross" was symbolized not only in nature but in the Heavens. One has only to study the article "The Sun Dies On The Cross....To Be Later Personified Into The Son That Dies On The Cross" to see it in its entirety.

THE TRINITY:

Now let us note that the word "Trinity" does not appear anywhere in the Bible at all, certainly such an important doctrine would at least be mentioned by Jesus if it was part of his teachings. Actually it is to be found all through the Bible; we just don't recognize what we are reading because we are not enlightened to the metaphysical meanings of the stories that we mistakenly read as if "literal" or "historical" events. The roots of the Trinity go all the way back to the ancient Egyptian religion. The Christian "Trinity", as defined in the creed of Nicea (325 AD), is a merging of three distinct entities into one single entity, while remaining three distinct entities. We are told to speak of the three gods as one god. The are considered to be co-eternal, co-substantial, and co-equal. However, only the first was self existent. The others preceded from the first. This sort of self-contradictory philosophical warping of divine concepts has it's roots not in the inspiration of God, but in Rome's rejection of this ancient "paganism" that it has sadly taught the world to despise. Rome has succeeded in so misrepresenting these ancient metaphysical Mystery Religions and Sacred Sciences of the ancients that today most Christians consider any such information from these eras to be worthless and to be cast upon the trash heap of "paganism". Amazingly, when you study, we find that most ancient religions were built upon some sort of threefold distinction as Rome teaches; only not viewed as if "literal" or "historical". Deities were always trinities of some kind or consisted of successive emanation in threes.

In India we find the doctrine of the divine trinity called "Tri-murti" (Three-forms) consisting of Brahma, Vishnu, and Siva. It is an inseparable unity though three in form. Worshipers are told to worship them as one deity. Such concepts posed no problem to the logic of an ancient Indian worshipper since they were already used to worshipping gods with the body of a man and the head of an elephant, or gods with six arms, and so forth.

The Brahmas also have their trinity. In their trinity, Vajrapani, Manjusri, and Avalokitesvara form a divine union of three gods into one god called "Buddha". The citizens of China and Japan also worship Buddha, but they know him as "Fo". When they worship him they say "Fo, is one god but has three forms".

Sir William Jones says: "Very respectable natives have assured me, that one or two missionaries have been absurd enough to in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost

Christians; because their Brahma, Vishnu, and Mahesa (Siva), were no other than the Christian Trinity"(Bible myths and their parallels in other religions, p. 370.)

An ancient Indian sculpture embodying a three-headed "god" is depicted in Mr. Doane's book (page 371), it was taken from "a very ancient granite" in the museum at the "Indian house" and was dug from the ruins of a temple in the island of Bombay.

The ancient Egyptians also worshipped a trinity. Their symbol of a wing, a globe, and a serpent is supposed to have stood for the different attributes of their god.

The Greeks also had their trinities. When making their sacrifices to their gods, they would sprinkle holy water on the alter THREE times, they would then sprinkle the people THREE times also. Frankincense was then taken with THREE fingers and strewed upon the alter THREE times. All of this was done because the oracle had proclaimed that all sacred things ought to be in THREES. Remember that the philosophy of these people (The Greeks) is what was primarily responsible for defining the Christian "Trinitarian" nature of God. This was done through the writings of the great Greek philosopher Plato regarding his "Logos" ("word"). Further, remember that the Gospels of the Bible were named the "Greek Gospels" for a reason; because they were written in their language and based upon their philosophy. T. W. Doane says: "The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage: "In the beginning was the Word, and the Word was with God, and the Word Was God" is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian.....We see then that the title "Word" or "Logos", being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the middle of the second century after the time for the Christian Christ. The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was 'First God, then the Word, and with them the Spirit'. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship". From Bible Myths And Their Parallels In Other Religions, pp. 375-376.

Trinities were not confined to these groups alone, but the Persians, the Assyrians, the Phenicians, the Scandanavians, the Druids, the inhabitants of Siberia, the ancient Mexicans, the Peruvians, and many others, all worshipped "Trinitarian" pagan deities long before the council of Nicea of 325 AD. officially recognized this to be God's "true" nature.

Behind all these "trinities" we find pure metaphysics.

Ancient Egypt taught that the essence of all Creation is a Duality which is yet a Unity of "the One". To achieve unity, we must put the pieces together. To accomplish such an objective, Egypt taught that a person needed to study, know, and realize the essence of all creation that is Dualism. The world, as we know it, from the smallest particle to the largest planet, is kept in balance by a law that is based on the balanced dual nature of all things (wholes, units). Without polarized dualities, there would be no creation, i.e. no universe. Among noticeable polarized pairs are: male and female, odd and even, negative and positive, active and passive, yes and no, true and false, etc. Each pair represents a different aspect of the same fundamental principle of polarity. And each aspect partakes of the nature of unity and of the nature of duality. Adam is the Perfect Person who combines both the male and female principles. That is why the female part of Adam had to be removed. The nature of duality is best expressed in the Ancient Egyptian text, known as the Bremner-Rhind Papyrus: *"I was anterior to the Two Anteriors that I made, for I had priority over the Two Anteriors that I made, for my name was anterior to theirs, for I made them anterior to the Two Anteriors..."*. The dual principle in the creation state was expressed in the pair of Shu and Tefnut. The pair of Shu and Tefnut. These were Ra's/God's children. Shu is the god of air and is depicted as being the god who held up the sky and the goddess of dew and rain was Tenfut. They were likened to be husband and wife, is the characteristic Egyptian way of expressing

duality and polarity of cosmic powers, forces, and spirits. This dual nature was manifested in Ancient Egyptian texts and traditions. The most ancient known texts of the Old Kingdom (ca. 4500 years ago), namely the Unas Funerary (Pyramid) Texts §1652, express this dual nature: *"and though (God) didst spit out as Shu, and didst spit out as Tefnut".* This is a very powerful analogy, because we use the term, spitting image to mean exactly like the origin. In the Ancient Egyptian texts, Shu and Tefnut are described as the ancestors of all the neteru (gods/goddesses/forces/powers/spirits) who begat all beings in the universe. All of the Ancient Egyptian accounts of creation exhibit well defined, clearly demarcated stages, as detailed in several Ancient Egyptian texts. The principle of dualism is also found in our perception of the universe. It seems that there are basically two aspects of the universe: the physical that we can sense, and the metaphysical that we don't see and hear; not because it does not exist but because its frequency and vibration is outside the range of what our senses can detect. There is no distinction between a metaphysical state of being and one with a material body, as now accepted in scientific circles, since Einstein's relativity theory; that matter is a form of energy, a coagulation or condensation of energy. As such, the universe is basically a hierarchy of energies, at different orders of density. Our senses are most familiar with matter—the densest form of energy. This matrix of energies came as a result of the initial act of creation and the subsequent effects of the Big Bang that created the universe. This matrix consists of an organized hierarchy. Each level of the hierarchy of existence is a theophany—a creation by the consciousness of the level of being above it. The self-contemplation by each stage of existence brings into being each lower stage. As such, the hierarchy of energies is interrelated, and each level is sustained by the level below it. This hierarchy of energies is set neatly into a vast matrix of deeply interfaced natural laws. It is both physical and metaphysical. After creation that separated this Unity the sole purpose of life is the reconciliation of these Dualities Into THE ONE. Ancient Egypt called this the "Tying/Untying the Knot".

In order for the mystical seeker to find the Divine Essence, one must progress in the reverse sequence of creation. In other words, the soul's progress in the journey along the Path is the upward movement from the sphere of the manifested created world, by reconstructing/reassembling the pieces into one unit again—as it was prior to the Big Bang that created the world. The active faculties of the Perfected Man, one who has experiences "enlightenment", or as the Bible states, "born again", is to use the "awakened Divine Mind" within him to unite once again these dual aspects of himself and the the manifested world. This theme permeates Ancient Egypt, whereby both Heru/Horus (the Krst/Christ) and Tehuti are depicted in numerous places, performing the symbolic act of uniting The Two Lands. Egypt is known as the "two lands"; an upper and lower Egypt. Man, like Egypt, has a higher and lower "self". It is the function of the "birthed Christ" in man, the product of the union of these two Dual Living Energies in man, to unite flesh and Spirit into this Unity that is exampled in God. These "two lands" had actually nothing to do with physical soil. Rather, these "two lands" are within mankind. The "two lands" represent the two earthly realms, where we exist in one, and each's twin of the opposite sex exists in the outer. The two "twins" are subject to the same experiences from the time of birth to the time of death. In other words, the two represent the perfect mirror image of God. To be married (flesh and Spirit) is to tie the knot, just like the Ancient Egyptian symbolic rite of uniting The Two Lands. Harmonizing the opposites is tying the balanced polarities in a marriage-type form. Everything in Ancient Egypt is about the marriage of balanced polarities. When apparent opposites are reconciled (through intellect and intuition), the mystical seeker becomes complete, transcends the bounds of ordinary humanity, and becomes immensely powerful. When tying two polarized opposites, thereby birthing a 3rd Living Energy within him (trinity), the mystic is making the two parts into one. This births the "3rd power in man" known as the Trinity or "Krst/Christ" Mind. The Bible portrays this in the immersion of Jesus which is the symbolic representation of being "born again"; the water representing both a "womb" and "death" from which one enters and emerges "anew". This is the "new creature" of Paul where he admonishes people to:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

As you see, the whole purpose of this "new birth" above our animal nature and fleshly being is that we can "walk" in live not as fools but wise as the gods. In other words, to tie is to resolve the apparent differences, i.e. to find that opposites are two sides of the same coin. It is to realize the Divinity resides in man both in "matter"

and "spirit". Each pair represents a different aspect of the same fundamental principle of polarity of cosmic forges And each aspect partakes of the nature of unity and of the nature of duality. When the mystical seeker reaches the second level of consciousness, he recognizes the dual principle in everything in the universe. He like Paul says, has "awakened from the dead".

The third and final level of consciousness is reached when the mystical seeker finds that the dual nature of a thing is the thing itself—the Two are One. In other words, God is in "matter" as He is "in Spirit". Instead of a warfare between the two, the two are to become "one" and does so by the uniting of these two powers into one harmonious unity. The simplest illustration of this level is the examples of harmonizing/reconciling apparent opposites whereby the observer comes to realize that there is no distinction between: "Sacred and mundane". A good example is the saying, "one reaps what one sows". On a mundane level, it describes the farming process. But on a sacred level, it means that good deeds will result in fruitful results. In reality, there is no difference between sacred and mundane interpretations. Also, another is the duality between "physical and metaphysical"; to see a thing (with eyesight) and to see what the same thing signifies (with intellect and intuition). Again, "inner and outer realities"; to discover how the human being is a miniature universe, and that all the powers that operate in the universe are also operating within each one of us. The essence of the Egyptian mystical progression is based on the premise that man is the microcosm in which all attributes are united. This higher consciousness is in truth "the resurrection of God's Christ" in you. This metaphysical reality has been sadly limited to a "physical" and "literal" interpretation but the real truth behind it, especially when the historical Jesus cannot be found outside of Christian forgeries, is that this "Jesus Story" is the personification of a metaphysical reality and no more. Such has been the interpretation of the ancient nations and their metaphysical understandings of their religious mysteries since time began. Only in the 2nd through the 5th century has Rome so defaced it and rejected it that a substitute and replacement religion has taken its place.

CHRISTMAS:

Let us now move on to the "birthday of Jesus", Christmas. Jesus is commonly considered to have been born on the 25th of December. However, it is common knowledge among Christian scholars that the date for his birth could not have been December 25th. It is well known that the first Christian churches in ancient history held the festival commemorating the supposed birth of this Jesus in May, April, or January. Scholars of the first two centuries AD. even differ in which year he was supposedly born. Some believing that he was born fully twenty years before the current accepted date.

Answer for yourself: So how was the 25th of December selected as the birthday of Jesus?

Grolier's encyclopedia says:

"Christmas is the feast of the birth of Jesus Christ, celebrated on December 25.... Despite the beliefs about Christ that the birth stories expressed, the church did not observe a festival for the celebration of the event until the 4th century.... since 274, under the emperor Aurelian, Rome had celebrated the feast of the "Invincible Sun" on December 25. In the Eastern Church, January 6, a day also associated with the winter solstice, was initially preferred. In course of time, however, the West added the Eastern date as the Feast of the Epiphany, and the East added the Western date of Christmas"

Answer for yourself: So who else celebrated the 25th of December as the birth day of their gods before it was agreed upon as the birth day of Jesus?

- **Well, there are the people of India who rejoice, decorate their houses with garlands, and give presents to their friends on this day. The people of China also celebrate this day and close their shops. The pagan god Buddha is believed to have been born on this day when the "Holy Ghost" descended on his virgin mother Maya. The great savior and god of the Persians, Mithras, is also believed to have been born on the 25th of December long before the coming of Jesus.**

- **The Egyptians celebrated this day as the birth day of their great savior Horus, the Egyptian god of light and the son of the "virgin mother" and "queen of the heavens" Isis. Osiris, god of the dead and the underworld in Egypt, the son of "the holy virgin", again was believed to have been born on the 25th of December.**
- **The Greeks celebrated the 25th of December as the birthday of Hercules, the son of the supreme god of the Greeks, Zeus, through the mortal woman Alcmene. Bacchus, the god of wine and revelry among the Romans (known among the Greeks as Dionysus) was also born on this day.**
- **Adonis, revered as a "dying-and-rising god" among the Greeks, miraculously was also born on the 25th of December. His worshipers held him a yearly festival representing his death and resurrection, in midsummer. The ceremonies of his birth day are recorded to have taken place in the same cave in Bethlehem which is claimed to have been the birth place of Jesus.**
- **The Scandinavians celebrated the 25th of December as the birth day of their god Freyr, the son of their supreme god of the heavens, Odin.**
- **The Romans observed this day as the birth day of the god of the sun, Natalis Solis Invicti ("Birthday of Sol the invincible"). There was great rejoicing and all shops were closed. There was illumination and public games. Presents were exchanged, and the slaves were indulged in great liberties. Remember, these are the same Romans who would later preside over the council of Nicea (325 AD.) which lead to the official Christian recognition of the "Trinity" as the "true" nature of God, and the "fact" that Jesus was born on the 25th of December too.**

In Decline and Fall of the Roman Empire, Gibbon says:

"The Roman Christians, ignorant of his (Christ's) birth, fixed the solemn festival to the 25th of December, the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of Sol" vol. ii, p. 383.

Christmas is not the only Christian festival which was borrowed from ancient religions and foisted upon the religion of this Jewish Jesus. There is also Easter, the Feast of St. John, the Holy communion, the Annunciation of the virgin, the assumption of the virgin, and many others have their roots in ancient Spiritual wisdom. What was "metaphysical" later became "literal" and "historical" to the creators of the "Jesus Story". Since we can not get into the details here, therefor, the interested reader is encouraged to read about them in the books mentioned above.

GENERAL SIMILARITIES WITH PAGANISM:

As we have seen, the common thread among most of these pagan sects is their worship of the sun as their deity and their selection of the Winter Solstice (25th of December) as the time of the birth of their supreme god. The winter Solstice is the time of year when the sun would reach it's last stage of decline and once again begin to rise and become "re-born".

Let us not forget that God allowed man to look at the Sun as His teacher:

Rom 1:20 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (KJV)

This rise would continue until day and night become equal in length. At this point, the god of the sun would appear to be at a stand off with the "prince of darkness" (darkness being evil, the "dark evil" or the "d-evil" or the "devil" of the Bible). This would occur at the Vernal equinox, or Easter. This situation, however, would not last for long, as the god of the sun would triumph after Easter, and days would become longer than nights.

We notice that the church too received divine "inspiration" that Jesus, as a supposed "literal" and "historical" person was also born on the 25th of December, and also that he too "triumphed over the prince of darkness" on Easter day, just as the pagan gods of the Greeks and Romans had done centuries before. Behind what we mistakenly believe is "literal" history is metaphysics. Remember, the Pagan Romans were the rulers of the Christians and took it upon themselves to "preserve" Christianity. Let us have a brief look at the popular beliefs of the pagan Gentiles who would later take it upon themselves to spread his religion to the world:

Attis:

The pagan god Attis was the son of the virgin Nana. He was the "savior" and "only begotten son". His blood was believed to have renewed the fertility of the earth. As such, he was a symbol of immortality. He was believed to have died on March 24th and been resurrected shortly thereafter. Sacramental meals and baptism of blood were features of his church.

Adonis aka Tammuz:

He was born of a virgin and was the "savior" of Syria. He died in redemption for mankind and was later resurrected in the spring.

Dionysus or Bacchus:

He was the "only begotten son" of Jupiter, the king of the gods of the Romans and the lord of life and death (For the Greeks, his father was the almighty Zeus). He was named the god of wine and revelry. Dionysus died at the hands of the Titans, who tore him apart, roasted the pieces, and began to eat them. At that point Zeus intervened, saved some of the pieces, and had Apollo bury them at Delphi. There, it was believed, Dionysus arose from the dead. He said to mankind "It is I who guide you; it is I who protect you, and who save you; I am Alpha and Omega". He was slain for redeeming humanity and was called "the slain one", "the sin bearer", and "the redeemer". In celebrating his festival, his worshippers would observe the "sparagmos": the tearing apart of a live animal, the eating of its flesh, and the drinking of its blood; participants believed they were in fact partaking of the god's body and blood. Plays were also staged at these festivals. Wine had a central place at his festivals.

Answer for yourself: Does any of this sound familiar?

Answer for yourself: Do we dare to think that accounts possibly were "fabricated" by the early Gentile Church to make this Jewish Yeshua more acceptable when clothed in Gentile "garb?"

Baal aka Bel:

He was the sun god of Babylon. The story of his life and his passion play is almost an exact carbon copy of that of Yeshua . Called the lord of the universe, he was killed by monsters but restored to life. His death and resurrection were celebrated annually as a part of Canaanite fertility rituals.

Osiris:

He was the Egyptian's god of the dead and the underworld, born of the "virgin of the world" on the 29th of December. He preached gentleness and peace. Wine and corn were both his discoveries. He was betrayed by Typhen, slain and dismembered. He remained in hell for three days and three nights. He would be the judge of mankind in a future life.

Mithras aka Mithra:

He was the sun god of the Persians and the son of a virgin. He was born on the 25th of December. Christmas

and Easter were two of the most important festivals of his church. His worshipers observed baptism, confirmation, and Eucharist supper at which time they would partake of their "God" in the form of bread and wine.

Krishna:

The Indian god Krishna too bears a tremendous resemblance to Yeshua in the story of his mission and his divinity. He was the incarnation of the Indian's supreme god Vishnu (the preserver and protector of the world) in the womb of Devaki. Upon his birth, a great chorus of angles proclaimed "In the delivery of this favored woman, nature shall have cause to exalt". His birth was indicated by a star in heaven. Although of royal blood, he was born in a cave. He was presented with gifts of sandalwood and perfumes. His foster father was told to flee and hide him lest king Kansa might take his life.

King Kansa had ordered all male infants born on that night to be slain. One of his first miracles was the healing of a leper. He was later slain and this resulted in an eclipse of the sun and a black circle forming around the moon. Spirits were seen on all sides and he descended into hell, rose again, and ascended into heaven with many people being witnesses to his bodily accent. He will have a "second coming" in the future which his followers continue await.

There are countless other similarities with what is known today as "Christianity" even though his religion was well establish centuries before the birth of Yeshua . The accounts of Krishna's childhood agree quite closely with the apocryphal accounts of Yeshua's childhood. In the ancient epic poems, Krishna is simply regarded as a great hero, it was not until about the 4th century BC that he was elevated to the position of a god.

Answer for yourself: Is all of this a mere coincidence?

Buddha:

Both books mentioned above have compiled a very detailed comparison of the legends of both Yeshua and Buddha. The similarities are astounding. T.W. Doane has gone so far as to dedicate an entire chapter to this comparison, including a 48 point side-by-side narration from the time of their birth till the end of their lives on earth. Their conception, birth, mission, miracles, temptation, preaching, worship, prophesies, death, ascension, divineness, judgment of mankind, and many other matters are almost word-for- word exact carbon copies of one another. Dr. Ansari records in his book the following words of the eminent Christian scholar S. M. Melamed: "Yet the fact remains that Buddhist canons were already known to the Western world before the coming of Yeshua. Today hardly any Indologist of note denies the organic connection between the two redemptive religions. So close is the connection between them that even the details of the miracles recorded between Buddhism and Christianity are the same. Of Buddha, too, it was told that he fed five hundred men with one loaf of bread, that he cured lepers and caused the blind to see". As far back as 1884, a German historian of religion by the name of Rudolph Seydel published a very detailed study demonstrating that all of the tales, miracles, similes, and proverbs of the Christian Bible have their counterparts in the much more ancient Buddhastic gospel.

T.W. Doane, the author of Bible Myths observes that even though Buddha has been elevated today to the position of God, still, Mr. Doane observes that "There is no reason to believe that he ever arrogated to himself any higher authority than that of a teacher of religion, but as in modern factions, there were readily found among his followers those who carried his peculiar tenets much further than their founder. These, not content with lauding during his life-time the noble deeds of their teacher, exalted him, within a quarter of a century after his death to a place among their deities - worshipping as a god one they had known only as a simple hearted, earnest, truth-seeking philanthropist". Once again, this conforms exactly to the vision of that God whereby He selects prophets from every nation on earth (not just the Jews) and sends them to their people (and only to their people) to return them to the true worship of God alone, and that after their departure, their followers would not be content with themselves until they had managed after the death of their prophet to totally corrupt what he had come to preach to them and even to go so far as to make this prophet himself the

object of their pagan worship..

We will notice that when ancient poems and writings of such people prove that Buddha started out simply as a "religious teacher" and never claimed for himself divine attributes, then we will readily conclude that his followers have corrupted his original teachings. However, when the same is discovered in the early Christian writings of the first three centuries A.D. regarding Yeshua, now these writings are labeled "apocryphal" lies. They "blaspheme the Lord Yeshua". "How could anyone ever dare say such a thing about our god Yeshua?" they will ask. And this is the exact same response you can expect to get from a worshipper of Buddha. If you show him the writings of the first centuries A.D. regarding Yeshua, he will be forced to conclude that Yeshua was a "religious teacher" and never attempted to promote himself to any higher level of divine authority. However, he will never accept such claims against his "god" Buddha. Notice how personal prejudice prevents one from accepting what their own logic dictates.

We have already seen how Christian scholars today readily recognize the fact that for the first three hundred years AD., "Christianity" remained a sect within Judaism and that the first fifteen Bishops of Christianity were circumcised Jews who worshipped in the synagogues of the Jews.

We have seen how it was only after the introduction of Christianity to the Romans and the official "Guardianship" of the Roman empire of the religion of Yeshua that it began to see many of the "truths" of the mission of Yeshua which were hidden from the very first apostles of Yeshua. We have seen how the "trinity", the birth of Yeshua on the 25th of December, the Easter festival and many other founding doctrines of Christianity were not "recognized" to be the "truth" until after the religion of Yeshua was "adopted" by those people who for many centuries before that had been spoon fed doctrines of "trinity", "savior from sin", "incarnation of the almighty", "death and resurrection", Christmas and Easter, "three days and three nights in hell", "only begotten of the almighty", "killed by the enemy", and many other matters which were later "inspired" to them by God in order to be "clarified" in the Bible so that they could be seen clearly.

Sadly enough, once all of this detailed and irrefutable evidence has been presented, by the Christian's own scholars, in support of the fact that all of these matters were acts of pagan worship and belief centuries before the coming of the time for this Jesus, some will still refuse to accept the facts of the matter when shown to them. I cannot force a person to use their mind. I can only present the evidence. It is up to that person themselves whether they will choose to accept the facts or not.

Let us never forget that Rosh Ha Shannah (on Judgment day), many shall come to me saying

'Lord, Lord, we did many great works and cast out demons in your name' and I will tell them: "Get out of my sight, your works were evil. I never knew you"

"But in vain do they worship me [YHVH], teaching for doctrine the commandments of men" Matt 15:9

God is one god. He is indivisible and inseparable. There is no God but He. He has no equal. He does not hold mankind responsible for the sin of others, but only for their own worship. And He alone shall be the final judge of all of mankind on the day of judgment.

There are many other parallels that could be brought up in this comparison. However, we can not get into the details here, and therefore, we leave it up to the interested reader to read about them in the book mentioned

above as well as my many articles and other books cited on the website below.

For more intense study into these areas of the paganization of the "Jesus Story" I suggest your further study in this site: http://paganizingfaithofyeshua.netfirms.com

Answer for yourself: So, have we been led to worship a "supposed literal" and "historical" person by Rome when in fact the stories of the gods and goddesses, which are like our "Jesus Story", are to teach us about our true Self as a Divine Being in whom God lives, and moves, evolves, and has His being?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS...WHAT WERE HIS BELIEFS ABOUT THE TORAH?

Answer for yourself: What does it mean to be or attempt to be like Jesus? Assuming you understand that to be like Jesus does not mean to have His same *being* it means... of course...

- **to follow His kindness (He cared for the needs of others), and**
- **to follow His selflessness (He laid down his life that others may come to know God), and**
- **to follow His morality (He was honest, pure, and trustworthy).**

Contrary to the Gentile's depiction of Jesus in the New Testament in selected places, Jesus walked in obedience to the Torah of God. So, to be like Jesus means to follow his full righteousness and holiness, which also means...

- **to follow his walk as a Jew, and**
- **to follow his keeping of the Sabbath, and**
- **to follow his keeping of biblical Kosher, and**
- **to follow his wearing of the Arba Kanfot (Talit/Talis) and Tzitzit (Fringes), and**
- **to follow his keeping of the holy Feasts, and**
- **to follow all other things that the Almighty Father has commanded from the beginning.**

Let us set the stage. The vast majority of Christianity today are falsely reassured that they are followers of Jesus. Of course we never think to consider that there are over 2000 different denominations today which have teachings that often contradict the teachings of other supposed "followers of Jesus".

Answer for yourself: Considering the conflicting doctrines within the multiples of Christian denominations, who is the true follower of Jesus?

Answer for yourself: Who is really like Jesus and who is not?

Answer for yourself: How can we know for sure?

Answer for yourself: How can anyone say they walk after Jesus, when they do not follow his ways of religious beliefs, conduct, and behavior? The answer is simple. One cannot be like Jesus and have an opposite religious belief system which causes them to do otherwise than what Jesus did. To a Gentile Christian this is most problematic when he compares his religious belief system to that of the typical Jew of the first century Second Temple Judaism!!!

If you have never considered this before, you must realize there has been a partial blindness until now. But, now the truth is revealed for you to consider and to follow.

DID JESUS ABOLISH THE LAW FOR THE CHRISTIAN?

Matthew 5:17-19.

Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)

Bet Emet Ministries has the unenjoyable task of having to expose, reveal, and correct the many errors and areas of disobedience that has crept in unaware in the Christian faith. It has been our purpose to reveal to our readers the tragic truth concerning how we have been led so far astray from obedience and proper worship of God in the majority of Christian churches of today. This has not always been as easy task for me as I have had to use a "sharp" pen to confront you with the tragic failure on our parts to worship God "in spirit and in truth" as I hope is your desire. Having spent the last years exposing these many errors and sins, we now can devote much needed time to investigating in depth the life of Jesus as pictured in the Gospels. In this way, we will come to understand more accurately how we are to pattern our lives after him, for it is he who said "when you see me you have seen the Father." Understanding that we are to follow after his example, let us continue our pilgrimage to holiness as we study to learn in order to obey, thus ensuring we are truly becoming more like God who is to be our model for life and perfection.

The natural starting point in the study of Jesus's teaching as seen from the Jewish perspective is his attitude toward the Law, for the Jews are first and foremost the people of the Torah (the Torah is the Jewish word for the Bible, primarily the first five books of the Bible). In first-century Judaism, as is in much of Judaism today, the Law was virtually synonymous with authority. The traditional view, still held by Orthodox Jews, is that God's revelation of the Torah to Moses on Mount Sinai included not only the Written Law (Pentateuch-Genesis, Exodus, Leviticus, Numbers and Deuteronomy) but also the Oral Law (the "traditions of the elders"). This "tradition of the elders" is the interpretation of the written law which has been handed down in Rabbinical literature as found in the Mishnah (the collections of Jewish Oral Law) and its commentaries (which together make up the Talmud). The religion of Jesus (Second Temple Judaism) is founded upon the Law. And since the Law constitutes the very essence of Judaism, one's view of the Law determines one's validity of Judaism itself. One's view of the Law determines if the religion of Jesus is still valid for today or if it has been replaced by another religion; namely Gentile Christianity which, for the most part, rejects the Law that Jesus upheld. The attitude of Jesus toward the Law is therefore of the greatest importance to not only the Jew, but the Christian as well.

It is not surprising to note that in the Gospels it is clearly the Law that is the focal point of disputes between Jesus and some of the Jewish leaders. The majority of scholars hold to the belief that the Law has been the basis of separation between Jews and Christians, not the crucifixion (J. Parkes, The Conflict of the Church and the Synagogue, pp. 45). C. Montefiore, a Jewish author that esteems Jesus highly, states that "the quarrels of Jesus with the Jews of his age, and more especially with the Pharisaic Rabbis, were not about the nature of God, His unity, His justice, His mercy; they were about the Law and its authority, and about the relations of outward ceremonial to morality, of ritual ordinances to spiritual religion" (Montefiore's The Religious Teaching of the Synoptic Gospels in Relation to Judaism).

HOW JUDAISM VIEWS JESUS

Without study on your part, the stance taken by Jesus with respect to the Law and its authority will

be vague and hard to comprehend. It seems to the casual reader of the Bible that at times Jesus speaks of the permanent validity of the Law as seen in Matt. 5:17-18; yet his actions and words, as portrayed the New Testament, often seem contrary to the Law: (Mark 2:18-27 records the plucking of grain on the Sabbath, a form of work which the New Testament would lead us to believe is forbidden on the Sabbath...but in truth is not).

Answer for yourself: How are we to interpret his intentions as he seems to contradict himself? Much learning is necessary to arrive at the truth of the matter.

The majority of Jewish scholars, consistent with their affirmation of the Jewishness of Jesus (this means that he was not rejecting his religion and his faith when he, for instance, calls for repentance within his faith by rebuking those leaders who were leading the people astray). Take note of the strong emphasis of Jesus' faithfulness to the Law. A survey of the writings brings us to a consensus of opinion concerning Jesus's faithfulness to the Law of Israel. With this understanding it is easy to see that Jesus upheld the Law and did not create a new religion. Notice with me:

- Jesus restricted not only his but his disciples' ministry to Israel (until after the resurrection).
- Jesus had a high regard for the Temple and its worship.
- Jesus advocated the paying of the Temple tax (to support the building…but not doing so by robbing the rightful recipients out of the tithe).
- Jesus supported the offering of sacrifices.
- Jesus advocated the reciting of Pharisaic-like prayers.
- Jesus said grace at meals and the blessings over wine.
- Jesus wore the tzitzit (fringes or tassels) attached to the four cornered garment in fulfillment of the commandments of Num. 15:37-41 and Deut. 22:12.
- Jesus regarded pagan Gentiles ("dogs") and swine as unholy.

Such attitudes of Jesus reflect not only his obedience to the Written Law and his agreement with the social customs (Oral Law) of his day.

To the casual reader, when reading Paul and the New Testament, he is confronted with the assumed paradox of Jesus' affirmation and denial of the Law. This false dichotomy must be understood if we are ever to arrive at a correct conclusion regarding Jesus either continuing in the faith of his fathers or else replacing it with a new faith. Upon correctly understanding what we read in the Synoptic Gospels we shall be able to understand Jesus and his relationship to the Judaism of his day. It is this issue, which we at Bet Emet Ministries maintain is of crucial importance to properly understand if we as Christians are to justify our current practice of our faith, or are in need of correction and repentance. Let us look at various positions regarding Jesus and the Law and then draw some conclusions.

MODEST BREAK WITH THE LAW?

The majority of Christian scholars and only a few Jewish scholars speak of Jesus in terms of breaking the Law or replacing the Law. Even so, if you read their works, they only imply a break, and several who imply it make other statements that seem to contradict their implication. This is very confusing; either Jesus did or he didn't violate or replace the Law. It is important to note that where a break is spoken of or implied, it is always with the insistence that this in no way lessens Jesus's true Jewishness. This in itself is a paradox, for the Jews are the people of Law. Those who imply a break see in Jesus a novel attitude toward the Law, even some go so far as to say "revolutionary." Some see in the Gospels that Jesus minimized the Oral Law by distinguishing between moral and ceremonial laws (the moral in every case taking precedence over the ceremonial laws). They also point to Jesus' emphasis upon the inward over the merely outward as well as his stressing of the importance of the higher law of love. It is this "unique" emphasis that the supposed genius of Jesus is said to consist. Thus, these scholars (primarily Christians) see that Jesus' teaching regarding the Law

forms a new departure from and a break with the Judaism of his age. What they fail to understand if they had studied Judaism as I have, that within the religion of Judaism are allowances to do just that; to choose the ethical over the ritual to promote life. The Commandments were given by God in order that we might "live by them" and "not die by them." What I find hard to accept about the conclusion of such important scholars is that in ascribing to Jesus that he makes a radical departure from Judaism, then Jesus would have violated and broken the Law in certain of his teachings and actions and also contradicted his own assertion of the permanent validity of the Law (Matt. 5:17-18). To the Christian this poses a very important question; "how could Jesus be the Christian's substitutionary atoning sacrifice without spot and blemish and yet have sinned because he violated and disobeyed the Law? Such would be sin. This would be impossible and a very serious problem for Christian theology!

Some scholars see Jesus' departure and break from the Judaism of his day in his relaxing the rigid observance of the Sabbath as well as the dietary restrictions. Such a stance is unsupported by a proper understanding of the text as well as the Biblical Judaism practiced by Jesus. Jesus taught the people of Israel that they must observe the Law in every particular aspect (jot and tittle) and that loyalty to the Law was essential.

Samuel Sandmel, a Jewish Biblical scholar, is willing to admit a break with the Law if Jesus actually spoke the words of Mark 7:15: *"There is nothing outside a man which by going into him can defile him."* He believes that this was added to the text by the early Gentile Christian community. For Jesus to say this is for him to repudiate the Mosaic food laws of Leviticus 11 and Deut. 14. Again this would be sin to Jesus. According to Sandmel one cannot be certain that Jesus did say these words because they stand against the general picture given in the Gospels, which is one of basic agreement between the Jews and Jesus (conservative Pharisaism), with only "hints" at any profound differences (primarily the school of Shammai which was ultra-strict). What we have then is a tension between Jesus' affirmation of the Law on the one hand and his supposed neglect and infraction of it on the other hand, and this view is not held by the majority of scholars to say the least. This tension is dealt with by understanding that for Jesus the "Law should be obeyed unless a higher principle intervenes." Those holding to this viewpoint point to Luke 6:4 according to the Codex Beza (early Greek manuscript) as reflecting this viewpoint. There, seeing a man working on the Sabbath and thus violating Torah, he says, "O man, blessed are you if you know what you are doing; but if you do not know cursed are you and a transgressor of the law."What escapes most Christian commentators and what is beneficial to our study is that we understand that it was always permissible to violate Sabbath Law if one was to do so to preserve life. Possibly the meaning might be intended that with knowledge and increased understanding, one might violate Sabbath Law for the intended purpose of honoring and observing a higher Law, but to do so without such understanding that you are responding to a higher Law would be considered sin. So, I believe that Jesus did not violate or set aside the Law for a new religion that maintains that the Law is ended.

NO BREAK WITH THE LAW?

The vast majority of Jewish scholars are inclined to understand Jesus as differing only mildly with the typical Jewish understanding of the Law in his day. Again, this can be seen somewhat in the above account. Jesus is thus regarded as not essentially different from the Pharisaic Rabbis of his day. Let me interject, that there were two types of Pharisaism in the days of Jesus; one of which he ascribed and supported, and another to which he would rebuke in Matt. 23. But by no means, was Jesus rebuking and calling for the abolition of all Pharisees in his day. Failure to under-stand the two currents within Phariseeism has been responsible for the erroneous conclusions drawn by the majority of Christians that Jesus condemned all the Pharisees and that all the Pharisees plotted against Jesus.

It is necessary to remember that Jesus taught in a period of transition, during the development of different schools of exegesis (interpretation) in Judaism. It is thus inevitable that there would be variant interpretations of the Law as recorded in the Gospels. These variety of interpretations would clash daily. With the Pharisees, Jesus accepts the Law of the Sabbath; he differs only in the interpretations of that law as found in the Oral

Law. The Oral Law detailed the many conditions that allowed for the breaking of the Sabbath. Grace was provided by God for those who needed to break the Sabbath for a higher ethic and moral law. For example, the Rabbis of the Hillel School of Phariseeism declared that is was permissible to violate the Sabbath to preserve life, that in doing so you violate a Sabbath to ensure the observance of future Sabbaths. This was accepted halakhah (interpretation) by the Hillel Pharisees (of which Jesus belonged), but not to the Shammai Pharisees or the Sadducees who were ultra-strict, always adhering to the letter of the Law over the spirit of the Law (Oral Law). It has been said that in elevating the spirit of the Law over the letter of the Law one can understand the minimizing of the ceremonial laws. But it is not that simple according to Jesus. Most Christians are not aware that the Oral Law brought a proper understanding to the Written Law if matters were in doubt. Let us not forget that the Sadducees rejected the Oral Law, and Jesus and the Pharisees did not.

Luke 11:42 says "these (least commandments) you ought to have done, without neglecting the others (grave-weightier commandments)." In drawing such a contrast, Jesus does not annul the Written Law (613 laws), nor even the ceremonial laws; he only brings priority to our obedience of all the Laws.

Some mistakenly see in his words his opposition to Judaism, and these are usually Christians. This "supposed" opposition to Judaism would be carried to its final conclusion by Paul; namely the replacement of Judaism with a "new Judaism" called Christianity. What was only a re-prioritization of the Law with its many statutes, was mistakenly assumed by others to be a call for abolition of the ceremonial laws (Sabbath, Festivals), and eventually the Law itself. Many have assumed that when Jesus placed only a "little stress" on the ceremonial Laws, his intention was to abolish them. Nothing could be farther from the truth.

Such a concept is not in the context of the Scripture because Jesus goes on to say "these (ceremonial laws) you ought to have done!" This is far from abolition of the ceremonial Laws in my opinion. Those who have read into this text the abolition of ceremonial Law (for example the celebration and observance of the Festivals) have unwittingly given ammunition to the founding of a new religion that has rejected then tenets of the real faith of Jesus. Repentance and ethical deeds, as important as they are, are not to be set above or replace the Law, either ethical, moral, or ceremonial Laws. Repentance and ethical deeds are the appropriate response to the Law. Again, Jesus states "these ought to be done" along with the "weightier matters of the Law" which regards love, the tithe, the Tallit, alms, and benevolence. Failure to understand the mechanics of these verses properly have led well-intentioned people to erroneously believe that Jesus and Paul set aside ceremonial Laws. More true to the point, is that Jesus understood that people in daily life cannot retain their distinctiveness solely by means of abstract ethical views. He understood that if Israel were to abandon the ceremonial Laws peculiar to itself, it would gradually be absorbed into the Gentile cultures and would disappear. This is the tragic story of the Christian Church, for when casting off its Hebraic roots (many of which were obedience to ceremonial laws), it has assumed many of the beliefs of paganism and its Hebraic distinctiveness has disappeared.

Jesus did not stand against the Written Law or Oral Law, nor even Pharisaism, but only against the elevation of the letter of the Law above the spirit of the Law. Jules Isaac states "Jesus was born and lived under the Jewish Law. Did he intend or announce its abrogation? Many writers hold that he did, but their statements exaggerate, distort, or contradict the most important passages in the Gospels." The supposed violation of the Sabbath by Jesus was a violation of Pharisaic scruples held by only one sect of the Pharisees (Shammai) and not Hillel Phariseeism. Such a violation for a higher principle (preservation of life) was not in and of itself a violation of the Law. On the matter of dietary restrictions, Jesus did not declare all foods clean despite the passage as it reads in Mark 7:19. Jesus tells us in John 8: 26 "I speak to the world those things I heard from Him." How could Jesus contradict the words of his Father in Heaven as God spoke the dietary Laws in Leviticus? Again in John 12: 49-50 he says "I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak...whatever I speak, just as the Father has told me, so I speak."

Answer for yourself: Now, do you think that God would contradict His Word which He overlooks to perform it?

"Take just a minute and remember Peter's vision of the unclean animals on the sheet lowered from heaven and that he heard God tell him to "take and eat." It was later he understood fully what the vision had originally meant; not that God was abolishing the laws concerning the eating of clean and unclean food, rather that God was cleansing the Gentiles (whom Judaism had previously considered unclean as was certain foods).

Now back to Jesus. Jesus's intention was to separate morality from the strict interpretation of Laws of the Old Testament as held by one of the two major branches of Pharisees (Shammai school). Although those Pharisees were resentful of this, the majority never desired to be rid of Jesus or to kill him. It would be the chief Priests and their scribes (Sadducees) who would be responsible for handing over Jesus to the Romans. These were Sadducees and not Pharisees.

Having stated the above, it is the opinion of Bet Emet Ministries that Jesus was a faithful holder of the Law all of his life. Any portrayal of Jesus as one deliberately and consciously opposed to the Law is the reflection our lack of understanding of the religion of Jesus and the hostility between the early Gentile church and the Synagogue. The only real differences between Jesus and the Pharisees are to be found in matters of halakhah (interpretation) and other major differences do not in fact exist, but are due to the misunderstanding of the Gospel data by modern readers (especially when comparing their church's theology to that of Jesus). So, we can summarize as the bottom line on the matter that any hostility between Jesus and the Pharisees are due to differences of interpretation of Law (school of Hillel as against the school of Shammai).

NO ESSENTIAL DIFFERENCE WITH RABBINIC JUDAISM?

Recent Jewish writers on Jesus are beginning to see Jesus as an authority within Judaism of the first century. This is great news! Although Jesus does speak with his own special authority ("But I say to you"), it is a mistake to regard this as a break with Judaism. To one familiar with Biblical Judaism, Jesus is not seen to challenge the authority of Scripture and never violated the Law in any sense at all, either Written or Oral Mosaic Law. Not seeking to abolish the Law or even reform the Law, the mistaken impression that Jesus did oppose the Law is in part due to the exaggerated wording contained in the Gospels; this wording reflects the later and growing rift between the synagogue and the church (who would write the anti-Semitic documents we have called the New Testament).

David Flusser sees only one explicit violation of the Law attributed to Jesus in the Synoptic Gospels (the plucking of gain on the Sabbath). This, however, is understood as coming from a Greek translator who added the "plucking" of the grain to make the scene more vivid. What actually took place was only the rubbing of grain in the hands, which was allowed by Torah (rubbing was not considered work which was forbidden on the Sabbath). Even so, it was Jesus's disciples who were guilty of the supposed infraction, and not Jesus.

Having understood the Greek copyist addition to the text, we find in Jesus a "Torah-true" Jew, who never and nowhere in the Gospels transgressed against the Mosaic and orthodox Rabbinic legislation. Nowhere and never does he condemn or reject one single Mosaic or Rabbinic institution.

Answer for yourself: If we are to be like Jesus then how can we reject the Law or believe it has passed away?

Where Jesus appears to go against the Law in the synoptic tradition, closer examination reveals repeatedly that this is the result of Christian misunderstanding or, as in the case of Mark 7:19, a later Gentile Christian addition. The overwhelming evidence of the Gospels is that Jesus upheld the authority of the Torah and the Prophets and did not attack a single Biblical Law. On this point Jesus is in the good company of Hillel, Akiba, and the Hasidim. There is no serious rift between Jesus and conservative Phariseeism; what minor disagreements there were are properly understood as an "in-fighting" and not untypical of the Rabbinic tradition, which was itself in the process of change. What does set apart Jesus is his prophetic rhetorical stress of the ethical over the ritual, as would be expected from a preacher of repentance. Where the Law is concerned, the real distinction of Jesus' devotion is in his extraordinary emphasis on the real

inner religious significance of the commandments. Of this view Bet Emet Ministries can concur.

INFLUENCE OF THE GREEK -GENTILE CHURCH

Whereas Jesus himself never contemplated abolishing the Law, the Gentile-Greek converts "by putting their words in Jesus's mouth (altering existing manuscripts or adding to existing manuscripts) made it appear that it was Jesus himself who undertook to tear down the whole fabric of the Mosaic Law. Thus, whenever Jesus appears to go against the Law, most reputable scholars tell us we encounter the opinion of the later church and not that of the historical Jesus. A prime example again is Mark 7:19 where we are supposed to believe that Jesus nullified the Kosher Laws. Nothing could be further from the truth. Upon study you will find that there was a deliberate twist in misrepresenting a play on words in the Aramaic as meaning "thus he declared all foods clean." This, more than likely, is the view of the writer's church rather than an accurate account of what Jesus actually said.

BET EMET'S POSITION

Many today are confused concerning Jesus's standing toward the Law. Many either cannot fit Jesus and his view of the Law into their current church's theologies, while others, upon study, see that he fully agrees with first-century, Second Temple, Hillel-Phariseeism. G.F. Moore is content to assert that Jesus's attitude toward the Law, even the ceremonial law, was completely orthodox. This view I support. Others see that Jesus' teaching supersedes the Torah since the authority appealed to by Jesus is radically different from the authority appealed to by the Pharisees. To this I disagree. Conflict is inevitable and without further study the differences are irreconcilable.

THE TRAGIC RESULT OF ANNULLING THE LAW....THE MAIN ERROR IN THE CHURCH

It is evident in the headlines of every newspaper almost every day, America in a state of moral decay. It is my opinion this can be traced to the churches leaning more on grace than Law in their messages. I feel strongly that this major loss of moral standards is because the American Church has lost its way and are not following the message and teachings of Jesus, a Jew. The moral climate in America has been weakened because it has a loss of reverence for the Law and the Old Testament. What the American Church badly needs is to be awakened to the need to restore the Hebraic Roots of her faith. But, this, as you will see as your studies continue, is only but the "first step" in a progressive evolution of one's Soul. Much is left to be discovered and experienced after one awakens to the beauty and truth of Biblical Judaism. As you will find all roads lead from Judaism to the Divine Mysteries of the Soul that are expressed in mystical Judaism and in the greater understanding of ancient Egypt and the Divine Mysteries of the Soul which they taught. I firmly believe that this loss of reverence for the Law has caused a lowering of Biblical standards across the board in our society and darkened the minds of our people to the deeper things of God and His Spirit.

As stated before, I strongly believe that the above condition can be changed by the restoration of the Hebrew Roots of the Christian faith. This, again, is only the first step of many more in repentance and the awakening of the Soul of mankind. It is my ambition to help others have a higher regard for and return to the Old Testament, the Bible Jesus used. It is my hope to point the way for the return of many who will hear the message and in time grow beyond just the "literal" and "historical" understanding of these texts whereby they come to see the mystical and metaphysical understanding and deeper meanings hidden in these same Biblical Texts, both Old and New Testament, which enlightens our Souls. Those of you who have ears to hear, hear what the voice within my voice is saying. Discern the time. Be wise. It is my humble prayer that not only I have a part in restoring the reverence for the Law of God, but you contribute as well. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



COULD YESHUA BELIEVE AND ENDORSE WHAT IS TAUGHT IN CHRISTIANITY TODAY?

Let us begin with a little background as we set the stage for the current teaching. The adherents of the teaching propagated by the apostles and disciples of Yeshua began to be known by the early AD forties as "Christians" (Acts 11:26), not only within their own communities (I Peter 4:16), but also among outsiders (Acts 26:28). Part of Josephus' Testimonium makes an allusion to the 'tribe of the Christians' which at the time of writing the Jewish Antiquities in the nineties of the first century had 'still not disappeared' (Ant. xviii. 63). This attestation of Josephus represents the earliest reference to the title outside the New Testament. Ignatius, bishop of Antioch, called the religion to which he belonged, and for which he gave his life in c. AD 107, *Christianismos*. From the second century onwards, the new faith spread and flourished further and further beyond the confines of Judaism, mostly, though not exclusively, among the slaves and the down-trodden of the Mediterranean world in the first instance. Persecuted repeatedly for over two centuries by the Roman state, it eventually became from the fourth century onwards, first the dominant, and later the official religion of the empire. Now, at the end of the twentieth century, the various churches of Jesus continue to command the real or nominal allegiance of a substantial portion of mankind (2.5 billion at last estimate).

After nearly two millennia of development, today's Christianity has been formulated in authoritative creeds, and since the churches of the East and the West continue to recite in their liturgies one of these almost timeless confessions, I give below the Nicene-Constantinopolitan Creed, composed in the fourth, and re-worked in the fifth century, as a short-hand expression of ecclesiastical orthodoxy. It is important for the reader to understand that the following Nicene-Constantinopolitan Creed expresses the foundational beliefs upon which Christianity is built. Again of importance for this article is the investigation if Jesus believed any of which is supposed to be the foundation of the religion he began. Let us see for ourselves.

THE BACKBONE OF THE CHRISTIAN FAITH---ITS CREED

The English text is borrowed from the Book of Common Prayer of the Church of England.

- ***I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:***
- ***And in one Lord Jesus Christ, the only-begotten Son of God,***
- ***Begotten of his Father before all worlds,***
- ***God of God, Light of Light,***
- ***Very God of very God,***
- ***Begotten, not made,***
- ***Being of one substance with the Father,***
- ***By whom all things were made:***
- ***Who for us men and for our salvation came down from heaven,***

- ***And was incarnate from the Holy Ghost of the Virgin Mary,***
- ***And was made man,***
- ***And was crucified under Pontius Pilate.***
- ***He suffered and was buried,***
- ***And the third day he rose again according to the Scriptures,***
- ***And ascended into heaven,***
- ***And sitteth on the right hand of the Father.***
- ***And he shall come again with glory to judge both the quick and the dead:***
- ***Whose kingdom shall have no end.***
- ***And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.***
- ***And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.***

WHAT WOULD Jesus HAVE THOUGHT ABOUT THIS STATEMENT OF FAITH?

The New Testament Jewish Christ would have found the first three and the final two lines of the Christian creed familiar, and though not theologically minded, would have had no difficulty in assenting to them, but Jesus would no doubt have been mystified and aghast by the remaining twenty-four lines. These other 24 lines of theological beliefs as expressed in the Creed have little to do with the religion preached and practiced by him.

Answer for yourself: Does that not bother you?

Yet the doctrines this Christian Creed proclaims such as Christ's eternal divine status and bodily incarnation, the redemption of all mankind achieved through his crucifixion, his subsequent exaltation and, above all, the Trinity of the Godhead, Father, Son and Holy Ghost, form the basis of the faith of which Jesus is supposed to be the architect. Anyone who is remotely familiar with Second Temple Judaism knows the difference and that these Christian doctrines cannot be found in Moses, the Law, the Prophets, or the Writings. The reason 2.5 billion Gentile Christians in the world today don't this is due to their lack of knowledge about the true faith of Jesus. To believe such a thing, as expressed by this Creed, only attests to the fact that this is the biggest lie of all time, and that you have fallen for it! Jesus would have nothing to do with such rubbish.

WHERE ARE WE TO LOOK FOR TRUTH?

Today as in past centuries, the believing Christian's main New Testament source of faith lies, not so much in Mark, Matthew and Luke (where it should be) and their presentation of an earthly Jesus, but sadly in centuries of speculation by the church on two things:

- **The theological Gospel of John with its eternal Word become flesh, and**
- **Perhaps even more on the letters of Paul with their drama of death, atonement, and resurrection.**

The Christ of Paul and John, on the way towards deification, overshadows

and obscures the man of Galilee.

HOW DID WE LOOSE THE TRUE JESUS OF THE SYNOPTIC GOSPELS AND GRAVITATE TO THE COSMIC JESUS OF JOHN AND PAUL?

The first thing I need to state will be hard for most readers to deal with. Whether you know it or not, or whether your Pastor has told you or not, it is widely understood today by critical scholarship that much of the New Testament was written and re-worked by the Gentile Church long after its original writing. In other words the New Testament, especially in its Christology, was edited continually in parallel with the successive Catholic Councils as they formulated their beliefs and theology concerning Jesus during the early centuries of the Church. Comparison of manuscript fragments testify to these alterations. This to me is astonishing because such an institution, completely devoid of a Jewish background or a background in Biblical Judaism, displayed no fear of God in altering and adapting such writings to agree with their evolving theology. Statements were often created and put into the mount of Jesus by the early Gentile Church and subsequently were written into the documents which were later called the "New Testament". Understand these statement were added after the fact by the early Gentile Church which, by the way, a first century Jew like Jesus, would never have said or believed. We also have the alteration of many of the "Romanized" Paul's letters which result in the preaching of "another Gospel" totally foreign to the one both believed and taught by the real New Testament Jewish Christ.

You can argue all day long against such statements, but if you will do your homework in these areas the evidence is overwhelming. Over and over I did not want to believe what I was discovering upon my research, but finally had to bow my knee at truth as God is the author of all truth and is watching over my search for Him. Even though much of what I discovered contradicted what I had been told and believed which I had accepted on "faith only" and without question, I was finally forced through shame and the quest for truth and acceptance by God to admit my religious deception and return to the faith once given to the saints….the religion of Jesus…..the faith of the early Jewish Church which originally went into all the world….Biblical Judaism of the Second Temple Period…..and reject the lies of Gentile Christianity as seen today which claims to be the truth but which can be shown to be anything but that if one will honestly enquire.

Answer for yourself: What were the dynamics for such alterations and changes as found in the Gospels, along with the Gospel of John and many of Paul's letters? Let us investigate.

The disappearance of Jesus, the believed Messiah of Israel, called for a radical rethinking and re-orientation during the years and decades following Golgotha, when Jesus' disciples had to explain to themselves, and then to their listeners, the significance of the cross and the 'resurrection'. Being Jews, and at first addressing only Jews, they fell back on the standard explanation of Jewish religious innovators: these events had all been foreordained by God and were the fulfillment of biblical prophecy. Their task was not easy because of the absence in the Bible, as well as in Biblical Judaism, of contemporary evidence of an expectation of a suffering and dying Messiah, or of one executed but resurrected before the final Judgment. Peter's laborious effort to discover the forecast of Jesus' rising from the dead in Psalm 16:8-11 must have carried little weight, so Paul cleverly abstained from specifics and assured the Gentile Christians of Corinth, who would not have known the difference in any case, that Christ died for man's sins, was buried and raised on the third day 'according to the scriptures' (I Cor. 15:3), without giving book, chapter and verse.

Answer for yourself: Why did Paul say "Messiah died, was buried, and raised for sins according to not Scriptures" and NOT give a reference for Christ dying, being buried, and being raised for man's sins "according to the Scriptures"? Well, that is easy. There are none to be found in the whole of the

Jewish Bible!

Answer for yourself: Have you, like me, read that passage over and over and never sought the Jewish Scriptures to which he refers? You bet!

If you are like most Christians, you read the New Testament without questioning anything and believing everything. Such I found out is not wise and not pleasing to God.

However, influenced by the difficult days of tribulations as suffered by the Jewish people by the foreign oppressors (Rome), and needing deliverance and salvation from such difficult times, the early believers were unable to see Jesus in any context other than that of the awaited Messiah. Let us not forget in bad times people hope for deliverance. It is the Jewish answer to the Christians' pre-tribulation rapture. What the Jews understood from their Prophets is that when Messiah comes, he would first of all judge the Gentile nations. Rome's goose was cooked, or so they hoped. This was Israel's salvation and the answer they sought when up against such a formidable foe such as the Roman Empire. It is hard to read the New Testament and not notice the often recurrent theme of the expectation of the return of Jesus as Messiah in the life-time of his followers to extract vengeance upon the persecutors of Israel. They died without his coming and, two thousand years later, we await such a coming of Messiah today.

THE RE-INTERPRETATION OF A JEWISH MESSIAH BY THE GENTILE CHURCH

Now let us look at the Gentiles who would later both come to faith in God through Jesus, but in sheer numbers come to dominate the faith. Later, the first-generation Gentile Christians reinterpreted the notion of Israel's redeemer, the Anointed of God, in light of the life of Jesus, a crucified and risen Christ who, after a short and esoteric post-'resurrection' existence on earth ascended to his heavenly throne. The claim that a Dead Sea Scrolls fragment alludes to a slain Messiah is ill-founded. It is now advanced with greater caution by R. Eisenman and M. Wise, The Dead Sea Scrolls Uncovered (1992), 24-29. The notion of a risen Messiah seems to be unknown in extant ancient Jewish literature. Hence there can be no question of the fulfillment of a traditional expectation and if it were true that Jesus repeatedly foretold his death and subsequent rising, the profound bewilderment of his closest companions before and after the crucifixion would need some explanation. Moreover, the claim of Jesus' bodily resurrection added to the belief in his spiritual survival can be seen only by those who have faith in him and appears under such a strange guise that no Jews can recognize him. Added to that is was to these Jews that the Messiah was promised and to them he would be revealed. They yet wait the Biblical Messiah. By contrast, the less emphasized doctrine of Jesus' ascension to heaven, prefigured in the Bible by Enoch and Elijah and in post-biblical literature by Moses and Isaiah, evoked familiar resonances in first-century Jewish ears. Jews in Judaea and Galilee found this new kind of Messiah alien, untraditional and . . . unappealing, and it can cause no surprise that apart from the melting pot of Jerusalem with its substantial immigrant population from the Diaspora, the New Testament is silent on any progress of the new movement in the Palestinian homeland.

Another important element of the religion of Jesus, his teaching concerning the eschaton, the day of the Lord, the coming of his Kingdom, required significant recasting. This is hard to admit, especially in light of being raised in the Christian Church, but the great event which Jesus was convinced would happen, the coming of the Kingdom of God to this world, in his life-time failed to materialize, but since first-generation Christianity was still imbued with eschatological enthusiasm, the end had to be rescheduled to coincide with the impending Parousia, the triumphant return of the exalted Christ from heaven, surrounded by the host of angels. Although the fresh scenario was no more successful than the first, in fact it opened the door to unending postponements and the practical extinction of the real eschatological hope, nonetheless, Christ's 'coming again in glory' to inaugurate his Kingdom is still on the lips of every Christian worshipper.

Such a revised edition of Jesus' message entails also a total shift in religious thought. Jesus' eyes were

fixed on God and his Kingdom. This focus for Jesus was "earthly". The Kingdom was literal and intended for that generation. The world and the physical laws of nature were to be changed and the people of God were to inherit God's Presence in the world as well as the hearts of all mankind. It did not occur.

But this view was negated by Paul who had a different focus. Those of Jesus' followers, in particular Paul and his Gentile converts, focussed on the risen, cosmic, and glorified Lord. The purely theocentric religion of Jesus became a christocentric faith in which the heavenly Father plays practically no role. For Jesus, teshuvah (repentance) and emunah (faith) rendered everything possible; no mediator was needed. In Gentile Christianity, however, nothing is possible, not even teshuvah or emunah, without the atoning death of Christ bringing salvation to the world. This is a totally opposite message from the lips of these two men. Jesus'immediacy in practicing and commending imitatio Dei (the imitation of God) is also diluted, and whilst it still appears as a spiritual counsel in, 'Be imitators of God as beloved children' (Eph. 5:1), the man from Tarsus presents himself as an imitator, strangely not of God as Jesus taught, but of Christ, and as such offers himself for imitation to the members of his churches (I Cor. 11:1). The irony of this whole thing is that the "Jesus" Paul imitates never existed in history; the "cosmic" figure of Paul's theology and vision is a long, long way from the historical Rabbi who taught repentance as atonement for one's sins.

What most Christians fail to realize, in part because of a lack of knowledge in this area, is that Paul's powerful, brilliant and poetic imagination as seen in his writings echo the pagan mystery cults of his age, in which through baptism into the death and resurrection of Yeshua-Christ the new initiate enters into communion with the great act of salvation by means of which the New Adam removes from human nature that universal sinfulness which resulted from the fall of the first man in the garden of Eden. If any Christian has read anything about Gnosticism this is the cornerstone of it's "gnosis"....mystical unification with cosmic deity as the salvation experience. Literally ascends a stairway to Heaven by mystical incantations and unifies with this other worldly god. This is the heart of Pauline theology. The only difference is that Paul attached a vicarious atonement to the death of this god which was foreign to all other types of Gnosticism of his day. That explains why Marcion the Gnostic, the first "heretic" of the church which produced the "first New Testament," considered Paul the only follower of Jesus who understood him correctly...and this is the link that begins to open our eyes to the "Gnosticism of Paul" that passes for Biblical Faith in the New Testament to unsuspecting non-Jews.

The migration of Christianity from the Jewish to the Graeco-Roman world, another consequence of Paul's masterly apostolate, necessitated a further drastic interference with Jesus' religion. Since the obligatory imposition of the Torah on Gentiles, including circumcision, would have stopped many from joining the church, the Jewish Law, the innermost source of Jesus' piety, was not only made optional, but had to go, be abolished in the name of Christ. In 'Paulinism', which is largely identical with Western Christianity, the Torah is perversely metamorphosed from a well-spring of life into an instrument of death: "While we were living in the flesh our sinful passions, aroused by the Law, were at work in our members to bear fruit of death. But now we are discharged from the Law . . ." (Rom. 7:5f). "Christ is the end of the Law" (Rom. 10:4).

It is not an exaggeration to suggest that light-years separate Paul's Christian Gospel from the religion of Jesus the Jew.

The place of Israel whose lost sheep Jesus was sent to save had to be reappraised in this new world-view. The unbelieving Jews, supposedly blinded by their Torah as taught in the New Testament, were judged and found

guilty of obstinacy and deprived of their privileges as the chosen people in favor of the new 'Israel of God' (Gal. 6.I6)…ie., the Gentile Church. To be fair, it has to be said that Paul, despite many harsh polemical comments against Judaism, shies off in the end from damning his people for ever. His inventive poetic mind imagines that the rejection of Christ is a dreadful but only temporary lapse. The apostle of the Gentiles by attempting to graft the whole converted non-Jewish world on to the Jewish stock, thus making them the heirs of all the divine promises granted to Abraham and his posterity, secretly hoped that elevation of the Gentiles would excite the jealousy of the Jews, and bring them to teshuvah and submission to Christ so that 'all Israel' might be saved (Rom. 11:26). This whole idea of Paul about the "blinding" of Israel to Paul's unique understanding of "his gospel," as well as later Paulinist writers, is tragic when one considers that Romans chapters 9-11 were not written and added to the New Testament until long after 180 A.D.; most likely by Irenaeus. And today Christianity relies heavily on these chapters in their evaluation of Israel as no longer a "light to the nations" when God commanded such. Such is the fruit of Gentile hatred of the Jews and just another manifestation of anti-Semitism as found rampant in the New Testament.

The author of the Fourth Gospel had no such kindness or love for the Jewish people; and yet we are told to believe that he was a Jew; no less an apostle. That is a first; an anti-Semitic Jew! The term, Ioudaioi, originally applying perhaps just to Judaeans, but by the time of the redaction of the work at the end of the first century incorporating all the evangelist's 'unconverted' fellow countrymen, i.e. the near totality of the Jewish people, acquired ominous overtones in John's Gospel. In John's account of the life of Jesus, the Jews are a blood-thirsty gang who seek to kill Jesus from the outset and do not desist until they have succeeded in their deadly plan. John's Christ, who had nothing in common with the real Jesus, declares to his compatriots:

You are of your father the devil, and your will is to do your father's desire. He was a murderer from the beginning... John 8.44).

Here is the origin of the Christian tendency to demonize the Jews, the source of all mediaeval and much modern religious anti-Judaism, which directly or indirectly led to the Holocaust. Tragically, it took six million lives to persuade the largest of the Christian churches to annul the charge of deicide levelled for so long against the people of Jesus.

The de-Judaization of the pristine gospel in the Graeco-Roman world was no doubt unintentionally helped by the underlying universalism of Jesus' doctrine of imitatio Dei (the imitation of God), a God whose providence includes all, and his primary concern for the individual, thus permitting an easier dispensation from the mostly communal and social aspects of the Law of Moses. This went also hand in hand with the decline of Judaeo-Christianity of the original Church, consisting of Torah-observing Jews who followed the teaching of Jesus without such 'Christian' creations as the doctrine of the virgin birth or the deification of Christ. These people were unpopular both in the Jewish camp, and among the members of the Gentile church; though they probably remained closest to Jesus, the Jews considered them as Christians and the Christians as heretics. 'While they wish to be both Jews and Christians', wrote Jerome to Augustine, 'they are neither Jews, nor Christians'. The so-called Ebionites or Nazarenes cannot be compared with the present-day "Messianic Jews" or "Jews for Jesus", who under the disguise of the ordinary observances of Judaism seem to be plain, fundamentalist, evangelical Christians who yet hold dear religious doctrines and beliefs that would infuriate Jesus that such is taught in his name. Such blasphemy is condemned in the courts of Heaven and sadly most have to die to find that out since they lack the study to see these truths this side of the grave.

The Torah observant Jews who originally followed Jesus vanished from the scene, the few surviving pockets having no doubt reverted to the Jewish fold. With it, the last, and by then no doubt distorted, vestiges of the religion practiced by Jesus and preached to Jews disappeared, allowing a free run for the triumphal progress of Hellenized Christianity in the non-Jewish world of Late Antiquity.

Despite all this, in fairness, it must be emphasized that notwithstanding all its alien dogmatic and ecclesiastical features, Christianity still possesses fundamental elements of the piety of Jesus, such as his emphasis on purity of intention and generosity of heart, exemplified in a Francis of Assisi who relinquished wealth to serve the

poor, and even in our century, an Albert Schweitzer, who abandoned fame to heal the sick in Godforsaken Lambarene, and a Mother Teresa who, age-old, cared for the dying in the filthy streets of Calcutta.

To consider Jesus as the Founder of Christianity is a misnomer. Though admittedly not totally unconnected, the religion of Jesus and Christianity are so basically different in form, purpose and orientation that it would be historically unsafe to derive the latter directly from the former and attribute the changes to a straightforward doctrinal evolution. It was more of a mutation. No doubt, on a meta-physical level, Christian faith and theology attribute these changes to the work of the "Holy Spirit": "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13). That's a laugh to those who know the truth about Gentile Christianity. But such simplistic rationalization is done completely devoid of the facts in the case. Study to show yourselves approved so that one day you won't have to stand before God ashamed.

It would seem no less unjustifiable to continue to represent Jesus as the establisher of the Christian church or churches. For let it be re-stated for a last time, if Jesus meant and believed what he preached - and I for one am convinced that he did- namely that the eternal Kingdom of God was truly at hand, he simply could not have entertained the idea of founding and setting in motion an organized society intended to endure for ages to come. A great challenge, perhaps the greatest of them all, which traditional Christianity of the Pauline-Johannine variety has therefore still to confront does not come from atheism, or agnosticism, or sheer materialism, but from within, from the three ancient witnesses, Mark, Matthew and Luke, through whom speaks the chief challenger of Christianity as it exists today, Jesus the Jew.

Whether this challenge is accepted will be seen in the decades, even centuries, to come, though faint signs indicate that the most perceptive Christian New Testament scholars are already conscious of the task awaiting them. But it would seem also that muted sounds are audible in Jewish scholarly circles suggesting that the antique taboo on Jesus, mistakenly held responsible for Christian anti-Semitism, is beginning to fade and that hesitant steps are being made to re-instate him among the ancient Hasidim in initial fulfillment of Martin Buber's 'prophecy': 'A great place belongs to him in Israel's history of faith.'

Nor is this all. For the magnetic appeal of the teaching and example of Jesus holds out hope and guidance to those outside the fold of organized religion, the stray sheep of mankind, who yearn for a world of mercy, justice and peace lived in as children of God.

In closing I believe we have answered our primary question. The faith that carries Jesus' name today is a far cry from the New Testament Jewish Christ and what he both believed and practiced, and if you desire to be a follower of Jesus then you cannot practice Gentile Christianity as it exists today yet hold to a majority of its creedal beliefs. To do so invalidates any claim to be a "follower of Jesus" as he would have nothing to do with such apostasy.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



COMPARISON OF HEBRAIC AND CHRISTIAN RELIGIOUS DOCTRINES...WHICH REFLECT THE "MJesusIND OF CHRIST" THAT IS TO BE IN US?

In Seminary I remember taking courses in Systematic Theology. In other words, what do the Baptist's believe about God, man, sin, redemption, forgiveness, etc. The course was a theological analysis of the Baptist Faith and the rationale for its beliefs in these different areas.

I never will forget after graduation I sat down and asked myself some rather simple question: "How come I didn't learn much about a Jewish Rabbi named Jesus while at the Seminary", How come I know so much about Paul but the life of Jesus was not stressed". From there my thoughts graduated even deeper as I asked myself such heart-stirring questions like these:

- **1. What did the New Testament Jesus believe about God, man, sin, redemption, atonement, forgiveness, salvation, etc.?**
- **2. Would the New Testament Jesus hold to my Baptist religious belief system in all areas?**
- **3. Did the New Testament Jesus believe differently in these areas from which I had been taught by the Baptists?**
- **4 Were there doctrines I held and were taught which the New Testament Jesus could not believe in personally? Which were they?**
- **5. If the New Testament Jesus could be demonstrated to believe differently from my religious beliefs in the above areas why do I continue to hold beliefs which can be shown not to be Yeshua's views in these areas?**
- **6. What beliefs do I currently have which the New Testament Jesus could not accept and why continue in them when it can be shown that they oppose what the New Testament Jesus both believed and practiced as his faith?**
- **7. How could I find out such information in order to verify that I truly was a follower of the New Testament Jesus? For after all the Seminary surely did not present us with such information.**

MY PERSONAL QUEST FOR THE TRUTH ABOUT JESUS

Well I had my Masters degree. I began my Pastorate. All was well until I began my study in earnest. My reading into such areas brought me into contact with many scholars, many of which were Jewish. In trying to understand Jesus the Jew I found that by reading Jewish authors who were writing and "reclaiming" Jesus as a valuable part of Jewish history that I would benefit most. My thoughts were quickly rewarded.

After reading hundreds and hundreds of books over the next ten years, I was totally shocked to find that the Real Historical Jesus was anything than what was represented by the Christian Church as the Protestant "Jesus". My blind-spot had been removed.

What was most shocking in analyzing the copious amounts of data over the years was that in the vast majority of areas my Protestant "religious beliefs" were shown to be contrary and opposite of what the New

Testament Jesus both believed and followed as his faith. That was hard for me to take at that time in my life. I had invested years and untold resources only to find out that in the final analysis my "beliefs" about Jesus were contrary and conflicting with his in most areas of religious inquiry.

I present this information to you not to anger anyone but to warn good Christian people that they have not been told the truth about this man from Galilee. There was only one true Rabbi named Jesus of Nazareth. What we need if for the "real Jesus" to please stand up! In hopes of helping your decipher the truth from error concerning the real Jesus I have categorized in summary fashion points of Systematic Theology for your examination.

If you are reading these pages most likely you are a follower of Jesus. If that be true then it is impossible to follow someone "correctly" unless you know what the person really believed. The following is a summary of religious positions taken from Second Temple Judaism and the religion of Jesus; for after all Jesus is a Jew and not a Christian. Contrasted with them are current mainline Christian positions. I leave the analysis up to you as well as the conclusions to which you arrive based on your comprehension. I would only ask yourself when reading the following to ask yourself at every junction: "Which would the Jew Jesus believe"?

WHAT WOULD Jesus OF SECOND TEMPLE JUDAISM BELIEVE?

The following is a comparison of theological interpretations of the Bible by both Judaism and Christianity. One is in error of many of the points of Scripture. With your current understanding and knowledge of the Word of God I invite you to read and compare the respective stances of both camps against the revealed word and will of God in the Bible. Remember our standard is the Word of God and not Catholic and Protestant pronouncements upon the Bible. Next I invite you to investigate it out for yourself in more detail and verify to yourself which views are more in line with Biblical teaching. I thank God I did.

NATURE OF GOD:

Judaism- Monotheism, oneness of God as opposed to Trinity.

Christianity-Dualism or Trinitarianism, the doctrine of the Trinity had not yet been accepted by the Church in the 3rd Century (cf. Encyc. Jud., Vol 10, p. 16.). The Trinity would be a religious creation borrowed from non-Jewish paganism stemming from Babylon.

NATURE OF MAN:

Judaism-Man is born good. Until the age of accountability (13 male, 12 female) one's sins are the responsibility of one's parents. At that age one became responsible before God for the commandments and the Law. It is at that time Paul would remind us..."when the Law came I died". For you see, there is not that sinnith not. With such responsibility come the penalty for violation of the Law...death. From the age of accountability one is considered a responsible adult who can choose not to sin.

Christianity-Man is born evil, a "victim" of original sin; man therefore has no choice but to sin. There is no concept of "Original Sin" in the religion of Jesus.

FORGIVENESS OF SIN:

Judaism-There is no provision for willful sin except repentance and restitution. Man is cut off from God. The Jewish view challenges the doctrine of "eternal security" or "once saved always saved" and the resultant imbalance of "grace and not law".

Christianity-Man may sin and still be pardoned by God in the next life no matter how he lives if he only "believes" in the Christian creeds and theology concerning Jesus. This results in the unbiblical doctrines concerning "once saved always saved" & "eternal security of the believer". Purgatory is the "fire-escape".

SATAN:

Judaism-The adversary is a created angelic being who is in complete subjection to the sovereignty and will of God. Satan is neither fighting God nor man, but is God faithful servant to bring man to a point of decision where he must choose for or against God. Based on such a decision man is rewarded or punished. Also in Biblical Judaism "Satan" is used for the personification of the flesh of mankind which leads man to sin. Such willful decisions to sin is truly adversarial to mankind.

Christianity-Dualism; there are two equal forces of good and evil in the universe and they are constantly fighting it out (derivation of Persian captivity). This is the legacy of Persian religion and Zoroastrianism which infected parts of Israel following the Babylon Captivity.

MARRIAGE AND SEX:

Judaism-Sex is good, mandated by God as the first positive commandment in the Bible. (The marriage bed is undefiled.)

Christianity-Sex is inherently sinful (in sin was I conceived...which refers not to original sin but sexual conception prior to the mikvah following a woman's menstruation). The sex act is always sin unless for the purposes of procreation. In marriage sex is no longer a "mortal" sin but only a "venial" sin. Christianity maintains that absence from sex is meritorious.

ORGANIZATION STRUCTURE OF THE COMMUNITY & ASSEMBLY:

Judaism-The synagogue is the core of the religious and secular life of the community following the loss of the Temple. It is not an ecclesiastical structure, and the leaders are paid no salary. It is not hierarchical but rather emphasizes the priesthood of all members of the community.

Christianity-The church is a building or something one does on Sunday, a religious service instead of a community. It does not have the same organizational structure and leadership levels as ancient Judaism & the early Church (Nasi, Chazan, etc.) It is ecclesiastical and hierarchical.

FREQUENCY OF ASSEMBLIES:

Judaism-Met once a week on the Sabbath except for Festivals (emphasis is building families).

Christianity-Usually twice-three times a week unless special events then can meet nightly (emphasis is building a congregation).

THE MISSION OF THE SYNAGOGUE VS CHURCH:

Judaism-The strongest emphasis is placed on teaching and study of Torah (discipleship) to build spiritual maturity in the person. Such fruit is seen in making this world better by helping others imitate God.

Christianity-Preaching has replaced teaching; focus on evangelizing the already saved Sunday after Sunday

instead of instructing & teaching them for growth & spiritual maturity through the release of their gifts and service.

SALVATION:

Judaism-Righteous non-members of the assembly will also have a share in the world to come and be saved ("righteous Gentiles"-the righteous of all nations-Noahide Laws) (Matt. 25:1, Rom 2:12-15).

Christianity-If one does not "believe in Jesus" or "the theology of Jesus as created by Gentile Christianity" & "go to church" he will go to hell.

SPIRITUALITY:

Judaism-The sanctification of all of life to God; down to earth where rubber meets the road where the focus is on living in the kingdom of God now; not just other-worldly (after death).

Christianity-Departmentalizes life in sections: secular and spiritual. Main focus is other-worldly with preparation mostly centered on the world to come.

GIVING:

Judaism-1/3 of your gifts go to the 1) Teachers, choir, maintenance, 2) 1/3 to the benevolence (poor/almsgiving), 3) 1/3 goes to yourself to build yourself up in God (festivals)

Christianity- Give to churches and ministries; no accountability over the direction and handling of the funds. Does not follow the Biblical tithe.

DAY OF REST:

Judaism-Saturday as commanded in the Ten Commandments.

Christianity-Sunday; as based on later traditions-early Church councils of the 4th century and their compromise with sun-worship (loss of Jewish roots).

RELATIONSHIP TO ISRAEL IN THE BIBLE:

Judaism-The world is divided into 2 camps: Jews & Gentiles, chosen and not chosen. One is either born a member of the chosen people or become a member either as a proselyte or by becoming a Godfearer.

Christianity-Not a part of Israel, but is a Gentile replacement of the chosen of God. The Jews have been rejected and replaced as God's chosen people by the Gentile church (replacement theology). The church is the "new Israel". Israel is spiritualized and when you read "Israel" in Scripture you are to think of the church, not of physical Israel (at least when blessings are concerned and not the curses; the curses are left for "physical Israel"). The world is divided into 3 camps: Jews, Gentile Christians, and Gentile pagans. Christians have lost their Jewish roots and identity.

NATURE OF THIS LIFE:

Judaism-Life is seen as a preparation for the world to come. Trials & temptations are from God's hand and are blessings in disguise because they refine our character (James 1:2).

Christianity-Prosperity; One can write your own ticket by speaking to God, Satan, or the situation using scriptural promises as a formula. Trials & tribulations are a curse, not from God but from Satan, and there is no reason we should experience them if we are uttering positive confessions.

PROPHECY:

Judaism-One cannot know the time of the coming of the LORD nor should one speculate about the future; one should keep his garments white by continual repentance because His coming will be sudden and unexpected.

Christianity-The LORD's coming is imminent; not to be unexpected for the believer since he will be able to interpret the "signs" of the LORD'S coming. Many offer exact predictions.

FAITH:

Judaism-Expressed as a response to a religious belief system through obedience and good deeds (Jas. 2:14-26) which is faith in action; a living faith.

Christianity-Faith in God, elevating belief above tangible action and obedience. Agreement to an accepted set of doctrine at each particular assembly brings guaranteed acceptance within that same assembly. Any religious doctrinal divergence from the norm jeopardizes one's standing in the assembly.

RESPONSE TOWARD EVIL:

Judaism-Permitted self-defense, legitimacy of defending oneself.

Christianity-Passive resistance, pacifism.

THE BIBLE:

Judaism-Hebraic background of the whole Bible (even the New Testament). Proper understanding only possible when viewing the Bible in its original history, culture, and original language.

Christianity-Hellenization of Scripture (viewing the Bible through the eyes of Greek culture and language instead of Hebrew).

THE LAW (TORAH-OLD TESTAMENT)

Judaism-All men and under the laws of God; to the Jew he was given the Noahide Laws & Mosaic Law as a foundation; to the Gentile he was given the Laws of Noah only. It is the obedience to the laws of God that brings blessing, social order, and blessings from God.

Christianity-The Law is evil and we are delivered from the commandments of God by faith in Jesus and the religious creeds formulated about him. The Law has passed away and we are under grace and if anyone tries to live according to the Commandments he is under a curse.

WEALTH:

Judaism-There is no merit in poverty.

Christianity-There is merit in poverty.

BAPTISM:

Judaism-Practiced continued immersions throughout life to enter into a heightened Presence of God (every Sabbath, before each Festival, after repentance from sin, after a woman's menses each month to remove uncleanness due to contact with blood, etc.).

Christianity-Baptized only once into Messiah.

THE LORD'S SUPPER:

Judaism-Every week the Sabbath entailed 3 meals: Friday evening to begin Sabbath, followed by two Sabbath meals. This is called the Lord's Supper and is connected with the Sabbath.

Christianity-Name given to Christian Communion consisting of a cracker and a cup of grape juice which can be traced to pagan mystery religions as representing the body and blood of their gods.

HOLY DAYS:

Judaism-Celebrates the Festivals of the Lord according to Leviticus 23.

Christianity-Celebrates the Gregorian Holidays which are all derived from Paganism and have Yeshua's named now connected to give them pseudo-legitimacy.

TIME TO GET SERIOUS

Answer for yourself: Now upon examination of this list, let me ask you "What does the Bible Jesus used have to say on these issues (The Old Testament)?"

Answer for yourself: Which do you think is more correct?

Answer for yourself: Which are you following?

Answer for yourself: Which beliefs did Jesus hold and believe in?

Answer for yourself: Do we want the mind of Christ and does this mean accepting the Jewish understanding over the anti-Semitic Roman doctrines we have inherited?

Answer for yourself: Do you contemplate a change?

Answer for yourself: What would Jesus want you to believe?

Answer for yourself: What did he believe and what will you now believe when your study convinces you otherwise than the way you have been taught in the Gentile Church?

Answer for yourself: What is God's Religious Belief System and should you not want to make it yours in light of the fact that the Constantinian Roman Religious system appears to be anything but that?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

comparison of hebraic and christian religious doctrines...which reflect the mind of christ that is to be within us?

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS JESUS REJECTED BY FIRST CENTURY ISRAEL....AND WHY IS HE REJECTED BY THE JEWS TODAY #1

My whole life I heard in Church that "Yeshua was rejected by Israel". Possibly you have heard the same thing yourself. If you are like me I am sure this is not news to you by any stretch of the imagination. As I grew in my studies and developed the ability to think for myself it always struck me strange that Yeshua was "rejected" by the very ones who desired the Messiah come. And be not mistaken the majority of Israel at that time pinned their hopes upon Yeshua that he would be the long-awaited Messiah. When I would read about his triumphant entry into Jerusalem at Passover on a donkey I was always amazed that literally pilgrims, numbering in the millions at Festival times, would cry out to him "save us", which was a demonstration of their faith in him and their expectations in him. What always struck me was that a mere 4 days later the New Testament paints a picture of his total rejection by the people of Israel and I am expected to believe that the whole nation turned on him and rejected him. That is beyond belief if you think about it for a moment.

Answer for yourself: Why would such a thing happen?

It would seen to any thinking believer that their expectations would be even higher as the Passover approached and not the opposite. Elijah was to appear before the Passover and announce the imminent appearance of the Kingdom of God as well as her king. Everything was ready and the people were in a Messianic fevor the likes of such have not been seen since.

It is to this subject that I wish to deal with in this series of articles. Let me say the teachings in this article are profound, even if I say so myself. I strongly encourage all "thinking believers" to read the following with both their minds and their hearts. Upon completion of these articles you should be better equipped to deal with the subject at hand and come to a more accurate conclusion about the matter than at present.

DID ISRAEL REJECT THEIR PROMISED DELIVERER?

Let me reassure that there is a big difference between the Yeshua of first century Judaism and the Yeshua you have heard about today in the Christian Church. My answer to the above question might sound confusing to some but bear with me. Without a doubt, Israel did not reject the Yeshua of the first century, but also, without a doubt the Israel of today rejects the Yeshua they have been presented by the contemporary Gentile Christian Church. So at one time Israel in whole did not reject Yeshua but came to reject Yeshua afterwards; especially after he was refashioned by the Gentile Christian Church of the earliest centuries into a Gentile Messiah.

Said another way, Israel rejected and yet rejects:

- **The Gentile Christian view of Messianism and in is place retains what they always did concerning Messianism**

- **Paul's onslaught on the Law**
- **3 Paul's gospel of redemption through the atoning death and resurrection of Yeshua**
- **4. The doctrine of God incarnate in man.**

Answer for yourself: How could it have been otherwise?

Israel was the "light to the world". Israel is still the "light to the world". God had entrusted to them, and not the Gentiles, with the revelation of salvation and Messianic deliverance.

Eph 2:12

> ***12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:***

This will be hard for a Christian to swallow, but as a Messianic movement Christianity failed, as have all such movements in Jewish history and in the history of other peoples. The new order of things, the Kingdom of God, which was expected hourly, did not materialize with Yeshua or after Yeshua. It has not materialized in the two thousand years which have elapsed since that time. The appearance of Yeshua did not mark the end of history, and the mission and teachings of the Christian Church today are not greatly influenced by considerations of his Second Coming. If it were, then we would not have had an inquisition or the mass extermination of 18 million believers by the Catholic Church during the Dark Ages. We would not have had to witness in this century the extermination of 6 million Jews by a Christian nation. So I stand by my statement. The postponed Parousia (coming of Messiah) has long since lost its theological importance for considerable sections of Christendom, even as the coming of the Messiah has for considerable sections of Jewry.

SO WHAT DID THE JEWS REJECT ABOUT YESHUA?

The Jews did not reject the "God" concepts of Yeshua.

Yeshua's ideas and beliefs about God was Jewish in essence and Yeshua derived it from the Torah. Yeshua was a strict monotheist and never would have accepted let alone teach ideas espoused by Christian believers today; such ideas as the Trinity for example. The New Testament adds nothing to the content of the idea of God which is not already present in the literature and faith of Israel. It is often argued that Yeshua held a unique conception of God, by which is usually meant the fatherhood of God. However, if you are familiar with the Jewish Scriptures, the divine characteristics which the term 'fatherhood' denotes are fully evident in the Old Testament.

The Jews did not reject the "ethical teachings" of Yeshua.

The ethics of Yeshua, too, were standard Jewish ethics except as regards nonresistance, nonconcern with the material needs of life, and the love of one's enemies—extreme doctrines not part of normative Jewish thought. These ideas were undoubtedly entertained by some apocalyptic groups in Jewry, but were certainly not of a nature to take one out of Judaism. In other words a person could possess such ideas and yet still be considered a good Jew. Yeshua's moral code, with the exceptions noted, was the code of Pharisaic Judaism in his day. It is time to face the facts. Yeshua held a mixture of Pharisee-Essene beliefs and was in good standing with the School of Phariseeism called The House Of Hillel. The morality which the Church taught the heathen world—again with the exceptions noted—and which appealed so strongly to it, was Jewish morality, the healthy minded, clean, and regenerative morality of Israel.

HOW DID YESHUA'S BELIEFS DIFFER FROM OTHER JEWS?

Answer for yourself: Did Yeshua's teachings ever differ from that of his contemporaries? Sometimes…let us

see.

"In what way did the teaching of Yeshua differ from that of his contemporaries?" query the editors of The Beginnings of Christianity, and they reply:

Not by teaching anything about God essentially new to Jewish ears. The God of Yeshua is the God of the Jews, about whom he says nothing that cannot be paralleled in Jewish literature. Nor was it in his doctrine as to the Kingdom of Heaven that Yeshua differed markedly from the Jewish teachers.... The differences which are important concern three subjects of vital and controversial interest,

1. resistance to the oppressors of Israel,

2. the fate of the People of the Land,

3 the right observance of the Law.

On the first point Yeshua conflicted with the tendency to rebellion which ultimately crystallized into the patriotic parties of the Jewish war in BE. 66; with the second and third he conflicted with the Scribes.

RESISTANCE TO OPPRESSION

The pacifism of Yeshua was not directed specifically to the Zealots, the Sicarii, those who sought to rebel against Rome. It was a thoroughgoing doctrine of nonresistance applicable to all of life's situations and directed to all men. On this score Yeshua did differ from the prevalent prophetic-Pharisaic teachings of Judaism, although his views were surely not unknown in certain mystically-minded groups in Israel: "And if anyone seeketh to do evil unto you, do well unto him, and pray for him and ye shall be redeemed of the Lord from all evil." It was not a doctrine which was calculated to arouse any widespread active hostility in his day. It was not until the war with Rome began a generation later that the advocacy of pacifism became contentious and dangerous.

THE FATE OF THE PEOPLE OF THE LAND

As regards the fate of the "People of the Land"—the "Ame Ha-arez" the authors of The Beginnings of Christianity maintain that Yeshua offered the opportunity of entering the Kingdom of God to publicans and sinners through a repentance which "could be obtained by attention to principles rather than by . . . an extreme and meticulous attention to the details of the Law, such as rendered repentance impossible to ordinary badly educated men." In other words lack of understanding and knowledge of the Law did not preclude one's entrance into the Kingdom of God.

There appears to be some confusion here between the repentance of publicans and sinners and the relation of the 'Ame Ha-arez' to matters of ritual purity and the tithes. The publicans and sinners were not necessarily the "People of the Land."

The publican was considered a moral outcast not because he did not observe meticulously all the details of the Law. He was, as a rule, an unscrupulous and pitiless taxgatherer, serving a hated and usurping government, who shamefully fleeced the people of their last extractable moneys. His repentance would be indicated only by a radical change in the conduct of his calling. This is the advice which John gave to the publicans who came to him to be baptized: "They said to him, Master, what shall we do? And he said to them: Extract no more than that which is appointed you" (Luke 3:1-13). This is the advice which any Rabbi of that day would have given them. It had nothing to do with scrupulosity in the matter of the observance of the laws of the Torah. If a man sinned he could readily repent and be forgiven. Restitution, wherever possible, and sincere contrition were all that was required. A man did not have to be a scholar, a saint, or a pietist to have his repentance accepted.

Yeshua befriended publicans and sinners, and dined with them in the hope of leading them on to repentance. This is the act of a loving moral guide and teacher. He taught men, as he did in the parable of the Pharisee and the Publican (Luke 18:1-14), the superiority of sincere repentance over self-righteousness. This too, is profoundly spiritual. It could hardly be maintained, however, that such attitudes and instructions were unknown and unshared by others, Rabbis and teachers, in his day. They could not have been subjects of controversy in the days of Hillel, a contemporary of Yeshua and a leader of the Pharisees, who taught: "Be a disciple of Aaron, loving peace, and pursuing peace, loving all thy fellow-creatures, and drawing them nearer to the Torah."

There is no mention in the New Testament of the technical term "People of the Land." The term "publicans and sinners" is not a synonym for it. There was no animosity between the "People of the Land" and the Pharisaic teachers in the days of Yeshua.

The 'Ame Ha-arez' is very often placed in the Mishnah and the Tosefta in juxtaposition to the Haber ("Associate" or "Fellow"). Both are technical terms. The .Haberim were the more exacting Jews, who formed themselves into associations or Haburot for the sole purpose of being in a position to observe more strictly and with greater security the laws of ritual cleanness and of tithing. All those who did not join the Haburot, whether priest or layman, were to that extent known as 'Ame Ha-arez'. In the eyes of the Haber every Jew who did not obey the laws of Levitical purity and proper tithing in their highly developed form was an 'Am Ha-arez'. Such a man need not at all be a sinner or an ignorant man, or of a disposition inimical to the Sage or the Scribe. An 'Ame Ha-arez' could be a teacher of the Law to the children of a Haber. The marriage of the son of a Haber to the daughter of-an 'Am Ha-arez', or vice versa, is considered a matter of common occurrence. The Tosefta relates that Rabban Gamaliel the Elder married his daughter to Simon b. Nathaniel—a priest and an 'Ame Ha-arez. A Haber and an 'Am Ha-arez' may belong to the same family. An 'Am Ha-arez' may at any time join a Haburah, and the doors were always open to welcome him..

The highly particularized laws of ritual cleanliness which entered so considerably into the daily life of the Haber interfered with close neighborly contacts with the 'Ame Ha-arez', but we have no reason to think that this led to animosity and bitterness—any more than we have reason to think, or any evidence to show, that the masses of the people resented the Pharisees, whose rigorous religious discipline they admired, even though they could not always follow their example. Josephus frequently emphasizes the fact that the Pharisees had great influence with the multitude, that they were able greatly to persuade the body of the people, and that the multitude sided with them against the Sadducees.

The 'Ame Ha-arez' included all the elements of the population who were not in Haburot. Just as the Carrot counted among their membership men from every walk of life, so did the 'Ame Ha-arez' include men from all classes of society, the scholar and the priest, the merchant and the farmer, the rich and the poor. If Yeshua defended the 'Ame Ha-arez', for which there is no evidence, he was certainly not defending the "common people" against any aristocracy either of wealth or of learning.

The bitter criticisms of the 'Ame Ha-arez' which one finds occasionally in Rabbinic sources all date from the second century onward. The authorship of the statement, attributed to Hillel: "An 'Ame Ha-arez' cannot be a .Hasid," is doubtful. In Abot De Rabbi Nathan 13 it is attributed to Akiba (a c.), and we think with greater likelihood. A demoralization spread in the religious life of the people consequent upon the wars with Rome, the destruction of the Temple and the scattering of the priesthood, the Hadrianic persecutions and the closing of the schools and synagogues. Laxity in the observance of all laws set in. The Christian Church under Pauline inspiration was energetically pressing its attack on the Law generally. Pharisaic "legalism" became a controversial issue. The Rabbis therefore reached out for a stricter discipline and a greater stability in doctrine. Periods of great social decomposition create a desire among the faithful for a more rigorous discipline.

In the second century the center of the people's life was shifting from Judea to Galilee. The religious laxity of the Galileans and their general ignorance of the Law were proverbial. Their religious standards and their educational facilities were inferior to those set by the Rabbis. The term 'Am Ha-arez' now came to include not only those who did not live up to the strict observance of Levitical purity and tithes as the Haber understood it,

but all those who disregarded moral and religious standards, who neither studied the Law nor taught it to their children, who would not cooperate in the heroic efforts of the Rabbis to save Judaism from total destruction.

All these conditions were non-existent in the days of Yeshua. It is doubtful, therefore, whether the fate of the "People of the Land" could have been a subject of vital and controversial interest to him or to his contemporaries.

CORRECT OBSERVANCE OF THE LAW

On the matter of the right observance of the Law—the Sabbath law, for example, or the law of divorce—the attempts to draw a critical distinction between the teaching of Yeshua on these subjects and that of the Rabbis have not proved convincing. On the subject of divorce, the Rabbis themselves differed as to the correct meaning of the Biblical law which grants a man the right to divorce his wife if "he found some unseemly thing in her" (Dt. 24: 1). Yeshua took the position also taken by Bet Shammai, that no man may divorce his wife, save on account of adultery. If Mark (10:1-12) represents the true position of Yeshua, he seems to have been opposed to divorce altogether. This is doubtful. Matthew 19:9 appears to reflect his true position. Certainly the clear meaning of the law in the Torah was to make possible the annulment of an unsatisfactory marriage, not to prohibit divorce altogether.

As regards Sabbath observance—"that the Sabbath was made for man and not man for the Sabbath" (Mark 2:27)—this did not represent any break with the basic attitude of Pharisaic Judaism. In the second century of the Common Era, when Sabbath laws had been elaborated much further by the Rabbis and culminated in the thirty-nine chief categories of prohibited work, R. Jonathan b. Joseph (2 C.) employed the almost identical words of the Gospel: "The Sabbath is committed to your hands, not you to its hands." Both the Gospel and the Rabbis were probably quoting a popular folk saying long in vogue among the people.

It was an established principle that in the case of danger to human life, in war, in sickness or accident, all the laws of the Sabbath may be suspended. Even when the danger was not clear, the Sabbath law was to be suspended. Quick action in its suspension is praised, delay condemned. Yeshua's controversy with the Pharisees over the charge that his disciples plucked ears of corn unlawfully on the Sabbath day and ate them because they were hungry (Mark 2:23-28) could have involved no real difference of opinion as regards the law. Such action could quite properly be justified under the law on the ground that it was necessary to preserve life. This is true also of the other Gospel references to the Sabbath. They are rather the reflections of the antinomist (anti-Law) controversy, developed in later times by other men, which sought to establish that "the Son of man is Lord even of the Sabbath day" (Matt. 12:8), that he could abolish the Biblical law of the Sabbath altogether, as well as all other laws, and that "Christ has redeemed us from the curse of the law" (Gal. 3:13). So be advised when you read from Christian commentators that Yeshua broke the Law, or changed the Law, such ideas reflect their anti-Law biases and is not trustworthy to the Judaism practiced by Yeshua.

Answer for yourself: How would I know such things?

Well, simply said, you would never know such if you have not spent time learning of Judaism, for after all, Yeshua is a Jew and practiced Judaism his whole life. In order for you to understand your Christianity correctly it requires a basic understanding of Biblical Judaism. Without such you are often misled when reading Christian commentators because their anti-Laws biases are read into accounts in the life of Yeshua which both deceive you and rob you of truth. If you desire to be a true follower of Yeshua you need to put your Christian literature down and begin to read about Judaism for that is where you find Yeshua; not in the denominations Christian churches of today which are full of replacement religion!

Some Jewish rigorists sought to make the Sabbath a day of total inactivity, even to the point of refusing to engage in self-defense on it. But long before the days of Yeshua, during the Maccabean revolt, this strict view of

Sabbath observance, which was probably held by the Hasidim, had been relaxed. It was relaxed in other regards by the Sages and Rabbis of later generations in order to make it a joyous day as well as a holy day. Numerous legal fictions and simple expediencies like the 'Erub' (enlarging the private domain within which certain activities on the Sabbath, otherwise prohibited, could be carried on) were evolved to liberalize the inflexible Biblical injunctions not to go out of one's place on the Sabbath (Ex. 16: 29), not to kindle any fire in one's dwelling place (Ex. 35:3), and not to do any manner of work (Ex. 20:10). Here the motive was not "to bind heavy burdens, hard to bear, and lay them on men's shoulders" (Matt. 23:4), but to lift what in the course of time had turned out to be heavy burdens.

This, too, was the case with the dissolution of vows. Scripture makes no provision for it. Vows, often made thoughtlessly or under great stress, turned out at times to be chains too heavy for men to bear. The Rabbis accordingly declared that under certain conditions a Sage or three private persons could declare a vow invalid and absolve the taker of the vow from its consequences. The teachers of the Mishnah knew that "the rules about release from vows hover in the air and have naught [in Scripture] to support them"; nevertheless they prescribed these rules to make it easier for men. Similarly the Rabbis declared: "There never has been a 'stubborn and rebellious son,' and there never will be and there never was a condemned city and never will be." So they surrounded these inoperative Biblical laws which prescribed the death penalty for the rebellious son (Dt. 2 l:18-21) and for the city beguiled into idolatry (Dt. 13:13-18) with so many restrictions that to all intents and purposes they abrogated them. Other Biblical laws such as the ordeal by means of the Bitter Waters for the woman suspected of adultery (Num. 5:11) and the rite of the breaking of the heifer's neck in the case of the slain found in the field (Dt. 2l:1ff) were likewise abrogated.

Let us return to the Sabbath. The Jewish people throughout the ages loved the Sabbath and welcomed it as a queen and bride. It was not a day of gloom and austerity. "The Holy One, blessed be He, said to Moses: I have a precious gift in my treasure-house, called the Sabbath, and I desire to give it to Israel." "They who keep the Sabbath and hail it with delight will rejoice in Thy Kingdom. The people who sanctify the seventh day will be filled and delighted with Thy goodness. For Thou didst find pleasure in the seventh day and didst sanctify it. Thou didst call it the most delectable of days, a remembrance of creation itself."

It is of interest to note that the Sabbath had a strong attraction for many non-Jews in the pagan world, and it retained its hold for centuries upon Judeo-Christians. The Church had to fight against the translation of the Jewish Sabbath into the Christian Sunday for nearly the whole of the first millennium of its existence.

The above considerations lead one to the conclusion that there were no such decisive differences on the subject of law between Yeshua and his contemporaries as to make inevitable a complete break between Yeshua and his faith; Biblical Judaism. The break was due to other causes and was made inevitable by other hands.

Certainly the Jews did not reject Yeshua because of his alleged total abandonment of the Torah, for Yeshua never abandoned the Law in whole or in part. On the contrary, he made it abundantly clear that he came not to abolish the Law and the prophets but to fulfill them. "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the Kingdom of Heaven; but he who does them and teaches them shall be called great in the Kingdom of Heaven" (Matt. 5: 17-19). Yeshua did not oppose even those laws which the Scribes and Pharisees developed out of the Torah and which the Sadducees, for example, opposed (the Oral Law). He denounced these teachers because he believed that they were not practicing what they preached—and what true prophet and teacher in Israel ever failed to denounce pretense and hypocrisy? "The Scribes and the Pharisees sit in Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice" (Matt. 23:2-3). He denounced them for giving tithes of mint and dill and cinnamon but ignoring "the weightier matters of the law, justice and mercy and faith; these you ought

to have done, without neglecting the others" (Matt. 23:23). Centuries before, Amos and Isaiah had uttered the selfsame diatribe. Yeshua's attack was certainly no new note to Jews who in their synagogues on Sabbaths and holidays listened to the readings from the prophets. They knew that Isaiah had said: "Bring no more vain offerings I cannot endure iniquity along with the solemn assembly" (Is.1:13), and that Hosea had proclaimed, "I desire mercy and not sacrifice, the knowledge of God, rather than burnt offerings" (Hosea 6:6).

Yeshua taught the Law "as one who had authority" (Mark 1:22), that is, not as the Rabbis taught it; not, for example, as Hillel taught it, in accordance with a generally accepted technique of Halakhah employed in the Schools, but as a prophet would have taught it, on direct authority received from God. All the apocalyptists spoke in the name of revelation. Yeshua saw his role as that of a prophet announcing the approach of the Millennium. He accordingly did not feel himself restricted to the Pharisaic technique of interpreting the Torah. It was generally accepted that with the coming of Messianic times prophecy would return to Israel. In fact, the return of prophecy would be one of the signs heralding the coming of the Messiah. A prophet was assured privileges under the Law which were not possessed by any other religious teacher. No prophet, of course, could advocate the abrogation of any fundamental Biblical law, such as the prohibition of idolatry, without branding himself a false prophet, deserving of death. But a prophet had considerable leeway in other matters. A prophet whose credibility was well established could, for example, order the temporary suspension of any law of the Torah (short of idolatry) in order to meet an emergency, and the people were obligated to obey him.

Yeshua evidently sought to exercise this prophetic privilege, but only in his exposition of the Law, for he announced no new laws nor did he attempt to abrogate any existing law, and he never questioned the authority of the Torah as such. When he told his disciples, "Do you not see that whatever goes into a man from outside cannot defile him?" (Mark 7:18), he was directing himself specifically to the criticism made by the Pharisees against some of his disciples who ate with hands unwashed, thus violating "a tradition of the elders" (Mark 7:2-3). The law of the washing of the hands was not a Biblical law and was not in common practice among the people at this time. The inference drawn in Mark that "thus he declared all foods clean" (7:19) is clearly unwarranted and is not mentioned in Matthew 15 where the episode is also recorded. It is out of keeping with Yeshua's consistent and positive attitude toward the Law. Mark here reflects the later Pauline influence and his anti-Law bias. This seems to be the case also with the claim, attributed to Yeshua, to forgive sins (Mark 2:5-12; Matt. 9:2-8). This has no basis in Jewish law. The core of Pauline Christianity was Yeshua's role in the forgiveness of sin—by his death and during his life. This authority came with the possession of the Holy Spirit. According to John, Yeshua bestowed the authority to forgive sins also upon the apostles, after he had breathed the Holy Spirit on them (John 20:23). Yeshua's assumption of the role of prophet certainly did not please the Rabbis, but it was not on that score that the Jewish people rejected him.

The Jews would certainly not reject Yeshua on the strength of his conception of the role of Israel in history. "Salvation is from the Jews" (John 4:22), he told the woman of Samaria. The charge which he gave to his disciples was specifically limited to Jews: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying: 'The Kingdom of Heaven is at hand"' (Matt. I0:5-7). His mission was exclusively to the Jews. This was a deviation from the prophetic tradition. The prophets of Israel never restricted their prophecies to the Jewish people. "I appoint you a prophet to the nations," was the word of the Lord to Jeremiah. "See, I have set you this day over nations and kingdoms" (Jer. 1:10). The text of Matt. 28:19, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit," is clearly of a later time and was added because of the Trinitarian influence later seen in the Gentile Church.

Yeshua would not heal the daughter of the Canaanite woman who pleaded with him. He would not answer her. He was sent only to the lost sheep of the house of Israel. "It is not fair to take the children's bread and throw it to the dogs"—a sentiment which cannot be paralleled for severity in the whole literature of Judaism. It was only after the distraught mother pleaded, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table," that Yeshua recanted: "O woman, great is your faith! Be it done for you as you desire" (Matt. 15: 21-28).

In these pages I have tried to show that there was not a reason for Israel to reject the Yeshua of history as we have been told repeatedly by the Christian Church.

One thing is for certain; Israel and the Jewish people reject the Yeshua that is preached to them today.

Answer for yourself: Why is Yeshua rejected by the Jewish people today?

Answer for yourself: What is it about "the Yeshua" that the Christian Church teaches about and preaches about that is so offensive to the Jewish people that they will not accept him today?

It is to these issues we turn in the second part of this article. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS JESUS REJECTED BY FIRST CENTURY ISRAEL...AND WHY IS HE REJECTED BY JEWS TODAY #2

It has been correctly observed "that Gentile Christianity in the latter first century and second century achieved a synthesis between the Greco-Oriental and the Jewish religions in the Roman Empire." Whether this synthesis was actually achieved in the first century or somewhat later through Gentile Christian influence is not the issue at hand. Three stages may be noted in the synthesis of Greco-Oriental and Jewish religion—in the transition from Judaism to Christianity.

3 STAGES IN THE SYNTHESIS OF A NEW RELIGION...THE MIXING OF JUDAISM AND HELLENISM (BASICALLY THE CULMINATION OF SUN-WORSHIP OF THE GENTILES)

Let us summarize these 3 stages:

- **Yeshua and the gospel of the Kingdom**
- **Paul and the sacrifice on the cross**
- **Gospel of John and the Word become flesh.**

Each was distinctive and all three were ultimately merged, though not without great controversy and confusion, in the final orthodox version.

YESHUA AND THE GOSPEL OF THE KINGDOM

Paul is the bridge between the Judaic gospel of Yeshua concerning the coming of the Kingdom of God and the urgent need for repentance, and the thoroughly Hellenistic Logos gospel of John, wherein the Word which was God became flesh in Yeshua, the Son of God, one with the Father, who was sent by God to overcome the dominion of Satan in the world and, having accomplished his mission, returned to God. More on Paul in a moment.

"When Yeshua came into Galilee, spreading the gospel of the Kingdom of God and saying the time is fulfilled and the Kingdom of God is at hand" (Mark 1:14), he was voicing the opinion widely held that the year 5000 in the Creation calendar which was to usher in the sixth millennium—the age of the Kingdom of God—was "at hand." Induced by the popular chronology and corresponding eschatology of the day, the mass of the people came to believe that they were on the threshold of the Millennium. The advent of the Millennium carried along with it the appearance of the Messiah and his appointed activities. Yeshua's essential mission was messianic, and he sought to save men from the "birth throes" of the messianic times by calling them to swift and

thoroughgoing repentance so that they may be found worthy to enter the Kingdom.

There was nothing in Yeshua's doctrine of repentance and the approaching Kingdom of God which the Jews of his day needed to reject in defense of their faith.

There was nothing in it which endangered their faith. There were apocalyptically-minded Pharisaic Jews who believed that the order of the world was about to change and that they were on the threshold of the Millennium. There were those who did not believe it. It was not an issue involving a fundamental creed. To those who did believe in the approaching cosmic catastrophe, thoroughgoing repentance would logically put them in position to be inheritors of the Kingdom.

Because there were many at that time who were expecting the coming of the Messiah, or his forerunner, to announce the beginning of a new age, the generation abounded in Messianic movements, each one fraught with grave political consequences for the peace of the nation. The Roman imperium was ruthless in the suppression of all such messianic claimants because they were suspected of seeking the overthrow of Roman authority and the reestablishment of Jewish independence. The Jewish Messiah, when he appeared, would be proclaimed King of the Jews.

When Yeshua was put to death, his faithful followers were confronted with a dreadful dilemma and embarrassment. It was to them a crushing catastrophe. Their master had been arrested, tried, condemned, and crucified.

As far as Yeshua's disciples were concerned, Yeshua's death was proof that he was not the true Messiah, that he was no different from the many others who had recently appeared as pretenders to that role and who had been liquidated by the Romans.

Answer for yourself: If Yeshua were the true Messiah, why did he die?

Answer for yourself: Was not his mission a failure? Why were not the Messianic prophecies fulfilled?

Facing obstacles such as the death of Yeshua, the people of that day understood that Isaiah 53 never referred to a person but to the whole nation of Israel which is the suffering servant, and that nowhere in the Jewish Scriptures was the expected Messiah every to be killed. This meant that the disciples were forced to come up with some answers. Two answers were soon supplied by the faithful. But what is of importance for our study is "who" came up with these answers.

Answer for yourself: Was it the Jewish followers who came up with these answers in total or were their ideas elaborated on by the soon emerging Gentile Church? You better read this question again and never forget it for the heart of the issue is wrapped up in this one question; who changed the religion of Jesus!

It was taught that Yeshua died, it was true, but he was soon resurrected. He was seen alive after his entombment. Where is he now? It was believed that he ascended to heaven and will soon reappear on earth to complete his mission and usher in the Millennium. This was the Jewish belief. With the lack of the Messianic prophecies being fulfilled the Jewish nation could only hope that their Messiah would return and fulfill the prophecies at a later date; then the Messiah would be revealed as the prophecies were fulfilled!!! So Israel waited as they yet await today the fulfillment of the "true" Messianic prophecies; knowing that what is passed off as "fulfilled Messianic prophecies" in the New Testament are little more than purposeful mistranslations, misquotations, and "fixing" of various Old Testament texts to make Jesus the Messiah of the Gentile world.

PAUL'S ANSWER: THE SACRIFICE ON THE CROSS

Answer for yourself: But why did Yeshua die?

Paul is responsible for bringing Gnostic thoughts and connecting them to the death of Yeshua. According to Paul, himself a Gnostic mystic, Yeshua died in order to atone by his death for the Original Sin with which mankind was fatefully burdened since Adam. Understand that this is not normal Gnosticism. It is true Gnosticism provided salvation to the initiate through special "gnosis" or knowledge [knowledge known only to Paul and "his gospel"] whereby one ascended a cosmic ladder of spirituality to a Gnostic Savior God. Paul incorporated a rather novel aspect in that he identified this Gnostic Savior as Yeshua. Yeshua had called upon men to repent of their own personal sins in preparation for the Kingdom, but there was also a collective sin, it was argued, the primordial sin of Adam, in which all men shared and for which no individual could atone. According to Paul's unique synthesis of various religious ideas from both Judaism, Gnosticism, and Zoroastrianism, it was necessary for the Messiah, who had been sent by God, to take upon himself the universal sin of mankind, and by his death to atone for it so that the tragic debt would be paid for all time. This was the Gentile contribution thanks to the teachings of Paul.

Now we come to Isaiah 53 and related chapters. This was Paul's contribution to the theological complex of Christianity—vicarious expiation, for which Biblical proof was soon sought and discovered in Isaiah 53. But there is only one problem and it is a major one: Isaiah in the Jewish Bible is considerably different from the Isaiah in the Greek Bible. Notice with me that Paul will use the Greek and not the Jewish Bible for his quotes and his doctrine concerning Yeshua!

Answer for yourself: Why won't Paul, himself a professed "Pharisee of Pharisees" use the Jewish Text and chooses to quote all his passages from the Greek LXX (Septuagint)?

This is a major study in itself and we have devoted a whole website to the Essene problem: http://bennoah1.freewebsites.com

We need to now understand what we find about this other website and it's relationship to Paul's unique "gospel" which is little more than a synthesis of Judaism and pagan sun-worship. The Essene problem involves the Essene's of Alexandria, Egypt, and their purposeful corruption of the Jewish Bible as it was translated into the Greek whereby a synthesis of solar and astral-myths and sun-worship was incorporated among the pages of the Greek translation of the Jewish Bible by them and its impact upon all the following translations of the Old Testament which affect every Christian Old Testament today not to mention ALL the quotes from the New Testament as taken from it which can be shown to not agree with Jewish original texts when compared. This study is a comprehensive and challenging investigation into the true origins of the Christian faith as we begin in Egypt and it's Sun-worship where astral-theology and solar-worship was personified into "savior godmen"...Osiris being both the first and the "pattern" of all that followed; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who we show evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagorianism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Gentile Christianity; we show how these ideas were purposefully included in a falsified translation of the Jewish Old Testament called the Septuagint which becomes the Old Testament for the Christian Church; thus providing the substrate for all the quotes of the New Testament; the bottom line being that personified Sun-worship was applied to the life of Jesus as recorded in the New Testament. And without this knowledge no one will ever know that they are believing in the wrong Jesus: that is until they die and found out when the meet God face to face and are told they spent their whole life in idolatry and never knew it!

Thus the Isaiah as taken from the Greek texts contain in special places these pagan ideas of "vicarious atonement" which cannot be found if one searches the Jewish texts from which these Greek translations were supposed to come..but didn't!

We must look to Isaiah 53 and other texts containing such corruptions of the Jewish texts as this was the second step in the development of Christian theology. There is only one problem with Paul's view. When Isaiah 53 is read in context, and along with Isa 40-66 one quickly can see for themselves that Isa 53 is not about a man, or a Messiah, but about a corporate nations that has suffered for hundreds and hundreds of years at the hands of Gentile anti-Semites. **If you would like proof inquire of our series on Isa. 53 and the facts will quickly become clear for you. This unorthodox interpretation was and yet is rejected by the vast majority of Jews who know their Prophets and their messages.**

With Judaism, Torah was central; with Yeshua the Kingdom; with Paul it was the redemptive role of Yeshua. Their messages and the gospel of Yeshua and the gospel of Paul are not the same.

PROBLEMS WITH PAUL'S IDEA

Let us first of all say we have devoted again another complete website to Paul and the problems surround his gospel when compared with the Jewish Jesus and his gospel and message. Let us direct your attention there for further study if you desire to know the truth about Paul which lies underneath his false depiction in the New Testament as many sources exist today which reveals Paul in this "true" colors: **http://paulproblem.faithweb.com**

There are several problems encountered with Paul's contribution. First of all Biblical Judaism has no concept of Original Sin. That means Yeshua, being an orthodox Jew would not have believed such a premise as espoused by Paul. If Paul was a Jew, and there is much doubt in that, as many scholars today believe he was a Gentile convert, then it is not surprising that such concepts foreign to Judaism would be espoused by him. Such is the creation of the Gentile Catholic Church, the legacy of Paul, and read backward into the era of Yeshua. But to do so in a total deception and clouds the events and meaning of Yeshua's death.

Along with this is the total absence in the Torah and the Prophets of a Messiah coming to die for sin, let alone coming to die. If one does his study in these areas, you will find what I did. Pagan Gentiles and their false pagan religions are replete with examples of pagan gods dying and shedding their blood for the salvation of their followers. Along with this add the misinterpretation of Isa. 53 and no wonder the Christian believes what he does about the death of Yeshua. Again this issue is of major importance to those who look to or believe in Yeshua and we have again devoted a complete website showing how beliefs surrounding sun-worship and crucified sun-god men for thousands of years were later applied to Yeshua by Paul and the early Gentile Church; basically Yeshua becomes just another in a long line of "crucified sun-gods in the heavens before the foundation of the world." Let us direct your attention to: **http://paganizingfaithofyeshua.netfirms.com**

I know what I just said is hard to swallow, especially for the Christian believer, but don't believe me….study it out for yourself. Do some research. You have a computer so use the Internet to find scholarly works by authorities and learn what has been kept from you most of your life. Buy

good books and study. The truth lies buried today under 2000 years of Gentile anti-Semitism. You will have to expend some effort to find it. Call us at Bet Emet...we can help you in your study....Baruch HaShem

GOSPEL OF JOHN AND THE WORD BECOMING FLESH

The third step was taken in the Diaspora in the course of the missionary preaching about the resurrected redeemer to the Roman world. Here the Hellenistic idea of the Logos was widely current both among Jews and among pagans—the Logos, the Word of God, the instrument by which God, the Transcendent, worked His will in the world. The Logos took on many degrees of personification, from what might be called a pure abstraction among the Jews to a God in submission and a co-worker with the Supreme Deity. It was necessary to come to terms with this Logos idea, whether as attribute, instrument, or divine personality, if the Christian gospel was to be widely accepted. This fusing or reconciliation was achieved and is reflected in the Gospel of John. "In the beginning was the Word . . ."

THE GREAT SYNTHESIS OF THE GENTILE CHURCH

This was the third stage. Yeshua became the Logos, the incarnate Word of God, the God made flesh. Orthodox Gentile Christianity, after many bitter disputes and conflicting church councils, finally accepted and fused all three doctrines into one—the historic messianic role of Yeshua, the resurrection and the atonement death of Yeshua preached by Paul, and the Incarnation as reflected in the Fourth Gospel.

Paul marks the dividing line between Judaism and Christianity. He was a Jew of the Diaspora (most likely a Gentile convert), a rigorous monotheist, and a bitter foe of all forms of idolatry. He had observed the ceremonial law of Judaism, but reluctantly, and at a later stage abandoned it and "died to the Law" (Gal. 2:19). His final disillusionment came when he saw that some of the very champions of the Law among Judeo-Christians, like Peter and Barnabas, were acting insincerely and inconsistently in the matter (Gal.2:11-14).

Paul claims to have been extremely zealous, before his conversion, for the traditions of his fathers. But he must have been impatient with the Law even before he was converted or he could not have spoken of the Law as "a curse" from which men were finally redeemed by the atonement of Yeshua.Again such statements betray Paul's Gentile background, for no good Jew would every say such things about the Torah.

Answer for yourself: How could the vision of the resurrected Yeshua on the road to Damascus have made him such a bitter and violent enemy of the Law?

Answer for yourself: What made Paul oppose all of Judaism in his opposition to the Laws of God?

Certainly Yeshua was not of the same persuasion as Paul. There must have been other Jews, even before the days of Paul, especially in the Hellenistic Diaspora, who fretted under the restraints of the Mosaic ceremonial code, who found the Law a serious hindrance to their free social and economic contacts with the non-Jewish world, and who in their hearts preferred a purely spiritual Judaism which was based solely on faith in the One God of Abraham, and not cumbered with the legislation which Moses ordained. This was Paul's stance as well. But they had no authority upon which to base their views such as Paul found in Yeshua the Messiah who by his appearance ushered in a new age and a new dispensation. In any event, it is clear that Paul wished to bypass Moses and the covenant of Sinai altogether and return to the original covenant of Abraham, to the universal monotheistic faith, which all the nations of the earth could share. Paul wanted to reject the Torah, but he could not reject it outright. The Torah was needed to substantiate and bear witness to Yeshua

and to his role in history. Paul therefore appealed from Moses to Abraham—from the Sinai covenant, which in his view was a restrictive, negative, and temporal covenant, to the covenant of Abraham which was universal and eternal. Again this is another mark of Gnosticism; using for their examples for a Law-free interpretation of the Torah subjects that existed prior to Sinai and Moses....Abraham for that matter and this is the key example used by Paul over and over again.

Five hundred years later Mohammed adopted the same line of Paul in rejecting both Judaism and Christianity. He, too, went back to the universal monotheism of Abraham. To quote from a recent study:

He [Mohammed] stated that he did not come to abrogate the Old and New Testaments, but rather to fulfill the spirit and letter of the Book. He maintained that Abraham was neither a Jew nor a Christian, but the true expounder of ethical monotheism, and that the Koran, as revealed to him by Allah, through the angel Gabriel, embodied the true revelation which the Jews and the Christians had failed to follow. Tracing his genealogy to Abraham through his son Ishmael, Mohammed claimed to be the rightful heir to Abraham's high rank.

The Law which was given to Moses at Sinai [as the greatest manifestation of God's love when He shared with mankind Who He is and how we can be in relationship with Him as obedient children] was, according to Paul, a punishment for the sins of the people of Israel. The Ten Commandments were "a dispensation of condemnation." Any written code of laws kills; only the spirit gives life (II Cor. 3:6). The Torah is such a written code. It is not merely the law of the Rabbis which Paul condemns. Actually, the law of the Rabbis was not yet as extensively developed in his day as in the subsequent centuries. It is the laws of the Torah which he principally had in mind. "Where there is no law, there is no transgression" (Rom. 4:15).

At times Paul argues that while the Law itself is not sin, it suggests and arouses sin. "If it had not been for the Law, I should not have known sin" (Rom. 7:7). Paul here has in mind not merely the ceremonial law, but the ethical law as well. "I should not have known what it is to covet if the law had not said, 'You shall not covet"' (ibid.). At other times Paul argues that the Law is too weak to safeguard against the promptings of the flesh, the evil inclinations, within him (Rom. 8:3). At best the Law was a regrettable interlude, a custodian until the true faith was revealed. "Now that faith has come, we are no longer under a custodian" (Gal. 3:25).

Paul was not interested in the healing miracles and exorcisms which others reported about Yeshua and which are found so plentifully in the Gospels. He shows little interest in the human career of Yeshua altogether. The sole miracle which profoundly stirred and affected his life was the miracle of the resurrection. He knows nothing of Yeshua as God incarnate, and nothing of the Virgin Birth. He was especially eager to preach his gospel to the Gentiles and to convert them to the faith of "Christian" monotheism, thereby erasing all distinctions between Jew and non-Jew according to the promise made to Abraham: "in you all the families of the earth will be blessed" (Gen. 12:3).

The Law, as Paul saw it, was the stumbling block to the conversion of the Gentile world to the true faith. The demands of the Law—Sabbath observance, circumcision, the dietary regulations, the laws of purity—were sufficiently exacting to discourage many from accepting the faith. Paul did not care that these "Laws" frame each Covenant and literally consist of Covenant stipulations that when obeyed guaranteed one' acceptance with God! His passionate devotion to the resurrected Yeshua and the salvation which he was convinced flowed from him for all mankind, and his proselytizing zeal, made him bitterly intolerant of the Law. "Christ is the end of the Law" (Rom. 10:4). The covenant of Sinai is Hagar, bearing children for slavery. The covenant of Abraham is Sarah. "Cast out the slave and her son!" (Gal. 4:30)

Nevertheless, Paul was prepared to practice the Law himself if by so doing he might win over those under the Law to the true faith (I. Cor. 9:2). For this reason he advised the faithful to avoid eating of food which might have been sacrificed to idols, a very grave matter in the eyes of law-abiding Jews, not because he regarded the act itself as unlawful, for "all things are lawful," but so as not to give offense and make the work of conversion more difficult (I Cor. 10:23-33). The faithful should not make an issue of food or Sabbath observance, of clean

or unclean, or of circumcision, but "pursue what makes for peace" (Rom. 14: I 3f.).

Paul was thus ambivalent on the subject of the Law, even as he was on the election of Israel, his other troublesome theological inconsistency. Paul assigned to the Jewish people a special role in the new dispensation. Like Yeshua, he too evidently believed that "salvation is from the Jews." "God has not rejected this people whom he foreknow" (Rom. 11:2). "As regards the gospel they are enemies of God for your sake: but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable" (Rom. 11:28-29). It is an advantage to be born a Jew. "Then what advantage has the Jew? . . Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?" (Rom. 3:1-3). "They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the Law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Messiah" (Rom. 9:4-5).

The universalism of Paul was not free of local patriotism. Israel "after the flesh" was still the chosen people. At times there appears to be no contradiction in his mind between a national faith and its universal mission. At other times there decidedly is.

The total effect of Paul's opinion on the Law and his ambivalence was to denigrate its sanctity in the eyes of assimilation-minded Jews and to nullify it completely as far as Gentiles seeking conversion were concerned.

BUT FEW ACCEPTED PAUL'S THEOLOGY BACK THEN...I SAID BACK THEN

There was violent resistance among the early Judeo-Christian brotherhoods of Palestine and elsewhere to Paul's attitude toward the Law. They looked upon the Law—the Torah—as sacred and eternally binding upon themselves and their descendants, and not as a punishment but a privilege. The Jewish-Christian Ebionites, according to Irenaeus (2 C.), rejected Paul because he was an apostate from the Law. The early Christians among the Jews saw no contradiction between their loyalty to traditional Judaism and their belief in the Messiahship of Yeshua. They were aware of no new covenant or dispensation. Jewish Christians who observed the Sabbath and the festivals, circumcision, the dietary laws, and the laws of purity persisted well into the third century. Orthodox Gentile Christianity attacked them bitterly. "It is monstrous," wrote Ignatius (2 C.), "to talk of Yeshua and to practice Judaism." Some Rabbis, on the other hand, like Simon the Pious (3 c.) and Simon ben Lakish (3 c.), defended these Judeo-Christians, and did not wish to exclude them from the Jewish community.

The "burden of the Law" was regarded by loyal Jews not as a burden at all, but as a wholesome discipline. The purpose of the Law was to increase personal holiness and to refine the spirit of man,"—not to make him aware of his inability to fulfill it and thus force him to rely exclusively upon grace and redemption. God wished to increase the merits of Israel, wherefore he multiplied for them laws and commandments. The Jews found the Torah and its statutes and ordinances "perfect, reviving the soul; rejoicing the heart . . . enlightening the eyes . . . more to be desired than gold, even much fine gold; sweeter also than honey and the honeycomb" (Ps. I9: 8-10).

With everlasting love hast Thou loved the House of Israel, Thy people. Torah and commandment, statute and judgment hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on Thy statutes. We will rejoice in the words of Thy Torah and in Thy commandment forever; for they are our life and the length of our days. Blessed art Thou, who lovest Thy people, Israel.

The Jewish people—Pharisees, Sadducees, and Essenes alike could not have accepted Paul's conception of the Law under any circumstances. It was utterly alien to them, as it was to the Jewish-Christians of Palestine, as it would have been to Yeshua himself, who did not oppose the Law at all and who did not seek to abrogate it for the sake of making proselytes among the Gentiles. Paul's position cut at the very roots of their faith. There has always been a debate among Jews as to the extent to

which one is free to interpret the Written Law and by what technique, and whether the Oral Law is binding and to what extent. Orthodox, Conservative, and Reform Jews have continued the debate to this day. But no organized Jewish religious group ever maintained that the Law could be dispensed with altogether, that the Law was a curse or that faith alone was sufficient.

In fact, it was the Law around which the faithful in Israel rallied in the disastrous days which followed the destruction of the Temple and the collapse of the state, and again during the savage Hadrianic persecutions. The spiritual chaos of those times, the crushed and beaten morale of the people, the danger of complete prostration, are nowhere so movingly portrayed as in the Apocalypse of Baruch (2c.C.E.), written contemporaneously with some parts of the New Testament; and its exalted faith, rising from amidst the ruins, reflects the indestructible strength and nobility of a Judaism based on Torah:

"For the shepherds of Israel have perished, And the lamps which gave light are extinguished, And the fountains have withheld their stream whence we used to drink, And we are left in darkness, And amid the trees of the forest, And the thirst of the wilderness." And I answered and said unto them: "Shepherds and lamps and fountains come from the Law: And though we depart, yet the Law abides. If therefore you have respect to the Law, And are intent upon wisdom, A lamp will not be wanting And a shepherd will not fail, And a fountain will not dry up."

One is forced to the conclusion that not all the Jews who lived in the century in which Paul and other Christian antinomists preached regarded the Law as a curse! Many looked upon it lovingly, as a blessing and a refuge, even as centuries before it had been for the sorely afflicted "a lamp to my feet and a light to my path" (Ps. 119:105). One hundred and seventy-six verses are devoted in this psalm to an exuberant exaltation of the Torah...and Paul would have us believe that this is a "curse."

THE HYPOCRISY OF THE GENTILE CHRISTIAN CHURCH

The Christian Church itself soon came to have laws—ceremonial laws—of its own, and in time they were codified into canons of religious and ecclesiastical practices—baptism, the eucharist, the sacraments, communion feasts, fasts and Sunday laws, penance and unction, priesthood and confession, ecclesiastical regulations and privileges, tithes, pilgrimages and shrines, rituals, incense and vestments—a Halakhah quite as meticulous and burdensome as that of the Scribes and the Pharisees. The Church, too, came to acknowledge the importance of canons in the regulation of faith and discipline. The great experiment in building a Church on pure faith did not succeed!

Certainly, no one who is acquainted with the determined and persistent struggle for the pure monotheistic faith among the people of Israel since the days of Moses and the Prophets could have assumed for a moment then or since that Judaism would find acceptance for the concept of a God such as one finds in the Fourth Gospel, a God who came down to earth, assumed human form, and suffered death for the salvation of men—a doctrine which Yeshua himself never taught. These ideas were known to the Jews long before the time of Yeshua, and had been rejected by them. They were popular and current in the ancient world. As Professor Murray correctly states:

The idea of an "only begotten son" of God was regular in the Orphic systems, and that of a son of God by a mortal woman, conceived in some spiritual way, and born for the saving of mankind, was at least as old as the fifth century B.C.... That this Saviour "suffered and was buried" is common to the Vegetation or Year religions, with their dying and suffering gods; . . . That after the descent to Hades He should arise to judge both the quick and

the dead is a slight modification of the ordinary Greek notion, according to which the Judges were already seated at their work, but it may have come from the Saviour religions. The belief in God as a Trinity. or as One substance with three "personae,"…is directly inherited from Greek speculation....

Judaism had resisted these notions for centuries.

It is understandable that Fourth Gospel ideas should have found acceptance among those in the pagan world who had long been habituated to them through mystery religions, or among Gentile pagan proselytes to Judaism to whom such ideas would appear neither strange nor startling and among whom the Christian propaganda actually made its first converts. These concepts might not be strongly resisted by those who, in the Hellenistic world, entertained the current ideas of a Logos, the Word made flesh, the Incarnation of divine wisdom and the mediator between God and man. They certainly could not be accepted by Torah-trained Jews to whom the concept of the unity of God, simple and undifferentiated, was the bedrock of their faith.

The Jewish people could not but reject such a doctrine unless it were prepared to abandon the most treasured and essential conviction for which it had struggled through the centuries and of which it believed itself to be the covenanted guardian and spokesman to the world. It could not accept a renewed mythologizing of God, which it had resisted for a thousand years, even though the concept of a born, dying, and resurrected God might now be presented as a metaphysical idea and not as a concrete event which took place on a specific date in history or as a Trinitarian conception of monotheism. Judaism could find no room in its monotheism for the concept of Yeshua as "Son of God, born of the Virgin Mary" (The Apostles' Creed), or as "Very God of Very God" (Nicene Creed), or as "Perfect God and Perfect Man" (Athanasian Creed).

It was not the rejection of the Rabbinic law which made of Christianity a Gentile faith; the **Sadducees had also rejected it, and centuries later, the Karaites, who remained, however violently opposed, a minority within the borders of Judaism. Though some Rabbinic authorities would have nothing to do with the Karaites, others like Maimonides urged that they be treated as erring brothers and ministered to as members of the household of Israel.**

It was the rejection of all authority to the Law and the idea of a God incarnate which placed Christianity outside the bounds of Judaism. Here was the fork in the road!

Judaism rejected nothing in the teachings of Yeshua which, if accepted, would have added one cubit to its stature or in any way re-enforced its monotheism or its moral code. It was to the Gentile world that Christianity made its monumental contribution. It was upon the Gentile world that Christianity, profiting from the momentum of the frontal attack upon polytheism and idolatry which Judaism in its proselytizing activity had been carrying on, and equipped with much of Judaism's lofty and cleansing moral code, made its powerful impact. Where Judaism in its proselytizing efforts could attain only a limited success because it would not yield in its requirements for full acceptance of the Law on the part of those who sought conversion, Christianity, making no such requirements, scored heavily. Christianity was able to bring large sections of the Gentile world —then in the throes of a prolonged spiritual crisis resulting from the breakdown of its ancient beliefs and the failure of its ethical philosophies to satisfy the spiritual needs of men —to a vision of a noble faith and a clean way of life which it derived from Judaism. In so doing, Christianity contributed mightily to the spiritual progress of mankind. One cannot but salute in reverence and admiration its many teachers and leaders who

through their devotion, courage, and often through their martyrdom, carried the message of their faith through the centuries to the far-flung corners of the earth.

Maimonides and other Jewish spokesmen regarded Yeshua as well as Mohammed as divine instruments in preparing the way for mankind's universal conversion to faith in the one true God. Maimonides wrote: "All these teachings of Yeshua the Nazarene and Mohammed who arose after him were intended to pave the way for the coming of the King Messiah and to prepare the whole world to worship God together as one."

But it was not the pristine monotheism of Judaism which Christianity in its missionary zeal conveyed to the Gentile world, nor exclusively its sturdy, practical, this-worldly ethics. It was a syncretistic faith—strongly salvationist in character, with a major accent on the promise of immortality—far in advance of anything in the Greco-Roman world, but not the uncompromising monotheism of Judaism. Its moral idealism excelled anything the ancient world had to offer, but it was unlike Judaism in that it was oriented toward a Kingdom not of this world.

It is time to end with a quote from a source long forgotten:

"Thus a mighty stream of influence flowed out of Judaism at the beginning of the common era and, dividing from it, watered benignly many lands and cultures. Other streams were in time to flow out of it and, again dividing, were to pursue their independent courses through history. But the river which is Judaism, replenished by the ageless springs of it's own inspiration, continued to follow its own course to its appointed destiny known only to God."

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BOTH HOUSES OF ISRAEL HAVE STUMBLED OVER THE NEW TESTAMENT JESUS AND HIS JEWISHNESS #1

Answer for yourself: What is the relationship between the New Testament Jesus and Jewishness? What has happened to the "Judeo" in "Judeo-Christianity" today?

Some think that Jesus was a deceiver of the Jewish people and responsible for much of the suffering among the Jewish people since the first century. Dr. Samuel Sandmel, professor at Hebrew Union College, states, however, that *"Jesus, by the standards of first-century Judaism, was in all probability a good and loyal Jew"* (Samuel Sandmel, We Jews and Jesus, New *York: Oxford University Press, 1973)*. Others say of this New Testament Jesus; He was a good rabbi; he was a prophet; he was a misguided leader of a Jewish rebellion against Rome; he was a sectarian ascetic, perhaps a member of the Essenes. Some say that he was only a Godly example; a personification of the Spiritual Christ within each child of God. Some say he was never historical or a "literal" person. Some maintain, as did the earliest Gnostic Chrestians/Christians that he was the personification of the indwelling "Krst/Christ" in man and served as a "pattern" for mankind's Spiritual evolution of his Soul. Others would later disagree. The only hope we ever come to obtaining the truth of this matter is dedicated study. Others would arise in the 2nd century and oppose such Metaphysical understandings of the Mystic Christ. But one thing is for certain: God gave the revelation of Himself through Judaism during the Age of Aries and it was shared with the whole world through great Spiritual giants like Moses, and the Prophets. The message of Israel and Judaism encompassed the whole world. Never great by world standards, the small nation of Israel was repeatedly defeated and finally dispersed throughout the world. But the Jews are unique in that they maintained their identity in the midst of a large number of diverse cultures. Thus, although a religion closely tied to one ethnic group, Judaism has had a profound effect on beliefs and practices throughout the West and the Near East. Inherent within it, and not to be mistaken or confused, was an expected "historical messiah" from the loins of King David as well as a Mystical Judaism that teaches the deeper things of God.

Above I shared with the reader an amazing catalogue of responses. But despite this divergence of opinion, to many people one thing seems certain: if a Jew becomes a follower of this Jesus (becomes a Christian) he is no longer considered a Jew and forfeits any claim to Jewish identity. The same can be said for Gentiles who become followers of Jesus; having come to faith in God through Jesus; for it is more often than not that he is indoctrinated in "Gentile-religious" practices which replaced a Jewish oriented faith which was both "modeled" and "practiced" by the Jewish Christ intended for both the "Jew" as well as the "non-Jew".

Yet the facts of history are clear. Jesus as depicted in the New Testament himself was a Jew. His original name was Yehusa. Not only was Jesus a Jew, but so were all of his first followers. The Divine Mind of the Creator was shared with mankind during these many centuries through the Jewish people and the Jewish Faith (Judaism).

A wealth of evidence is available to support this statement; e.g., Acts 21:20 and the summary of evidence from

Eusebius and Josephus given in Hugh Schonfield's The History of Jewish Christianity (New York, 1933), especially chapter 3. The whole movement for the first several years of its existence was a movement within Judaism. When I share with others this fact, it often "blows their mind" to find out that all of the early followers of Jesus were "orthodox practicing Jews;" and were so until the Jerusalem Council of 50 C.E. (almost 20 years later)!

Yet we are told today, and our experience testifies, that if one is a follower of Jesus, any claim to Jewish identity is to lost and forfeited and thus replaced with Gentile "trappings". Hardly any Christian Churches today observe the Festivals of Israel or the Sabbath; instead the follow Constanine's Church calendar that replaced Judaism. Only only has to read Constantine's Easter Letter to see the birth of "replacement religion" for themselves. Our original question concerning the relationship between Jesus and Jewishness has led us to a great paradox:

How can it be that one who follows a Jew named Jesus (all of whose original followers were Jews and practiced Judaism) is no longer Jewish in even the smallest regards as to celebrations, observances, and religious beliefs?

Answer for yourself: Can we unravel the mystery of Jesus and Jewishness? I believe we can if we examine the documents of the history of the first few centuries of the common era.

THE FIRST FOLLOWERS OF THE NEW TESTAMENT JESUS WERE JEWISH

The original followers of Jesus believed that through the life and teaching of Jesus, they found the clearest exposition of life with God (Luke 24:32; Acts 2:32; Matthew 5-7). They perceived a deeper purpose for their lives, forgiveness and even the certainty of everlasting life with God.

The decades during which this movement first prospered were filled with turmoil. The mighty Roman empire ruled over the nation of Israel. In the most difficult times the Jewish people often looked for the coming of the Messiah, the descendant of King David. At his coming they were to be delivered from all oppression. The world kingdom of peace would prevail. It is not surprising then that under the heavy hand of Rome messianic hopes and speculations were nurtured in many sectors of the population (Floyd V. Filson, A New Testament History (Philadelphia: Westminster, 1964, pp. 49-57). Many political messiahs sought to overthrow the yoke of Rome. An example would be Judas the Galilean whose revolt ended in crucifixion. For a balanced appraisal of the situation I recommend Oscar Cullman, The State in the New Testament (New York: Scribner, 1956), pp. 14ff. The followers of this Jewish Christ believed that they were the generation to inherit the long awaited Jewish messiah and their hopes were set upon the setting up of the long-awaited messianic kingdom.

Meanwhile, they occupied themselves with the task of spreading the life-giving message of their master among the people of Israel. They were busy encouraging a spiritual renewal in the Jewish community. The Jewish people have known other renewal movements in their history, but none were like this one. There are some important parallels, however. For example, the Hasidic renewal movement, like the early movement for Jesus, caused much opposition among the established leadership, but gained great support among the common people. The Baal Shem Tov also was both praised and maligned. The followers of Jesus hoped to prepare the way for Messiah's reign by their preaching and new way of living; the Hasidic movement had similar overtones.

The movement for Jesus provoked much controversy, as did many first-century movements in the Jewish community. Yet no scholar of repute questions the fact that this was a Jewish movement; the evidence is too strong. Josephus, the first-century Jewish historian, describes James, the leader of the Jerusalem following, as a loyal orthodox Jew who was greatly respected by his fellow countrymen (Josephus, Antiquities, XX, 9:1...a first-

century Jewish history). This reference is universally acknowledged as accurate. Josephus seems to be writing his history to give a favorable impression of his people to Roman circles. Though Josephus is maligned for his desertion of the war effort (he was a Jewish general), his history reflects positive Jewish motivations. There would be no reason to picture James in this light other than the fact that it was the case.

A wicked high priest, wishing to eliminate James's disturbing moral presence, had him murdered. However, the righteous moral influence of James was so great that the orthodox Pharisees protested to the governor, and this wicked priest was deposed. Such was the high esteem for James in the Jewish community (Eusebius, Ecclesiastical History, 11, 23...an early fourth-century history).

The book of Acts describes the Jewish followers of Jesus in these terms up to thirty years following the cross: *"You see, brother, how many thousands there are among the Jews of those who have believed; they are all zealous for the law" (Acts 21:20).* We know from other records of history that the communities of Jewish followers of Jesus after biblical times remained Hebraic, biblical-law-keeping communities in most cases (Irenaeus, Adv. Haer. (Against the heresies), 1, 26 (an early second-century work). Jewish heritage and identity was part of following the teachings of this Jewish Christ for both Jew and "non-Jew" well into the earliest centuries of the common era.

Answer for yourself: How is it, then, that Jewish followers, as well as Gentile followers of Jesus are no longer to be concerned with "Biblical" as well as "Jewish" manifestations of the faith of Jesus?

Answer for yourself: When did this paradoxical switch occur?

FROM A JEWISH MOVEMENT TO AN ANTI-SEMITIC GENTILE CHURCH...HOW COULD THIS HAPPEN?

One of the astounding facts of this early history was that the leaders of the movement of the Jewish Christ became convinced that Gentiles were to be given the opportunity to respond to the message of Gods salvation. Extraordinary events created this conviction.

Simon, one of the head disciples, had a vision (Acts 10) that convicted him of God's love and salvation were to be offered to Gentiles without requiring them to become Jews in the full (conversion which required circumcision), Torah-abiding sense. Paul, a student of Rabbi Gamaliel 1, was miraculously touched by God and commissioned to bring the message of Jesus to Gentiles (Acts 9, 13). This prompted, among the followers of Jesus, a council of leaders which discussed gentile participation in the movement. After deliberation, the leaders adopted an open-door policy toward Gentiles. Mainline Judaism was untouched by such events!

Jews, they decided, are called to a specific task; Gentiles, however, are not necessarily called to be Jews. Gentiles could be considered accepted by God and one with Jews in faith through the legacy of Jesus' ministry if they followed the basic way of life taught by him. This is parallel to the Jewish notion that the Noahide commands were incumbent upon all peoples (Genesis 9; see also Schonfield, A History Of Jewish Christianity, pp. 28-29 for summary).

Some rabbis did not believe that righteous Gentiles were called to follow all of the Jewish law but only those Noahide principles. Some did not. Yet the Jerusalem Council said, in effect, that there could be two wings of this Jewish messianic movement: a loyal Jewish wing and a Gentile wing. Each group was to consider the other as accepted by God. Neither was to seek to dissolve the other wing into its culture. There could be unity without uniformity; oneness within diversity. Jews were still called to be Jews, but Gentiles were not asked to take upon themselves the whole of Israel's calling as a people, but only those parts which pertained to them as Gentiles as God had declared since the book of Genesis when the Covenant of Noah was given byGod.

The issue before the council was the social form of the movement. It is clear from the Scriptures that Jesus'

followers were to reflect the unity of Jews and Gentiles in a common "faith.: Table fellowship was the greatest image of this unity. This point is well made by John Yoder in The Politics of Jesus (Grand Rapids: Eerdmans, 1972). Yoder explains, "The heresy Paul was struggling against was not that Jewish Christians continued to be committed to keeping the law; Paul was quite tolerant of those who held to such a conviction. He went out of his way to share their ritual faithfulness when in Jerusalem. Nor was it their thinking that by keeping the law they would be saved, for the Jews, neither the Jewish Christians, ever believed such theology. The basic heresy he exposed was the failure of those. . . to recognize that the covenant had been broken open to include the Gentiles." Ritual laws were not to prevent Jews and Gentiles from showing that they were brothers by eating at a common table (Marcus Barth, "Jew & and Gentiles: the Social Character of Justification in Paul," Journal of Ecumenical Studies, Spr. 68).

In Jewish areas, the congregations were predominantly Jewish, in Gentile areas predominantly Gentile. In areas of mixed population congregations were mixed. All these forms were natural and perfectly valid. There was no quota system for maintaining proportions. This validity remained as long as actions were taken to show unity and acceptance of the others in their various styles of practice and calling. "Paul's great concern for the contribution being collected, largely from Gentiles, for the Jewish believers in Jerusalem reflects this unity (I Corinthians 16:1-4; 2 Corinthians 9).

This decision was a great spur to the movement of Gentiles who maintained a belief in Jesus. Soon Gentile followers of the Jewish Christ outnumbered Jewish followers. However, the leadership of living disciples kept the movement in accord with the basic decision of Acts 15. Unfortunately this understanding was soon lost. The period from 60-90 C.E. has been designated by one scholar as the tunnel period of biblical history (S. G. F. Brandon, The Fall of Jerusalem and the Christian Church (London: S.P.C.K. 1951). Brandon's point is that events of great importance were taking place and we have little source material from the period. When the dust of war and tragedy settled, the situation had drastically changed.

THE EARLY GENTILE CHURCH AND THEIR BIASED -ANTI - SEMITIC WRITINGS STILL INFLUENCES US NEGATIVELY TODAY

The Gentile followers of Jesus Christ gradually began to understand Jesus in non-Jewish ways. Though Jesus and all his first followers were loyal Jews, Jewish practice and identity came to be considered antithetical to what was then dubbed "Christianity." The word *Christianity* was derived from *Christos,* a Greek translation of the word *Messiah.* Both mean words mean "anointed." The New Testament was written in Greek because it was a universal language. However, this created a gap between the church and its original Hebraic roots. Besides the terrible problem of the purposeful mistranslations and misquotations in this Greek translation of the Jewish Scriptures whereby numerous verses had been altered to reflect the Essene belief in a cosmic "messiah" instead of a "Davidic messiah," we have also the passages in the New Testament condemning general hypocrisy among religious leaders and these were now interpreted as a condemnation of all things Jewish by the Gentile church.

The fall of, Jerusalem to the armies of Rome (70 C.E.) was incorrectly taken as further proof to these Gentiles of God's rejection of the Jewish nation and encouraged them to intensify their rejection of the value of Jewish practice and identity. This is the central, valid point of Brandon's book. Incorrectly, the Gentile church came to see itself as the new, true Israel which had replaced the old nation. The claim of the nation was completely dismissed. Israel as a nation was finished, rejected! This was not biblical theology, for Paul had declared that the "gifts and the call of God are irrevocable" (Romans 11), and that Israel is "beloved for the sake of their forefathers." This anti-Jewish theology by the Gentile Church, or what one writer has called the "Christian anti-Jewish polemic," caused great ambivalence to the Scriptures which Christians called the *Old* Testament (Rosemary Ruether, Faith and Fratricide, The Theological Roots of Anti-Semitism, New York: Seabury Press, 1974, pp. 117-139). Ruether's book provides a superb summary of these points with thorough documentation.

THE EARLY CHURCH FATHERS REJECT THE JEWISHNESS OF JESUS AND THE EARLY CHURCH

Consequently, Gentile church fathers of the next centuries spoke of Jews and Judaism with great disdain. Though they were men of wisdom, their vision was not free of blind spots. A few tragic examples reflect the direction of the institutional church.

The Epistle of Barnabas at the end of the first century speaks negatively of Jewish biblical practice (Epistle of Barnabas IV a late first-century pseudonymous work). H. L. Ellison says concerning this epistle, "Already the so-called Epistle of Barnabas, which may go back to the last decade of the first century, uses such language about the Jews, Judaism and the Law, as to make any effective contact between the two sides virtually impossible. As soon as it had the power the Church did its utmost to defeat God's purpose. It persecuted and bullied, thereby automatically putting itself in the wrong. It spread the vilest calumnies about the Jews" (H. L. Ellison, The Mystery of Israel Grand Rapids: Eerdmans, 1966, p. 82).

Ignatius of Antioch in the same century is clear also concerning the uselessness of Jewish things (Ignatius, To the Philadelphians, VI, I an early second-century letter). Request our article from Bet Emet and I will share with you how hatred toward the Jews were espoused wholesale by the earliest non-Jewish writers who considered themselves followers of Jesus.

Justin Martyr in his Dialogue with Trypho speaks in the most condescending terms to his Jewish opponent. Justin could not understand why Jewish followers of Jesus were maintaining their biblical-cultural identity and practice. They will not go to hell for it, he said, but it is not good. He did not understand that this was their way of expressing their faith in God and their mode of perceiving His meaning. Justin thought the coming of Jesus eliminated these things (Justin Martyr, Dialogue with Trypho. Note the general tone of these early second-century dialogues).

Practices developed by the Gentile church were seen as pagan by the Jews. Nothing in the church enabled them to see that Jesus was the Jewish Messiah for nothing in the church appeared to be Jewish. Ellison states that the church "scandalized them by apparently worshipping images and giving honor to mortal men and women which should have been reserved for God alone" (Ellison, pp. 82-83).

Statutory aids to worship, the veneration of saints and of Mary (who was the mother of a gentile god named Jesus) summarize how Jews perceived the church. Loyal Jews could see no sense in being followers of Jesus in this context.

Even though Judaism was the original context of the faith, the Christian polemic against Jews and Jewish practice continued. With Bishop Ambrose the theological polemic was translated into external acts (James Parkes, The Conflict of the Church and the Synagogue, New York: Atheneum 1969, pp. 166-167).

To burn a synagogue was no sin, for the Jews were said to have rejected Jesus. (This overlooked the great company of Jews who were followers of Jesus, and in any case, provided no justification for burning synagogues.)

Augustine explained the continued existence of the Jewish community as being only for the purpose of witnessing to the truth of Christianity. The reprobate state of the Jews would prove that the church alone was true Israel (Augustine, Tract against the Jews 6(8)).

The most viscous anti-Semitic attack by the Gentile church comes from St. John Chrysostom. Chrysostom was upset because many Christians in Antioch frequented the synagogue seeking to understand their faith through its Jewish roots. This had to be stopped for, according to Chrysostom, Christianity eliminates the value of Jewish practice and identity. To wean Christians from such practices, he

painted a picture of the Jews as veritable devils. His eight sermons against the Jews are remarkable for their poisonous hate.

All of this would have been only a manifestation of religious bigotry had it not been for another momentous change: the emperor Constantine became a Christian and soon made Christianity the official state religion. The wedding between church and state translated religious bigotry into economic and social sanctions. James Parkes's research in this area is outstanding. He catalogues the history of legislation in the first eight centuries of the common era. The church-controlled state maintained this posture of discrimination of the Jews for fifteen centuries.

The images of the "insidious Jew" were the images that prepared the way for Auschwitz. Nazi leaders defended themselves by saying that they were following in this tradition of the institutional church. The church could not understand this because, though it had sought to lower the value of the Jewish people, it had not pursued the implication that the Jews had no right to exist. Since the institutional church had attributed to the Jew no positive value, there was no church tradition which could off-set Hitler's onslaught.

In fairness we must mention those individual Christians who stood outside of this tradition of death. In their close walk with Jesus they gained a deep love for Jewish people and risked their lives for their Jewish friends. Sadly, this has always been a small minority of "Righteous Gentiles."

Some have stated that the origin of this attitude was the early Jewish persecution of Christians. Although there was fierce persecution against Jewish followers of Jesus, Jewish persecution of Gentile Christians is now considered by the most competent scholars in the field as an unwarranted assumption. There were some minor incidents, but these were nothing in comparison with the hate received (Accounts are found in Ellison, pp. 82-84; Parkes, chapter 4; and Ruether, chapter 3, especially 180-181).

The irony of all this is that the disciples of Jesus opened the door to anti-Jewishness by adopting a liberal policy to Gentiles. They were allowed into the movement without being forced to take upon themselves a full Jewish identity. This freedom from cultural restriction spurred the growth of the Gentile wing of the movement. Though Judaism was the original identity and way of life in the movement, the Gentile majority took over the helm and would not allow Jewish identity within it. During the inquisition in sixteenth century Spain, those of Jewish origin who claimed to follow Jesus were burned at the stake for having Passover seders. The great vision of a Jewish and a Gentile wing of one movement, each accepting the other without dissolving the other was lost.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BOTH HOUSES OF ISRAEL HAVE STUMBLED OVER JESUS CHRIST AND HIS JEWISHNESS #2

THE NAZARENES

Answer for yourself: What happened to the great Jewish wing of the Jesus movement?

Known to historians as the Nazarenes or Ebionites, Jewish followers of Jesus broke from the Gentile wing and were branded as heretics by the Gentile church because they maintained Jewish loyalty. Today many texts are replete with such stances of bias as the truth has been lost through history by many.

Even earlier the "Nazarenes" (Messianic believing Jews in Jesus as the long awaited Messiah) were estranged from their very own Jewish community. There were several reasons for this. Put simply, however, the majority of the leaders of the Jewish community rejected the Nazarene viewpoint. Through the influence of these leaders who did not ascribe the title of Messiah to Jesus, the Jewish community as a whole did not follow nor accept Jesus as their Messiah. It is a fact that after the death of Jesus the Jewish prophecies relating to the long-awaited Messiah stood yet unfulfilled. He had not come because nothing had changed. This bears much study and we at Bet Emet have many articles on such events which help explain the rejection of Jesus by mainline Judaism as its Messiah. There are valid points for this "rejection" that need to be understood by followers of Jesus today. Personally I believe, sine the vast majority of the world has centered around Jesus to this day and because the knowledge of God went into the Gentile world in Jesus's name, that more than likely Jesus will be the coming Messiah, but as I have stated elsewhere this is just a "hunch." But these points of rejection by mainline Judaism need to be understood in all fairness because not only do our Jewish brothers still await the fulfillment of the Jewish Scriptures and the coming of Messiah, the Christian awaits for his coming and the fulfillment of them as well. For those interested I recommend Hugh Schonfield's book The Passover Plot which makes a case for Jesus being the Messiah but yet not fulfilling the many Messianic Prophecies expected of "the" Messiah. It has helped me more than you know to deal with the tension between expected prophecies unfulfilled and the centrality of this man from Nazareth in the history of mankind.

THE MESSAGE IN THE BOOK OF ACTS

The beginnings of this side of the story are also to be found in the book of Acts. The Nazarene movement reaped the anger of part of the Jewish community basically for two reasons. First, the community found it difficult to believe that the Messiah could come without setting up the world kingdom of peace as the Hebrew Scriptures prophesied. In fact, this was not done by Jesus while he lived, but the adoption of the Essene's second coming of their Teacher of Righteousness was later applied to Jesus and today Christians likewise hope for a second return of Jesus in which the "lion will lay down with the lamb." Because leaders were divided on the concept of "two Messiahs" the people were misinstructed concerning their Messiah. Also, the shameful death

Jesus suffered was incompatible with the common concept of Messiahship. The Nazarene Jews argued that according to Scripture the Messiah would suffer before reigning as King as seen in Daniel chapter nine where Messiah is to be "cut off." Not all agreed. The debate still rages today.

Second, the Nazarene movement stole the Gentile proselytes from the synagogue. There were many Gentile pagans —"God-fearers"— who saw that Judaism was superior to the pagan religions. Through the work of the Pharisees (predecessors of the rabbis), they attached themselves to the synagogue. They were not willing, however, to become fully Jewish (conversion) by undergoing a Mikveh bath, circumcision and taking upon themselves the full yoke of the Jewish law (613 Laws and Mitzvoth when as "God-Fearers" they had only 66).When the Nazarenes offered them the same moral and ethical values they appreciated in Judaism without requiring adoption of the whole of Judaism, Gentiles came in droves to the Nazarene side, for circumcision (a main hindrance in conversion) was not required by the Messianic community (Nazarenes) for full fellowship with God and His people. But, this was nothing new, for such had been decreed since Genesis with the Laws of Adam and the Laws of Noah, however, the ruling Pharisee party headed by R. Shammai so "hated" Gentiles that no efforts to proselytize them was being made during the days of Jesus. And if any attempt was to be made at all, then "full-conversion" with circumcision was mandatory by Shammai. Such surgical procedures on grown men, with their attendant infection and often death, was not welcomed by the vast majority of pagans and was a chief hindrance in their coming to the God of Israel, thus relegating them to remain as pagans which ensured their loss of "eternal life" once they die. Jesus and the Nazarenes came to reject such traditional treatment of the non-Jew and revived the ancient teaching; through acceptance into Covenant by God through the Laws of Noah the non-Jews need no longer suffer circumcision for inclusion into the people of God as intended by Shammai and other Jews who hated Gentiles. Jesus and events after his death, which were yet attributable to him, opened the door for salvation and inclusion of the non-Jews into the Israel of God through his followers' ministry. Beginning with Paul, and later including the Apostles, the evangelization of the Gentile world was begun in earnest following the Church Council mentioned in Acts 15. It was in the aftermath of Jesus' death and believed resurrection that the mission to the non-Jewish world was begun. In a way you can see Paul saying that they are “saved” by the blood (death) of Jesus.

Now understand what most do not today. These non-Jews were “saved” not by some miracle attached to the red blood cells of Jesus, but by his death which literally catalyzed a movement from within a previous Gentile hating Judaism that would not accept them. Thanks to Jesus and his legacy through his followers no longer would Judaism lift up obstacles such as adult circumcision that had previous precluded non-Jew’s acceptance into the Israel of God by those like Shammai and other Jews who both hated and were bigoted toward non-Jews.

Still, these two sources of tension were not fatal to the relationship between the Nazarenes and the larger Jewish community. There were after all many rival sects within the Jewish community, yet the Nazarenes continued to make headway. The more orthodox in practice among them were not excluded from the Jewish community and the synagogue. Other events proved to be tragically divisive.

THE 70 C.E. WAR AND THE FURTHER SEPARATION OF THE FOLLOWERS OF Jesus

The first Jewish revolt against Rome (70 C.E.) was a stunning defeat. Not only were Jewish hopes of independence snuffed out, but reconciliation between Nazarene Jews and the larger Jewish community became an unlikely dream. Many Nazarenes did not fight for Israel in this revolt. A minor reason for this was probably that the teaching of Jesus produced pacifistic tendencies. The major reason was that Jesus had predicted the fall of Jerusalem. He counseled his followers to flee for safety when they saw Roman armies approaching (Luke 21: 20-22; Matthew 24:15-20). Though the Nazarenes pleaded that they were loyal Jews (and had left Jerusalem in

obedience to Jesus), they were branded as traitors. While some of the people became Nazarene Jews because of the prophecy of Jesus, the leaders of the Jewish community became hostile. Soon after, the prayer condemning heretics—with Nazarenes and the followers of Jesus primarily in mind—was added to the eighteen benedictions which is the standard central prayer of the synagogue service (Schonfield, pp. 40-46, 60-63, 88ff). Schonfield's history of the break between the church and the Nazarenes, and the Nazarenes and the larger Jewish community has not been surpassed. See also Parkes as quoted from the first article, pp. 106-115.

Perhaps in time these wounds would have healed. But there was no time. In the 130s of the common era another revolt against Rome was led by Bar Cochba and this time supported by the Nazarene Jews. They intended to show their loyalty to Israel! They may have thought that this was the final battle leading to the return of Jesus and his worldwide reign. During the revolt, the venerated rabbi, Akiba, proclaimed Bar Cochba to be the Messiah. The Nazarenes thereupon pulled out of the revolt since believing Jesus was the Messiah expected to return. Jesus alone was Messiah for them. Bar Cochba massacred those who did not give him unquestioned loyalty (see Parkes, p. 93, and Justin Martyr, First Apology, chapter 31, 6).

The Nazarene Jews were not exceptions. Again they were branded as traitors despite Akiba's responsibility for his mistake. Jewish tradition retains no honor for the ruthless Bar Cochba, yet the Nazarene Jews were not accepted back into the community.

The Nazarene Jews were thus ostracized by both the Jewish community and the Gentile church. The synagogue surpassed all rival sects and orthodox rabbinical Judaism became the Jewish view. Church-synagogue relations deteriorated through the centuries, for both had rejected the only bridge of understanding—the Nazarenes.

The same is true today, for the hope for the synagogue is not the Gentile church, but the Messianic Gentile assemblies that are springing up everywhere today who have studied enough to know the errors of the Gentile Church and no longer follow such sinful ways. Bet Emet is one such hope. As the church and the synagogue became established in highly defensive postures, neither learned from the other. Nazarene Jews still gained some adherents but, largely ignored, they slowly dwindled until Mohammed destroyed their last communities. Through debate and persecution, the theologies of both Jews and Gentiles were honed into sharper opposition.

The synagogue rejected, and still rejects the Gentile image of Jesus projected by the church, and the Gentile Christian Church rejected a Jewish view of Jesus. Both houses of Israel have stumbled over the Messiah in fulfillment of prophecy.

Answer for yourself: How can we expect the Jew to listen to the Christian message when we tell him of a Jew named Jesus who changed the Sabbath to Sunday, thus violating the Fourth Commandment, who made non-existent the Festivals of the LORD which were proclaimed "forever" by His Father, and who sanctions the perversion of the tithe as practiced by the vast majority of Gentile Churches today who build more television stations than feed and clothe people, and who has a Greek godman as the center of all of the whole movement which is little more than personified Sun-Worship?

THE GENTILE CHURCH NEEDS TO HEAR THIS..AND HEAR IT CLEARLY

Let us never forget that Matt. 25 defines plainly that after the coming of Messiah the nations who had not "followed the true message of God" will be judged during the "sheep and goats" judgment. Notice if you will

the criteria of judgment. It is not on whether they "believe in Jesus," "believe in some kind of Osiris atonement connected with Jesus's death," "are under the blood of the lamb or the bull" and not if they "built more television stations and spread the Gospel" (if you have ever studied a little comparative religion then you know of what I speak).

It is truly shocking to learn the truth, but the nations will be judged worthy of eternal life if they fed the poor, gave drink to those thirsty, took in the homeless, clothed the naked, visited the sick, and visited those in jail.

Answer for yourself: Is this the salvation message you have heard preached in your church?

Notice that these are not called "lost" as the church would call them today, but "righteous" by Jesus and, to top if off, he will tell them "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Notice these were not the "bride" taken in the rapture, but those "unbelievers" who remained, yet practiced the "faith of Jesus" better than many "church-folk" today who are led to give their money to build bigger churches, higher steeples, gyms, and television stations which, which sadly for the most part, teach just the opposite of what Jesus said mattered for "eternal life."

Reference Matt. 19 about "what must I do to inherit eternal life" along with Matt. 25 and begin to practice the "faith of Jesus" instead of Gentile one which only "believes in him." Such is the true salvation message of Jesus and all of Judaism. It has never changed and never will! Don't wait until you die to find that out!

THE TRUTH ABOUT THE JEWISHNESS OF Jesus...WHO HAS IT?

This tragic story, as mitigated by some good Biblical monotheism, though often in a form unpalatable to Jews, was spread to Gentile lands by who else, other Gentiles. Despite the alteration of Jesus and his faith by the Gentile Church, the Bible was a good and powerful influence in many cultures. The progress of the last two centuries in science can be traced to biblical roots. This point is well-known and has been argued by W. F. Albright, Herbert Butterfield and Alfred North Whitehead in many of their works.

When the Scriptures became available and were known in the major languages, pagan practice, superstition and magic decreased. Even pagan influences in the church were greatly eliminated through the Reformation, which stressed knowledge of the Bible.

But yet between Israel and the Gentile church misunderstanding remained.

Answer for yourself: Was there an event at the root of the church-synagogue conflict that neither fully comprehended, resulting in tragedy?

I believe there was. This event was the life, death and believed resurrection of Jesus. A true understanding of Jesus as a loyal Jew who loved his heritage would be an antidote to anti-Semitism; this understanding is needed by church and synagogue. The church would then appreciate Jewish people, never seeking to assimilate them into the larger Gentile community or convert them to their pagan ways or their pagan godman. The synagogue could find in Jesus the true son of Israel and the personal embodiment of the meaning of the Torah. A bridge between church and synagogue can be made without dissolving the distinctive of either. To clarify these concerns, let's look at last at Jesus himself.

THE MEANING OF Jesus...WHAT DID HE REALLY ACCOMPLISH

For the nation of Israel the first century of the common era was a volatile period. Many false messiahs fomented revolt against the hated Roman oppressor, leading time and again to mass crucifixions. Into this turbulent scene came Jesus.

The records of Jesus in the New Testament (although erroneous in context) claim his Davidic descent (Matthew 1: Luke 3). He is the one who is presented who will be Messiah. Yet it soon becomes quite clear that his purpose at this time of visitation differed from common conceptions of what the Messiah would do as taught by the Prophets and expected by the people. According to prevailing ideas the Messiah would destroy the enemies of Israel and set up a Jewish-dominated kingdom of peace. The very word *Messiah* inspired revolution. As Jesus did not come to start a revolution, he was reluctant to use the term *Messiah* because of these connotations. Thus Jesus chose a more neutral phrase, son of man, which he could fill with his own content.

Answer for yourself: Since the true Jewish Prophecies were not fulfilled in or after the life of Jesus, then what did he really accomplish?

Careful examination of the records reveals several of Jesus's purposes. One was to teach the "truth." As the great rabbi, Jesus interpreted the Torah in its true, essential meaning. He emphasized the issue of the motives of the heart and not merely the external act. The Torah was the instrument with which he uncovered the underlying motives that led to violations of God's standards.

Speaking on the command against murder, for example, he said, "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that everyone who is angry with his brother shall be liable to judgment (Matthew 5:21)." In relation to oaths he said, "I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply "Yes" or "No"; anything more than this comes from evil (Matthew 5:34-37)."

In other words, complete honesty is the standard of God. A true motive of righteousness needs no oath to assure honesty.

Continuing, Jesus spoke of sexual purity, saying, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27-28). The problem must first be handled at this level. Concerning revenge he said, "I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect (Matthew 5:44-48)."

With the Torah, Jesus stressed that vengeance is God's business and not our personal right (Deuteronomy 32). He taught, as does the Torah, that if even our enemy's ox has fallen under its load we should help. Jesus drew out the implications of this teaching and repeated the Torah's call for perfection (Leviticus 17).

All of Jesus's teaching emphasized a return to God for forgiveness and an urgent plea for a change of heart. He taught and lived the way of love. Only as people act out of a motive of love that is not self-serving is there hope. In compassionate love Jesus healed the sick, associated with the social outcast, and even died a cruel death with forgiveness on his lips (Luke 23:34). This was Jesus, the supreme teacher.

Jesus was also the supreme prophet in the great tradition of the Jewish prophets. To the sinner, the troubled and the needy he offered love and forgiveness (John 4; Matthew 8:10-13). To the religious hypocrite he thundered biblical prophetic denunciations. He was concerned to establish a simpler, spiritual Torah Judaism that would be applicable to all people. The religious leaders at that time often despised the common people

because they could not live up to the rigorous demands of the ritual tradition ("For example, the tradition concerning the "am ha aretz' (the people of the land, that is, commoners) is reflected in the Bible in John 7:49 and various Talmudic passages).

Jesus condemned this attitude and spoke for a simplified spirituality with depth. It would be applicable to farmers, artisans and traders, not just to full-time students. Jesus spoke with authority and never rejected the validity of the Torah, for he said, "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven (Matthew 5:17-19)."

Jesus also came to fulfill the meaning of man being created in the image of God. Scripture teaches that, more than any animal, plant or even the whole material creation, human beings, created in God's image, are supposed to reflect the nature and character of the Creator. We are to reflect this image in wise rulership over the earth, in love, and in the active exercise of our moral capacity. But according to the Bible, all people have fallen far short of God's standards of perfection (Psalm 14:1-3; 53:1-3; Romans 3:23); all have turned to selfish ends instead of godly ends; all worship created things—money, success, power and security—instead of the Creator. People are fallen, separated from God, alienated. In the words of the prophets, the covenant has been broken and God has become distant, hidden. We do not sense God's reality and purpose in our lives.

In Jesus, we see the true meaning of the image of God, undiminished and unmarred. We see in him what all of us are meant to be like. In his love, compassion, justice and mercy, we also see what God is like. This is how he is the son of man and the true image of God. Indeed, he is the meaning of God focused in human form. This is the true message of incarnation if there be one.

What I say next will anger almost every Christian. The same could be said for many great Rabbis, Prophets, and righteous men of Israel!

The prophet Isaiah glimpsed the truth of an "anointed's" divine nature when he said, "Unto us a child is born, unto us a Son is given and the government shall be upon his shoulders and his name shall be called Wonderful-Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government there will be no end, and upon the throne of David. . . to establish it ... for evermore" (Isaiah 9:5-6). This idea is attributed to any who claim to be an anointed sent by God, whether Hezekiah or Jesus.

Yet amazingly, Jesus said he came to die. He lived out the true meaning of Judaism. He loved and celebrated the feasts—the celebration of Pesach was one of his last acts before his death. And he even used Pesach symbolism to describe the meaning of his death for us: Jesus, realized that the Kingdom of God would be postponed and that he would suffer the death of all who taught it and contributed efforts to establish it in light of the conflict with the then-existing Kingdom of Rome. Israel was not worthy of the Kingdom at that time as her repentance and lack of love for all men disqualified her from accepting her eternal role in the salvation of all mankind. Just refer back to Shammai's ideas concerning the non-Jews. God could not reward them for such hatred and bigotry. Repentance was not wholesale. Jesus saw that in his rejection in Galilee when he sent out the 12 and the lack of testimony of the repentance of the people along with the shallowness of their reports upon their return. Jesus realized that if he did not succeed among those who knew him best, what chance would he have when he would take the same message to Judah and Jerusalem. Jesus came to an understanding that his purpose at this time was not to be used as God's agent for the establishment of the long-awaited, worldwide kingdom of peace. Rather, through his death he would open the way for fallen people (non-Jews as well as Jews) to turn back to God. Centuries before Jesus, the prophet Isaiah explained it best:

G-ds's anointed messenger (call him or them "Messiah," as part of the Israel of God), is a suffering servant: **He (the Jewish nation which includes the Messiah when he comes) was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and**

we esteemed him not (Isaiah 53:3).

He, as a part of the Nation of Israel, is an innocent sufferer: **And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth (Isaiah 53:9).**

He, as a part of the Nation of Israel, is a willing sufferer: **He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth (Isaiah 53:7).**

He, as a part of the Nation of Israel, suffers for the sins of Israel: **By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for (because of) the transgression of my people (Isaiah 53:8)?**

He, as a part of the Nation of Israel, is the sin-bearer and the means of redemption: **But he (the nation from whom the Messiah will come) was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.... He poured out his soul to death; and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors (Isaiah 53:5-6, 12).**

He, as a part of the Nation of Israel, saw that his death is followed by resurrection: **When he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied (Isaiah 53:10-11).**

For a fuller understanding of the nation of Israel as the Suffering Servant and the role of Messiah within it, I suggest you get and read our series of articles on Isaiah 53 and then all will be made plain for you once you understand the correct interpretation of Isaiah 53. The Gentile Church today lacks such an understanding thus they read into Jesus's death concepts not intended by God or given by God through Isaiah the prophet.

WHAT SHOULD THIS MEAN TO YOU TODAY?

Answer for yourself: So what should this mean to you personally?

Well, God respects man's power of choice, and so in this age all Gentile peoples have an opportunity to turn back to God through the legacy of Jesus's work. The Law, especially as seen through the teaching of Jesus, and others, shows us that we have fallen far short of God's perfect standard. Only perfection will be acceptable to God (Leviticus 17; Matthew 5) so that none of us can possibly approach God on the basis of our own good works *(Mitzvoth*) alone. God has provided another way of approach called *Teshuvah* ("repentance") in the Jewish tradition. Repentance is turning from sin to God. In *Teshuvah* we depend upon God's forgiveness alone (Psalm 51).

In the accounts of Jesus's death at the hands of Rome and through the plotting of corrupt collaborationists in the Jewish state, we see the terrible results of human evil. All of us are implicated in the dilemma of sin which led to the death of God's anointed as well as all other of His "anointed servants" over history. God has sent many and has in our day as well if only we would hear His voice within the voice of others. We deserve to suffer and die for our own sins. Jesus was sinless; he did not deserve to die. But that can be said for many other messengers that God has previously sent. Yet the good news of the mercy of God is that when we own up to our own sin and turn from it, then God accepts and forgives us. Through our spiritual union with God through the legacy of Jesus and his followers who, because of his death and believed resurrection, took the Covenant of Noah into all the world, we receive a covenant with God, are given new hearts (Jeremiah 31:31-34; Ezekiel 36:25-27) and are considered righteous by God. This was the clear message of Isaiah. Thus peace and fellowship

with God are established through repentance and faith in God.

There is wonderful good news in the teaching of the Scriptures. They teach that if we return to God on this basis, he will become a reality in our lives. His Spirit, the Ruach haKodesh will abide with us. As we live according to God's will by the power of his Spirit, our prayers will be answered. As we fellowship with the creator God who is love and justice and follow his will revealed in the Scriptures, we will begin to love all people.

Beneath all the conflicts between the church and the synagogue we can now glimpse the true meaning of Jesus. The meaning of Jesus is good news—a Jewish message for all the world (both Jew and Gentile). As Jesus's earliest followers were Jews, so Jews today continue to be Jews and to live lives of biblically consistent Judaism. Likewise, our identity as Gentiles is not lost in any way because we are grafted into Israel; rather than lost, it is fulfilled in the deepest sense. We know God! We know of His gracious offer of His Covenant to the non-Jew and no longer make up our own! He loves us and has forgiven us! And perhaps, God willing, Messianic Gentile followers of Jesus (Bet Emet Ministries as well as others who know and appreciated the Jewishness of Jesus) can be that bridge of understanding between the Gentile church and the Jewish synagogue that will unite them, without destroying either.

The paradox of Jesus and Jewishness is solved when we see the meaning of Jesus. It is a paradox born of fear and prejudice which is best laid to rest. If you decide to be a follower of Jesus, then understand that means adopting a Biblical life-style and this called by no other name than "Jewish." Find a fellowship of other like-minded followers, or start your own, and grow in the study of the Scriptures (For further reading: Basic Christianity by John R. W. Stott (Downers Grove, IL: Intervarsity Press, 1971), Christianity Is Jewish by Edith Schaeffer (Wheaton, IL: Tyndale Publishers, 1975), and The Lord from Heaven by Leon Morris (Downers Grove, IL: Intervarsity Press.). Seek to live from this day forward for God and follow His Torah. Test every spirit by the Word (Torah-the Bible Jesus used), and that includes those you esteem as your spiritual leaders. If what they teach is contradicted by the Jewish Scriptures and the Jewish Bible (not the corrupted Christian Bibles), then find a place which will teach you the truths of God's Word without compromise, for the way is narrow, and few that be shall find it. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO ME? GUILTY OF IDOLATRY?

By agreeing to read this article you have shown that you have the courage to critically examine your faith. These thought-provoking articles and the questions they elicit are directed toward you, the educated Christian. This is one in a series of articles that examine Christianity for both truth and error as it now stands.

Throughout history believers have simply followed the crowd. Children have grown up believing what their parents and their priests said instead of making their own decisions. By reading and attempting to answer the questions presented in Bet Emet's Newsletters you are proving that your faith is based upon your own thought and convictions. You are no longer a passenger on the "bandwagon" of religious fanaticism, but a pioneer in the search for truth.

Discussing any religious faith on the basis of logic and knowledge is a difficult task for two reasons.

- **First, the majority of "believers" inherit their religion from their parents, and most of them do not use their intellectual faculties to question the status quo.**
- **Second, any criticism at a logical fallacy can be countered with a logical shield such as: "We cannot comprehend God" or "We cannot understand God's wisdom."**

So, throughout history, questioning minds have created tension in traditional religious circles. Asking "Why" and even sometimes "how" is considered a threat. "Close your eyes, have faith and enter our tunnel; then at the end you will see the light" is the ultimate invitation. Many corrupted religions and cults use "personal experience" to maintain their survival.

Einstein, having had a hard time with bigoted scientists, expressed this attitude in terms of physics: "Removing fixed misconception from the people's mind is as difficult as breaking the atom into pieces." Nevertheless, when you remove a fixed misconception from someone's mind, it starts a chain of reactions which can ignite intellectual explosions and revolutions in the walls of bigotry.

ONE GOD, ONE RELIGION

There are many examples of intellectual revolutions in the history of religion. All of them were triggered by unpopular, intellectual revolutionaries, such as Abraham, Moses, Socrates, Buddha, Jesus and Mohammed. All of them fought against clerical exploitation, idolization of humans, and blindly following parents. Their common struggle was to stop leaders from abusing the name of God and to prevent professional religionists from oppressing people mentally, politically, and economically. They invited people to One God and one religion.

Ironically, whenever those brave pioneers passed away, they became popular and their "followers" started idolizing them and putting them in competition with one another, making claims such as, "Buddha is the Lord; he is the savior," or "Jesus is the Lord; he is the savior," or "Mohammed is the greatest; he is the savior."

Further, leaders and religious scholars started to abuse the pioneer's names in order to make money and gain authority and power over people. The Crusades, the Inquisition, papal indulgences are just a few words from

that rich "holy" history!

Today, there are more than half a million clergy members of all faiths in the United States. All of them make money from their religious preaching or service. The U.S. Department of Labor estimates a $38,000 average annual income for Protestant ministers, in contrast to the fact that neither Moses nor Jesus, neither Buddha nor Mohammed asked for or made money for their teachings. Indeed, in the USA alone, hundreds of thousands of clergy members make quite a bit of money from preaching doctrines that has been falsely attributed to Jesus.

Though we at Bet Emet Ministries direct our challenging questions to clergy members, our real audiences are you; the sincere followers of God. We do not expect the majority of clergymen to evaluate these questions seriously, or even the Pope to answer them. Very few people can accept the truth at the expense of losing their jobs and followers. If you are making money from Christianity; if you are a respected member of a religious corporation as I once was, you have many reasons to defend falsehood. My prayer for you is that once you come to the truth, you like I will truly consider all is "dung" for Christ. In other-words, let every man and denomination/un-denomination be liars, but let God's Word be true. It is such "truths" which I discovered that forced me to leave the traditional Christian Church and my esteemed position, because, when confronted with facts of Biblical language and history that exposed our religious error, instead of repentance by spiritual overseers I found only that all too common "ostrich" mentality of looking the other way and ultimately failing to see and confront the conflicting facts.

The issue I wish to deal with in this article is the question of whether Jesus ever claimed to be LORD (Yahweh).

DID YESHUA EVER CLAIM TO BE "LORD" OR "GOD"?

"There is condensation and editing; there is choice, reproduction and witness. The Gospels have come through the mind of the Church behind the authors. They represent experience and history." (Kenneth Cragg, the Anglican Bishop of Jerusalem, The Call of the Minaret, p 277)

Jesus never claimed that he was literally the son of God, or God. There are many verses in the Bible confirming this fact. None of the verses quoted directly from Jesus support the concept of the Trinity or the deity of Jesus, if we eliminate the interpretations of John and St. Paul and their disciples. It is a well known historical fact that today's Christianity is the product of the Nicene Conference (325 AD) and not the Judaism of Jesus.

Answer for yourself: Are you aware that in that conference, the clergy established the Trinity and banned many Gospels that did not contain their distorted ideas?

In today's New Testament there are a few distorted verses about the divinity of Jesus, which contradict the whole Old Testament, and the majority of the Synoptic Gospels.

Some outstanding Christian scholars have reached the conclusion that the deity of Jesus is a mere fabrication. As the examples of critical studies on Christianity, here I list the name of two books: The Myth of God Incarnate, John Hick, ed., The Westminster, Philadelphia, 1977, and Jesus: Myth & Message, Lisa Spray, Universal Unity, Fremont, California, 1992.

The doctrine of modern Christianity with its implication that God Almighty has a multiple personality, and that He sacrificed one of His personalities for the salvation of human kind, has nothing to do with Jesus, as we have discussed in previous articles.

TWO TRANSLATIONS, TWO MEANINGS

Here are two translations of Matthew 7:21. One is from the version authorized by a king (not God), King James, The other is The New American Bible, which was translated by the members of Catholic Biblical Association of America. Notice the contradiction between the two translations in the first three words of that verse:

King James Version:

> ***"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."***

The New American Bible (1970):

> ***"None of those who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my Father in heaven."***

Answer for yourself: In light of the verses that follow (Mt 7:22,23), which clearly indicate Yeshua's anger and displeasure at people who call him "Lord, Lord", is it obvious to you that both translators distorted Mt 7:21 in a different manner?

Ironically, by comparing them side by side, the true account inevitably emerges: "None of those who call me, 'Lord, Lord,'. . ."

Our question for Christian Scholars on Mt 7:21 has two parts. The simple part of the question is:

Answer for yourself: Which One Is Correct:

"Not every one..." OR "None of those..." ?

Answer for yourself: And of the two possibilities, why is more correct than the other?

Answer for yourself: Could Jesus be telling us in this verse that although he is Messiah in the minds of many people, we are not to connect or confuse him with Yahweh his Father, for such would be idolatry since only the Father is to be worshipped?

1+1+1=1 or 1=1+1+1 TRINITY?

- **"We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance (Prayer Book, 1662).**
- **The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." (Athanasian Creed).**

Millions of Christians believe in the "Holy Trinity" on faith as expressed the above creed. Through this formula they have made Jesus the "Son of God", and even God himself. However, history, logic, mathematics, the Old Testament, and the New Testament prove the contrary: Jesus was not LORD Yahweh, he was a human who was anointed at the Jordan (the Word becoming flesh without measure-called adoptionism today), thus becoming anointed just as we all are, yet him above the measure of all men.

WHAT IS THE TRINITY?

The doctrine of Trinity is found in many pagan religions. Brahma, Shiva, and Vishnu are the Trinitarian godhead in Indian religions. In Egypt there was the triad of Osiris, Isis and Horus; in Babylon,

Ishtar, Sin, Shamash; in Arabia, Al-Laat, Al-Uzza, and Manat. The Encyclopedia Britannica (1975) gives a critical piece of information:

"Trinity, the doctrine of God taught by Christians that asserts that God is one in essence but three in 'person,' Father, Son, and Holy Spirit. Neither the word Trinity, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the shema in the Old Testament: 'Hear, O Israel: The Lord our God is one Lord' (Deut. 6:4)"

This information on Trinity contradicts the faith of most Christians. They mistakenly believe that Matthew 28:19 and John 1:1 and some other verses clearly provide a basis for the doctrine of Trinity. However, the New Catholic Encyclopedia (1967 edition, Vol: 14, p. 306) acknowledges that the Trinity doctrine does not exist in the Old Testament, and that it was formulated three centuries after Jesus.

THIS ALL HAPPENED OVER 300 YEARS AFTER JESUS...LONGER THAN AMERICA HAS BEEN A NATION

It is unanimously accepted that the doctrine of Trinity is the product of the Nicene Conference (325 AD). H. Parri Owen, a former professor of Christian Doctrine at King's College, University of London acknowledges this fact:

". . . the early Church formulated the doctrine of The Incarnation. Here the two main landmarks are the council of Nicaea in 325 and the council of Chalcedon in 451. Throughout the centuries christology has been determined, directly or indirectly, by the formulae that these two councils produced. . . . After Nicaea, then, there was no doubt in orthodox circles that Christ was divine." (Christian Theism, T&T. Clark, Edinburg, 1984, p. 38-39).

However, this information alone is enough to create a lot of doubt about the divine source of the Trinity in intellectual circles. The Zondervan Pictorial Encyclopedia of the Bible in the article "Deity of Christ" suggests the same fact:

"The clearest and fullest expression of the deity of Christ is found in the Nicene Creed which was originally presented at the Council of Nicea, AD 325. In the English Book of Common Prayer the translation appears as follows: '. . . one Lord Jesus Christ, the only begotten Son of God, Light of Light, Very God of Very God, Begotten, not made.' " (Vol. 2, second ed., 1977, p. 88)

Answer for yourself: After reading just this little which I have presented, do you dare ask yourself why it was

that Jesus himself, in his teachings, did not express the doctrine of the trinity "as fully and clearly" as the anti-Semitic Gentile Church at the Nicene Council did 300 years after his departure?

GUESS WHAT: IT'S A DIVINE MYSTERY.... ROME'S CATCH PHRASE WHEN ALL DOES NOT LINE UP

Questions such as, "How could the Father, the Son, and the Holy Spirit be totally different and yet participate in the one undivided nature of God?" have given Christian scholars a hard time for centuries. To explain the nature of the Trinity, they have written volumes of books full of interpretations and speculations ending up with a divine paradox, or a divine mystery. So, it would not be worthwhile to question the meaning of Trinity further as the answer, ultimately, will be that it is a divine mystery which cannot be understood. Instead, we will question the compatibility of the doctrine with the Bible.

USING GOBBLEDYGOOK TO CONFUSE THE ISSUE

Christian clergymen have enthusiastically praised the Trinity for centuries. They have employed impressive language to defend this fictitious concept. Let's read E. J. Fortman's glorification:

"If we truly believe that 'the ground of reality is not the nuclear composition of matter but the Trinity,' not the division of the infinitely small but distinction at the heart of the infinitely great, we cannot but dedicate all the resources of our logic, all the energies of our mind, all the fire of our heart to the loving study of the Father, his Word and their Spirit." (The Christian Trinity in History, J. Fortman, St. Bede's Publication, 1982, Introduction).

Answer for yourself: What did he say?

Fortman tries to hide the plain contradiction between the Trinity and Unity by using gobbledygook and inflated language, starting with a big "if". This is one of the common defense strategies of priests when they encounter a difficult problem regarding their teachings. William Lutz, a professor in the English Department at Rutgers University has a clear definition of this attitude:

"A third kind of doublespeak is gobbledygook or bureaucratese. Basically, such doublespeak is simply a matter of piling on words, of overwhelming the audience with words, the bigger the words and the longer the sentences the better. . . . The fourth kind of doublespeak is inflated language that is designed to make the ordinary seem extraordinary; to make everyday things seem impressive; . . . to make the simple seem complex." (Doublespeak, William Lutz, Harper Perennial, New York, 1990, p 5).

FROM YESHUA-CENTERED TO GOD CENTERED...AN ADJUSTMENT IS NEEDED TODAY IN CHRISTIANITY

As a matter of fact, modern studies on the historical development of the doctrine of Trinity lead many researchers to the same conclusion that the Trinity is a deviation from the original teachings of Jesus.

"Returning, then to the theme of the exaltation of the human being to divine status, the understanding of Jesus which eventually became orthodox Christian dogma sees him as God the Son incarnate, the Second Person of the Trinity living a human life. As such he was, in the words of the Nicene creed, 'the only-begotten Son of God, . . ." (The Myth of God Incarnate, John Hick, Westminster Press, Philadelphia, 1977, p. 171).

In this book, John Hick suggests a "Copernican revolution" in the theology of religions, consisting in a paradigm shift from a Christianity-centered or

Jesus-centered to a God-centered model of universe of faiths.

In answer to John Hick, H. Parry Owen, the author of Christian Theism, tries to defend the doctrine of incarnation. After making a distinction between the irrational and supra-rational, he asserts that the doctrine of incarnation is supra-rational, not irrational as claimed by J. Hick.

"We cannot understand how God became man. We cannot explain it through any concept drawn from our experience. This is inevitable. If God himself is incomprehensible his act in becoming man must also be so." (Christian Theism, Hugh Parry Owen T&T. Clark, Edinburg, 1984, p. 30).

There is another thing that we don't understand: the source of this "incomprehensible" paradox which is INCOMPATIBLE with the clearest verses of the Bible.

Although there are distortions in the existing Bible, the overall message of the Bible can be heard clearly: there is no God besides God; do not worship any except Him.

In order to expose the contradiction between the main theme of the Bible and the doctrine of the Trinity, I will ask some simple questions concerning the Bible.

Related Questions:

Answer for yourself: Why is the Trinity not taught in thirty nine books of the Old Testament?

Answer for yourself: Is it not an important principle of faith?

Answer for yourself: Why didn't Noah, Abraham, Moses, David etc. preach that doctrine?

Answer for yourself: Why did they preach just the opposite (Deuteronomy 4:39; 6:4; 32:39. Exodus 20: 2-3. 1 Samuel 2:2. 1 Kings 8:60, Isaiah 42:8; 45:5-6)?

Answer for yourself: According to the Bible, are we not all children of God? (Matthew 5:9; 6:14, Luke 20:36; John 8:47, 1 John 5:18,19)

Answer for yourself: What about Mark 10:18-19?: "Why do you call me good?" Jesus asked. "Only God is truly good!"

Answer for yourself: Do these two verses not clearly state that Jesus was not God?

Answer for yourself: If Jesus is God, what does Mark 13:32 mean?: "No one knows about that day or hour, not even the angels in heaven, nor I myself, but, only the Father."

Answer for yourself: If Jesus was Lord, how could he not know the future?

Answer for yourself: What about Mark 12:29: "Jesus replied, 'The one that says, 'Hear, O Israel! The Lord our God is the one and only God. And you must love him with all your heart and soul and mind and strength'"? What about Matthew 4:10; 6:24, Mark 10:18, Luke 18:19?

Answer for yourself: Matthew 12:17-18 quoting from the Old Testament, states that Jesus was the Servant of God. Is there not any difference between the Servant of God and God?

Answer for yourself: Why do you ignore the verses expressing that Jesus was a "messenger of God" (Matthew 21:11,46; Luke 7:16; 24:19; John 4:19; 6:14)?

Answer for yourself: Why does John 1:18 have a different text in different versions? Did Jesus see God or not?

Answer for yourself: Why are all the verses used to justify the Trinity questionable?

For instance, many Christian scholars acknowledge that the crucial word "begotten" in John 1:14,18 and 3:16,18 does not exist in the original Greek manuscripts.

Answer for yourself: Why, is the phrase "son of God" changed into "the only begotten Son of God"?

Answer for yourself: What will you do when you meet God and Jesus face to face and you find out that you have been mistaken and have violated the First Commandment your whole life and are guilty of Idolatry and not known it yet attended church regularly? (Please read this again and THINK)!

Answer for yourself: Don't you think you begin to study for yourself your faith or study with ministries like Bet Emet who endeavor to return to the "the faith once given to the saints?" Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN JOHN'S GOSPEL BE TRULY CONSIDERED A "GOSPEL" SINCE IT NEVER MENTIONS REPENTANCE?

One of the most striking facts about the doctrine of repentance in the Bible is that this doctrine is totally absent from John's gospel. There is not even so much as one reference to it in John's twenty-one chapters! Yet one lordship writer states:

"No evangelism that omits the message of repentance can properly be called the gospel, for sinners cannot come to Jesus Christ apart from a radical change of heart, mind, and will."

THIS IS AN ASTOUNDING STATEMENT

Answer for yourself: Since John's gospel does omit the message of repentance, are we to conclude that its gospel is not the biblical gospel after all?

The very idea carries its own refutation. The fourth evangelist explicitly claims to be doing evangelism (John 20:30-31). It is not only the theology of the gospel of John that is deficient; it is the theology found in lordship salvation. Indeed, the desperate efforts of lordship teachers to read repentance into the fourth gospel show plainly that they have identified their own fundamental weaknesses. Clearly, the message of John's gospel is incomplete and inadequate without any reference to repentance whatsoever.

In fact it is even plain that John the evangelist avoids the doctrine of repentance at a point where it could have been introduced with ease. The point in question is found in the very first chapter, for it is in this chapter that the fourth evangelist reports a dialogue between John the Baptist and a delegation from the religious leadership of Jerusalem. After listening to John deny that he is either the Christ or Elijah, or "the Prophet," the delegation hears him identify himself as simply a "voice of one crying in the wilderness" an 1:19-23). Exasperated, they pose a new question: "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" (Jn 1:25).

As everyone who has read Matthew, Mark and Luke knows, John the Baptist preached a "baptism of repentance" (Mk 1:4; Lk 3:3; see Mt 3:11). At this critical moment in his dialogue with this influential delegation of Jews, we expect John to announce the purpose of his baptizing ministry in terms of repentance.

But this he doesn't do. Instead, he simply says:

I baptize with water, but there stands One among you whom you do not know. It is He who, coming

after me, is preferred before me, whose sandal strap I am not worthy to loose (1:26-27).

Not a word-not a syllable-about repentance. And if ever there was a perfect place for the evangelist to inject this theme into his gospel, this is the place. But his silence is deafening!

Many Bible scholars have thought-no doubt correctly that the unnamed disciple of John the Baptist who is mentioned in John 1:35-40 was none other than the fourth evangelist himself. But if the evangelist was a personal "pupil" of the Baptist before he attached himself to this new teacher (Yeshua), his silence on the theme of repentance is made all the more amazing.

The silence of chapter one persists to the very end of the book. The fourth gospel says nothing at all about repentance, much less does it connect repentance in any way with eternal life.

Only a resolute blindness can resist the obvious conclusion: The writer of the Gospel of John did not regard repentance as a condition for eternal life where as the other Apostles did! If he had, he would have said so.

Answer for yourself: After all, that's what his book is all about: obtaining eternal life..is it not (Jn 20:30-31)?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CAN WE FIND JESUS IN JOHN 1:1?

There is no other word misrepresented in Christianity as much as the word, "WORD". The greatest perversion of the use of this word is in the understanding of the text of John 1:1. The use of the word, "WORD" in John 1:1 is translated from the Greek word "LOGOS" which has its root in the Greek word "LEGO".The only correct Biblical interpretation for the use of this word in John 1:1 is the spoken utterance emanating from "God, the almighty energy force of power", or the "utterance of God's power".

An objective study of the application of "WORD" as used in the complete passage of John chapter 1 will readily uncover this misuse for all to see. If a person would view "WORD" in John 1 as the "spoken utterance of God's power", they would readily see God's power", they would readily see its true meaning as it was intended

"Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth" (Isaiah 44:24).

If we are to believe the "LORD GOD ALMIGHTY", we must conclude He created the heaven and the earth all by himself with his "spoken WORD". God said he created all things by himself and was all alone.

The personal pronouns used to refer to the "Word", in John 1, are incorrect usage. Tyndale's Bible translated these pronouns as "it", not giving personal meaning, but referencing the "WORD". The "WORD" is a process of power, not a person or being. The Tyndale Bible was translated earlier than today's commonly used Bibles, including the King James Version.

Before you read the following verse substitute "it" for "him" and notice what it actually says by translating the following verse as Tyndale did. "All things were made by him; (Word) and without him (Word) was not any thing made that was made. In him (Word) was life; and the life (it...my paraphrase) was the light of men...That was the true light, which lighteth every man that cometh into the world." John 1:3-9 This passage corresponds to Isaiah 44:24 above. Thus reiterating that God created all things and gave life to all men by His "spoken Word of power". Remember God's own words, that "he did it all by himself and alone".

The above passages prove beyond a shadow of a doubt that the word, "WORD" as used in John 1:1 is in fact the spoken word of God's creative power, and not Jesus as many have been led to believe because their Pastors have "read" Yeshua into the context. Such does great disservice to the Greek text as well as the Old Testament. It was God's spoken word that was with God and was God, and not Yeshua.

The word, "made", as used in verse 3 was translated from the same Greek word, "ginomai" as was the word "made", in verse 14. The correct meaning for "ginomai" is: "came into being", according to The Englishman's Greek New Testament from the Greek text of Stephens 1550. The correct translation from the

Greek grammar as used in verse 14 should read like this,

"And the word came into being, and tabernacled among us, and we discerned his glory as of the only begotten with a father full of grace and truth". John 1:14

If you did not notice you should have; the "word" came into being and that means it did not have a prior existence but has a time of origin. This "word" was not preexistent with God from the beginning but had a point of origin in the scheme of time. It is thus proven, the incorrect translation of "ginomai", used different English words in verse 3 and 14. It should have been, "came into being", both in verse 3 as well as in verse 14, according to, "The Englishman's Greek New Testament, from the Greek text of Stephens 1550.

In the King James Version Bible, According to Strong's Concordance, the Greek definition #1096 for ginomai: "verb; to cause to be ('gen'-erate), i.e. (reflex) to become (come into being), used with great latitude (lit, fig, intense., etc.):" the correct choice of English wording for verse 3 and 14 should have been: "Came into being".

The choice of the words used in the Englishman's Greek New Testament stating, "And the Word, flesh came into being, and tabernacled among us," better depicts the "indwelling Spirit or Word of God", that entered into the body of Messianic believers in the "Christ", and remained there, independent of the spirit and person of a later supposed "literal" or "historical" person which many came to believe was the literal Messiah. The "Word" tabernacled among us in the corporate body of Krst/Christ, which was the "temple" of the Holy Ghost (Word). We have been "brainwashed" by Christianity to see "Jesus", a solitary person in everything when simply he is just not nor is it limited to but one person! The "Word", which was God, now resided in the body of believers as well as the Old Test "Adoptionist Christology" as taught by the Ebionites and Natzrim.

Contrary to the Catholic teachings of the "incarnation" where they believe the "word" became flesh in the womb of one woman, Mary, it is rather to believed that according to the "pattern" in our Christian "Krst/Christ" story it is at one's anointing following his "second birth" (Spiritual) that one become one with God. In our "Jesus Story" this Jesus is representative of the evolving and developing "God in man".

The Biblical definition of verse 14 is plainly given by Paul in I Timothy 3:16 and reads as follows:

"And without controversy great is the mystery of Godliness: God was manifest in the flesh (via the anointing and "second birth" of Jesus is representative of the whole of humanity who experiences a "born again" or "second birth" and does not occur at one's birth or incarnation), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

This is the correct interpretation of John 1:14. You must understand what is being taught; that "God was manifested in the flesh" and connected to the immersion and allegorical death of the animal nature in man. Emerging from the water the Soul that comes down from heaven is awakened in man where before he was not and never would have been a "new creatures". This is the true "born again" experience. It is here that man is awakened to the slumbering and indwelling Divinity within him. This is the "birth of Christ" within him.

John 3:34 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

The correct translation of John 1:14 must agree with II Corinthians 5:19 which reads, "To wit, that God was IN Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This does not say "Yeshua is God". Again this refers to "anointing"

associated with the "new birth" and not "incarnation" which is a very common religious belief of pagans and sun-worshipping Gentiles. No wonder Rome, known for it's sun-worship, teaches such doctrines (Athanasius...On The Incarnation).

John 1:14 must also agree with Colossians 2:8-9 which states:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For IN him dwelleth all the fullness of the Godhead bodily."

Again this does not mean that Yeshua is God, but rather God's Spirit dwelt in Yeshua as our "example". What is pictured in the "Jesus Story" actually occurs in each of us when awakened from Spiritual deadness and then and only then Christ will give us light:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

Notice if you will, anointing is connected to rising from the waters of immersion which symbolized rising from the death of the water, the water of the womb for example to enter a "new birthing experience". The toomb of the Soul is broken and now enlightned and free the "gnosis" of your true Self is awakened in you. You are now a "new creature" ready to live and walk the rest of your Earthly existence as the evolving Christ. Now your path is different than before and the Divine Mind quickened in you is ready to lead you in paths of righteousess and love not traveled before.

Answer for yourself: In light of Paul's admonition in II Timothy 3:16-17, is John 1:14 correctly interpreted to mean that the "WORD" turned into the flesh at the immersion of Yeshua at the Jordan by John the Immerser or should it mean that the WORD tabernacled within Yeshua through his anointing as his baptism a more correct understanding? Of course both are correct now that you have seen it for yourself; but again I stress that this is a long cry from incarnation and virgin-born saviors which are purely pagan concepts owing to their origin in sun-worship.

Answer for yourself: What about John 14:10, where Yeshua said, "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Answer for yourself: Where do we draw the line?

Answer for yourself: Which scriptures do we reject to support a preconceived premise, or doctrine?

If the reader would read the scriptures in light of this truth, the "Godhead" would make sense, and the doctrine of the "Trinity" would vanish away. Instead, many start with the false premise that Yeshua, in some substance or another, was in the beginning, with God, and turned into the flesh body or was incarnated in the son of Mary, thus becoming God. Such is idolatry. This is a false doctrine that is not supported by the original manuscripts nor the Old Testament as we have observed above.

Yeshua, the son of Mary, was not, and is not, God, an incorporeal entity. The "incorporeal entity God" was in the "corporeal human entity, Yeshua", the son of the human Mary and her husband Joseph. Thus saith the Holy Scriptures of the Holy Bible!

Answer for yourself: Why do the proclaimers of Christianity refuse to accept this truth, which agrees with both the spirit and the letter of the written word of the Holy Bible?

- **Bet Emet Ministries**

Craig M. Lyons Ms.D., D.D., M.Div.

- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE GOSPEL OF JOHN AND RELATED PROBLEMS WITHIN IT

The Johannine material (Gospel of John) is a radical departure from the synoptics Gospels of Mark, Matthew, and Luke. John's pseudepigraphical author (written and attributed to someone other than who truly wrote it) relied solely on the Greek Septuagint (Greek translation of the Hebrew Scriptures), did not have a Semitic-language background (the author was Gentile and not Jewish), and the Greek language used in the Fourth Gospel echoes what other scholars agree with, that being that the text of John "shows language and vocabulary paralleled in pagan usage of the first century A.D."
Additionally, I should like to explore the contextual differences between the Gospel of John as king-maker who turns Yeshua into a sacrificial soter man-god, Philo's Logos, and a Creator (of the universe), versus the synoptic tradition of Yeshua as eschatological Messiah and messenger who heralds the kingdom of God. This fact escapes most traditional Christians, but we much study to understand that two different Christs are presented in the Gospels and they are mutually exclusive of each other. This is not my opinion, but objective conclusion once you have viewed the facts at hand. Let us look a little deeper.

I refer to E.P. Sanders [1993] for a contemporary review of the literature that concentrates on how "John and the synoptics are again very different." I'll outline them:

- **The synoptics tell that Yeshua performed exorcisms, but John does not.**
- **The synoptic Yeshua refuses to give signs of his authority (Mark 8:11f) but John's Yeshua is prominent in lavishing a series of signs in order to prove his authority. (2:11, 23; 3:2; 4:48, 54; 6:2, 14; 7:31; 9:16; 11:47; 12:8, 37; 20:30)**
- **The synoptic Yeshua asks his disciples who people say that he is but never comments on the topic himself. (Mark 8:27; 11:27-33) The Johannine Yeshua departs from this greatly by having Yeshua speak of his authority, identity, relationship with God and his disciples and so on. Nothing is privately discussed (per the synoptics) and this is all publicly open.**
- **The synoptic Yeshua is primarily concerned with the Kingdom of God and uses the Parousaic end-of-the-world (eschatological) message as a basis for much of his ministry. The Johannine Yeshua is primarily concerned with his own role as a "soter" or sacrifice to God. Only in 3:5 does Yeshua mention the Kingdom of God, but only conditionally, dependent upon being "born from above."**
- **Most striking is the style. Unlike the synoptics, in John there are no stories, no actions, that illustrate how God deals with his people. "Just as there are no synoptic-like similes or parables in John, there are no symbolic metaphors in the synoptics.**

The synoptics often describe discourse in simile form: the Spirit of God descends "like" a dove (Matt. 3:16); the Kingdom of God is "like" a mustard seed (Mark 4:31); the Kingdom of God is "like" leaven (Luke 13:21). John however makes liberal use of categorical statements such as "I am" (the true vine [15:1]) or "I am from above; ye are of this world." (8:23). John for the first time, makes his Yeshua state definitively those things that early Christians thought that he was, but that he himself did not say that he was.

- **The Johannine Yeshua is ripped from the synoptic and Judaic traditions and made into a Orphic mystery religion. In the manner of the soter-gods (Dionysus and Osiris) Yeshua is made into the role of a mystery soter god and declares that he is "the Bread of God."**

Answer for yourself: The question we must ask yourself is this: "did God intend to send His son as a Jewish Rabbi and quote pagan mystery religious rituals or would he more likely of have quoted Moses or His Father from Sinai? Let us investigate.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:33-35)

Answer for yourself: This sounds so beautiful doesn't it? But the facts of the matter may alarm you. This non-Jewish concept is an abomination to the very Jews who Yeshua lived among, taught, and himself believed accordingly. The Johannine Yeshua is made to declare: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (6:56) This distinctly pagan element that John grafts onto the Yeshua-story gets to the core of the god-man pagan mystery-cults of the Gentile world such as Mithra. Yeshua's own disciples told him that the pagan soter (savior) motif was "a hard saying; who can hear it?" (6:60) Of course the historical Jesus never would have said this and to the pseudepigraphical author of John, the Jews were incapable of understanding the mysteries that he wrote about anyway. Their fate was predestined to turn away from his pagan construct and retain their own Jewish ways.

These, and other Johannine elements attached to a "paganized Yeshua" were so close to the cult of Dionysus that Justin Martyr found himself apologizing for their similarities. Additionally, the cult of Dionysus and pre-200 CE Christianity were often confused with each other so that people accused the Christians of infanticide, sexual orgies, and omophagia, (eating of human flesh as a transubstantiation of the god), practices which were widely known as Dionysaic.

Answer for yourself: Just ask yourself if the Catholic Christian Church adopts transubstantiation in its mass? It sure does. Justin found himself defending Christianity against these charges declaring, and I quote him:

"Do you also...believe that we eat human flesh and that after our banquets we extinguish the lights and indulge in unbridled sensuality?" (Trypho 10).

Tertullian likewise wrote, *"We are accused of observing a holy rite in which we kill a little child and then eat it...[and] after the feast, we practice incest...."* (Apology 39).

Of course we know a great deal of early Christian Eucharist practice from many sources, most revealing Cyril (315-386) of Jerusalem and his Lectures. These Christian practices entitled "mystagogical" (after the pagan mysteries) describe the process whereby initiates are to become "wedded to Christ" (as Orphic initiates were wedded to Dionysus) and led into a grand processional to the chapel for esoteric study and final initiation.

Eighteen of Cyril's lectures are a catechism concerning the fundamentals of Christian faith warning adherents to beware of the Devil and his machinations, told of the world's end, and the secrets of heaven, hell, and the resurrection. Perhaps most revealing due to its striking connection to the pagan soter mysteries, Cryil describes an eventual Eucharist ceremony where the initiate accepts a eucharist as a substitute for the literal body of the Christ: "Thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, we become partakers of the divine nature." (22,3).

Additionally, as expressed by Lohfink (former Catholic Theological professor at University of Tubingen, now at Munich) [1987] we are in a serious exegetical predicament as to the nature of the "kingdom of God" due to the

Gospel of John's success in "transforming the concept into the ideas of God's righteousness." Almost from the beginning the synoptic kingdom of God that Yeshua spent so much time preaching others to aspire to, was quickly misunderstood and lost. John successfully places Yeshua in the role of the savior through whom all must pass in order to achieve the kingdom of God. Clearly, Yeshua did not teach this himself in the synoptics.

Yeshua taught that the kingdom of God was a "present-tense" manifestation (or a gift) which was readily available to those who repent and follow the Law. "Blessed are the eyes which see what you see. For I tell you: Many prophets and kings desired to see what you see, and have not seen it..." (Luke 10:23ff) and when tempted by a lawyer who asks "What shall I do to inherit eternal life?" Yeshua replies: What is written in the law? how readest thou? And [the lawyer] answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live (Luke 10:26ff).

Later Yeshua emphasizes the present-tense gift of the kingdom of God by telling his disciples that "the kingdom of God is already at your disposal." (17:21) Lohfink says that "Yeshua's message is simply misunderstood if it is formulated in such a way that God gives his kingdom, but not entirely; that He allows it to break forth, but only part way."

None of these Judaic elements survive in the Hellenic Gospel of John. Yeshua's words are ignored and the pagan soter mysteries are preferred instead. The two cannot be reconciled against each other: either Yeshua was originally correct in the synoptic tradition in saying that rigid adherence to the law would bring the worshipper to God or John's mysteries that place Yeshua in the central role of eternal life-giver are correct. Either Yeshua was a Jewish Messiah (eschatological messenger) per the synoptics, or he was a Johannine Logos and Creator of the world. But he cannot be both because again they are mutually exclusive of each other.

We have a long way to go in explaining these contextual discrepancies before we can say with any certainty that the Johannine soter is reconcilable with Yeshua, the Palestinian Jewish Rabbi of the synoptics.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID JOHN MEAN FOR US TO INTERPRET THE "WORD" AS "JESUS"?

Answer for yourself: From the prologue of John's Gospel, I have a very valid and legitimate three part question:

(a) Was not Yeshua God from the beginning?

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

(b) Were not all things made through Yeshua?

He was in the beginning with God. All things came into being through him; and apart from him nothing came into being that has come into being. (John 1:2-3)

(c) Was not Yeshua made flesh and dwelt among us?

And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

This three part question is so often repeated, collectively or individually, that I will try to answer them from various perspectives. For an uncomplicated comprehension, I am going to separate the three part question into three separate questions. I will deal with part (a) above:

Answer for yourself: Was not Yeshua God from the beginning? Only if you mistranslate the passage.

The verse insinuates "Yeshua was God from the beginning" because Christians have, for the last numerous generations, embraced the concept of SUBSTITUTING the word "Word" (Greek term "Logos") with "Yeshua". John did not write "Yeshua". It is a SUBSTITUTION.

One can only SUBSTITUTE (of course with admissible logic), the original term *IF* the LITERAL translation of the used term fails to reconcile with the rest of the text. Unfortunately, as you will soon discover, the situation here is the other way around.

Please read the last two lines from (a) with the SUBSTITUTION. It reads; "and Yeshua was with God and Yeshua was God."

Answer for yourself: How can Yeshua be "with" God and "was" God, as well? It defies logic.

The SUBSTITUTION creates an enigmatic dilemma to which the Christian scholars have yet to find an answer.

The norm of accepting the SUBSTITUTION has been so deep rooted that no believing Christian scholar has

sincerely attempted to find out what in reality is the LITERAL translation. Let us do it together.

The Greek term "Logos" is derived from the root word "Lego" meaning "to speak". The literal translation of "Logos" is "something spoken or thought". The verification of the above translation is simple. Please pick up your English Dictionary and look for the word "Decalogue". Surprised! It reads; "The Ten Commandments": (deka=ten; logous=commands). Now please flip a few more pages of your dictionary and go to the word "Logos". Please look for the word origin. In my pocket Oxford Dictionary it reads; "[Gk, = reason, discourse, (rarely) word]."

Having discovered the LITERAL translation of the word "Logos" used by apostle John, let us read (a) again:

In the beginning was the "spoken word, command", and the "spoken word, command" was with God, and the "spoken word, command" was Divine. (John 1:1)

The LITERAL translation is not only logical but it coincides perfectly with the prologue of the Book of Genesis.

"In the beginning God created the heavens and the earth." "And God said, Let there be light; and there was light." (Genesis 1:1 and 3)

Answer for yourself: You may now ask, why did I translate "Divine" instead of "God" in the last line? The answer is based upon the usage of Greek grammar. In the second line, the phrase used by John for "God" is "ho theo", meaning "the God". In the last line it is simply "theo", the definitive article "the" is not used.

Answer for yourself: Why?

Because, it is a predicate of the subject "ho theo". The predicate is used to denote the nature, quality, attribute or property of the subject. Here the in this instance the nature of the God's spoken command was Divine.

In The New Translation of the Bible (1922) by the famous Dr. James Moffatt, it reads; "the Logos was Divine." And, also in The Complete Bible - An American Translation (Smith-Goodspeed) and The Authentic New Testament by Hugh J. Schonfield.

Paul wrote; "...if any man is preaching to you a Gospel contrary to which you received, let him be accursed (anathema)." Gal. 1:9. That means we cannot read John 1:1 and interpret that this means Yeshua! Thus "Yeshua" is not from the beginning like Yahweh who has no beginning and no end. Yeshua has a beginning and no end. This idea is the backbone of the Council of Nicea. Unfortunately, this pagan controlled synod voted against the then-current belief and tradition and forced its will upon millions. Today we have the fruit of such hypocrisy as we worship Yeshua mistakenly thinking that he is God in the vast majority of churches today. You simply cannot use John 1:1 to prove it as others have tried to do. Those ignorant of Bible facts that I have shown you have arrived, and continue to arrive at conclusions from reading only the English that cannot be supported when read in the original languages.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

did john intend that we interpet the "word" as jesus?



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE GOSPEL OF JOHN AND THE HELLENIZATION OF JESUS

I suppose of all the Gospels in the Bible the Gospel of John is the most familiar and beloved by the readers of the New Testament. When one repents and comes to God often he is told to read the Gospel of John first for it reveals the love of God for men. What is often overlooked by most is that the picture of Yeshua in the Gospel of John is completely different from the pictures of him in the Synoptic Gospels of Matthew, Mark, and Luke.

Answer for yourself: Why so?

Answer for yourself: If the Yeshua one sees in John can be shown to be less than the authentic Yeshua who really lived and taught and died, then is this "the Yeshua" we are to have faith in?

Answer for yourself: If one was to do in-depth study and find that the picture painted for us in the Gospel of John of Yeshua is in reality based upon pagan mystery religions and Greek philosophy instead of the Torah and the Prophets, what are we as believers to do?

Answer for yourself: Should we trust out eternal life and our fate to a fictionalized rendition of "a Yeshua" who never existed except in the minds of pagans who altered the documents we revere as the New Testament?

Answer for yourself: Do you know the facts of what happened to Christianity over 1700 years ago? Do you know the difference?

Answer for yourself: Do you want to know the truth before you die and meet God face to face?

Answer for yourself: Will paganized concepts and beliefs about God and His son do us well on that day? The time to repent of such errors and false doctrines is now because adherence to them constitute Idolatry!

Knowingly I don't believe anyone would willfully commit such a sin, but unknowingly we do. In the article that follows I will reveal to you what I found throughout my search for the Historical Yeshua and you be the judge.

THE HELLENIZATION OF JESUS: MAKING JESUS GOD

Unaware to the average Christian TODAY but well aware to the Jews in the first few centuries CE (that's why they could not believe and accept the message and picture of the Jewish Rabbi Yeshua in John's Gospel), in the Gospel of John we find the culmination of Greek philosophy that has created the Yeshua that we are the most familiar with today. However, we are not aware of how we came to such a picture of the Yeshua we accept today. A fully-formed Hellenized (Greek influenced) Yeshua has emerged to become an equal with God in the Gospel of John. This alone repudiates the monotheism of Judaism as well as the first two commandments of Exodus chapter 20. The Gospel of John, written as late as 120 CE

and long after the apostle John had died, is complex and mystical (although the early Catholic Church attributed it to the apostle). The Gospel of John's purpose is to propagandize the message that "Yeshua is God Himself" and not the real message he brought to the world. In the Gospel of John we find Yeshua pictured as the creator of the universe, and so powerful that "whosoever believeth in him should not perish, but have everlasting life" (3:16). Hardly ever do we interpret this verse as "believing in him...Him being the Father instead of the son as it was intended. By such misinterpretation, we focus on believing "in Yeshua" instead of believing in "his Father and His Word..the Torah."

The anonymous author of John makes liberal use of allegory to illustrate this theme that Yeshua is God. The literary style of the author matches the mysticism of his subject perfectly: "The writer of John achieves a rather constant variation through the use of synonymous words and phrases, restatement of phrases and clauses, changes in word order of repeated statements, and the repetition and restatement of certain thoughts on the same subject, even to the point of outright contradiction" (Freed, Edwin, The Son of Man in the Fourth Gospel, Journal of Biblical Literature, p. 402.)

For John, nothing is at it seems and Yeshua symbolizes the catalyst for eternal life and the path with which to achieve everlasting life in the divine realm where Yeshua has descended from. We are erroneously led to believe that believing in Yeshua (and his identity as being equal with God as directed by the Catholic Church of the first three centuries) instead of his message of repentance and deeds of practical love leads to eternal life. Even the casual reader of the four gospels can easily discern the jump between the Synoptic tradition (first three Gospels with parallel pictures of Yeshua) and the apocryphal John. If you will be truthful with yourself, if all you read was the first three Gospels there is no where you could come away with a belief that Yeshua is God, however, by reading the Gospel of John you arrive at that conclusion. Curiously enough, even Paul makes a distinction between the Lord (meaning respected one of authority) and God the Father. It is to us I speak today to warn of unsuspecting Idolatry in our worship of God.

We see in John a desire to use Greek pagan concepts and philosophies as a tool for communicating Yeshua as the "Logos" to a Christianized Gentile audience. John's Logos would not be understood by Jews of Yeshua' day and his book would only be familiar to someone (Gentiles) practiced in the pagan mystery cults that flourished in the Hellenistic world.

It has never ceased to amaze me that an apostle of Yeshua would choose to use Greek concepts to relay the message of Yeshua to the world. What is even more staggering is that this document was written when Judaism was in a life and death struggle for survival with Hellenism which sought to assimilate it entirely; both politically and religiously. With such a battle for existence, I find it rather perplexing that in the expression of God's revelation to mankind that He would choose to use Platonic (Plato) and pagan concepts to reveal a Jewish Yeshua and a Jewish message.

ORIGIN OF THE LOGOS:

Heraclitus of Ephesus used the word Logos around 500 BCE to describe his concept of the regularity with which the universe seemed to operate. The universe was a divine machine and Heraclitus credited the Logos (literally the reason) as the ultimate rationale which secretly operated the universe and the heavens above.

The Logos was often ill-defined, but was responsible for keeping the ratio of all things in proportion, much like the balance of Eastern yin (dark) and yang (light). The cult of Hermes made use of this to describe their Hermetic corpus written about in the Poimandres: "The [Poimandres] writer fell into a deep and heavy trance, in which there appeared to him a being who introduced himself as Poimandres (Shepherd of Men), "the Mind of Authority." Poimandres then shows the mystic a vision, in which he sees a great light and a great darkness, respectively reality and matter. From the light comes "a Holy Logos," ...the "shining Son of God," who proceeds from Mind itself...".

Answer for yourself: Now, does this sound like God's revelation to Israel to be a light to the Gentile nations?

By the beginning of the Common Era (the days of Yeshua), the Logos was a deeply felt and intricate part of Greek thought despite its mystical and sometimes confusing machinations. It was well established that the Logos was a divinely felt presence of God, but no philosopher could find a more practical implementation for how the Logos actually mattered to humans and their lives. The man who would provide this meaning and give personified substance to the Logos at the beginning of the Common Era was Philo.

Philo of Alexandria (30 BCE - 45 CE) introduced the concept of the Logos as an allegorical force of Yahweh. He was a Jew of the dispersion, and observed the mitzvot, yet like a lot of cosmopolitan Alexandrians of the time, worshipped the Greek gods too.

Answer for yourself: Can we trust what one such a Philo has to say since he was little better than a pagan polytheist?

Philo believed that the two worlds were not irreconcilable and the Logos was his attempt at melding Yahwism with the Greek vision of God. The Greeks, armed with the powerful philosophy of Plato, and later Aristotle, believed that God was inherently "unknowable." He was beyond human understanding and all attempts to describe God would end in failure. However, a glimpse of God could be attained through rational thinking and deep meditation. If one could achieve the Hermetic level of mystical awareness as chronicled in the Poimandres, one will be able to experience God.

Yahweh, however, was much different in that he was easily accessible and constantly busied himself with the details of everyday Jewish life. Yahweh could be experienced and explained in traditional human terms: fear, envy, hope, and of course, revenge. When the Israelites needed a victory on the battlefield against their enemies, Yahweh, the "god of war," was there to assist them and even to plan battle tactics with them (Exodus 15:3; Numbers 10:9; Deuteronomy 1:41, 4:34, 21:10). He promised unending war with the Amalekites that would last "from generation to generation" and that he would be with them always in their battles (Exodus 17:16). Yahweh was the opposite of the philosophic construct of the Greek Unknowable; he was nearby and could be reached easily just by calling out to him.

Philo's work bridged this gap, postulating an "ousia" of God, or a singular essence, which is the unknowable, and an "energeiai" (energy) which was the very thoughts of God. God's energy could interact and touch the lives of mortals despite the remote ousia which was inaccessible to man. Philo believed that humans interact with God by experiencing the energy of where he had been; God's shadow could come into a mortal's life even if only briefly. The Logos was a mediator for God; making it possible to realize the energy of God, and thus, by extension, the impossible ousia of God Himself.

Answer for yourself: Now, let me ask you, does this sound like the representation of a Jewish Rabbi named Yeshua? Even more, do you think that God would have His son represented to us in such terms?

Answer for yourself: Then who wrote the Gospel of John, or at least, who altered it by adding pagan and Greek concepts? Why express God as "logos" instead of "Torah?"

Because of Philo's allegorical interpretation of the Old Testament, Moses, when descending Mount Sinai with Yahweh's Torah is depicted as experiencing Yahweh's energy and we are told that the people who saw Moses were 'blinded' by the energy of God's presence which still emanated from Moses' face. In the New Testament, Philo's Logos ushers in a new way of thinking about Yeshua, leaving behind the Messianic messenger of the Q source (circulating oral traditions by his followers concerning the authentic Yeshua) and the early Synoptics (the Gospels of Matt., Mark, and Luke).

Philo never explained clearly what his Logos was, but it often took on the form of the essence or divine nature of God. Philo's "Word-Logos" was extremely popular among Hellenized Jews and non-Jews (Gentiles) alike, successfully splitting God into multiple personifications that pagan worshippers would later

refine further from Bi- to Trinitarian concepts (Trinity) that we are familiar with today.

We first see the application of the philosophy of the Logos in the prologue of the Gospel of John which begins by proclaiming Philo's triumph: "In the beginning was the Word, and the Word was with God, and the Word was God The same was in the beginning with God ...and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father [God]." (John 1:1-14).

THE TRANSFORMATION OF JESUS:

the Gospel of John is distinct from the Synoptic Tradition (other three Gospels) because of the nature of the transformation of Yeshua. The shift takes us from the Judaic idea of a chosen people's messiah and Jewish Rabbi, to a Greek form for Wisdom, a "sophia", that pervades all things and all people. The Word that has existed from the beginning, and while the Word came and dwelt among men, "they knew him not" (1:12). John has promulgated the Logos in a radically new way. Suddenly, man is not only capable, but deserved from the beginning of time, to accept the Logos, the Word, the Christ, as a gnosis (knowledge), an available knowledge of "the Elect." This gnosis provides the foundation for fellowship whereby man's evil nature and the perfect God can meet and establish a relationship. Like other Greek philosophical constructs: beauty, wisdom, and truth, Yeshua, as the Logos, becomes God for Philo and others.

The Hellenization of Yeshua is complete in John. Yeshua' eschatological, or end of the world, message of repentance is removed and Yeshua instead comforts those who have vigilantly awaited his second coming: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

John's Yeshua relieves the tension that filled the early Christians; the long overdue wait and the tardiness of the apocalypse (return of Yeshua) which never came. However, such has been explained at last. By the beginning of the second century, when it was realized that Yeshua was not coming as promised, John comforts his fellow Christians and allows them the luxury to carry on in life as normal. John's Yeshua is preparing their proper place and it is on his timetable, not theirs, and in due course he will let them know when it is ready. Nearly two thousand years later, we are still waiting for John's mansions to materialize.

Also, the author of John was heavily influenced by the Essenes, a mystical ascetic Jewish sect who sequestered themselves from civilization and waited for the Parousia, the apocalyptic end of the world. There are similarities between Essenic writings such as the famous Dead Sea Scrolls and John such as the belief that men must repent spiritually and then be baptized to become purified in that spirit. This concept is alien to Messianic Judaism, but baptism was practiced by the Essenes who, in turn, learned it from the Greek Pythagorean mystery-cult (http://bennoah1.freewebsites.com).

Other similarities include the numerous allegories between the "light" and the "dark." We are told that the "light shineth in darkness; and the darkness comprehended it not" in John 1:5 and later: "While ye have light, believe in the light, that ye may be the children of light. These things spake Yeshua, and departed, and did hide himself from them" (John 12:36).

The Essenes wrote extensively about the Children of Light who were constantly engaged in a battle against their nemesis, the Wicked Priest who was of darkness. The contrasts of those who walk in the light and those lost in the dark are played heavily in John. Dialogues are set up between dupes who are of the dark (the world), and Yeshua of the light (heaven). There is no hope for these children of darkness who are doomed to take Yeshua' rhetoric literally. The woman at the well in Samaria is told that "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (4:13-14). She does not understand Yeshua' meaning, but John's intended readers who are already well-versed in Philo's allegory are well aware of the spiritual water that Yeshua is referring to.

John portrays Nicodemus as having misunderstood Yeshua' mysterious teachings that one must be "born from above" or again to enter the kingdom of God. Laying aside the Jewish concept of "being born again" which Nicodemus must have fully understood since being "the" teacher of Israel (the best and most knowledgeable), and taking Yeshua quite literally, Nicodemus asks, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (3:4). The allegorist-minded reader can smile along with John and rest assured that as one "chosen" they can understand the message of Yeshua although Nicodemus does not (John 15:9). Further, Nicodemus plays the fool in order to strengthen and legitimize the underlying spiritual journey of being born anew. The Johannine Christians were particular in isolating themselves from the Children of Darkness, i.e., anyone who was not "born from above."

Answer for yourself: Why so?

Answer for yourself: What did Gentile readers understand and know then (in the first centuries of the Gentile church) that we do not today that would have made the Gospel of John especially important to them and instrumental in their conversion from paganism to a modified-paganism we call Christianity today?

Early Christians most likely practiced then-common spiritual journeys that were widespread and written extensively about in Persian, Egyptian, Babylonian, Greek, Roman, Jewish and Christian literature. Grese writes: "John 3:3 and 3:13 are concerned with heavenly journeys, and only the meaning "born from above" fits this connection.... Yeshua is the only one with access to the heavenly secrets...[which] demonstrated [the Christians] superiority over those who surrounded them (Grese, William, "Unless One is Born Again": The Use of a Heavenly Journey in John 3, Journal of Biblical Literature, 107/4 (1988) p. 679-681).

The early Christians, like all of their religious contemporaries from whom the Christians drew their converts, desired to verify their religion by making a spiritual journey and seeking the divinity on the higher planes of existence where he dwelled. The Logos, dwelling therein from the beginning, could be "felt" by this heavenly trip through the higher planes. Yeshua is made to say in John that unless one undertake this journey, they cannot achieve everlasting life. The liturgy of the Eucharist that John prescribes to the converted in being "born again" is necessary "so that the speaker might gaze upon the immortal beginning (Yeshua) with the immortal (Holy) spirit ... and be born again in thought."

I know this sounds foreign to us today, but we must understand this was "common knowledge" then. Thus the bridge to the Gentile communities in hopes of their conversion from the multiplicity of cults that existed and the gathering in of them under the banner of "Christianity" which was done as much for the stability of the Empire of Rome as was done for religious reasons.

Some modern Christian believers are familiar with this concept of being born again through a spirit and regard it as unique to Christianity. Such is not so, because in the discourse between Nicodemus and Yeshua the real Jewish meaning is overlooked or not known (see previous newsletters addressing being born again).

The just-quoted text ("born again" is necessary "so that the speaker might gaze upon the immortal beginning (Yeshua) with the immortal (Holy) spirit ... and be born again in thought") however is from the pagan Mithras Liturgy, a guidebook of sorts that assists in the Eucharist and prepares the sojourner for his heavenly journey. It advises the seeker of the Sun-god (father of Mithras) to pray saying: "First beginning of my beginning, ...spirit of spirit, the first spirit in me, ...now if it be your will, ...give me over to immortal birth and, following that, to my underlying nature, so that, after the present need which is pressing me exceedingly, I may gaze upon the immortal beginning with the immortal spirit, ...that I may be born again in thought."

Answer for yourself: The question I must ask you is this: If Yeshua says that he speaks only what the Father speaks, then are we to believe the Father is speaking such as I have shown you, let alone use concepts such as "Logos" to express Himself to the world when he previously ONLY revealed Himself to Israel in Jewish formats?

Answer for yourself: Are we to accept and make connections that the LOGOS is referring to Yeshua because we

have heard it said, or are we to understand the origin of such concepts and be wary of them, not letting them lead us to conclusion foreign to the Ten Commandments by making Yeshua the Logos and thereby making him God? You be the judge.

Many Greek and Roman texts survive which describe similar transformations that are necessary before one may ascend to heaven. In John, we find this same message merging between this unique Mithraic Eucharist ritual (Lord's supper which in reality has no mystical intention what-so-ever, but was in context only a reference originally to the three Sabbath meals in observance of the Sabbath) and the Jewish Messiah of Yeshua.

Answer for yourself: Are we to believe John's Yeshua acts as the Mithraic communicator (this is out and out paganism) in the heavens (where Yeshua was believed to be born and lives)? Knowing this, we must be on guard for other places in the writings of the New Testament whereby Cosmic Mediators are inserted by Gentile Monks to alter the original message of a Jewish Rabbi.

The heavenly journey, familiar to the Christianized pagans who were converting en masse and for whom John writes, needed more than the Judaic discipline of strict adherence could provide. They needed assurance that their conversion would not be in vain. End of the world messages and doomsayers were rampant during the time of Yeshua and a healthy skepticism benefited the would-be believer. But, as the Samaritan woman and the example of Nicodemus the foolish disciple show, the spiritual journey was not for everyone, only the Elect. These victims of Yeshua' spiritual revelations and allusions are caricatured for the benefit of the Christianized Johannine reader, who is well aware of the role they wish their "non human savior" to play. That Yeshua himself is particularly void of human characteristics, typical of a Jewish messiah is strikingly apparent: "To his participants in the story, Yeshua reveals little other than their ignorance. He leaves them baffled, confused, and angry while he moves on, serenely untroubled, through the highly charged atmosphere that he has created. ...Yeshua is not quite human. He does not laugh; he does not appear to suffer; he remains impassive through all the confrontations that he provokes with both Jews and Romans, until he accomplishes his goal: the cross. He dies only when he knows all that has been fulfilled, expiring in complete control and saying only, "It is finished."

WHAT IS THE BOTTOM LINE:

John was written for the Greek Christian of the beginning of the second century. These recent Gentile converts were more educated, wealthy, and despised the Diaspora (exiled) Jews who resided in their cities and who enjoyed the respect of Rome. John removes from his Gospel the offensive references to Yeshua as a Jewish Messiah that are particular to the earlier three gospels, in order to present the Logos in more palatable form for his Gentile readers. In so doing, John creates a "person" that is barely human. Therefore, he must be a god! The earlier Synoptic traditions are emphatic in presenting Yeshua as the Jewish Messiah, descendent of David, and eschatological messenger of the end of the world where God collects his Chosen People. John removes the unpleasantness of Jewish genealogy as well as all references to Palestinian and Davidic descent.

Yeshua is distanced from the Jews who are the children of darkness:

***"Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Yeshua said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"* (John 8:41-44).**

Yeshua is made to condemn the Jews as Satanic by John, while the Christians are now the Essenic ideals of the Children of Light with a special gnosis (knowledge) of revelation in understanding the Logos in its true form (as had the pagans before them). John's non human "superman" loses several qualities that we are familiar with from the Synoptic tradition. Notably, the birth narrative of Yeshua is missing, we are told in the prologue only that "in the beginning" Yeshua coexisted with God and that he is "full of grace and truth."

Answer for yourself: How could this one be human? John feels that to inform us of the particularly human trait of birth, even if virginal (that is another story) and thus not actuated by lust, would not be fitting of a God who is the Word.

Human characteristics that Mark informs us of, such as the need for cleansing through baptism (1:9) or the Temptation (1:13), are conspicuously absent from John. These would not be "godlike" characteristics. To John's author, Yeshua has no need for cleansing, he is already without sin. Likewise it would be foolish to narrate the temptation in the wilderness, for Satan is obviously no match against God and John's intended reader would be confused over such an idea. By the time John was first written at the end of the first century, the tales of Yeshua grew to such an extent that Yeshua was now fully transformed into a Hellenized god. And for the most part he has remained that way today, no thanks to Constantine and the Council of Nicea in 325 C.E. which established the fact for us today. The only thing you should know is this: Constantine had a multitude of gods he worshipped, what was one more? He already had his father "deified" upon his death, and planned to do so with his own demise; thus, what stops us from adding another god to the picture?

Only one thing I can think of..Exodus 20 and the First Two Commandments.

So you must come to the knowledge of the truth....and choose between the Yeshua of History or the Christ of Faith, the Rabbi Yeshua or the "Logos-God-man" creation of the mystery religions. Only though serious study will one be able to come to the truth of this matter. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES: COMPLETE STUDIES ON CD & SUGGESTED PLAN OF STUDY

As many of our readers have come to know, Bet Emet Ministries has been an "evolving" study over the last twenty years since dedicating myself to coming to the correct understanding and interpretation of the "Jesus Story". Following Seminary, what had once seemed to me to be a simple story worthy of belief in the New Testament from the perspective of the pew, was shown to be nothing of the sort. In fact, in Seminary it became evident that it was a collection of jumbled and conflicting texts in Hebrew, Greek, and English, which when compared with teach other, contradicted it each other in so many ways that a Divine hand behind them stretched believability to the max. Surely, I reasoned, that God, if the author of such writings Christian texts, could have agreed with Himself. Surely, if God was behind the writing of this New Testament. The disagreements between these New Testament texts are astounding. Mill, in 1707 C.E. listed over 30,000 and today estimates of textual differences in the New Testament exceed 400,000. What I mention is not simply copyist errors and omissions; rather I was introduced to a new world of conflicting theologies and beliefs depending upon which manuscripts you choose to include in your "Bible". The Jews had theirs, Catholicism, and Protestantism had theirs. Even other ancient nations like Egypt had theirs. Central to all of these texts and all of these Bibles since the beginning of time is the idea of Divinity mediating with material existence through "the Krst/Christ" or whatever each nation called Divine Mind that "fell" and "incarnated" into physical existence and "matter" and exits as Consciousness. The stories of this creation, Divine consciousness, and mankind's awareness and existence of it were told since the beginning of time and from ever nation to nation down through history. Being born in America we grow up with the "Judeo-Christian" story of this same ancient creation account along with stories to help man understand that behind all that his senses can see and experience that there exists is a God, a Creator and Ultimate Origin and His Krst/Christ. What concerned me was that my "religious belief" was centered and was founded upon certain "texts" that I was told to trust for my understanding of this God and His outreach to me. But, seeing the unreliability of these texts in Christianity alone, I had to wonder, as studies advanced, why my Christian texts and Scriptures deviated so drastically, not only from each other, but the earlier Hebrew Scriptures and later use in the New Testament in "key" theological positions regarding, for example, the Jewish Messiah as well as "the Christ" (termed Jesus) in the New Testament. When this awareness of the textual problems in Christianity is factored in to other religious studies like comparative religions, gnosticism, hermeticism, astronomy, ancient Egyptian religion, etc., a blind man can could see that in the 2nd through the 5th centuries a concerted effort was made to "change the Krst/Christ" story that had been held sacred since the beginning of time. I wanted to know why, the greatest and most ancient story ever to mankind, the story of God's Krst/Christ, was so distorted and corrupted and given different meanings in the 2nd through the 5th century from what it had been understood by the whole of mankind for over ten thousand years.

Matt 16:13-14 13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" And, question 2… Matt 16:14-16 15 He said to them, "But who do you say that I am?"

Little did I know at that time that my life would become dedicated to finding the answer to this question. That was twenty years ago and my personal studies would become the foundation for Bet Emet Ministries to help others wade through all of the conflicting theologies and find the answer to the greatest question that life will

ever pose to them.

If this CD is to prosper you then you need to accept the following axiom:

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, unbiased Biblical history, Biblical culture, Archeology, Gnosticism, Egyptian Religion, and Astronomy, must in the Spirit of Truth and Repentance be flexible enough to change....that is, if "truth" is your goal"...Craig M. Lyons Ms.D., D.D., M.Div. The only religion that God ever gave mankind is Truth!

The results of my search for this truth concerning "the Krst/Christ" are most exhaustive and comprehensive and are on various websites but also available on a CD for those wishing to speed up their studies in these important areas. I know this amount of information and knowledge on this CD and Ministry's websites can be overwhelming at times but remember this is a collection of studies into the origins of Christianity that separated from its mothers' faith of Judaism and which has told the world that it is the only way to "Salvation" and all other paths to God guarantee damnation and a burning hell and torture for those who reject the traditional Christian message that "Jesus saves". If Christianity, as its exists today, is to be validated as God' truth then it has to stand up to scrutiny of its beliefs and the texts from which these beliefs are derived. I will let the student decide these issues for himself when he is acquainted with the evidences presented on the CD but he needs more than "belief" in texts that today can be shown to be more than unreliable when examined with a critical and scholarly eye.

There is a proper sequence to the study of this CD. If not followed, then the student could lose way and not come to the truths that he desires and become frustrated and put down this most information concerning his Soul and never take advantage of this opportunity presented him. Therefore, we begin our studies with a "literal" and "historical" study of "Jewish Roots". Along the way we move beyond the "literal" and "historical" understanding of the Christian Bible once seeing that, simply, it is seen in the light and evidence of today to be a pseudo-history at best to which "mystical" and "metaphysical" concepts are inter-dispersed. The "key" to proper understanding is to know "when" and "where" these interpretations change. We end our studies with the goal before us with the "mystical and metaphysical" study of the Divine Sacred Mysteries which is the "hidden knowledge" behind what appears at first glance in our Bibles to be a simple "literal" and "historical" story. It is here in these beginning websites, when seeing the "literal" and "historical" interpretation of the "Jesus Story" for what it really "is" an and what it is "not" along with personal awareness of the corrupted Hebrew Scriptures on which it is made to stand by Rome during the 2nd through the 5th century, that we can in full confidence move onward to find the truth behind the "Jesus Story".

The Rabbis always taught there are 4 levels of interpretation of Sacred texts. You cannot give a baby what it cannot digest until he grows and matures. The same is applicable to Spiritual food.

Heb 5:12-14 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV)

Our simple "Jesus Story" suffices for most until the Soul in man cries out for more. There is more, much more! The truth beyond the "simple" lies in "awaking from the dead" whereby we no longer want Spiritual gerbers' food but the "strong meat" for those who desire to come into the "fullness and stature of Christ". This, admittedly, and sadly, is not for everyone at the point in life to which you find yourself possibly today. But if you want "strong meat" and the "Secret to Life" and your "True Self" and "Krst/Christ" then this is the "mystery hidden from the foundation of the world" and it is for you. Your time has come and it is now. Understand that the ancients who handed down to us this Sacred Book, these Hebrew Scriptures, had its origins in ancient Egypt. The Jewish people came out of Egypt where they were born into higher Spiritual Truths than the "simple" stories of our Bibles appear to teach. The Bible, at best, is a pseudo-history to which "encoded" Divine "mysteries" are hidden in symbol and glyph and lie sleeping behind "simple Simon" stories; the "keys"

to which are need to open the eyes of the dead. This will become familiar to you as your studies advance.

Again, there is an order in which this CD is to be "studied and followed". There is a "step-by-step" awareness that must be adhered to if you don't want to get "lost" in such abundance of information. Looking back on my life, I did not always know to follow "the path" from step to step, but sorted it out over the years and when stepping back ever so often to analyze the horizon of my studies. In so doing the "order" became apparent. You are recommended to follow the "path" but if your current studies are at a certain level beyond the "first steps" then by all means begin where you feel comfortable. But it is important that you follow the "evolution" of "thought" as we first must deal with all of what we have been taught in "literal" and "historical" way in order to prove "it is not" and then begin to look at what we do have lying in wait for us behind the hidden mysteries in the "Osiris Story", called today the "Jesus Story". The Spiritual enlightenment you will receive will be the most incredible journey of your life. In fact, your incarnation is purposed in discovering this Divine Truth in this plane of existence. In fact, this knowledge and understanding revealed by the ancients and incorporated on this CD is the sole purpose of our incarnations, to "become the fullness and stature of this Christ" while living in an "animal body". Plato said, "God is a man in an animal body". It is time we find that out. Here is the suggested order for the study of these various websites and the path I would recommend they be studied:

· CHRISTIAN JEWISH BIBLE

· RETURNING TO JEWISH ROOTS COMPLETE

· WEBPAGE LAWS OF NOAH GENTILE RELIGION

· WEBSITE GODFEARERS

· WEBSITE NO 4 HISTORY OF FORMATION OF NEW TESTAMENT

· WEBSITE 6 MESSIAH

· WEBSITE FULFILLED PROPHECY EXPOSED

· WEBSITE DANIEL 70 WEEKS

· WEBSITE ESSENE CHRISTIAN FAITH ORIGINS

· WEBSITE PAUL PROBLEM

· WEBSITE #3 ARYIAN SUN MYTHS

· WEBSITE MARCION NT

· WEBSITE EGYPT CX (CHRISTIANITY)

· WEBSITE ASTROTHEOLOGY

· WEBSITE THE SACRED MYSTERIES

Following this "pattern" of study, the one in which we start out scrutinizing the Old and New Testaments texts "literally" and "historically" as we have been taught since children we, step by step, we eventually come to see that such a "literal" and "historical" interpretation of these Sacred Texts as we have them in the New Testament is foolish let alone unbelievable to a sound mind. We have to examine our inherited "Jesus Story" both "literally" and "historically" because we have been told that we must "believe and be baptized" or be damned. We come to see that God never said that; the religious clerics did. What we do find, however, step by step, is that under the religion of Judeo-Christianity, under the typical "literal" and "historical" understanding of the "Jesus Story", an interpretation that cannot hold up when exposed to many infallible proofs today that prove it faulty, lies a completely different understanding of this "Jesus Story". This "Jesus Story" is the oldest

story in the world, told for over 10,000 years or more and never was it "literal" or "historical" and about "another"; it was always about God's child, you and me as we come to know and understand it. On the surface Bet Emet will show the student that the "Jesus Story" cannot be "believed" in such a manner as we have been given it (a lesser mystery), but should be understood on a much deeper level. As our studies continue to advance, we will come to see the "Jesus Story" as a much higher Spiritual revelation given to mankind about his True Self and the God within him. It is this understanding of one's True Self and his inherent Divinity that the ancients connected with man's second birth called being "born again" in our texts. But reading these texts today with Rome's imposed understanding and without the ancient understanding completely nullifies the true meaning of being "born again" as well as our incarnational purpose as your continued studies will reveal. Ironically, the studies on this CD can be compared to the dying and resurrection seen in the "Jesus Story"; revealing what the "Jesus Story" is "not" since being taught as children to approach it as a "literal" and "historical" story of someone else, while at the same time revealing "what it truly is" when understood as did the ancient Spiritual masters "mystically" and "metaphysically". As Christians we inherited this wonderful story built upon 2,000 years of imposed mistranslations and misquotations of the Hebrew Scriptures. It is time to see the truth about Jesus.

What you must keep in focus in such a study is that when ALL of the present knowledge is sifted looking for truth using as unbiased scientific method as possible then we find that down through history the spiritual masters of our race has understood "this Christ" that dwells within us as the manifestation of God in 2 basic ways:

· The Mystical Christ

· The Mythical Christ

Over time we find that from these above two methods of interpretation of God and His Christ "within us" there developed a 3rd interpretation of "the Christ"

· The Historical Christ

No matter how far you go back in time and no matter in what nation you look you find that the first, and in my opinion the most correct understanding of God and His relationship to "matter", ie, mankind, is found with Egypt and the nations that learned of the Creator from them. It is here we find "the Mystical Christ" and the "Mythical Christ" and when correctly understood these religious beliefs and understandings of the Divine hold the greatest understanding and secrets of the Divine that exist on our planet today. Opinions on Egypt are divided today but there are scholars emerging today that challenge the current understanding of Egypt expressed by such current voices as Mark Lerher and Z. Hawasse and these modern scholars are restoring the greatness and understanding of Egypt as the world's first monotheistic nation which we see when correctly understanding their Ancient concepts of God and the Egyptian "Krst/Karast". We call him "the Christ" today. It all began a long time ago, over 10,000 years ago or before, and archeology today is overturning the erroneous understandings we have inherited of that time and beliefs which are largely due to Roman religious censorship down through church history. As your studies grow in these areas you will see why we are challenged to our very core by what these Ancient Spiritual Fathers understood of God and His Cosmos and His Christ in lieu of what we have been taught today about the "historical Christ" and the "historical Jesus" from Rome with their Second New Testament.

Being born into Christianity we inherited a "Literalistic" interpretation of almost everything we read in the Bible never knowing without serious study that this book was at best an allegory placed in the historical development of the Jewish people (the biological children of Egypt). We, not knowing this, read this book with "literal glasses" never realizing that what we were reading is at best "blurred" religious concepts of the Ancients which they never interpreted "literally" but only "allegorically" or "metaphorically". Make no mistake about it, these stories, when understood as "allegories", expresses a "literal" Divine Truth that is not about another, but about the person who comes to an awareness of them. We must never forget that when told through the medium of legend and myth the identifies of the characters (Osiris, Horus, Dionysus, Attys, Mithra,

Jesus) were but anthropomorphic vehicles designed to express such Heavenly truths and were never to be understood as if "real people" or "historical characters". In other words these "gods" and "goddesses" and "godmen" were never real but expression of the "godman" in each of us when we come to understand that man truly is the "Temple of God" or the "Temple of the Holy Spirit". We are the Divine Himself trapped in matter through the Descent of the Soul from Heaven into material existence....flesh. These concepts began with Egypt as did most of what we have heard taught in our churches today in one way or the other although, more often than not, they have lost their original understanding and interpretation as taught by the Ancients who first gave mankind these Divine messages and truths. In its place, we have been given a "radical reinterpretation" that has caused us to fail to grow Spiritually in ways our Father intended, all the while looking for a Cosmic-God-man to do for us what we are to do ourselves as we come into the fullness of our true identity as God's Christ through our Earthly experiences. We have lost so much through the "literalization" of these Divine Allegories and Myths. The incarnation of Jesus in a manger is only to show us that Divinity has incarnated into an animal body. This is not another's story; it is our story as the children of God. This principle is applicable to every part of the "Jesus Story". The "Jesus Story" is "our" story.

To see and fully comprehend this beyond any doubt, since having learned so much incorrectly, we must unlearn error by being "retaught". That is why I present the beginning studies and websites with a "literalistic" and "historical" method of interpretation as that is where we both began our pilgrimage to God in our birth faith of Christianity. In so doing I chose to use this method of interpretation to help the "babes in Christ" grow to see at first, for example, the beauty of Judaism as the legacy of Egypt since it is the best and truest expression of these Ancient religious beliefs and revelation of these Ancient Spiritual Masters that we have existing today in the world. There is no "literal" "godman" in Judaism unlike Christianity and therefore no threat of idolatry unlike what we innocently inherited with our Roman Christianity and Protestantism. This "literalism" of these Divine Concepts as confined to but one person as we find in the "Jesus Story" is to be understood not as a blessing but as a curse when your depth of study advances to see the "Gnostic Christ" within which, by the way, modern scholarship teaches us today was the earliest understanding of "the Christ" as held by both Jewish and non-Jewish Gnostic Christians in the early Church before the rise of Roman Christianity. Let us not be so naive to not know that winners of wars write history from "their view" and that this has been done by Rome and the world fed "their book", the New Testament. As your studies advance, the insightful reader will come to notice the blending of both the "Gnostic Christ within" and the "historical Christ without". The "radical reinterpretation" of "the Krst/Christ" has begun. Rome should have done a better job editing and altering these New Testament texts as they left trace evidence "here and there" in these same texts which they corrupted and forged that betrays their untrustworthiness in "key" theological places. Rome forgot to change them all! The insightful reader and scholar comes to see these over time and the dichotomy and tension between "two different Pauls" for example, or the differences between one of the Paul's message and the message of Jesus becomes apparent. One Paul agrees with the message of "the Christ"; the other Paul does not. It is all on the websites. That explains why so much of the Pauline epistles contradict what he has said in other places and people believe Paul to be schizophrenic. Trust me, the real Gnostic Paul had it right! Rome, will not!

I use the "literal" method of interpretation in reaching the student with the knowledge he needs concerning such areas of study found in the early websites which deal with Judaism vs Christianity, the Covenant of Noah, the Biblical Pattern of Worship as best expressed today for the non-Jew again as found in Judaism which is without the taint of idolatry, the adulteration and corruption of Christian Scriptures, both the Old and New Testaments, Pauline issues, issues of the Messiah and Messianism as viewed from Judaism vs Christianity, Messianic prophecies, Daniel's 70 weeks prophecy, the Essenes and their corruption of the Hebrew Scriptures when they translated them into the Greek LXX, and finally the introduction of sun worship as applied to the Christian Jesus and his depiction in our New Testament. All of the beginning websites are approached with a "literal" view in order to contrast the teachings of Judaism and history, with those of these Roman Christian texts which are made to say otherwise. In so doing we see contrasts as well as parallels that bring into question the validity and reliability of what we have received as Christian truth and texts through "church tradition" and "Christian doctrine" and "Christian theology" concerning these above many issues and dogmas between these two religions. This is done to make you THINK! I truly believe that if God is not the author of confusion then these studies will expose these contradictions to such a degree that mankind has to be blamed for such confusion of these New Testament texts when compared to the Hebrew Scriptures. The blame lays squarely

upon Rome and their replacement religion of Christianity which took the place of Biblical Judaism for both the Jew and the non-Jew.

After seeing these things we move to a deeper understanding of "the Christ" when we look at Gnostic Christianity and their "Gnostic Christ"; the "Christ Within" which I believe to be not only the same understanding of "God Within" mankind as taught by these Ancients but the correct interpretation of the Christ as first held by the earliest Gnostic Christian followers of "the Christ" before the Spiritual concept was later "literalized", "carnalized", and "historicized" by Rome after the Jewish War of 70 A.D. It is here we vindicate the true Paul that our previous attacks upon him as the 2nd Paul of Rome's devise seem to some confusing. The Gnostic Paul never taught a "historical and fleshly" Christ that was limited to but one person. Now Paul can be seen and understood correctly and his religious views concerning "the Christ within" be exalted and promoted and given credit where credit is due but laurels to Paul can ONLY come after you have come to see the big difference between an "internalized Christ" and an "external Christ" made by Rome's forgery of his epistles and letters long after his death. This is why I take great pains to contrast the Hebrew Scriptures and religious teachings vs Roman Pauline Christology and theology that we have inherited in our forged Christian Bibles and New Testaments. Rome has done Paul a great disservice and dishonored his ministry and name for almost 2,000 years presently and few know it due to their lack of study in these critical areas concerning the "Mystical Christ" and the "Gnostic Christ" within. It is in these studies we contrast the "literal interpretation" of "the Christ" with the "allegorical" interpretation of the Christ which we show goes back to the beginning of time as delineated on our Egypt Christian website as well as the Marcion New Testament site. It is here that I expose the fallacy of the "literal" interpretation of "the Christ" and the deceptions behind the "historical Jesus" as a literary creation of Rome when they "carnalized the Christ within" over the early centuries of the emerging Gentile Church. It is here we don't hold back and with prior conditioning of the student and reader from his previous study of the introductory websites (textual corruptions) I expose the sad facts that an unbiased study of history will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. Outside of this one forged book, the Roman Bible and the New Testament, there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee. I go on to show the reader that an unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through chapter 28. This is an amazing study to say the least.

For an educated man or woman to believe that the studies included on this CD is but "coincidence" stretches belief beyond limits of sanity. Besides any serious study of Egypt will show you that this "Jesus Story" existed on 2 levels: the Mystical and the Mythical. Only later will Rome come and reinterpret these Divine Truths and forge them into a Historical time line with a fictitious person and in so doing destroy the Ancient truths and Divine Revelation given the Ancients who first developed these "religious doctrines" in the first place. So when you see this, and I mean all of this, then there is no room for a "Historical Jesus". Sad but true.

Yet to teach these truths of ethics and morality that is found in the "mind of Christ" expressed through Judaism to the Gentiles, and having been preconditioned to a Jesus-centric faith into which we are born, it is necessary to teach through the vehicle of this "literal Jesus" in the beginning of our studies and in so doing slowly begin to widen the scope of the reader's learning and thereby gradually introduce him to these other concepts and origins of the "Mystical and Mythical" Christ. In so doing we slowly expose the Historical Jesus for what he is; namely, just an allegory and personification of the indwelling Christ which was later "literalized" and "historicized". This "radical reinterpretation" of God's Christ was later added to Marcion's First New Testament and forged into Rome's New Testament in their grand scheme of replacement religion.

Sadly Egypt is destroyed today but her children and her truths live among her children, the Jewish nation and Biblical and Rabbinic Judaism. For me, if you want to find the Messiah and the mind of such a one like whom this Jesus is for me, an "example to be emulated" for all mankind, then we must begin to look in Judaism and in Egypt for, in my opinion, it is here we find "the mind of Egyptian Karast (Krst)" who is the original Christ. These Egyptian mysteries were continued by the Gnostic Christians and the authentic Paul who only wrote 7 epistles and who never taught a "fleshly Jesus Christ". Only when Rome forged later anti-Gnostic religious writings is Rome's Paul given credit for belief in a "historical Christ" which again I, and other scholars, point out was never his true belief. Only later do we tragically find that these metaphysical concepts revealing God to man, as coming down through recorded history from Egypt, to be destroyed when "literalized", "carnalized", and "Christianized" in Rome's New Testament.

But some might wonder and ask "where did all this come from originally"? Well I deal with that to in revealing the "Mythical Christ" as taken from Astronomy and Astrology of the Ancients as they read the stars and Heavens and saw within them and the movements of the Cosmos the varied messages of the Creator to mankind as interpreted in the cycles, patterns, the path of the Sun, moon, planets, stars, constellations, risings, settings, eclipses, etc. The message of Heaven, the cosmos, came down to Earth. Spiritually insightful people understood it and gave it as best they could to others as they could and would accept it. It is all there and the wonder never stops as these Ancient Spiritual Masters saw and understood "Divine Messages" in the Heavens which they brought down to Earth and applied to the Soul of mankind and its pilgrimage and development into this "Krast-likeness" or "Christ-likeness" which the Creator intended. This might sound impossible to one now who is not well versed in such areas of study but believe me these teaching will take your breath away as you see the depth of spirituality of our Ancients compared with the religious fare we are fed today from our Christian pulpits and TV. If you ever wondered "where is the beef" you have found it here I promise you and the recommended book list on Egypt will feed you forever.

In closing, approaching these websites it is best that you first read the attachment "websites" as I have reworked this presentation and it exists today as a "plan-o-gram" for your studies from beginning to end. This is the best way in my opinion to approach these varied subjects in order where you move from the inherited "historical" view of "Christ Jesus" to the "Mystical Christ" and finally to the "Mythical/Metaphysical Christ" and in so doing keep an organized pattern of study. This is the goal and it can be accomplished quite easily if you do as I recommend. It will only require your desire and time to accomplish.

Also attached is our "recommended book list" to show you where you can go to examine these findings for yourself and I recommend many good books which I own and have devoured over these last 20 years. I leave you with my blessings and again thank you for your gift and support of our small and humble attempt to restore the truth concerning God and His Christ to the world as He was first revealed to mankind in the beginning of time before greed, ambition, antisemitism, and the agenda of men and religious politics robbed us of such wonderful truths concerning "the Christ within". I pray that this CD will not only enlighten you to these higher Spiritual Truths but as well as you to find the fullness and stature of Christ in your own life.

- **Blessings**
- **Craig Lyons Ms.D., D.D., M.Div**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

"Hebrew for "House of Truth"

Craig Lyons Ms.D, D.D., M.Div.

2010 C.E.

The following is the recommended reading list for students of Bet Emet Ministries. Each of these following books is very important in your study of the origins of the Christian Faith for one or more reasons. If I had it to do all over again instead of the several hundred or so books collected and read over 20 yrs these would be the only books I needed to read to get the total picture of the corruption of "the faith once given the saints." From my viewpoint looking backwards, I consider each of these books mandatory for ones understanding of the difficult problems which confront us once we begin to study the origin and corruption of early Christianity. I make few promises but I will make an exception at this time: If one undertakes to read as many of these books in the following categories then there will be little that will escape him in his quest for truth concerning the Christian faith, the "Jesus Story," the truth about the Jewish Messiah, the awakening of the Christ within himself. You will also see that all of the below dogmas in these books have their origins in Ancient Egypt in the beginning of time. This is all the more important when one gets down to the difficult task of trying to reconcile the Jewish Messiah as taught by Judaism and the the "Jesus Christ" in the Second New Testament which Rome gave us in refutation of the earliest Gnostic First New Testament which has been so tragically altered today and which so few tragically are aware. If you take the challenge, and study hard, you will discover, as I did, that Rome merged the concept of the human Jewish Messiah who is to be anointed by God with the Indwelling incarnated Christ in every human, the Christ of St. Paul, who awaits his resurrection from the dead in you and me. Out of this mistaken synthesis, owing to Rome's failure to understand the Ancient Mysteries of Ancient Egypt, the "Jesus Story" of a supposed literal and historical Godman who, we know today, or at least some of us do owing to scholarly studies to find the truth, was never historical existence. The greatest truth of all is that our "Jesus Story" was told as far back as Ancient Egypt and was called the "Horus Story." It should resonate hopefully with you that we need to understand these same texts and "Sayings" in the same manner as they who wrote and authored them some 5000 to 10,000 years B.C.E. Blessings to all in your search for God's truth for your Soul. These books will reveal to you a different "Karest/Christ, or should I say "Jesus," than the one Rome rammed down our throats at the point of a sword. The truth of what I say is found yet today carved in stones and Ancient Egyptian tombs, pyramid walls, and temples. Glory to God, we can read the Ancient Egyptian hieroglyphs once again after two thousand years where they were silent, being that no one could read them. It is here we find our "Christ Story" in its most beautiful depiction and elucidation. This truth was only darkened as it traveled down the path of history and thanks be to God, due to the Enlightenment of Europe and the advances in archaeology and Egyptology, the rocks cry out God truth for the cosmic Souls. Man is a divine being, possessing the status of a god. This wonderful story has been obscured down through history, being veiled by the darkness of man's flesh and finite minds. Only in searching for the truth about the Christ before the Spiritual concept was altered, will one come to see the truth regarding the Christs three different understandings down through history: Mystical, Mythical, and Historical. Only two of these are "true," and one is an absolute falsity and corrupt misunderstanding of the truth of the Christ. Can you guess which one is false?

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the study of Gnosticism as well as Comparative Religions, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.

Blessings.....Craig Lyons Ms.D., D.D., M.Div.

THE PAGAN JESUS:

- **The Christ Conspiracy by Acharya S SIMPLY GREAT**
- **Bible Myths and Parallels In Other Religions by T. W. Doane SIMPLY GREAT**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris SIMPLY GREAT**
- **The Jesus Mysteries by Timothy Freke and Peter Gandy SIMPLY GREAT**
- **The Pagan Christ by Tom Harpur SIMPLY GREAT**
- **Aryan Sun-Myths: The Origin Of Religion, by Charles Morris SIMPLY GREAT**
- **The Gnosis Or Ancient Wisdom In The Scriptures by William Kingsland SIMPLY GREAT**
- **Christ In Egypt: The Horus-Jesus Connection by M.D. Murdock SIMPLY GREAT**
- **The Truth About Jesus, Is He A Myth?, by Mangasar Mangasarian SIMPLY GREAT**
- **Dead Little Fish: The Accidental History Of Jesus Christ, by Derek Murphy SIMPLY GREAT**
- **The Christian Mythology Unveiled In A Series Of Lectures, by Mitchell Logan SIMPLY GREAT**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker SIMPLY GREAT**
- **Jesus: God, Man, Or Myth? by Herbert Cutner SIMPLY GREAT**
- **The World's Sixteen Crucified Saviors by Kersey Graves SIMPLY GREAT**
- **The Christ: A Critical Review And Analysis Of The Evidence Of His Existence by John Remsberg**
- **The Book Your Church Does Not Want You To Read by Tim C Leedom SIMPLY GREAT**
- **Pagan Christs by J. M. Robertson**
- **The Astrological Foundation Of The Christ Myth by Malik H. Jabbar**
- **The Jesus Puzzle: Did Christianity Begin With A Mythical Christ? by Earl Doherty SIMPLY GREAT**

THE EGYPTIAN-CHRISTIANITY CONNECTION....LOST TODAY? MAYBE NOT...TIME TO RETURN TO HEBREW ROOTS ...AND GUESS WHAT? THEY BEGIN IN ANCIENT EGYPT

- **Christianity Before Christ by John G. Jackson SIMPLY GREAT**
- **The Ancient Egyptian Roots Of Christianity by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Divinities: The All Who Are The One by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Cosmology: The Absolute Harmony by Moustafa Gadalla SIMPLY GREAT**
- **Historical Deception: the Untold Story of Ancient Egypt by Moustafa Gadalla SIMPLY GREAT**
- **Tut-Ankh-Amen by Moustafa Gadalla SIMPLY GREAT**
- **Nana Darkwah, The Africans Who Wrote The Bible SIMPLY GREAT**
- **Gerald Massey's Lectures by Gerald Massey SIMPLY GREAT**
- **Stolen Legacy by George M. James SIMPLY GREAT**
- **Egyptian Belief and Modern Thought by James Bonwick SIMPLY GREAT**
- **The Historical Jesus And The Mythical Christ by Gerald Massey SIMPLY GREAT**
- **Ancient Egypt: The Light Of The World by Gerald Massey SIMPLY GREAT**
- **The Moses Mystery by Gary Greenberg SIMPLY GREAT**
- **101 Bible Myths by Gary Greenberg**
- **Jesus The Egyptian: The Origins Of Christ And The Psychology Of Christ by Richard A. Gabriel**
- **The Origin and Evolution Of Religion by Albert Churchward SIMPLY GREAT**
- **The Origin Of All Religious Worship by Charles Dupuis SIMPLY GREAT**
- **Temple Of The Cosmos by Jeremy Naydler SIMPLY GREAT**
- **Out of Egypt by Ahmed Osman SIMPLY GREAT**

- **The House of the Messiah by Ahmed Osman SIMPLY GREAT**
- **Jesus in the House of the Pharaohs: The Essene Revelations on the Historical Jesus by Ahmed Osman SIMPLY GREAT**
- **Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus by Ahmed Osman SIMPLY GREAT**
- **The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph by Ahmed Osman SIMPLY GREAT**

THE BEST PICTURE OF THE JEWISH FAITH & IMPLICATIONS FOR THE NON-JEW (GENTILE CHRISTIANS TODAY)

- **Everyman's Talmud by A. Cohen SIMPLY GREAT**
- **Where Judaism Differs by Abba Hillel Silver**
- **Understanding Judaism: The Basics of Deed And Creed by Benjamin Blech**
- **To Be A Jew by Rabbi H. Donin**
- **The Aryeh Kaplan Anthology vol. 1 and II**
- **Celebrate: The Complete Jewish Holidays Handbook by Leslie Koppelman Ross**
- **Living Jewish Life: Jewish Traditions, Customs, and Values For Today's Families by Anita Diamant and Howard Cooper**

MANSCRIPTS....CORRUPTIONS...THE ORIGIN OF THE BIBLE AND THE CHRISTIAN CORRUPTION OF IT..BOTH OLD AND NEW TESTAMENTS

- **Let's Get Biblical (plus tape series) by Rabbi Tovi Singer (http://www.outreachjudaism.org/) SIMPLY GREAT**
- **Antisemitism in the New Testament by Lillian Freudmann SIMPLY GREAT**
- **Twenty-Six Reasons Why Jews Don't Believe In Jesus by Asher Norman**
- **Faith Strengthened by Isaac Troki SIMPLY GREAT**
- **Judaism's Truth Answers the Missionaries by Beth Moshe SIMPLY GREAT**
- **History Of The Christian Religion To The Year Two Hundred by Charles Waite SIMPLY GREAT**
- **You Take Jesus I'll Take God by Samuel Levine**
- **Is It God's Word by George Wheless**
- **Forgery In Christianity by Joseph Wheless**
- **Who Wrote The Bible by Richard Friedman SIMPLY GREAT**
- **Putting Away Childish Things by Uta Ranke-Heinemann**

THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM CALLED CHRISTIANITY TODAY

- **The Essene Christian Faith by Martin Larson SIMPLY GREAT**
- **The Essene Heritage by Martin Larson SIMPLY GREAT**
- **The Story of Christian Origins by Martin Larson SIMPLY GREAT**

YOU MUST UNDERSTAND THOROUGHLY GNOSTICISM....THE FIRST NEW TESTAMENT CAME FROM THEM.....MANY TYPES.....LEARN THE DIFFERENCE ...AND LEARN TO SPOT IT IN THE NEW TESTAMENT SCRIPTURES SINCE IT WAS THE ORIGINAL CHRISTIANITY YOU WERE NEVER SUPPOSED TO KNOW ABOUT

- **The Gnostic Gospels by Elaine Pagels**
- **The Gnostic Paul by Elaine Pagels SIMPLY GREAT (NOW YOU KNOW WHY THERE ARE TWO DIFFERENT PAULS SPEAKING IN THE NEW TESTAMENT, THE TRUE PAUL AND THE FALSE**

PAUL OF ROMAN CHRISTIANITY WHICH ATTEMPT TO NULLIFY THE GNOSTIC GOSPEL OF THE TRUE PAUL)

- **Jesus And The Lost Goddess by Freke And Gandy SIMPLY GREAT**
- **Early Christian Heresies by Joan O'Grady SIMPLY GREAT**
- **Fragments of a Faith Forgotten by G. R. S. Mead**
- **Pistis Sophia, A Gnostic Gospel by G. R. S. Mead**
- **Jung And The Lost Gospels by Stephan Hoeller**

EXAMINING PAUL FOR WHO HE REALLY IS (OR AT LEAST THE ROMAN "TRANSFIGURATION OF THE GNOSTIC PAUL")

- **The Gnostic Paul by Elaine Pagels SIMPLY GREAT (NOW YOU KNOW WHY THERE ARE TWO DIFFERENT PAULS SPEAKING IN THE NEW TESTAMENT, THE TRUE PAUL AND THE FALSE PAUL OF ROMAN CHRISTIANITY WHICH ATTEMPT TO NULLIFY THE GNOSTIC GOSPEL OF THE TRUE PAUL)**
- **The Mythmaker: Paul and the Invention of Christianity by H. Maccoby SIMPLY GREAT (Exposes the false Paul of Roman Creation in the New Testament that Rome gave the world).**
- **St. Paul versus St. Peter: A Tale Of Two Missions, Michael Goulder**
- **Christianity Betrayed by Kenneth Schei**

Answer for yourself: What will these books teach you?

These books will help the reader confront the many challenges regarding the orthodox approach to the inherited "Jesus Story" and the history of Christianity and its true origins. These books point their critical finger at many of the rigid dogmas of Christianity as well as the LITERAL interpretation of the "Jesus Story" which has sadly created not only mental servitude with attendant idolatry for each who believe in it, but at the same time stifled the real understanding of the original Christian message that goes all the way back to the beginning of time in Ancient Egypt regarding the evolution of the Soul. If you read these books you will come to see beyond any doubt that the true meaning of Christianity is to be found in the Mystical, Mythological, and Metaphysical understanding of the "Christ Stories," the "Sun-god Stories," and the "Jesus Story;" not in the crude literal and historical misunderstanding of them. These books will help you see through the false religious traditions inherited from Rome in our day and will show you the need for a revival of the effort to discover the esoteric significance of the Christian heritage, a revival that will help you understand the allegorical and metaphysical interpretation of all Sacred Scriptures, including our Bible. Behind these supposed literal and historical stories, lie the very ancient metaphysical myths and allegories that the Ancient Egyptians were told, and once you come to recognize this, and then seek their veiled meanings regarding your incarnation into this animal body and nature, then you began to actively participate in the Spiritual evolution of your Soul that is associated with the awakening of the Christ in you! All of this mind you, lies concealed under the myths, legends, dramas, symbols, and allegories in our Bible behind the narratives that we have been falsely told are literal and historical stories, but as archeology and Egyptology has shown us over the last two hundred years, is not! Only when you awaken from the dead can you participate in the new birth for Christianity and the new enlightenment which is so desperately needed in the Christian world comprising over 3 billion people today.

I CONSIDER ALL OF THESE BOOKS A MUST....YOUR LIBRARY NEEDS EACH OF THEM OR AT LEAST REPRESENTATIVE FROM EACH CATEGORY...IF YOU READ THESE BOOKS OR AS LEAST THE "GREAT ONES" THEN YOU WILL KNOW ALL THAT NEEDS TO BE KNOWN...(ALMOST)...BUT YOU GET THE POINT...MOST PROBLEMS WITH CHRISTIANITY ARE DEALT WITH IN THESE BOOKS AND FEW THINGS ESCAPE EXPOSURE IN THESE BOOKS...THEY COVER IT ALL... needless to say I have many more books that I could recommend...but this is the best of the crop... you might can get some of them inexpensively at http://www.amazon.com under the "used" book searches.

Blessings...

- **Bet Emet Ministries**
- **Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **cell 972-4802791**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **mailto:bennoah1@verizon.net**

If one undertakes the study of Bet Emet's Websites, and understand it is a life's work, then one is prepared to understand what has happened to Christianity down through the centuries and how Divine Truths, once expressed through allegory, metaphor, and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost today through the "literalization" of such revelations given to us by the Ancients. This is a tragic story to say the least and renders us as "believers" and "followers of the New Testament Jesus" as idolators and we never know it because our Bibles inherited from Rome are "forged" in key "theological places". If you are diligent to study and learn from what is shared on these multiple sites then over time you will understand how it is possible to follow the "New Testament Jesus" in one way which ends with idolatry and in another way which ends in holiness and righteousness. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will see hopefully there is a big difference between what we have been taught about them today and what they meant to the original Christians. Rome's has played a key role in the loss of these Divine truths and the substitution of falsehoods as you will come to see. "Surely that is not possible I hear you say" but I only wish it were so. For your study and thought are these websites developed and revised over the years as Bet Emet Ministries' studies have progressed and deepened and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

These websites are intended to be "a step by step" process in your pilgrimage of learning. We begin by looking at the surface of the texts and then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and move later to the "Mystical Christ" and finally to the "Mythical Jesus Christ". As alluded previously we begin by looking at the "literal historical Jesus" and the texts and explain them "literally" as we have been taught since growing up most like since childhood in the Christian faith we inherited. In so doing it is my intent to show you and separate for you a Jewish Messiah and Judaism's truth from a non-Jewish Messiah and untruths given us by Rome. As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as a historical-literal person but the "personification of Divine truth" that was entrusted to the Jewish nation for the Gentile world. As the websites progress you will come to see just whom this "Divine Christ within" really is and how this concept has tragically be changed by Rome and given a literal-historical life of its own. It is a real shame that the only Jew to ever came to you and me was this New Testament Jesus dressed up like Constantine and bearing literalized sunworship concepts which simply are not true in their "literal sense" since they bring idolatry with

them. Over time you will come to see the Divine Truth within them however when they remain as allegories as they were intended for it is then and only then can they express the Divine truths as originally intended and as understood by the ancients who gave them to mankind in the first place. Rome changes them and never tells us in the book we inherited; the Roman Bible.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths in hopes that your love for and worship of God be likewise.

The order of our study is very important. If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you, the non-Jewish believer in Christianity today. Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you....to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered today and sadly cover the pages of our Bibles. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome and others and repent of such error if it be in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that in Judaism, the legacy of Egypt. Few know this because of lack of study but the beginning study has been done for you. It is time you accept the mantle of study which in first century Israel was "the highest form of worship".

Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)

PRESENTING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that the "New Testament Jesus" can be understood in many different ways and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. We at Bet Emet Ministries have covered all 3 different understandings and presentations of "Jesus Christ" through the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order.

- **Historically...(myth taught through the medium of a presumed historical person; although not accurate to the existence of a historical person yet important in that it serves as an example to be emulated by all mankind)**
- **Mythically...(personification of the Sun and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices)**
- **Mystically...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos into matter, ie., mankind). Paul speaks of this:**

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: Are all three methods of presenting Jesus Christ equally accurate to truth? No they are not and our Websites will provide the evidence you need to not only see this for yourself but make adjustments in your religious belief system when needed. Our focus needs to be on correctly interpreting the Mystical and Mythical Christ and then dealing with the erroneously interpreted "Historical Jesus...the Christ with flesh".

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that often these stories were written to be understood as allegories by the original writers let alone ever realizing that our "Jesus Story" can be found in identical form all the way back to pre-dynastic Egypt over 13,000 years ago. Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they *assume* that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do the serious study of our faith required to get to the bottom of the "Jesus Story" and the religious synthesis within it. Only with the study of Gnostic Christianity did I come to clearly see the Mystical Christ. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story". This I felt was necessary to get the reader and student started in order to reveal the greater Spiritual Truths that lay within Biblical Judaism that does not come with the added baggage of idolatry which we find in Gentile Christianity. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. So the beginning study of the Jewish Roots of Christianity follows the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" and the totality of our Websites. There are 4 levels of Rabbinical teaching.

PASHAT

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with Egypt in their purest form thus preserving better than any these Ancient understandings of God and the Cosmos and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind

this motif of a "historical Jesus" lies the greatest deception know to mankind.

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
 - **http://returntofaithofjesus.netfirms.com**
 - **(The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a literal perspective. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in replacement religion as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place...in later sites we look at this problem in greater detail).**

- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
 - **http://covenantofnoah.netfirms.com**
 - **(Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith. This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah; included in this site are OT references to this covenant as well and revealing exposition of this same covenant in the NT as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 4th century; see how the Pattern of Worship was the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's anti-semitic background and dogmas inherited by Rome).**
- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
 - **http://jewishrootscx.netfirms.com/**
 - **(Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in my "Christian religious belief system" then the question that should be asked is this one as I see it: *"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?* Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misquided by my spiritual leaders in Christianity today? If you want those answers then this website is for you. My apologies that it is not finished but under "construction" but better to begin to learn what we can when we can than waste any more time. I trust that in time the website will be finished.**

REMEZ

The next level of understanding is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and it is time for serious investigation of our inherited faith. Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah. We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity

teaches about "the Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
 - **http://www.christianjewishbible.netfirms.com**
 - **(We move on and begin to look at our New Testaments since it is within them that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter examples of such textual and scriptural falsifications in our Christian Bibles, both Old and New Testaments as mentioned in the previous sites.. hundreds of examples where the facts and truths that once existed in the Jewish Masoretic Old Testament texts were purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments and the implication of such purposeful alterations by not only the Jews of Alexandria (the Essenes), but the later changing and altering of this solar-mythology by the Gentile Church in their final production...the New Testament. Here we encounter the change of these Divine Concepts as they become altered and reinterpreted and attached to the life of the "supposed literal and historical" New Testament Jesus. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such religious agendas over time)**

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT…AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
 - **http://historyofformationofnewtestament.netfirms.com**
 - **(Now we must understand how we actually got this New Testament in the first place. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the conflicts and disagreements concerning it, its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)**

- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**
 - **http://paulproblem.netfirms.com**
 - **(Now we move to the Paul Problem. Let it be said that I am hard on Paul since he has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the deception behind the New Testament's presentation of the Apostle Paul...it reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about Paul who was understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life...I expose what the true religious belief system of Paul really is and show you how it is a synthesis of Gnosticism, Mystery Religions, and Judaism...along with this I reveal his and later pro-Pauline writers purposeful misuse of the Jewish Scriptures by Pauline writers in their presentation to the non-Jewish world of a new religion and how they made it seem as if Jesus was the cause for it...this is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then then we can say "kind things" about Paul then...so hold on...we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 authentic epistles which he wrote and put his name on them...so we have to be hard on Paul since Christians believe that he taught all the things that carry his name. We will see as we study that he did not and the blame for this deception is again laid on the lying pens**

of Rome....so we deal on this site as "if" Paul was responsible for these writings since we are taught he wrote them all by tradition)

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
 - **http://jewishmessiah.netfirms.com/**
 - **(Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).**
- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
 - **http://messianicprophecy.netfirms.com**
 - **(A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)**
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**
 - **http://seventyweeksdaniel.netfirms.com**
 - **(We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)**

- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**

- http://essenecx.netfirms.com
- **(As stated earlier Divine allegory of the ancients has been "literalized by Rome" and presented to us in our Christian Bibles. We begin to see this through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Sun-worship where astral-theology and solar-worship was personified into "savior Godmen"...Osiris being both the first and the "pattern" of all that followed; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagorianism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Christianity. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truths expressed by the Ancients through the medium of myths and symbols. It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint. In so doing these Divine Concepts lose their original meaning and these reinterpreted doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship was applied to the life of the Jewish Messiah as recorded in the New Testament and it is we, not knowing that these concepts were only to be taken allegorically, have been misled to see in them a "literal" understanding when they never were originally intended to be taught as such. In so doing we spend a lot of time with the texts in order to see how this was done and how extensive this misrepresentation is in our Bibles).**

- **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**
 - http://paganizingfaithofyeshua.netfirms.com
 - **(We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how Sun-Worship today as masqueraded as "orthodoxy" in Christianity...the subject is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt; this site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another...a through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)**

This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament *(for the most part).* A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and one lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood. As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher.

Hopefully you see the problems of what I speak. Again through our websites the student is made aware of the problems inherent in places in this New Testament's depiction of the New Testament Jesus. Yet, in such a presentation then Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 yrs. As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion. Lacking this knowledge which Bet Emet's Websites provide the student unsuspectingly we bought into the Roman counterfeit and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them.

DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians who were not only looking for a historical Jewish Messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within".

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Gnostic Christian understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"?**
 - **http://firstnewtestament.netfirms.com/**
 - **(Now we put all the pieces together and the whole picture comes into focus. We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles. We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical timeline in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends.**

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did

not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the Jesus Story, from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was most likely wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Christians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Christ" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" [pattern] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature as well as murder the Gnostics until few remained to safeguard this Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Christians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences of a historical Jesus but show how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to place a historical Jesus within an appropriate timeline. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ.)

SOD

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priest eternal principles that were later captured in "myths" and "legends" to preserver for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God "; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body

as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this last website on the "Mythical Jesus Christ" as seen in the stars.

Now it is time to devote this website to the comprehensive understanding of the "Mythical Christ". In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**
 - **http://www.egyptcx.netfirms.com/**
 - **We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.**
 - **There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to study the website referenced just above this one then you saw for yourself this tragic loss of Divine**

Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**
 - **http://jesusastrotheology.netfirms.com/**
 - ***This website is presently under construction*. This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.**

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that. This opinion is no longer tenable among those who accept reason as the criterion of truth.

If you are diligent to study and read these websites then you have it all. There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because "I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION" that men have written down through history to promote their own religion and political agendas.

So we began our study with the question:

Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)

Now you have you answers! ?The rest is up to you to study to show yourselves approved..needing not be ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)

IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself: Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?**
- **Answer for yourself: Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?**
- **Answer for yourself: Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?**
- **Answer for yourself: If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?**
- **Answer for yourself: Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator**

as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt when some were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last website depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.

Currently Bet Emet Ministries offers a CD with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire is you so desire by e-mailing me at the link below. Shalom.

We offer a CD of all out sites contained on one disk if you are interested...please inquire for the CD for such through study will take you some time

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GRACE AS AN ACT OF GOD'S UNMERITED FAVOR...OR IS IT MERITED AFTER ALL...AND AGAIN HAS WE BEEN MISLED BY PAUL'S OVEREMPHASIS UPON GRACE?

In the previous articles earlier listed in this website I have tried to make the reader and "truth seeker" think on a deeper level than maybe he has ever done before in his life. I have tried to expose the contradictions in these contrasting "theologies" in order to show the reader that this "One Faith" of which we read in the Book of Ephesians is anything but that! I have tried to expose what we call today "Paul's message gospel" as one of his own creation and one which so often contradicts the very teachings of Jesus as the "Jewish Christ"; a gospel which in reality is not "good news" to anyone who is trying to pattern their lives after Jesus and his teachings concerning the Kingdom of God, let alone the same teaches earlier given man by Moses and the Prophets. A hint is in order to save the reputation of the "true Paul". Our inherited Bibles from Rome contain two completely different Pauls; a Gnostic Paul teaching Metaphysical ideas that express accurately the Divine Realm as well as a counterfeit Paul of Rome's making. Cleverly done these "contradictory" Pauls are synthesized together in such a way that only those with a "keen Spirit" and "sharp eye" notice the "Pauline Problem" in our New Testaments. Let me emphasize again that I take no joy in having to expose Paul in this manner which I must, but you deserve the truth about God and what He has really said to mankind. "Hath God said"? Yes! He has, and if you only read Paul and his epistles without balancing them with the teachings of Moses, the Prophets, and the "mind of the Jewish Jesus" and likewise fail to do comparative studies from the sources from which Paul quotes, I can guarantee you that you have not heard God but rather a humanly conceived "reinterpreted" Spiritual Wisdom which Rome gave the world which deviated from the path of God which had been given to the world "unchanged" for thousands of years previously. The Jewish people, and a few Christians, have always understood and knew this. But most don't because "preaching" has replaced "study"; study being the highest form of Worship one can give God as understood in first century Biblical Judaism. It is part of our calling at Bet Emet Ministries to get the truth to you in order that "you make your calling and election certain."

IS GRACE "UNMERITED FAVOR" AS PAUL WOULD HAVE US BELIEVE?

We most likely grow up in church hearing over and over again that "grace is unmerited favor"; at least I sure did. It may surprise you but I will show you in this article that nothing could be further from the truth. As our study advances I will often mention "Paul"; we must remember that what we often assume is the authentic writings and beliefs of Paul are not that at all; rather, they are the contradictory theology of the later writers of the New Testament replacement theologies emanating from Rome. Having said that then Paul's writing, or a later "pro-Pauline writer", makes it seem that God's "election" of an individual or group to a favored status was a capricious or whimsical decision which "did not depend on man's desire, effort, obedience, or works; but on God's mercy alone". Let us begin to see this by looking at Rom. 9:16:

Rom 9:16

16 So then it is not of him that willeth, nor of him that runneth [Paul's reference to actions or works of man], but of God that sheweth mercy. (KJV)

Here again in Romans 9:13 Paul reiterates the same thought; that the grace of God is to be received by faith alone (without works), however clothed in slightly different attire.

Rom. 9:13

As it is written, Jacob have I loved, but Esau have I hated.

God's love, as well as his grace, according to this "Romanized" Paul, is unmerited. Paul make it look as if it is arbitrary. In Romans 9:13 Paul illustrated his thesis this time with lines from Malachi 1:2,3: *"Jacob I loved and Esau I hated."*

Answer for yourself: Could it possibly have been Edom's actions (works) which caused God to hate Esau?

Answer for yourself: Far more than an arbitrary decision by God, can you see that God's grace is measured out to those who deserve it (Let us remember that Edom did not because of their harsh treatment of Israel and the Spiritual seed of God).

Now please pay close attention. Malachi wrote these words in memory of Edom's (Esau's descendants) malicious treatment of Judea and its people. Esau was the ancestor of Edom, therefore his name is used symbolically for that nation as Jacob's is for Israel. The Edomites had gloated over Judea's fall to Babylonia, had cut off the escape of Judean fugitives, and had joined in the plunder of the Temple. Their treachery and malice knew no bounds. Their conduct, like ours as well, brings either the blessings of God or His punishment. Their conduct influenced God's attitude toward them as it does ours as well. Their persecution of Israel brought harshness from God toward them.

Answer for yourself: Have we forgotten God's promise to Abraham in the Abrahamic Covenant which states (Gen. 12:3): *"And I will bless them that bless thee, and curse him that curseth thee:"?*

The above passage definitely refers to "merit" and its role in receiving from God His blessings.

This is another way of saying faith is fulfilled with obedience and God "ordained works"!
These "ordained works" are the Commandments and Laws that frame our very Covenant with God. That is why the Torah, the Laws of God, are in Hebrew called "Instruction"; not a curse as Rome's New Testament maintains. In the last article we showed you Paul's stance on the matter from Romans 4:5 *"But to him that worketh NOT, but believeth on him who justifieth the ungodly his faith is counted for righteousness."* We showed you the folly of such in the last article. God NEVER justifes the "ungodly" but such a condition sure was connivent for Rome and their religious reign of terror called the "Dark Ages". This passage is just another example of a lie written into the Sacred Texts espousing connivent theology for Rome.

Again we encounter the same thought expressed just a little different. Paul ignored the historical reason for God's antagonism to Edom (Esau) which the prophet Malachi expressed in God's name in Mal. 1:2-3. It was because of Edom's conduct (works) that God was displeased with them. Let me remind you that Edom believed in the God of Israel, for it was Esau's seed. Edom failed to "obey" the God they "believed in". But "faith alone" apart from "works" was not enough to justify Edom before God. The Christian Church of today needs to re-think their stance on "faith" and "works" and realize the real reason for the Torah as the "Instruction" of God for mankind; it trains the Soul to practice righteousness which leads to

the evolution of the Divine Mind within man and his Spiritual evolution of his Soul. Their violation of the commandments of God brought a strong rebuke from God. It does the same for us regardless of what this Romanized Paul is made to say.

Answer for yourself: Is it misleading for Paul, or the Romanized Paul, to use a quote from an Old Testament Scripture that is tied to a historical event and use it completely differently to reinforce one's own agenda in the New Testament without instructing the readers that you are doing so? You figure it out. To me it sure is!

Answer for yourself: Can you see that God's blessing is not arbitrary or based upon "faith alone" as Rome's Paul would have you believe, but comes in response to man's actions, in this case the blessing of Israel by others and not the punishment of them?

Answer for yourself: Can you see that this Roman Paul's choice of Edom for his example betrays his own doctrine; that he chose a nation which had "faith" but their "works" caused the rebuke of God? It sure seems to me that if Paul were correct, as he wants us to think, then Edom should have been approved of God apart from their works….but they were not!

But when reading this New Testament given us by Rome which was canonized in 380 A.D. we find this Romanized Paul assuring us that *"But to him that worketh NOT, but believeth on him who justifieth the ungodly his faith is counted for righteousness"*, but the example of Edom given by this same Paul for his proof, in reality, proves the exact opposite! This is where we must put our thinking hats on and if we do then we see beneath the deception that lays before us looking "sacred" in a Black leather book.

The prophet Malachi's words did not condone random or arbitrary rejection by God of Esau's descendants; Malachi gave the reason for God's rebuke of Edom, even if Paul didn't. We we look at Malachi and compare what he says with this Romanized Paul's misrepresentation of the truth then we see the deception in the Pauline writings for what it truly is; a theological lie created by Rome that profits not and leads billions astray in their relationship with God.

THE DECEPTION OF PAUL DOES NOT END THERE…HE CONTINUES

Even more devious is the way this Romanized Paul portrayed God in Rom. 9:15 which is derived from Ex 33:19. I say "devious" for his audience was primarily Gentile in its makeup and unaware of the nuances that are inherent in the Hebrew language from which he wrote and spoke. The same surely applies to day to pews filled with Christians who don't know the slightest things about the Hebrew language and how it has been so badly misrepresented in their Christian Bibles. The Greek is not immune from the alteration of these prior Hebrew Sacred ideas either. I want you to notice that in the Greek and English translation below we come to the same conclusion from an English reading and interpretation that would make us think, incorrectly by the way, that God does arbitrarily dispense grace to whom He desires.

The original verse translates as follows:

Exod 33:19

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. (KJV)

LOOK WHAT IS HIDDEN BEHIND THE HEBREW WORD FOR

"WHOM"

“Whom” in Hebrew is the Strong’s Number 834. 834 'asher-

- **1) (relative pronoun)**
 - **a) which, who**
 - **b) that which (what)**
- **2) as a conjunction:**
 - **a) that (in an objective clause)**
 - **b) when**
 - **c) since**
 - **d) as**
 - **e) *"if" (this means "conditional")***

Answer for yourself: Now we must look at all the meanings inherent in the word "whom" as given in the Hebrew language. Now, having read them above, then did you notice that the Hebrew word "whom" carries with it the context of receiving the grace of God as a "conditional aspect"? It is not "automatic"!

Answer for yourself: Can you see for yourself that the passage from Exodus, from which this Paul quotes NEVER contained an idea that God will be gracious arbitrarily to anyone, yet the exact opposite is true, that God’s grace toward man is “conditional” upon man’s beliefs and his resultant obedience and conduct which flow out from his beliefs?

Answer for yourself: What if our Spiritual "beliefs" are incorrect, lets say about the Jewish Law, and we don't know it because we never studied enough to know what lies beneath the texts we read in our Bibles? What if this "Law" never has ceased and we live like it does not matter being basically ignorant of the 66 Laws that frame our Gentile Covenant before God? Could we be blocking receiving the "grace of God" in our lives and not know it? Could this "conditional" aspect of God's grace apply to us and we not know it? And who better merited God’s grace (in this instance to have God revealed to him) than Moses to whom the passage is addressed?

The intent here in the Exodus passage, as seen within the context of the entire Torah, is that God will have pity on those who *deserve it, who "merit" it!*

The whole Pentateuch is unequivocal and open-and-shut in its message of reward and punishment based upon human behavior. Thus the role of the Torah and the Law and Commandments of God given to teach man the way to receive the Grace of God in his life. Such human behavior is or is not the consequence of obedience to the commands of God which are nothing more than opportunities to exhibit and live out our faith correctly and thereby receive and "merit" the conditional "grace of God"

Exile was the penalty for disobedience to God's laws; prosperity of the nation in its own land was compensation for adhering to God's commands. There is nothing arbitrary, capricious, or random about who enjoys "election” or favor and when he is compensated. It depends on man's effort, not God's whim. This is the message of James and his epistle; not the Romanized Paul which says *"Christ is the end of the law".*

I am not wanting to kick a dog which he is down, but again, in this instance the Romanized Paul is incorrect in

changing the meaning of the original text when he writes about such a doctrine in the New Testament. We need to know this because in recognition of this one very truth is your opportunity to awaken to the truth of the Law and Torah for your life. This truth and reality is beyond doubt to those who will look deeply enough to see if for themselves through their personal study. We at Bet Emet Ministries will help lead you through this Roman maze of convoluted theology created over 2,000 years that has captured your mind and Spirit with a "false gospel". We again are led into deception and error by much but not all of the Pauline literature; the "key" is discerning the "truth" from the "error" when reading Paul. This is not impossible; it only requires your diligent effort to study to find the truths hidden from you by Rome and their "radical reinterpretation" of the Ancient Spiritual Wisdom which we have received in our Christian Bibles today.

As a child growing up in church I heard with regular frequency the phrase "grace is unmerited favor" as it was the fruit of Pauline theology. Now that you have seen past the deception and misinterpretation of the New Testament and just one of the Pauline writings, let me ask you this question.

Answer for yourself: So, is the grace of God "unmerited favor" or "merited favor" as you have now discovered that grace (the word "whom", remember) is always conditional between God and man. It is determined by man and his actions which are a product one way or the other of his faith or lack of it as applied to the Laws of God. Definitely faith "works" either obediently or the lack of faith manifests itself in acts of disobedience to the commands of God. It is either one way or the other.

Answer for yourself: What other foundational doctrines have we learned in error because we have listened to Paul more than Jesus, Moses, and the Prophets, and what sins do we commit unknowingly because we are brainwashed by Pauline theology? Our comprehensive CD has it all for those who want the "truth" and consider themselves "truth seekers".

Answer for yourself: Could you be like Edom, and be "hated" (allegorically) by God and not know this truth until you die, because you, like Edom, have faith with the "wrong works" or "no works at all" and have trusted a Romanized Paul your whole life and therefore stand today guilty before God of having lived your life under "faith only" paying no regard or little toward obedience to the 66 Commandments of God that frame your Covenant with God?

Answer for yourself: Have I caused you to rethink what you have accepted in church unquestioningly? I hope so.

Answer for yourself: What sins do we commit unknowingly because we are brainwashed by Romanized Pauline theology and have failed to understand the message of the real Bible due to reading the New Testament which is full of mistranslations, misquotations, and verses taken out of context to promote "another gospel"? The irony of accepting a Romanized Pauline theology, which is in reality "another gospel" never ceases to amaze me. Oh God give us the desire and ability to study to find Your truth. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO ARE THE EBIONITES AND WHAT SHOULD THEY MEAN TO THE CHRISTIAN?

The doctrine of Trinity, which is one of the fundamental constituents of Christian dogma, was absent from Christianity during the lifetime of Jesus Christ. The maximum one can grant is that this doctrine started taking shape after the Crucifixion. It took many centuries for it to reach its final well-defined but inexplicable form. It went through a long process of extremely bitter and controversial debates between Christian theologians and philosophers representing different religious, cultural and traditional backgrounds.

It was greatly influenced by the myths and the traditions of various lands which hosted "Christianity" in its early period. The main stem of Christianity, however, which took care of and nurtured the development of "Christian beliefs" and philosophy in its early formative part was of Jewish stock. Jewish influence remained predominant throughout the early part of Christian history. The disciples of Jesus who learned and understood Christianity directly from Jesus and witnessed it in the form of his life, belonged to this stock. They were the primary custodians of Christianity with deeply embedded roots in the holy soil of Jesus' instructions and way of life. It was they who witnessed the Crucifixion and had seen Jesus after the crucifixion.

THE FIRST FOLLOWERS OF JESUS

Early Christians (Jew and Gentile) appear to have been fundamentally divided over both the nature of Jesus and whether to adhere to the Mosaic Law or not. In the second phase of Christian development (after 50 C.E.), St. Paul became the most pivotal character in giving Christianity a new philosophy and ideology. There were fundamental differences of opinion between Paul and James the Righteous. While James looked after the Jerusalem Church, Paul was preaching in the West, particularly to the Gentiles. The Western Church evolved along Pauline doctrinal lines, whereas the Church in Jerusalem developed along monotheistic teachings.

One offshoot of James' ministry were the Ebionites, a sect whose name derives from the Hebrew "ebionim" meaning 'the meek' or 'the poor'. They were the Jewish Christians, for whom Jesus took on the mantle of Messiah and not that of the 'Son of God'. They followed the Mosaic law with great zeal, and had their own "Gospel" known in various contexts as the 'Gospel of the Hebrews', 'Gospel of the Ebionites' or the 'Gospel of the Nazarenes'. Here is a description of the Ebionites drawn from various sources.

In his book The History of the Church written in the 4th century AD in Caesarea, Eusebius mentions the Ebionites in the book Vespasian to Trajan. Eusebius, the most renowned church historian, mocks the Ebionite views (remember he is a Gentile in the Western Church), saying that their name comes from their poor and mean opinion of Jesus. According to Eusebius, the Ebionites regarded Jesus as mortal (human and not divine) and esteemed him as righteous through the growth of his character. As Jews, the Ebionites observed the Sabbath; every detail of the Law, and did not accept the Pauline idea of salvation through faith alone. Eusebius also talks of another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus' pre-existence as "God the Word and Wisdom". They followed a 'Gospel of the Hebrews' which could possibly have been St Matthew's Gospel (written in Hebrew but lost to us today). They observed the Sabbath and the Jewish system, but celebrated the resurrection.

In his book describing the background of the Ebionites, R Eisenman in The Dead Sea Scrolls Uncovered writes that James (the 'Zaddik' or 'Zadok', meaning Righteous) was the leader of the Jerusalem Church in the middle of the first century (40-60 AD approx.) The branch which was retrospectively called Jewish Christianity in Palestine. The Ebionites developed from this branch.

The Community who followed James were known as 'the Poor', (Galatians 2:10, James 2:3-5) a designation mentioned both in the Sermon on the Mount and in the Dead Sea Scrolls. In many ways, Eisenman feels that the Ebionites were similar to the authors of the Dead Sea Scrolls. They honored James the Righteous, and believed Jesus to be their mortal Messiah, while Paul had become an "Apostate from the Law". They observed the Law and the Sabbath with great zeal.

They held James in the highest regard, while Paul was considered 'The Enemy' as spoken and warned of by Yeshua (Matt 13:24-43):

Matt 13:24 (KJV) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. {measures: the word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint} 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals} 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

This idea of Paul is definitely different from the light of the redactionist history we find in the New Testament but ample evidence exists which throws a completely different light upon Paul and history. If you would like to see this for yourself it is detailed at our website: http://faithofyeshua.faithweb.com. Thus according to the Jewish Christians, or Yeshua's church, Paul was one who deviated from the Mosaic Laws and Commandments and was as far as they were concerned the "adversary" (devil). This may be hard for Christians to understand, yet believe considering what you have heard taught from pulpits Sunday through Sunday your whole life, but what you have heard does not change the facts that have surfaced from both archeology and in-depth Bible study as well as a detailed examination of the extra-biblical documents that exist today for your inspection. Somewhere you have to come to terms with James and the early church's view of Paul as handed down to us for those who wish to inquire. One cannot discount their extra-Biblical writings that have come down to us that severely impugn the "Gospel" Paul preached to Gentiles, and this explains his resentment to the apostles in Jerusalem as recorded in the epistles (reputed pillars...note the sarcasm in his tone when addressing the

leadership of Jesus' church).

According to Baigent, Leigh and Lincoln in The Messianic Legacy, the source of the original teachings of the Ebionites, Gnostics, Manicheans, Sabians, Mandeans, Nestorians and Elkasites has been described as the Nazarene philosophy. They refer to Nazarene thought as: `An orientation towards Jesus and his teachings which derives ultimately from the original Nazarene position, as articulated by Jesus himself, then propagated by James, Jude or Judas Thomas and their immediate entourage.' Their beliefs were:

- **strict adherence to the Mosaic Law**
- **recognition of Jesus as Messiah**
- **belief in the normal human birth of Jesus**
- **hostility towards Pauline views**

There is a collection of Arabic manuscripts kept in a library in Istanbul which contains quotes from a 5th or 6th Century text ascribed to the `al-nasara', written in Syriac and found in a monastery in Khuzistan in south-west Iran near the Iraq border. It reflects the views of the Nazarene hierarchy escaping from Jerusalem after the destruction in 66 AD. It refers to Jesus as a human being and stresses the Judaic Law (notice that this is the belief of the first century church and those closest to the historical Jesus).

The inescapable conclusion of the scrupulous student of history, language, and Scripture is that Paul's followers "abandoned the religion of Christ and turned towards the religious doctrines of the Romans."

Of all the various doctrines which evolved during the formative stages of Christianity, only those who believed in the Nazarene philosophy can justifiably be given preference. These early Christians were taught the meaning of Christianity by Jesus himself.

THE ROLE OF PAUL

From the time of St Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. St Paul did his bit in influencing the deterioration of the "original Christian thought" by introducing his own brand of mysticism. He was neither of Jewish stock nor did he have any direct contact with Jesus, except through his claimed vision. He was already, it seems, under the powerful influence of the alien cultures.

Apparently there were two options available to St Paul, either to fight the strenuous battles against a world of superstitions, myths and legends prevalent in the lands of the Roman Empire from times immemorial or to give in to them and let Christianity change to suit their requirements and ambitions. This gave the Gentiles the message that Christianity was not essentially different from their legends and myths. Paul only recast Judaism in terminology which was already familiar to the Gentile to whom he preached. Thus Paul found the adoption of the second option far more profitable and convenient and let Christianity change to suit the ambitions and philosophies popular in the gentile world.

This strategy worked well in as much as it gained a great number of converts to the new faith which otherwise would not have been easily available. But at what cost. Unfortunately, it ended up only in an unholy competition between noble Christian values and pagan myths. What St Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity. From then on it was the same old paganism but with new names and new faces.

Pauline Christianity, therefore, did not succeed in changing the doctrines, myths and superstitions of the pagan world but only ended in changing "original Christianity" (Messianic Judaism) in accordance with them. If the mountain did not respond to his call, he decided to go to the mountain.

THE REALITY OF A JEWISH JESUS

Of course it is anybody's prerogative to choose between Pauline Christianity and that of James the Righteous and other early leaders of Christianity who were the disciples of Jesus Christ himself. But here we want to establish the point that the main stock of Christianity continued to develop along Jewish lines and kept itself aloof from the later innovations which generated the rigmarole and complexities of Christian dogmas we see today for Gentile imaginations such as the godhead of Jesus as the Son, the Trinity, Inherited Sin, Redemption, the rejection and replacement of Israel by the church, etc. The views of the early leaders of the original Church, among whom James the Righteous is prominent, were simple and honest and had no internal contradictions or paradoxes hiding behind a smoke screen of mystery as we confront today in the Pauline churches of our land. A study of the history of Judaism in Christianity establishes beyond question the fact that the Unity of God, uncomplicated by the slogan of Trinity, remained the official doctrine of the true Church of Christ in its pristine purity. The faith of Yeshua was Jewish, is Jewish, and will always remain Jewish. It is us who need to reevaluate what we have been taught and believe in light of fact and reason.

Please remember that this short treatise is not an attempt to convert Christians to any faith other than that of the faith both held and practiced by Yeshua (Jesus). It is simply a genuine effort to invite the Christians back to the pure unadulterated faith and practice of Jesus himself. It is a sincere attempt to revert the fiction back to the facts of Christianity. Facts that are certainly as beautiful as they are realistic and satisfy both the head and the heart.

For almost two thousand years, it is not the legends woven around the reality of Jesus Christ that has kept Christianity together and has helped it to survive the challenges of reason and ever growing enlightenment borne out of scientific progress, nor is its survival due to the mystic belief of Trinity. What has held the truth and essence of Christianity together is the beauty of the person and the teachings of Jesus Christ. It is the divine conduct and not the divine person of Jesus that has been so beautiful to adhere to. It was the suffering, patience and perseverance for the sake of noble ideals and his bold upright rejection of all despotic attempts to make him change his principles that is the real backbone of Christianity. It is still as beautiful and as lovable today as it was ever before. It has influenced so powerfully the Christian minds and hearts that they remain bonded to Jesus.

His real greatness lies in the fact that he transcended and conquered the forces of darkness that had conspired to vanquish him despite being a frail human being and no more than a human being. That victory of Jesus is something to be shared with pride by the children of Adam. As we see it from the vantage point of in-depth scholarship, he is one of the most noble progeny of Adam who taught humanity by his example of perseverance in the face of extreme suffering and pain. Not to surrender but to remain steadfast in the teeth of extreme trial was the noblest achievement of Jesus. It was his life of suffering and pain that redeemed humanity and made him conquer death.

To share suffering in life is far better than to escape suffering through death. Hence the concept of the supreme sacrifice of Jesus is magnified not only by his death, but by his life lived in total obedience to his Father. Today, we Christians share in his grace.

The greatness of Jesus, we again insist, lay in his supreme sacrifice during his lifetime. All his life, he defied the temptations to compromise, give in and exchange a life of suffering with that of ease and comfort. The same cannot be said for Paul, when in-depth analysis of his teachings as paralleled with those of Jesus and Judaism often diverge. Day in, day out Yeshua confronted death but refused to give in and lived for the sake of the sinful to bring them to life. He conquered death not by surrendering himself to death, but by refusing to bow down to it. He defeated it roundly and emerged from its clutches where a lesser man would have perished. Thus he proved his truth and the truth of his word and message beyond a shadow of doubt. That is how we see Jesus and that is why we love him so. His voice was the voice of God and not the voice of his own ambitions. He said what he was commissioned to say, neither more nor less than what God had told him to say. He worshipped God throughout his life and worshipped Him alone and never did he require any mortal to worship or bow before

himself or before his mother. This is the reality of Jesus to which we at Bet Emet Ministries invite the Christians of all denomination and faiths to return.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HERESIES ADOPTED AND PERPETUATED BY THE ROMAN CATHOLIC CHURCH....THOSE WHO GAVE YOU THE NEW TESTAMENT NO LESS

Constantly we at Bet Emet are not understood when being critical of much of what the New Testament teaches. We understand such misunderstanding because most of our readers have not had the opportunity to read and study to the level we have over the last 15 years where we discovered much that forced we make changes in our religious belief system. Simply we found, based upon our studies, that much of the New Testament, especially in doctrinal positions, was a replacement of the actual beliefs of a Rabbi named Yeshua who lived in the first century. A cursory reading of the New Testament does not always provide such an understanding, for most read it as if it is "inspired, infallible, and inerrant." Upon just a little personal study into this area and when using good sources one quickly can see that they have deceived in this crucial area of their life.

Understand such a false trust and belief in the New Testament by most Christians today is not based upon the reader's individual study, but rather upon the hearsay he has picked up by listening to others express such trust in the New Testament. The sad fact of the matter is that those who say such things have never done their homework to the depth necessary to see the problems inherent in accepting the New Testament as authoritative.

The New Testament was never meant to be a replacement book for the Jewish Scriptures, but sadly has become that today for the vast majority of non-Jewish believers in God.

Doctrine, when found in the New Testament, to be true must conform to the Word of God.....THE OLD TESTAMENT: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Answer for yourself: Do you believe the above statement by Isaiah the prophet? If you do not, then you need to read no further for this study will not have benefit you for you since you have in reality no substance for your authority. One then believes what he wants and not what was intrusted to Holy men of old preserved and handed down to others who paved the way for the Messiah to come.

Thus if we find doctrines in the New Testament which contradict the Jewish Scriptures...such doctrines are to be understood as fables and lies. To fail to do so contradicts Isaiah the Prophet as well as Moses.

Before you read the following...understand that those who gave you the following man-made doctrines are the same ones who gave you the NEW TESTAMENT that has ended up replacing the Bible Jesus used…the Old Testament as taken from the Jewish Tankah (the true Masoretic Text).

Can we trust the Holy Spirit to have led these early anti-Semitic Catholics into all truth, and should we trust their collection of writings called the New Testament when they, in many places, contradict Moses and Jesus?

We at Bet Emet cannot, and we offer no man apologies.

Just understand that when you read the NT, with all its additions, purposeful misquotes of the Jewish Scriptures, changes, deletions and doctrinal creationism over the early centuries of the Gentile Church, these were the doctrines behind the men who did it!!!!!!!!!!!!!!!

HERESY	DATE
OF ALL THE HUMAN TRADITIONS taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross. Both began 300 years after Christ.	**310**
Wax Candles introduced in church. about	**320**
Veneration of angels and dead saints.	**375**
The Mass, as a daily celebration, adopted.	**394**
The worship of Mary, the mother of Jesus, and the use of the term, "Mother of God", as applied to her, originated in the Council of Ephesus	**431**
Priests began to dress differently from the laity	**500**
The doctrine of Purgatory was first established by Gregory the Great	**593**
The Latin language, as the language of prayer and worship in churches, was also imposed by Pope Gregory I 600 years after Christ.	**600**
The Bible teaches that we pray to God alone. In the primitive church never were prayers directed to	**600**

Mary, or to dead saints. This practice began in the Roman Church (only 2 hundred years after canonizing the New Testament)

The Papacy is of pagan origin. The title of pope or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas. This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor emperor Mauritius. Gregory 1, then bishop of Rome, refused the title, but his successor, Boniface III, first assumed title "pope." **610**

Jesus did not appoint Peter to the headship of the apostles and forbade any such notion. Note:-- Nor is there any mention in Scripture, nor in history, that Peter ever was in Rome, much less that he was pope there for 25 years; Clement, 3rd bishop of Rome, remarks that there is no real 1st century evidence that Peter ever was in Rome."

The kissing of the Pope's feet. It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices. **709**

The Temporal power of the Popes. When Pepin, the usurper of the throne of France, descended into Italy, called by Pope Stephen II, to war against the Italian Lombards, he defeated them and gave the city of Rome and surrounding territory to the pope. Jesus expressly forbade such a thing, and He himself refused worldly kingship. **750**

Worship of the cross, images and relics was authorized. This was by order of Dowager Empress Irene of Constantinople, who first caused to pluck the eyes of her own son, Constantine VI, and then called a church council at the request of Hadrian I, pope of Rome at that time. **788**

Such practice is called simply IDOLATRY in the Bible, and is severely condemned. (Read Ex. 20:4; 3:17; Deut. 27:15; Psalm 115).

Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized **850**

The veneration of St. Joseph began **890**

The baptism of bells was instituted by Pope John XIV **965**

Canonization of dead saints, first by Pope John XV. **995**

Every believer and follower of Christ is called saint in the Bible.

Fasting on Fridays and during Lent were imposed. **998**

Imposed by popes said to be interested in the commerce of fish. (Bull, or permit to eat meat), some authorities say, began in the year 700. This is against the plain teaching of the Bible.

The Mass was developed gradually as a sacrifice; attendance made obligatory in the 11th century.

The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII. Jesus imposed no such rule, nor did any of the apostles. On the contrary, St. Peter was a married man, and St. Paul says that bishops were to have wife and children. **1079**

The Rosary, or prayer beads was introduced by Peter the Hermit, in the year 1090. Copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is expressly condemned by Christ. (Matt. 6:5-13). **1090**

The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Jesus neve **1184**

taught the use of force to spread his religion.

The sale of Indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in **1190**

sin. Christianity, as taught in the Bible, condemns such a traffic and it was the protest against this traffic that brought on the Protestant Reformation in the 16th century.

The dogma of Transubstantiation was decreed by Pope Innocent III, in the year 1215. By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The Bible condemns such absurdities. **1215**

Confession of sin to the priest at least once a year was instituted by Pope Innocent III., in the Lateran Council. The Bible commands us to confess our sins direct to God. (Read Psa. 51:1-10; Luke 7:48; 15:21; I John 1:8-9). **1215**

The adoration of the wafer (Host), was decreed by Pope Honorius. So the Roman Church worships a God made by human hands. This is plain idolatry and absolutely contrary to the spirit of the Gospel. (Read John 4:24). **1220**

The Bible forbidden to laymen and placed in the Index of forbidden books by the Council of Valencia. Jesus commanded that the Scriptures should be read by all. (**1229**

The Scapular was invented by Simon Stock, an English monk. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on naked skin. This is fetishism. **1287**

The Roman Church forbade the cup to the laity, by instituting the communion of one kind in the Council of Constance. The Bible commands us to celebrate the Passover. **1414**

The doctrine of Purgatory was proclaimed as a dogma of faith by Council of Florence. There is not one **1439**

word in the Bible that would teach the purgatory of priests.

The doctrine of 7 Sacraments affirmed. 1439

The Ave Maria. It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th century. 1508

The Council of Trent, held in the year 1545, declared that Tradition is of equal authority with the Bible. 1545

By tradition is meant human teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by teaching human tradition, they nullified the commandments of God.

The apocryphal books were added to the Bible also by the Council of Trent. These books were not recognized as canonical by the Jewish Church. 1546

The Creed of Pope Pius IV was imposed as the official creed 1560 years after Christ and the apostles. 1560

True Christians retain the Holy Jewish Scriptures as their creed. Hence their creed is 1500 years older than

the creed of Roman Catholics.

Pope Pius IX declared the Virgin Mary to have had an Immaculate Conception.. The Bible states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Savior. (Read Rom. 3:23; 5:12; Psa. 51:5; Luke 1:30,46,47). 1834

In the year 1870 after Christ, Pope Pius IX proclaimed the dogma of Papal Infallibility. This is a blasphemy and the sign of the apostasy and of the anti-christ predicted by St. Paul. Pope's title: "VICARIVS FILII DEI." -- V-5, I-1; C-100, I-1; V-S, I-1; L-50, I-1; I-1; D-500, I-l Total, 666. 1870

Pope Plus X, in the year 1907, condemned together with "Modernism", all the discoveries of modern 1907

science which are not approved by the Church

Pius IX had done the same thing in the Syllabus of 1864.

In the year 1930 Pius XI, condemned the Public Schools 1930

In the year 1931 the same pope Pius XI, reaffirmed the doctrine that Mary is "the Mother of God." 1931

This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy contrary by Mary's own words. (Read Luke 1:46-49; John 2: l-5).

In the year 1950 the last dogma was proclaimed by Pope Pins XII, the Assumption of the Virgin Mary **1950**

UNDERSTANDING THE ABOVE INFORMATION CORRECTLY

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why do you accept their other beliefs hidden within the New Testament that violate the Laws, the Prophets and the Writings?

This knowledge as given in the above chart alone should at least make one suspicious that other such "heresies" might be contained within the New Testament which you might not at present be aware. This should spur you into your own personal study to find out if such things be so. Believe us at Bet Emet, they are there hidden beneath the contexts of many events which are displayed in the New Testament which are simply unhistorical and can be proven to be in violation of facts and evidence of history which will prove them wrong upon study.

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why would you accept their other beliefs cleverly contained in the New Testament which, without through knowledge of the Old Testament, will not be noticed as fraudulent in simple reading of the New Testament?

The Roman Church says it never changes; yet, it has done nothing else but invent new doctrines which are contrary to the Bible and the original belief system of Yeshua, and has practiced rites and ceremonies taken bodily from paganism. Some scholar has found that 75% of the rites and ceremonies of the Roman Church are of pagan origin. We trust that you desire to be a follower of Jesus/Yeshua more than a follower of your Denomination or Church and its inherited traditions!

Don't look now my Protestant friends because much of what you practice in your church comes from these pagan background...and most of you are not aware!

THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did!

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

JUSTIN MARTYR

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded

about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew.

Do you want the truth before you die? Then keep reading.

EUSEBIUS

Eusebius says that *"the names of Jesus and Christ were both known and honored by the ancients"* (Hist. Eccl. lib. i. ch. iv). How could this be?

Eusebius, the great champion of Christianity, admits in his book: *"that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"*

(Hist. Eccl. lib. 2, ch. v.). How could this be?

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

SAINT AUGUSTINE

Augustine is quoted as saying: *"That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name"* (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used for the corruption of the ancient Spiritual Wisdom by the later Roman Christian Gentile Church whereby it becomes little more than another manifestation of "literalized" Sun Worship. The Jewish Christ knew the difference and you should as well.

TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: *"I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of*

God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible" **(Taylor, Diegesis, p. 326).**

For example, early Church Father Tertullian (@ 160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, "You say we worship the sun; so do you" (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

Cardinal Newman, in his book, The Development of the Christian Religion, admits that ... "Temples, incense, oil lamps, votive offerings, holy water, church holidays and season of devotions, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images ... are all of pagan origin..." (Page 359).

HERESIES are those doctrines and practices which are contrary to the Bible. They are also called "human traditions" or "doctrines of men". Both Peter predicted and warned that in the later times "false teachers" would rise within the Church and bring in "damnable heresies" and "doctrines of devils". (Read II Peter 2:1-3). Jesus rebuked the Pharisees, for they transgressed the commandments of God by keeping their traditions. "in vain," He said, [speaking in the first person representing the Father] "they worship me by keeping for doctrines the commandments of men" (Matt. 15:3,9).

The testimony of their heresies can be found in much of the New Testament today which did not even become recognized until the fourth century.

The Word of God commands us to get out of Idolatry and pagan expressions of true religious faith. All true "Christians" SHOULD desire to be faithful to the religion of Jesus as taught in the Jewish Bible and the Jewish Scriptures termed today the Jewish Tanakh, and many of these earlier Spiritual Truths can can still be detected within the New Testament with a little study. However, so much more is alien to what the true Jewish Christ both believed and practiced. Now is the time to study. I hope you take the challenge. Your rewards are eternally waiting as you recover Spiritual Truth kept from you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CONTRASTING THE CRUCIFIXION OF SUN-GODS WITH THE CRUCIFIXION OF JESUS AND IMPLICATIONS FOR ATONEMENT

- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #1
- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #2
- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #3
- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #4
- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #5
- EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #6

IMPORTANT THOUGHTS ON THE DEATH OF JESUS THAT EVERY CHRISTIAN OUGHT TO KNOW

- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7
- THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



"SO AS ABOVE...SO BELOW": THE DIVINE "PATTERN" OF WORSHIP...ARE YOU AWARE?



Look first at the picture above. If you noticed you see that what the Ancients saw in the Sky and Heavens "above" the reconstructed "below" on Mother Earth. In other words they built upon Earth what they saw in the Heavens above. This is called the Uranograph which we will deal with momentarily.

First of all please look at what you recognize as "the Star of David" below and to the right.



Answer for yourself: Do you notice that the star is pointing both upwards and downwards? What could this mean? Is there hidden meaning here that we are missing? Well you have to study Egypt and Egyptian religion to understand the religious concepts hidden in the Star of David. Archeology today is teaching us just whom the identities of the Biblical Patriarch actually are and you be amazed to find out that these Patriarchs are Biblical Pharaohs. In Seminary I always wondered why Amenoteph III wrote many of the Proverbs. Today I know that he is the Biblical Solomon and his father, King David, is Tuthmose III. Well that is a teaching for another day but if one was to undertake such a rigorous study of Egyptian Monotheism then you will find that the center core of all

that they believed is that "So above then so beneath". In other words the Divine Pattern is to be reproduced on earth as it is in heaven above and not only their architecture and pyramids reveal this but their very core religious theologies as well. But that study has to wait but understand this as we move on the children of the Egyptians who intermarried with Semites are the Jewish nation and no wonder that Biblical Judaism has almost the same religious tenants of their Egyptian fathers but even the Star of David points "as above so beneath" which reveals to us that Divine Axiom in disguise. Now let us continue since our focus is on the "Pattern of Worship" (above) that is to be reproduces on earth (below) according the Divine Pattern above.

Exod 25:8-9 8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (KJV)

Answer for yourself: Is there a "Pattern" of Worship that we are to follow and if there is what is it? Do we follow it at our Christian churches? Well we need to look into this matter to be certain.

Let us look at the Hebrew word used for "pattern" above:

Strong's Concordance tell us that the word for "pattern" is Strong's number 8403: tabniyth (tab-neeth'); from 1129; structure; by implication, a model, resemblance: KJV-- figure, form, likeness, pattern, similitude.

The word clearly indicates that connected with the worship of God is the necessary construction of an earthly example of something that has a Spiritual/Heavenly existence (similar, like another). The idea carried with this word is one of "comparison" between two items. This "pattern", as a model, refers to a representation, generally in miniature, to show the construction or appearance of something that is a resemblance of "something else". It also carries the idea of a simplified representation of a system or phenomenon, as in this sense the representation of the worship due the Creator. Egypt understood this and coined the terms "So as above, so below" and their offspring the Jewish nation understood this religious concept and adapted it from them. Both Egypt and Israel had in common equinox Temples for example. We find that Egypt build the Giza Plateau as a representation and likeness of what they saw in the Heavens above them. It was a "mirror image" so to speak. We see the same example of this spiritual concept in the New Testament:

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

Earth is to be a carbon copy or reflection of the Divine. We as mankind are to reflect the "real" and manifest as best we can the "image of God" both within us and without through our influence and our conduct. More on this in a second as we continue our thoughts.

Let us examine other passages referring to this "pattern".

Exod 25:40 40 And look that thou make them after their pattern, which was shewed thee in the mount. (KJV)

Num 8:4 4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick. (KJV)

Josh 22:28-29 28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. 29 *God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle*. (KJV)

Answer for yourself: Did you notice a strong admonition in the above verse?

Notice in this verse the strong admonition to NOT construct a "false" man-made substitute in worship for what God has commanded to be made and used in His worship which is not according to "the" pattern given by God Himself (selah)!!!

Of course this necessitates that one is aware of this "Pattern of Worship" in the first place. Sadly this "Pattern" of which I speak in hidden behind the Hebrew and Greek words of our Christian Bibles and the English does a poor job at revealing it; in fact is masks it from our view. More verses need to be examined so let us keep reading.

II Ki 16:10 10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. (KJV)

Now here is where it gets very interesting and it is here we find the hidden implications for non-Jews and their worship of God.

1 Chr 28:11-20 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had *by the spirit*, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the *service of the house of the LORD*, and for all the vessels of *service in the house of the LORD*. 14 He gave of gold by weight for things of gold, for all instruments of all manner of *service*; silver also for all instruments of silver by weight, for all instruments of every kind of *service*: 15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. 16 And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: 17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: 18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD. 19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern. 20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the *service of the house of the LORD*. (KJV)

Answer for yourself: Did you notice that this "Pattern" was given by the Spirit of God?

Answer for yourself: Did you notice the highlighted words "service"?

Strong's Concordance reveals the true meaning of the word "service" in these verses:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, ministering (-try), office, service (-ile, -itude), tillage, use, work, X wrought.

Answer for yourself: What can we learn from the root word from which "abodah" is taken?

The root word comes from 5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.: KJV-- X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper,

Answer for yourself: So now what have we seen? Without a doubt God has commanded His worship according to a particular "Pattern" given to the Jewish people who are his Servants who are commissioned to communicate these truths about God to the whole world.

Isa 49:6 6 And he said, It is a light thing that thou (Israel) shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)

Let us read a few more verses.

Ezek 43:10 10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. (KJV)

Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)

Strong's Concordance and "pattern"

5179 tupos (too'-pos); from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): KJV-- en- ex-) ample, fashion, figure, form, manner, pattern, print.

Thayer's Greek Lexicon and "pattern":

5179 tupos- 1) the mark of a stroke or blow, a print 2) a figure formed by a blow or impression a) used of a figure or image b) used of the image of the gods 3) form: the teaching which embodies the sum and substance of religion and represents it to the mind, the manner of writing, the contents and form of a letter 4) an example: a) in the technical sense, the pattern in conformity to which a thing must be made b) in an ethical sense, a dissuasive example, a pattern of warning; used of ruinous events which serve as admonitions or warnings to others c) an example to be imitated; used of people who are worthy of imitation d) in a doctrinal sense; used of a type, that is, a person or thing prefiguring a future (Messianic) person or a thing

CAN WE DRAW ANY CONCLUSIONS?

I surely think we can.

Plato believed there are two "realities" or "worlds." This is exactly what both Egypt and the Jews believe and expressed in their religious symbolism and religious doctrines and no greater example could be found than the Temple described here and the pattern for its construction which was given to King David by God. Plato, like Moses and King David and the Rabbis knew that there exists an Invisible World and a Visible World. The Visible World is the world we see with our eyes, the world of sights and sounds and it is not "the real" but only a reflection of the "real" which exists in the invisible world of the Spirit/Energy (God). The Invisible World is the world of ideas that exist in the Spiritual realm. It is this second world, the Invisible world, that is the true reality to Plato, Egypt, and the Jewish nation attest. The visible is but a reflection of the "real" and when we see that we are speaking of worship in the verses above this means that there exists in the "Invisible realm" of the Spirit/Heaven a "pattern for worship" of God that needs to be emulated and followed by all mankind in this visible world. The Jewish nation was entrusted with this "Pattern of Worship" for the whole of mankind.

If you understood the above then this becomes all the more important as our studies progress and we see for

ourselves that both the Jewish nation and the non-Jewish peoples of the world kept the same "pattern of worship as seen for example in worship of the Creator involving the Biblical Seasons and Biblical Festivals and Sabbaths. This you need to understand can be shown to apply both before Moses and after Moses and the 613 Laws given to the Jews by Moses. This means that long before the Jewish nation non-Jews were keeping these "holy days" by Revelation and the Hebrew texts and Scriptures detail this for us. Often however these "truths" are hidden behind English words that cover up these facts. This is a startling revelation that awaits you as you see with your own eyes for example that Abraham kept the Passover even before it gained the historical significance it holds today. Even more important is the examples we will soon see which teach us that in the New Testament that non-Jews and Jews both kept the Sabbath day and the 7 Biblical Festivals after the time of Christ. We even see Paul teaching non-Jews to observe and keep Havdalah which observes and commemorates the Sabbath as it passes and the new week begins. Paul taught his Gentiles churches this "Pattern" and we in Christianity today are basically ignorant of it and have a substitute religious calendar given us by Antisemitic Rome. Even more startling is the revelation that there are certain passages in the Holy Tanakh that God commanded be read on certain days and that this "pattern" of reading of the Torah/Tanakh at certain times makes all the more sense when one come to understand that God has certain things to say and communicate to His people on special times and days of the year. Simply said you would not say to a person "happy anniversary" on his "birthday" and vice versa. Even more startling is the fact that the very basis for the outline of Mark's Gospel, chapters 1-16, can be shown to follow the Torah readings throughout the year in Palestine. Looking at the chronological sequence from Chapter 1 through chapter 16 we see that each thematic teaching overlaps with the required Torah reading throughout the year. This simply means that we have before us the midrash of the Synagogue readings as told through the life of "the Christ" throughout the calendar year as enumerated between chapters 1-16 in the Gospel of Mark. This "Pattern" of worship is everywhere but seen by few.

To recap even more startling is that it can be shown that even before Moses the Hebrew Scriptures teach us that non-Jews kept these same "appointed times" with God which sadly Gentile Christians are taught today belong and apply only to the Jews. We will see in our studies that in these "appointed times" with God that occur at the equinoxes and solstices is a hidden message of the "true salvation" of God as found in these Biblical Festivals. That should make you wonder if you have heard the right message of God in your Antisemitic Christian Churches. Kind of makes you want to study does it not? Well the opportunity awaits you on this and our other websites at Bet Emet Ministries as the long hidden truths kept from you are revealed.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

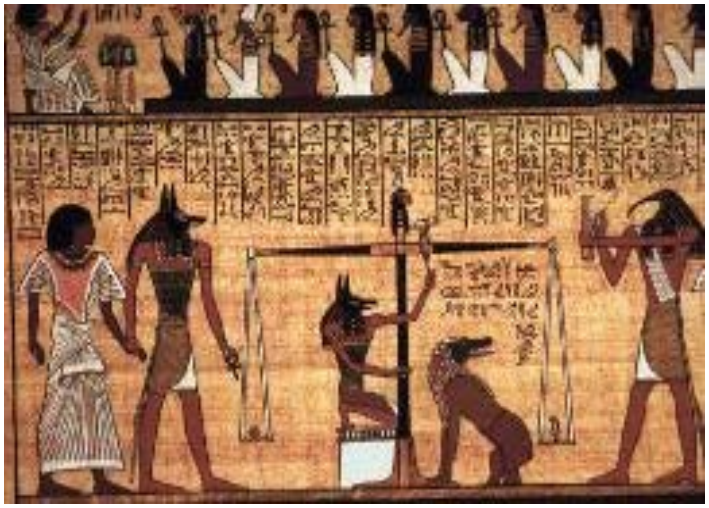


Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE 42 NEGATIVE CONFESSIONS...THE EGYPTIAN TORAH



The Declaration of Innocence Of The Dead Before the Gods of the Tribunal At The Weighing Of The Heart

The Book of Going Forth By Day (The Egyptian Book Of The Dead) (The Papyrus of Ani) R. . Faulkner 125 Plate 31

1. **Oh Wide-strider who come forth from Heliopolis, I have not done wrong.**
2. **Fire-embracer who come forth from Kheraha, I have not robbed.**
3. **Nosey who came forth from Hermopolis, I have not stolen.**
4. **Swallower of Shades who came forth from Kernet, I have not slain people.**
5. **Terrible of Face who came forth from Rosetjau, I have not destroyed the food offerings.**
6. **Double Lion who came forth from the sky, I have not reduced measures.**
7. **He-whose-Eyes-are-in-Flames who comes forth from Asyut, I have not stolen the god's property.**
8. **Burning One who came forth backwards, I have not told lies.**
9. **Breaker of Bones who came forth from Memphis, I was not sullen.**
10. **He-of-the-Cavern who came forth from the West, I have not fornicated with the fornicator.**
11. **He-whose-Face-is-behind-him who came forth from his hole, I have not caused (anyone) to weep.**
12. **Anointed One who came forth from the chapel, I have not dissembled.**
13. **Hot-Legs who came forth at twilight, I have not transgressed.**
14. **He-who-is-Blood who came forth from the place of slaughter, I have not done grain-profiteering.**
15. **Eater of Entrails who came forth from the Council of Thirty, I have not robbed a parcel of land.**
16. **Lord of Truth who came forth from Hall of Two Truths, I have not discussed (secrets).**
17. **Strayer who came forth from Bubastis, I have brought no lawsuits.**
18. **Planter (?) who came forth from Heliopolis, I have not disputed at all about property.**
19. **Doubly Evil One who came forth from the Busirite Nome, I have not had intercourse with a married woman.**
20. **He-who-Sees-what-he-has-brought who cam forth from the House of Min, I have not (wrongly) copulated.**

21. **He-who-is-over-the-Great-Ones who came forth from (?), I have not struck terror.**
22. **Demolisher who came forth from (?), I have not transgressed.**
23. **Proclaimer of Speech who came forth from Weryt, I have not been hot (tempered).**
24. **Youth who came forth from the Double Scepter Nome, I have not been neglectful of truthful words.**
25. **Dark One. who came forth from darkness, I have not cursed.**
26. **He-who-Brings-his-Offerings who comes forth from Asyut, I have not been violent.**
27. **Proclaimer of Voice who came forth from Wenis, I have not confounded (truth).**
28. **Possessor of Faces who came forth from Nedjefet, I have not been impatient.**
29. **Captain who came forth from Weten, I have not discussed.**
30. **Possessor of Two Horns who come forth from Asyut, I have not been garrulous about matters.**
31. **Nefertum who came forth from Memphis, I have not done wrong**
32. **I have not done evil.**
33. **He-who-does-not-(allow)-Surviviors who came forth from Busiris, I have not disputed the King.**
34. **He-who-Acts-as-he-Wishes who came forth from Antinaiopolis, I have not waded in water.**
35. **Thy who came forth from the Primordial Waters, My voice was not loud.**
36. **He-who-Prospers-the-Commom-People who came forth from Asyut, I have not cursed a god.**
37. **Uniter of Attributes who came forth from the Cavern, I have not made extollings (?).**
38. **Uniter of Good who came forth from the Cavern, I have not harmed the bread-ration of the gods.**
39. **Upraised of Head who came forth from the shrine, I have not stolen the Khenef-cakes from the Blessed.**
40. **He-who-Brings-his-Portion who came forth from the Hall of the Two Truths, I have not stolen Hefnu- cakes of a youth,**
41. **(nor) have I fettered the god of my town.**
42. **He-who-Brightens-the-Land who came forth from Faiyum (?), I have not slain sacred cattle.**

Now the Translations

1. **I have not done wrong.**
2. **I have not robbed**
3. **I have not stolen.**
4. **I have not killed people.**
5. **I have not destroyed food offerings.**
6. **I have not reduced the measures (possibly meaning cheating the grain measures).**
7. **I have not stolen God's property.**
8. **I have not told lies.**
9. **I have not stolen food.**
10. **I was not sullen (resentful or unnecesarily unhappy).**
11. **I have not fornicated with the fornicator may mean homosexuality. Open to your interpretation.**
12. **I have not caused anyone to weep.**
13. **I have not pretended to be that which I am not.**
14. **I have not violated divine law (Ma'at) or possibly civil, or secular law.**
15. **I have not done grain profiteering.**
16. **I have not robbed land.**
17. **I have not told or discussed secrets.**
18. **I have not brought about a lawsuit.**
19. **I have not disputed property.**
20. **I have not had intercourse with a married person.**
21. **I have not wrongly copulated (could mean out of marriage)**
22. **I have not made people afraid.**
23. **I have not transgressed.**
24. **I have not been hot tempered.**
25. **have not told lies or withheld the truth.**
26. **I have not cursed.**
27. **I have not been violent.**
28. **I have not purposely misconstrued the truth.**

29. **I have not been impatient.**
30. **I have not discussed (as in inappropriate disscussions of any kind)**
31. **I have not been unnessecarily or annoyingly talkative.**
32. **I have not done evil.**
33. **I have not disputed the Pharaoh/King/Ruler/President/Queen/ruler in charge.**
34. **I have not waded in the purified water.**
35. **I have not been loud (yelled or raised my voice in anger).**
36. **I have not cursed a God.**
37. **I have not been boastful or glorified myself.**
38. **I have not hamed the bread ration to God.**
39. **I have not stolen the cakes from the Akhu.**
40. **I have not stolen cakes of a child**
41. **I have not fettered (constrained, or tried to shackle) the God of my town.**
42. **I have not slain cattle sacred to the Gods.**

THE AFTER-LIFE

In a book of instructions, an Egyptian king advised his son, the prince, to attain the highest qualities, because upon his death he will see his whole lifetime in a single instant and his performance on earth will be reviewed and evaluated, by the judges. In recent years, numerous books addressed the near-death experiences of many people. In this phenomenon, it is reported that seeing the person's whole life span in an instant, is a recurrent theme for all persons with near-death experiences. Death is not the end, but rather it is a transitional state. Such an experience matches exactly the Egyptians' belief of the transformation process, which starts with the Day of Judgment where the life of the person is evaluated.

Answer for yourself: Does Judaism teach these same things? Yes and we find this same concept taught in their High Holy Days: Rosh HaShannah and Yom Kippur!

As stated earlier, ancient Egyptians expressed their metaphysical beliefs in story form (myth), like a sacred drama or a mystery play. The following are the Egyptians' symbolic representations of the process of the Judgement Day.

The spirit of the deceased denies committing each sin/fault before its assigned judge, by reciting the forty-two negative confessions (analogous to the famed Ten Commandments). These negative confessions come from The Book of the Coming Forth by Day (commonly and wrongly known as The Book of the Dead.) Above I have provided a translation of these negative confessions. Some of them may seem repetitive, but this was probably caused by not being able to translate the exact intent of the original language.

In the judgment of the dead the heart, as a metaphor for conscience, is weighed against the feather of truth, to determine the fate of the deceased. The seated Grand Ancestor—Ausar (Osiris)—presides in the Hall of Justice. The jury consists of 42 judges/assessors. Each judge has a specific jurisdiction over a specific sin or fault; each wears a feather of truth on his/her head. The assigned juror/judge will declare his/her acceptance of the deceased following his reading of the 42 negative confessions by declaring Maa-Kheru (True of Voice/Action).

Tehuti (Thoth), scribe of the neteru (gods), records the verdict, as Anbu (Anubis) weighs the heart against the feather of truth. The outcome is either:

- **If the pans are not balanced, this means that this person lived simply as matter. As a result, Amam (Ammit) would eat this heart. Amam is a protean crossbreed. The unperfected soul will be reborn again (reincarnated) in a new physical vehicle (body), in order to provide the soul an opportunity for further development on earth. This cycle of life/death/renewal continues until the soul is perfected, by fulfilling the 42 Negative Confessions, during his life on earth. This if you have not noticed is reincarnation.**
- **If the two pans are perfectly balanced, Ausar/Osiris gives favorable judgment, and gives his final Maa-Kheru (True of Voice). The perfected soul will go through the process of transformation and the**

subsequent rebirth. The outcome of his/her evaluation will determine which heavenly level (2-6) a person reaches.

By maintaining the conditions of the physical vehicle, the body mummifeid, the soul was able to continue its existence in the unknown world of the Duat. As a result, the soul was eventually capable of working towards its own resurrection, and thence, excluding the necessity of another physical reincarnation. The perfected soul will go through the process of transformation, and as the Egyptian writing describes it, "becomes a star (goes to Heaven) and joins the company of Ra, and sails with him across the sky in his boat of millions of years".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NETERU...THE ALL WHO ARE ONE

In a previous article I introducted the reader to a new concept: the Neteru as the "Attributes of God" as understood by the Ancient Egyptians. I shared a little about the neteru as the personifications of universal principles, functions and attributes of the one great and supreme God. The neteru who were called "gods" by some, were endorsed and incorporated into Christianity under a new name, "angels".

The ancient Egyptian word "neter," and its feminine form "netert," have been wrongly, and possible intentionally, translated as "god" and "goddess," by almost all scholars. There is no equivalent word in meaning, to the word "neter," in the English language. Honest translation should use the native word, if they cannot find its equivalent in their language. "Neteroo" (plural of "neter/netert") are the Divine Principles and Functions that operate the Universe. They are all aspects and functions of the One Supreme God. The words "god" and "goddess" leave the impression that ancient Egyptians had a multitude of gods, which is absolutely untrue.

As such, an Egyptian neter/netert was not a god/goddess but the personification of a function/attribute of the One God. With this understanding comes likewise the understanding that the labeling of Egyptian religion as "pagan" or "idolatrous" betrays the complete lack of understanding of the Egyptian religion by the writer or would be scholar.

The Song of Moses in Deuteronomy (32:43), as found in a cave at Qumran, near the Dead Sea, mentions the word "gods" in the plural:

"Rejoice, 0 heavens, with him; and do obeisance to him, ye gods."

Answer for yourself: Does this reference by Moses to "gods" by one motivated by Monotheism seem strange? Does this principle possible indicate that the Essenes, who would find their home in Alexandria, Egypt, later were influenced not only by Egyptian religion but by the evolution and paganization of it in their day? The Essene answer will come later for we have not gotten that far yet but the answer you will find upon examination is "yes." I have devoted a whole website to this problem which you need to see for yourself if you want to know how these ancient Divine Revelation and truths and personifications of universal principles, functions and attributes of the one great and supreme God were later corrupted by these Essenes in Alexandria and Qumran where these concepts once expressed as "attributes" of the One True God were later personified as if "real people" and later applied to Jesus; thereby making him God.

The passage we find in the New Testament (Hebrews, 1:6),

Heb 1:6 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (KJV)

reveals to us the transformation of the idea of the neteru. The the word "gods" as understood by Moses in the Song of Songs pointed about above has been modified. These attributes of the One True God now have a life of

their own and they become "angels." The word for "gods" is substituted with "angels of God". Again this concept of the "neteru" shows the hidden influence of Egyptian religion not only among Judaism but even the movement later termed Christianity and because of this fact it is imperative to understand Egyptian religion in its earliest form as well as the corruption of it down through history if one wants to correctly understand both Judaism and the later corruption of Judaism and the simple Divine Revelation under Christian hands and Gentile Christianity. The term "angels", according to the Metaphysical Bible Dictionary, refers to those who "guard and guide and direct the natural forces of mind and body, which have in them the future of the whole man."

Angels, or neteru, are living energies. In the wisdom teaching of various cultures, these Causal Powers are called by many names including Agents, Angels, Conscious Thought Forms, Creative Energies, Devas, Fathers, Fountains, Gates, Governors, Hands of God, Lords, and Shining Ones.

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of, The Inner Guide Meditation, says that angels are, *"living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the life energies that pour out of each of us unceasingly night and day. . . influencing everyone in our lives and causing us to be influenced in return."*

Just like the Egyptian's neteru, each "angel" has been given a name and specific function(s). And just as each neter of Egypt did not always take the same form and shape, so is the case for each angel. As your projection of them changes, so will their appearance. Sometimes, they are so blocked by the ego that you can only see their dim, hazy outlines. Many have seen angels change from a shining light to a form resembling a human being, then into a symbol (cube, triangle, etc.), and back to human features. Upon careful examination, the concept of the Egyptian neteru was accepted by ancient and modern societies, who merely chose new names to express Egyptian ideas. The neteru became angels.

THE TRIADS OF ANCIENT EGYPT

The energies represented by the various neteru may function together in groups or as individuals. The interaction between the neteru are expressed in myth, which is to be understood as the dramatization of cosmic and natural laws. We discussed the role of myth in an earlier article. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

Some of the major Egyptian triads are:

- **Amen-Mut- Khonsu**
- **Ausar (Osiris) - Auset (Isis) - Heru (Horus)**
- **Ptah - Sekhmet - Nefertum**

Answer for yourself: What should this teach us? Simply when reading of Osiris and Horus and Isis as well as other "neteru" or "gods of Egypt" we are not speaking of "literal historical people" or actual "competitive gods of the One God" but Divine Concepts that operate in this One God that are very real that are later personified by the Egyptian Spiritual Masters to help mankind better understand and relate to his God and Creator. This is not an odd concept, and it was copied in the trinity of the Christian faith and few know it. This explains why the corridors of history and nation after nation express these same "Divine Concepts" under different names whom we mistakenly believe were "pagan gods" and ridicule them as "stupid" in fact when a proper understanding of this Divine expressed in these concepts are absolutely breathtaking when you see them as they were understood by the Ancients. Our blindness today is due to Rome who burned the worlds libraries and murdered millions to cover up the fact that their "literalization" of these "allegorical expressions of God" was a lie. They basically "literalized" the Christ within as a historical "god-man" whom we know today as

"Jesus" to give validity to their Emperor as the Roman "god-man". Today we don't know this when reading accounts of a "literal" and a "supposed historical Jesus" but in fact the "Christ" was always real...but not a historical person but rather "persons" for God's Christ dwells within us all as does this God Whom we love and Whom Manifests Himself as Osiris, Isis, Horus, etc. When we speak of "resurrection from the dead" we speak of the reality of Osiris. It is but a picture expressing a holy and Divine concept which tragically down through history lost its true meaning and today as Christians we truly look through a glass darkly. Tragically the Bible speaks of what has happened to Christianity since loosing the true "gnosis" behind these concepts:

Isa 42:18-19 18 Hear, ye deaf; and look, ye blind, that ye may see. 19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



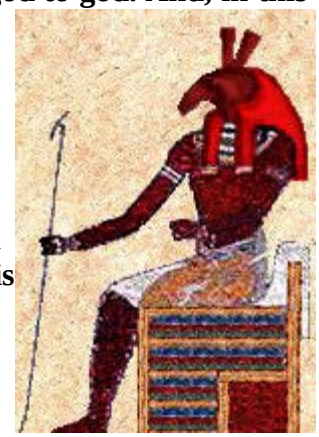
THE BATTLE OF HORUS AND SET: PERSONIFICATION OF LIGHT VS. DARKNESS

When a jealous Seth slew the beloved Osiris and dropped his body into the Nile, the wife of Osiris, goddess Isis, moved all forces of nature to rescue the body of her husband. Isis prepared for the ceremonial burial of Osiris, but his murderer, his brother Seth, stole the body away and hacked it into pieces. Isis searched all of Egypt, gathering together his pieces and, with the god, Anubis, bound him together to make him whole. With the resurrected god Osiris, Isis conceived a son, Horus.

Osiris, then descended into the Netherworld to reign over the kingdom of the afterlife. Isis took her newborn son, Horus and escaped to the papyrus marshes, jealously guarding her son from the vengeful god, Seth. Goddess of love, goddess of protection, goddess of nurturing, Isis, succeeded, raising her son in secret. She raised her son, Horus, to ascend to his rightful throne, take his place over Seth.

Horus, the god, emerged from the marshes. Horus sought his father, Osiris' heritage. Horus presented his claim to the gods. The sun god, presiding over the court, secretly favored Seth and caused the court to procrastinate. The judges retired to an island to deliberate. Other gods came to chide their inaction, to coax their judgment. It is said that the goddess, Hathor, went to the sun god and offered him a blissful joining. But, the negotiations drug on, until the god Osiris sent a letter from the netherworld, to the disagreeable gods. The message is simple: The fearsome and terrifying messengers that brought the message, would drive all of the gods into the land of the dead. It was decided. The verdict, in favor of Horus.

The quarrel did not end there. Seth and Horus had an epic battle, power against power, god to god. And, in this battle, Horus lost an eye and Seth, his testicles. The eye of Horus was found and restored by the god Thoth. Horus presented the healed eye to his father, Osiris. This eye, represented the restoration of royal power. Seth, ultimately, recovered his testicles. And, though these gods, at times, did battle, they would, as well, aid each other.



Pharaohs were seen to be the living Horus. Many of the pharaohs, as did the all ancient Egyptians, still held Seth in fearful reverence. Often, a pharaoh preparing for war, would invoke the spirit of Seth, the god of the unyielding, fierce desert, in order to overpower his enemies. But, always, when pharaoh died, he became Osiris.

Horus is represented as a man, or as a hawk or falcon-headed man, often wearing the Pharaoh's crown or with a sun disc on his head. The god, would likely carry a was scepter and an ankh, the symbol for eternal life. The predator bird, the falcon is a symbol of the god, Horus. Since, Horus lost and regained his eye, the eye itself is a potent symbol, called the eye of Horus. The eye, or wadjet eye as it is called is worn or displayed as a powerful amulet of protection. The retrieved eye is seen as the moon, the other, as the sun, thus Horus has influence over these powerful forces of nature. Seth's testicles, weren't revered, but were commonly referred to in crude oaths. By the balls of Seth! they might say. And, thereafter, the opposing, balancing forces of the two gods lived for all time, with Horus,



the god of the pharaoh and the fertile lands; Seth, the god of the desert lands and foreign peoples.

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

It is worth noting that in the beginning of Egyptian dynastic history Seth was a member of the venerated gods of Egypt. It is Seth that stands in the bow of the boat of Ra and slays the enemies of Ra as the ship traverses the sky on it's daily journey. It seems that in very early times the followers of the god Seth may have been conquered by the followers of the god Horus whom went on to unite upper and lower Egypt. If that is true then Seths fall from power has historical and political beginnings. It also must be considered that the roots of these stories may lie in the fact that Seth was a deity of the night and darkness. Therefore, these battles may represent day verses night or dark verses light as well as the ideas of good verses evil. Set was one of the earliest Egyptian deities, a god of the night identified with the northern stars. In the earliest ages of Egypt this Prince of Darkness was well regarded. If we look at these stories with that in mind we find ideas like; "an aging king fighting the powers of darkness that are conspiring against him". In some texts he is hailed as a source of strength, and in early paintings he is portrayed as bearer of a harpoon at the prow of the boat of Ra, warding off the serpent Apep. Yet the warlike and resolute nature of Set seems to have been regarded with ambivalence in Egyptian theology, and the portrayal of this Neter went through many changes over a period of nearly three thousand years. Pictures of a god bearing two heads, that of Set and his daylight brother Horus the Elder, may be compared to the oriental Yin/Yang symbol as a representation of the union of polarities. In time, the conflict between these two abstract principles came to be emphasized rather than their primal union. This concept can easily be equated with the sun setting and being overpowered by the darkness of night. We can also assume that this battle rages through the night only to find that the sun is once again victorious with the sunrise. By midday, the enemy is all but defeated but the victory slips away as the forces of darkness join the battle as the day grows older towards sunset. And so the battle goes; not only day to day but season to season as the Sun moves through the equinoxes and solstices (the Zodiac yearly). As Set was a god of the desert and probably symbolized the destructive heat of the afternoon sun, and thus was thought to be infertile. The hieroglyph for Set was used in words such as 'turmoil', 'confusion', 'illness', 'storm' and 'rage'. Strange events such as eclipses and thunderstorms were all attributed to him (again all manifestations of darkness).

Set's battle with Horus the Elder grew from being a statement of the duality of day and night into an expression of the political conflict among the polytheistic priesthoods for control of the Egyptian theocracy. This was rewritten as a battle between Good and Evil after Egypt expelled the Hyskos in the 18th Dynasty. Some say the Hyskos were Asiatic invaders, and others say they were an indigenous minority that seized control of the nation. This tribe ruled Egypt for a time and happened to favor the Set cult, seeing a resemblance to a storm-god of their own pantheon.

The Set cult never recovered from this identification with the Hyskos. Images of Set were destroyed or defaced.

By the time Greek historians visited Egypt, wild asses, pigs, and other beasts identified with the Set cult were driven off cliffs, hacked into pieces or otherwise slaughtered at annual celebrations in a spirit akin to the driving out of the Biblical scapegoat. The report of these historians is often thought to be a valid account of a a timeless and immutable theocracy, but just looking at the frequency with which the ruling capital moved to different cities (each being a cult-center) is enough to dispel this idea. One controversial Egyptologist has suggested that the worship of Set might have predated the concept of paternity. Later cults incorporating a father god would reject this fatherless son. This introduces another bizarre factor in the transformation of the Night/Day battle between brothers into an inheritance dispute between Set and Horus the Younger. Any book on Egyptian myth you pick up contains the gory details of this cosmic lawsuit. I have always been intrigued, though, that while all books affirm that Set tore Osiris to pieces, everybody knows about Osiris, and it is quite hard to collect the pieces of the puzzle that is Set. Egyptologists have never agreed what the animal used to symbolize Set actually is. Since the sages of ancient Egypt did not use an unrecognizable creature to represent any other major deity, we may guess that this is intentional, and points to an esoteric meaning.

This mythology of the two heroes has appeared in nearly every human culture (Cain/ Abel, Romulus/Remus, Jacob/Esau myths). The examples above are merely a few of the more familiar past expressions but know that behind them all is the eternal tension between light and darkness.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ROMAN PURGE OF TRUTH AND THE DESTRUCTION OF THE LIBRARY OF ALEXANDRIA, EGYPT

"One day in AD 391, the Roman-appointed Bishop Theophilus marched from his headquarters in the Brucheion Royal quarter of Alexandria, at the head of a large howling mob, heading west for the Serapeum in the heart of the Egyptian quarter of Rhakotis. The Serapeum, which had been the centre of Egyptian worship for seven centuries, was adorned with extensive columned halls, almost breathing statues, and a great number of other works of art, as well as being the house of the Great Alexandrian library. The frenzied people rushed through the streets along the Canopic way, turning into the short street that led to the temple-area of Serapis, meeting other crowds there, before climbing up the great flight of marble steps, led by Bishop Theophilus. They jumped across the stone platform and into the temple, where the events of the final tragedy took place."

"In their agitated mood, the angry mob took little heed of the gold and silver ornaments, the precious jewels, the priceless bronze and marble statues, the rare murals and tapestries, the carved and painted pillars of granite and many marbles, the ebony and scented woods, the ivory and exotic furniture - all were smashed to pieces with cries of pleasure. But that was not all. Those shouting men, full of demoniac delight, then turned to the library, where hundreds of thousands of papyrus rolls and parchments, inscribed with ancient wisdom and knowledge, were taken off their shelves, torn to pieces and thrown on to bonfires. A few years later the last of the Alexandrian scholars was torn to pieces by a gang of Christian monks. On a Lenten day in March of the year AD 415 they stopped the carriage of Hypatia, who had succeeded her father as Professor of Philosophy in Alexandria, stripped her naked, dragged her into a nearby church, killed her, cut most of her flesh from her body with sharp oyster shells, and burned what remained of her in the street. The charge against Hypatia, who had taught the philosophy of Plato, was heresy."

"As a result of this barbaric killing of Alexandrian scholars and destruction of its library, which contained texts in Greek of all aspects of ancient wisdom and knowledge, the true Egyptian roots of Christianity and of Western civilization have been obscured for nearly 16 centuries." (Ahmed Osman, Out of Egypt, The Roots Of Christianity Revealed, Aarow Books Limited, 1999, prologue).

The above description tells only part of the story; how antisemitic Gentile Christianity altered the earliest Divine Revelations of God on this planet and through "personification" and later "literalization of this Divine Revelation" constructed an entirely new religion that has obscured and altered what the ancients knew best about God and Creation. Simply said the end result is that 2.5 billion people today who are named by the name "Christian" live and worship in idolatry never knowing until they die the tragic consequences of the destruction of the Alexandrian Library by Rome which was undertaken to cover-up their plagiarism, alteration, mutation, and adulteration of the world's oldest Revelation of God given to mankind. The aim of Bet Emet Ministries is to rediscover these roots, with the help of new

historical and archaeological evidence and we have done just that in the various websites provided by this ministry.

With the loss of this knowledge collected by the world since the earliest of time mankind was swept into the Dark Ages by the Roman Church.

- **Lost is the understanding that Egyptian thought was presented in allegory and in term of mythology: myth was used to convey insights into the workings of the Divine and Nature and the ultimately indescribable realities of the soul**
- **Covered up for centuries is the fact that many of the stories of both the Old and the New Testaments are firmly established on models of Ancient Egyptian historical facts.**
- **Many essential religious doctrines that Judaism and Christianity are credited with, in fact came out of Egypt.**
- **Covered up throughout history was the fact that all the central characters of both the Old Testament and the New Testament were actually real historical Egyptian figures, who lived in a different period than we have believed up till now.**
-

All of this knowledge was lost when the Alexandria library was razed to the ground by Rome.

Western scholars, whether Christian, Jewish or Atheist, tend to ignore Egyptian views when interpreting the accounts of ancient history. Even Manetho, the great Egyptian scholar responsible for the arrangement of the Alexandrian library, has been dismissed as unqualified to write about scientific matters to the Greeks. Commenting on an account that Manetho wrote in Epitome of Physical Doctrines, W. G. Waddell wrote:

That an Egyptian priest should seek to instruct the Greek-speaking world of his time in the history of Egypt and the religious beliefs of the Egyptians. . . is not at all surprising, hut it seems strange that Manetho should feel called upon, in the third century BC, to compose an Epitome of Physical Doctrines with the apparent object of familiarizing the Greeks with Egyptian science [Manetho, London, 1940, p. xxvii]

In addition, Islamic documents are completely disregarded as a source of ancient tradition, when arguing the history of biblical stories. This cannot be justified, for the stories in the Koran come from the same source as the books of the Bible. Moreover, the Koran accounts agree with those of the Bible in the majority of cases, which makes it more important to examine the reason for various points, of divergence.

The time has come for Egypt's voice to be heard again. If Egypt's voice is heard then Christian theology will be shown to be a fraud and a terrible misrepresentation of the earliest Divine Revelation of God given to mankind which treasured.

Until the destruction of its library in AD 391, Alexandria had remained the most important cultural centre of the ancient world, and the focal point of the mutual influence exercised in the conjunction of Christianity and Hellenism, in spite of four centuries of Rome's political supremacy. Founded by Alexander the Great in 331 BC, it was the first real cosmopolitan city in history, where Macedomans and Greeks lived together with Egyptians and Jews, and scholars flocked from all over the world to do their research. The Essenes would be the dominant force behind this Library and had in this city their own theological university as well. Scholars came from Italy and Greece, from Anatolia and the Levant, from north Africa, Arabia, and even from Persia and India. Not only did they share a common habitation in Alexandria, they all had the same longing for knowledge and the same interest in philosophy and ancient wisdom, as represented in the teaching of Hermes Trismegistus and the worship of Serapis. Thoth, ancient Egyptian god of writing, became identified with the Greek god Hermes. Hermes Trismegistus means 'Hermes the Thrice-greatest'.

As stated before with my comment about the Essenes this city was also the center of Hellenistic Judaism. It was in Alexandria that Philo Judaeus, the first Jewish philosopher, wrote his 38 books in the 1st century AD. The city had, in addition, the only library containing almost all the books of

ancient civilizations, including the Greek text of the Old Testament. Hence it is not astonishing that Alexandria rapidly became the main Christian intellectual centre.

The rich collection of ancient written knowledge in the Serapeum proved irresistible for Diodorus Siculus, a Sicilian scholar, when he set out in the first century BC, in the time of Julius Caesar, to research his ambitious Bibliotheca Historica - the "bookshelf of history". The historian Ammanius Marcellinus (c. AD 330-391), who himself visited Alexandria, wrote about this temple: ". . . the Serapeum, which, although no description can do it justice, yet is so adorned with extensive columned halls, with almost breathing statues, and a great number of other works of art, that next to the Capitolium, with which revered Rome elevates herself to eternity, the whole world beholds nothing more magnificent. In this were invaluable libraries . . ." (22: 16, 12-13). Diodorus, who was an enthusiast of the teachings of Hermes Trismegistus (which have survived until today in the teachings of Islamic Sufis, Jewish Qabbalah and Christian Rosicrucians and Freemasons), became convinced of Egypt's importance as a source of knowledge. The Greek and Roman gods, he believed, had been born there, life had originated there, and there the first observations of the stars had been made. Astro-theology was the earliest revelation of God that mankind received. This might sound wrong but not so when such observations of the Heavens and Nature spoke the clearest message about God and His message to mankind. Only later when these observations were personified and then later "literalized" does mankind lose Divine truth. This is explained in great detail on our Essene website and the Essenes are primarily responsible for the loss of such Divine Truth. The last famous scholar associated with the Serapeum before its destruction was Theon, a celebrated mathematician whose recension of Euclid's Element was the only text of this work until the last century, and whose daughter Hypatia was to meet a terrible death at the hands of Theophilus's nephew Bishop Cyril.

Up to the end of the fourth century AD, the time when the Alexandrian library was destroyed, Egypt was regarded as the holy land of the ancient world, the source of wisdom and knowledge where God became known for the first time. Pilgrims then, including Roman emperors, came from all over the world to worship in the temples of Isis and Serapis, as well as at the foot of Mount Sinai.

This situation came to an end, however, in the latter years of the reign of the emperor Theodosius I, who was zealous in his suppression of both paganism - the belief in the many gods of pre-Christianity - and heresy - any opinion contrary to orthodox Roman religious doctrine. Emperor of the East (AD 379-392), and then sole emperor of East and West (AD 392-395), he enforced the Creed of the Council of Nicaea (AD 325) as a universal norm for Christian orthodoxy and directed the convening of the second general council at Constantinople in AD 381 to clarify the formula.

***"It is our wish and pleasure that none of our subjects, whether magistrates or private citizens, however exalted or however humble may be their rank or condition, shall presume in any city or in any place to worship an inanimate idol"* declared Theodosius in his last edict. Fanatical mobs of the Church then roamed the lands, razing old temples to the ground and plundering their wealth. Ancient tombs were desecrated, walls of monuments scraped clean of names and depictions of deities, statues toppled over and smashed. In Alexandria, Bishop Theophilus was as ambitious as the emperor, Theodosius I, who had appointed him. It was one of his zealous actions that led to the burning of an estimated half a million books stored in the Alexandrian library, described above.**

Theophilus of Alexandria (AD 385-412) was one of the orthodox leaders who represented the imperial government dispatched from Rome to impose official orthodoxy on the Alexandrian Church. He led a campaign against paganism and heresy in Egypt that included destruction of the Serapeum (the temple of Serapis - originally an ancient Egyptian god of the underworld, subsequently reintroduced as the official deity for Alexandria and Egypt by Ptolemy I [305-284 BC]) where the Alexandrian library was placed. The Serapeum, at the same time as being the centre of worship for the ancient Egyptian trinity of Osiris, Isis and Horns, became a focal point for the emerging Christian Gnostic sects - those Christians who sought to gain spiritual knowledge through mysteries and the attempt to know oneself, interpreting the Scriptures allegorically.

The first Christian emperor, Constantine I (AD 324-337), had made Christianity the official religion of the Empire. He also granted political power to the Church. Bishops were not only recognized as councillors of state but obtained juridical rights: their solutions to civil suits were legally enforced. The bishops used their newly acquired power to spread the word of God and stamp out His enemies, who in this case were not only the pagans but the heretics - and Rome regarded Egyptian Christians as heretics. According to tradition, the Church of Alexandria was founded neither by St Peter nor by St Paul but by St Mark the Evangelist, even before what is said to have been the first Apostolic Council of Jerusalem in *c.* AD 50 (mentioned in the Book of Acts, 15:28). The first theological school to be established in the world also flourished in Alexandria before the end of the 2nd century AD, and became an influential centre of Christian scholarship. Among its directors were the famous Clement of Alexandria and Origen. Christian monasticism as an institution was initiated principally in Egypt by St Antony the Copt *(c.* AD 251-356), who fled to the solitude of the western desert from his native village of Coma, not far from Tell al-Amama, in Middle Egypt. Others followed his example and a monastic colony arose around his cave in the Red Sea mountains.

Although Alexandria made an important contribution in developing the first systematic Christian theology, the Alexandrian theologists were strongly influenced by the Neo-Platonists' philosophy. Neo-Platonists were Alexandrian philosophers who followed the same philosophy as the Athenian Plato; Plotinus of the 3rd century AD is the most celebrated. Biblical exegesis at Alexandria was allegorical and mystical, following the same method as Philo Judaeus, who tried to harmonize philosophy and the Bible. From the start, Alexandrian exegesis did not attach to the literal sense of the Bible. Their primary interest was concentrated on the mystery of divine revelation revealed in the historical and literary details of the Old Testament. It was therefore a question of discovering Christ in the older revelation.

The Alexandrian authors sought out in the Old Testament symbols of the New. For early Egyptian Christians, accepting one God was an evolutionary process in which the old system was assimilated into the new, and old deities became angelic beings and mediators between man and the unseen Lord. Idols, for them, did not represent the deities themselves, but were merely a physical form in which the spiritual beings could dwell during prayer. The Gnostic teachers found their followers at Alexandria, and much of the ecclesiastical history of this city was concerned with the heresies that appeared there.

The Serapeum, originally established by the Ptolemies (the Macedonian kings who ruled Egypt after the death of Alexander the Great), later became also a centre for Gnostic communities, both Hermetic (i.e. adhering to the teachings of Hermes Trismegistus) and Christian. Some Gnostic Christian sects grew from within the cult of Serapis, who made no distinction between Christ and Serapis - this, too, will be explained as this book unfolds. The general library at the Serapeum gradually became a focal point for scholars and intellectuals, from all over the Roman Empire, whose views contradicted the teachings of the Church. For this reason it became regarded as heretical and had to be destroyed.

With the destruction of the Serapeum, not only Egyptian knowledge was lost; Mesopotamian, Syrian, Phoenician, Jewish and Greek learning also vanished. The whole scientific achievement of the old civilizations, regarded as heresy by Bishop Theophilus, disappeared in a single day - books on astronomy, anatomy, medicine, geometry, geography, history, philosophy, theology and literature, as well as copies of the early Gnostic gospels of Christ. The result was the beginning of the dark ages, which lasted for more than ten centuries after that. All branches of science, as well as heretical writings which did not adhere to the teaching of the orthodox Church, were forbidden by the state. This left the canonic books of the Scripture as the main source of Western knowledge until the Renaissance in the 15th century.

While the discovery of some remaining copies of old forbidden manuscripts, especially the Hermetic and NeoPlatonic philosophies, produced the age of the Western renaissance from the 15th century in art, science and technology, history had to wait for modern archaeologists to dig out old remains and inscribed papyrus rolls before we could regain our memory. In his book Archives In The Ancient World, Ernst Posner, the

American historian, has said of the achievements of archaeologists during this period that they are ?momentous - comparable in a way to the discovery of America. . . a new dimension of almost two millennia has been added to the history of mankind as it was known in 1850..."Now we can view with profound respect the cultural achievements of the countries surrounding the eastern Mediterranean, and we can begin to assess their interrelations with, and their possible influence on, the cultures of Greece and Rome."

Egypt was the birthplace of our spiritual teachers - from Imhotep, the first pyramid builder of the 27th century BC, to Moses and Akhenaten, who first recognized one God, to the followers of Osiris (Egyptian god of the underworld and judge of the dead), Hermes Trismegistus and of Jesus Christ who looked for spiritual salvation and eternal life. Thanks to modern archaeologists, a new age now appears on the horizon, with Egypt restored to its original place.

It looks like a fulfillment of an old prophecy which predicted that woes will come upon Egypt, but also promised that order would finally be restored again. This prophecy is found in the Hermetic text of Asclepius, discovered among the Nag Hammadi library. Asclepius is a dialogue between the mystagogue Hermes Trismegistus and an initiate, Asclepius. In an apocalyptic section with significant Egyptian and Israelite parallels, the speaker predicts the fall, then rise again, of Egypt:

are you ignorant, 0 Asclepius, that Egypt is (the) image of heaven? Moreover, it is the dwelling place of heaven and all the forces that are in heaven. If it is proper for us to speak the truth, our land is (the) temple of the world. And it is proper for you not to be ignorant that a time will come in it (our land) (when) Egyptians will seem to have served the divinity in vain, and all their activity in their religion will be despised. For all divinity will leave Egypt and will flee upward to heaven. And Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. . . And in that day the country that was more pious than all countries will become impious. No longer will it be full of temples, but it will be full of tombs. .. Egypt, lover of God, and the dwelling place of the gods, school of religion, will become an example of impiousness . . . [Then Egypt will be restored again] And the lords of the earth... will establish themselves in a city that is in a corner of Egypt that will be built toward the setting of the sun.

Isaiah, the Old Testament prophet of the 6th century BC, confirms this prophecy and foretells the appearance of a saviour in Egypt:

***The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall he moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour. . . And the spirit of Egypt shall fail in the midst thereof. . . In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt. . . and he shall send them a saviour, and a great one, and he shall deliver them.* [Isaiah 19:1-3; 19-20]**

Helmut Koester, Professor of the History of Ancient Christianity at Harvard University, who was responsible for translating the Nag Hammadi Gospel of Thomas (which includes many previously unknown sayings of Christ) into English, spoke about the need for "a thorough and extensive revaluation of early Christian history". He went on to say: ***"The task is not limited to fresh reading of the known sources and a close scrutiny of the new texts in order to redefine their appropriate place within the conventional picture of the early Christian history. Rather it is the conventional picture itself that is called into question."***

CONCLUSION

The Library of Alexandria, in reality two or more libraries in the ancient Egyptian capitol, has achieved an almost mythic stature in the study of classics from the time of the Renaissance. The apocryphal burning of the Library during Julius Caesar's occupation of the city has been described as the greatest calamity of the ancient world, wherein the most complete collection of all Greek and Near Eastern literature was lost in one great conflagration. In reality, the Library and its community of scholars not only flourished during the Hellenistic era of the Ptolemies, but continued to survive through the Roman Empire and the incessant turbulence of the Empire's most volatile and valuable city. For valuable indeed was the granary of the empire, which was also a prosperous trade center between east and west, linked to the Mediterranean and, not far to the east, to the Red Sea and Indian traderoutes via a canal. This cosmopolitan city drew Greeks, Egyptians, Romans, and Jews into a unique and not entirely harmonious coexistence. The Alexandrian Museum and Library, then, was an ideal place for scholars from these different cultures to meet and exchange learning, and was a repository for the literature and accounts of the Alexandrian intelligensia and the Roman Empire in general. However, while sources agree on the Museum's uniqueness and value, no surviving account of its activities actually exists, and modern scholarship has largely ignored this poorly-documented portion of history.

I need to say something about the religion of Serapis and Sophia. At this time the old gods of Egypt, meanwhile, had not died out, but merely been woven together with the pantheons of newcomers. Strabo's contemporary, Vitruvius, describes a festival of the Muses in Alexandria, almost certainly based at the Museum, so it seems that the religious aspect of the institution continued to play an important part in Imperial Alexandria. By Roman times, the worship of purely Olympian gods had altered as the population had become a Greek-Egyptian mix, and all the gods were now worshipped as their Egyptian counterparts with Greek attributes. Besides the Egyptian Greeks, the Jews accounted for a significant amount of the population, living in their own quarter, governed by an ethnarch, and originally exempted from many of the taxes; their ethnarch was replaced by a Council of Elders under Augustus. An intriguing dialogue between Pagan, Jewish, and, later, Christian thought developed among the scholars of Alexandria, as religious thought was refined and ideas adapted not only from the other theologies common in Alexandria, but from the Zoroasterism of Iran, and even, through the founder of Neoplatonism, Ammonius Buddhism and Hinduism from India. Thus, Jewish theologian Philo could discuss a mother goddess figure, Sophia, spirit of wisdom, the messenger from Jehovah, whose logos or existence would otherwise be incomprehensible to humanity. We see the same religious concept written in the Book of Proverbs:

Prov 1:20-21 20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, (KJV)

Understand that this is nothing more than the personification of the wisdom of God expressed in allegory. This is not meant to be LITERAL.

Christian thought was both refined and bizarrely altered during this turbulent era in Alexandria. Introduced by the Alexandrian St. Mark according to tradition, it was initially mistaken by the Emperor Hadrian as a troublesome offshoot of the cult of Serapis. Indeed, the Eucharist, resurrection, and reverence to the Mother were developed in Alexandria during this period, and seem to have echoes in the cult of Serapis, with its Dionsian-style feasting and resurrection, and his consort Isis/Cybele/Demeter. And while the religion had previously been a popular movement of the masses, it was at Alexandria that learned intellectual debate discussed the more philosophical parts of the religion and paved the way for Medieval theological debates. Branches of thought such as Arianism and Gnosticism were to be developed here, and, although later declared heretical, grew side by side with what later became Christian orthodoxy. Gnosticism continues to this day in Egypt; it held that the world was actually a mistake created by the Demiurge, son of the true God and Sophia, who was the Jehovah of the old Testament; God pitied humanity and sent Christ to help humanity reunite with Himself. Some held that Jesus had been a man, and the Christ His spirit after death. The Ophites, an offshoot of the Gnostics with

Cretan influences, carried the religion a step further, worshipping snakes and the divine mother Sophia, who had actually sent the serpent of Eden to warn Eve and Adam that Jehovah was the Demiurge and that they should seek wisdom or knowledge to link with the true God. And, lest these heresies seem too wild, it should be remembered that the first patron saint of Alexandria for the orthodox Christians of the 4th century was St. Anthony, "who thought bathing was sinful and was consequently carried across the canals of the delta by an angel".

After a mere twenty years since the abdication of Diocletian, Constantine became Emperor and declared Christianity Rome's official religion. Diocletian's First Edict, as described by Lactantius in his How the Persecutors Died, Chap. 13 Date: February 23/24, 303 A.D., teaches us about the beginning of the "Great Persecution" against Christians which directed that the churches to be leveled, the Scriptures burned, Christians in places of honor to be degraded, and provided the loss of freedom to Christian household servants. It deprived the Christians of all honours and dignities; ordaining also that, without any distinction of rank or degree, they should be subjected to tortures, and that every suit at law should be received against them; while, on the other hand, they were debarred from being plaintiffs in questions of wrong, adultery, or theft; and, finally, that they should neither be capable of freedom, nor have right of suffrage. By 391, the Emperor Theodosius had reversed Diocletian's edict and commanded all paganism to be stamped out, signalling the end of the Museum and ultimately the Library as well.

In 412 Theophilus' nephew Cyril succeeded him as Patriarch of Christianity. The Patriarch exercised control of Alexandria, and the conflict between secular and religious authority was decided in 415, when the Roman prefect Orestes, officially still in charge of the province, objected to Cyril's order that all Jews be expelled from Alexandria. Cyril's army of monks murdered the prefect and were canonized by him for this deed. For, throughout the fourth century the power of the church grew and it was this army of Gnostic monks that became the main tool of the Patriarch of Alexandria and enforced his will. After the edict of Theodosius, the mob was led by the Patriarch Theophilus to demolish the Serapeum. Cyril, the Archbishop of Alexandria, persuaded himself that Hypatia's good name and talents were giving the cause of Paganism a dangerous prestige, and thereby preventing the progress of the new faith. Upon his orders these same monks, while marauding through the city came across Hypatia, daughter of the Museum's last great mathematician Theon. She was a Neoplatonist philosopher and astronomer whose teachings are partially recorded by one of her admirers and pupils, the Christian Synesius, and she was also one of the last members of the Museum.

It is said of her: "Her beauty did astonish the survey of eyes, Her words all ears took captive" (From: "The martyrdom of Hypatia, or, The death of the classical world." A speech given before the Independent Religious Society at the Majestic Theater in Chicago By Mangasar Magurditch Mangasarian). Her renown as a lecturer on philosophy brought students from Rome and Athens, and all the great cities of the empire, to Alexandria. It was one of the great events of each day to flock to the hall in the academy where Hypatia explained Plato and Aristotle."

Driving home from her own lectures without attendant, this independent woman and scholar who epitomized the glory of the knowledge bestowed upon mankind by God was dragged from her chariot by the mob, stripped, flayed, and finally burned alive in the library of the Caesareum as a witch (as denoted above). Cyril, who was behind this terrible deed, was made a saint. After Hypatia's death Alexandria became steadily less stable and was soon overrun by the monks who evolved into the Copts who incorporated the old Alexandrian prejudices towards foreigners (already expelled the Jews) with the new prejudice towards any scientific or classical knowledge. The Patriarch Cyril was made a saint for his action behind the destruction of the Library. The library itself was ransacked of any gold or silver and then put to the torch by these monks. Too turbulent even to bow to the Emperor, Alexandria eventually revolted against Constantinople, wound up with two factions contending between two Patriarchs, and eventually fell to Arab conquerors, who had the last of the Library burned as fuel in the bath-houses of the city in 686.

The following is an account of the actual destruction of the Alexandrian Library:

Theodosius was at the time, of which we will now speak, the Christian ruler of the Empire. In reply to a request by the Archbishop of Alexandria, he sent a sentence of destruction against the ancient religion of Egypt. Both the Pagans and the Christians had assembled in the public square to hear the reading of the Emperor's letter, and when the Christians learned that they may destroy the gods of the Pagans, a wild shout of joy rent the air. The disappointed Pagans, on the other hand, realizing the danger of their position, silently slipped into their homes through dark alleys and hidden passage-ways. Yet they did not stand aside and see the temples of their gods razed to the ground without first offering a desperate resistance. Under the leadership of a zealot, Olympus, the Pagans fell upon the Christians, maddened with the cry in their ears of their leader, "Let us die with our gods!" Then came the turn of the Christians. Theophilius, the Archbishop of Alexandria, with a cross in his hand, and followed by his monks, marched upon the temple of Serapis, and proceeded to pull its pillars down. When they came to strike at the colossal statue of the god, for centuries worshiped as a deity, even the Christians turned pale with superstitious awe, and held their breath. A soldier armed with a heavy axe, was hesitating to strike the first blow. Will the god tolerate the insult? Will he not crash the roof upon the heads of the sacrilegious vandals? But the soldier struck the thundering blow right in the cheeks of Serapis, who offered no remonstrance whatever. The sun shone as usual, and the laws of nature maintained their even pace. Encouraged by this indifference of the god to defend himself, the Christian rabble rushed upon the statue, and pulling Serapis off his seat, dragged him in pieces through the streets of Alexandria that the Pagans might behold the disgrace into which their great god had fallen. Thousands of Pagans, seeing how helpless their gods were to avenge this insult, deserted Paganism and joined the Christians. As soon as the ground of the temple was sufficiently cleared, a church was erected on the ancient site. The Alexandrian library was the next point of attack. Its shelves were soon cleared, and you and I, and twenty centuries, were most lamentably deprived of the intellectual treasures which our Greek and Roman forefathers had bequeathed unto us.

Thus the Library of Alexandria and the Museum wended its way through the turbulent history of the Empire and outlived it by a short space of time, although paucity of sources makes it difficult to reconstruct an exact chronology of events. Its research probably reflected the foment of the times, and, while Neoplatonist in the main, also attracted other religious scholars, especially Jews, from Hellenistic times onward. Repeatedly rebuilt, modified, and burned, the few facts that can be determined about its long history justify its semi-legendary status. Haven for scholars of all kinds, its purpose as a center for learning was its eventual downfall. Enduring through Hellenistic civil strife, Dynastic war, the transition from kingdom to Roman province, and the abuses and good fortune it received through the sometimes capricious actions of successive emperors, it could not withstand the violent beginnings of Christianity which the city of Alexandria itself largely shaped.

Now, in closing, if you have been a reader of Bet Emet Ministries for any length of time by now you have seen the corruption of the Hebrew Scriptures when translated into Greek by the Hellenized Essenes of Alexandria, Egypt. Whereas the Ancient Egyptians understood the God of the Cosmos and related Eternal concepts and His message to mankind in allegory, symbolism, and myth many who would come later would take these simple truths of Egyptian Religion and "LITERALIZE" them into religious dogmas at Alexandria that blind us to the simple truths that God originally gave mankind. Later Rome will emerge upon the screen of world history with its desire to mix politics and religion and in so doing make sure that all mankind, to the best of their ability, will fall prey to their "brand" of religious thought where these "literalized" religious tenants were to be accepted by all; either through proselytizing or sword. But the task was not easy as first thought knowing as they did that they had to destroy and bury for all time all remnants of the knowledge that existed that betrayed their plagiarism and literalization of these prior allegories and

myths. There was no bigger threat to Roman domination of the world than the Library of Alexandria which housed these precious volumes of collected world knowledge (science and religious works) which betrayed not only the Roman theology of the day as false but exposed them for what they truly were: apostates themselves from the original Divine Revelation first given mankind in this world. This Library and storehouse of world knowledge was the greatest threat to the Roman civil-religious agenda and it had to be destroyed and this knowledge kept from the common man. It was been estimated that the library contained more than a half a million volumes before its destruction. This kind of information had to be destroyed and Rome would make sure that it was, and with the later battle for supremacy between Eastern and Western Christianity in which Western Christianity and Constantine would win then the world is plunged into the Dark Ages to which mankind lived blind to these Divine Truths once cherished by the sages of the past who first gave us the revelation of God in the first place.

The Museum of Alexandria was founded at a unique place and time which allowed its scholars to draw on the deductive techniques of Aristotle and Greek thought, in order to apply these methods to the knowledges of Greece, Egypt, Macedonia, Babylonia, and beyond. The location of Alexandria as a center of trade, and in particular as the major exporter of writing material, offered vast opportunities for the amassing of information from different cultures and schools of thought. Its scholars' deliberate efforts to compile and critically analyze the knowledge of their day allowed for the first systematic, long-term research by dedicated specialists in the new fields of science suggested by Aristotle and Callimachus. Whole new disciplines, such as grammar, manuscript preservation, and trigonometry were established. Moreover, the fortuitous collection of documents in an Egyptian city allowed the transmission and translation of vital classical texts into Arabic and Hebrew, where they might be preserved long after copies were lost during the Middle Ages in Europe. Alexandria and its cousins, the Lyceum, Academy, and the younger Pergamon library, were probably the prototypes both for the medieval monastery and universities. While modern scholars often lament the amount of information lost through the centuries since the Museum's fall, an amazing number of Alexandrian discoveries and theories, especially in mathematics and geometry, still provide the groundwork for modern research in these fields. Finally, the methods of research, study, and information storage and organization developed in the Library are much the same as those used today.

Today, several diggings where the library stood, have revealed scientific and historical documents that would have resulted in the industrial revolution having occurred 1500 years earlier. Among the lost documents included the methods used to build the pyramids and the parthenon, alchemy, natural plant medicine and utopian philosophy.

Mankind is yet today struggling to regain the knowledge and ground that Roman Christianity took from mankind. They don't call it the Dark Ages for nothing and there is nothing any more dark than the truth concerning the origins of Christian Dogma!

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO WE FIND CHRISTIAN CENSORSHIP IN JOSEPHUS?

Do We Find Christian Censorship In Josephus #1

Do We Find Christian Censorship In Josephus #2

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ROSETTA STONE AND THE RESTORATION OF THE LOST LANGUAGE OF EGYPT & THE TRUTH ABOUT "THE CHRIST"

Egyptian hieroglyphics had been used by the Egyptians for thousands of years. However, a particularly bleak period of Egyptian history is the conquest of Egypt by Persia. The Egyptians were dominated by Persian intruders. In the Twenty-sixth Dynasty there was a revival of independence and prosperity, which was followed by the Persian conquest and the period from the Twenty-seventh Dynasty to the Thirtieth Dynasty inclusive was one of Persian domination, except for brief intervals when the Egyptians gained temporary independence. The events that changed the nature of Egypt were not the Persian conquest but rather the war between Persia (the new rulers of Egypt) and the united Greek city-states. Greece had originally been united by Philip of Macedon and then ruled effectively by Alexander the Great. Alexander defeated the Persian forces and then took his army to Egypt. There he was welcomed as a conquering hero by the Egyptians because he brought an end to Persian rule. He was made a god by the Egyptians as well as a pharaoh. He, however, had other campaigns to wage and took his army off to the Middle East and the Indus River Valley leaving a regent in charge of Egypt. After the conquest of the Persians in Asia by the Greeks, Alexander the Great took possession of Egypt and the Greek domination under his successors, the Ptolemies, lasted until Egypt became a Roman province, the country then remaining in Roman occupation until the Arab conquest.

After the death of Alexander the Great in 323 BC, his empire was divided among his three most trusted and powerful generals. The throne of Egypt fell to Ptolemy I, the son of Lagus. Ptolemy took Alexander's preserved body in a jar filled with honey back to Alexandria. Ptolemy ran Egypt like a business, strictly for profit. He was welcomed by the Egyptians as part of Alexander the Great's family. Ptolemy then became the pharaoh, Ptolemy I. By so doing, he set the name standard for the 32nd Dynasty which turned out to be the last of Egypt's great dynasties. All of his male successors were called Ptolemy and all of his female successors were called Cleopatra.

As we move to the end of this Greek Dynasty, there was increasing involvement with the Roman Empire. The Roman civil war between Caesar and Pompeii indirectly involved Egypt. Pompeii lost this war and turned to Egypt for shelter and young Ptolemy (several generations below Ptolemy I) had him executed and delivered to Caesar. The young Ptolemy, thinking this would ingratiate him with Caesar was totally incorrect. His sister, Cleopatra, who was vying for the throne had other ways of ingratiating herself with Caesar - they had children together. Caesar was unfortunately assassinated while visiting Rome and his empire was divided up between General Marcus Antonious and his adopted son, Octavian. Marcus Antonious was better known as Marc Antony. Marc Antony took rulership of that part of the Empire that contained Egypt and that resulted in his inheriting Cleopatra. They, too, had children. His relationship with Octavian broke down and resulted in a war which Marc Antony lost. Antony was killed and Cleopatra committed suicide. Their male children were executed and their female children were probably married off to local princes. The Egyptian dynastic system was ended and a Roman Governorship was established.

During the Ptolemic dynasty, Egyptian and Greek languages were used simultaneously. During the Roman Governorship only Latin was used and occasionally Greek.

Within a hundred years the Egyptian hieroglyphics were no longer used or understood by anyone and even the Roman authors of the time suggested that hieroglyphics was not even a language. In the truest sense this is now a dead language. Thus, following the Roman invasion of Egypt in 30 B.C.E. the use of hieroglyphics began to die out with the last known writing in the fifth century AD.

Ultimately the Roman Empire fell and the Middle Ages "came about". Nevertheless, there existed a constant contact between Europe and Egypt such that hieroglyphics were consistently known by the European elite. The reason for this is that medical practices of the Middle Ages resulted in the prescription of bitumen, ground up mummies as a cure for various kinds of diseases. Thus, there was a trade in whole mummies which resulted in examples of hieroglyphics coming into Europe throughout the Dark Ages.

As a result, there were some early attempts at translation of hieroglyphics. In 1633, a Jesuit priest named Anthanasius Kircher, whose specialities were the humanities, science, language and religion translated the word 'autocrat' or in Greek 'autocratur' into German and did so by substituting ideas for the images. His translation read "the originator of all moisture and all vegetation whose creative forces is brought into this kingdom by the holy mukta" (is this a 'bureaucrat'?)

The history of the deciphering of the Egyptian hieroglyphics during the 16th and 17th centuries took small steps toward final interpretation. Some scholars thought that the hieroglyphics were the origin of other languages. Some believed that hieroglyphics spelled nothing at all. Yet others believed that the hieroglyphics were an indication of social stratification or social significance.

This speculation would have continued had not a political event interceded. The almost constant warfare between Britain and France resulted in a major change in the understanding of hieroglyphics. The French under Napoleon Bonaparte decided that they could defeat the British by attacking Egypt and subsequently controlling the rich food supply from along the Nile.

In August of 1798, 13 French ships landed near Alexandria at Aboukir Bay in Egypt and marched inland to fight the British near Cairo. The night before the battle, Napoleon exhorted his troops on by saying something like "Soldiers, from the tops of these pyramids, forty centuries are looking down at you." The French ground forces won the conflict but the British navy, under the command of Lord Horratio Nelson, defeated the French navy. Napoleon believed that he would be in Egypt for only a few months, but he and his men were stranded there for three years with no way to return home. Napoleon had brought with him between nearly 1000 civilians including 167 of whom were scientists, technicians, mathematicians and artists who studied the art, architecture, and culture of Egypt during their "extended vacation." From 1809-1828, they published a 19-volume work called Description of Egypt. Their observations, drawings and illustrations were circulated throughout Europe and created a tremendous interest in antiquities of Egypt.

The soldiers continued to "dig in" and they reconstructed forts as most soldiers had done during previous centuries by using building stones previously used by earlier peoples. In 1799, while extending a fortress near Rosetta, a small city near Alexandria, a young French officer named Pierre-Francois Bouchard found a block of black basalt stone. It measured three feet nine inches long, two feet four and half inches wide, and eleven inches thick and it contained three distinct bands of writing. The most incomplete was the top band containing hieroglyphics, the middle band was an Egyptian script called Demontic script (he did not know that), and the bottom was ancient Greek (he did recognize the bottom band). This stone was called the Rosetta Stone. He took the stone to the scholars and they realized that it was a royal decree that basically stated that it was to be written in the languages used in Egypt at the time. Scholars began to focus on the Demontic script, the middle band, because it was more complete and it looked more like letters than the pictures in the upper band that were



hieroglyphics. It was essentially a shorthand hieroglyphics that had evolved from an earlier shorthand version of Egyptian called Heiratic script.

Material from Egypt was continuously coming into Europe. In order to display their status, the European gentry and nobility normally had some Egyptian relics in their possession, perhaps an art object on a table or if one were quite rich, they might have an obelisk in the front yard of the estate. Material containing hieroglyphics continued to enter Europe at a reasonably accelerated rate.

The first to make any sense of the Demontic script on the Rosetta Stone was a French scholar named Silvester deSacy. Silvestre deSacy was an important and skilled French linguist. He identified the symbols which comprised the word 'Ptolemy' and 'Alexander' thus, establishing a relationship between the symbols and sounds. Johann Akerblad who history records as a Swedish diplomat, looked at the Rosetta Stone with an additional knowledge of Coptic. Coptic was the language used by the Coptic church of Egypt, an early Christian group who preserved the language which was used as early as the 4th century. Coptic was written with the Greek alphabet but utilizes seven additional symbols from the Demontic script. Akerblad's knowledge of Coptic allowed him to identify the words for 'love,' 'temple' and 'Greek' thus, making it clear that the Demontic script was not only a phonetic script but it was also translatable.

The earliest translation of the Greek text on the Rosetta Stone into English was done by Reverend Stephen Weston in London in April 1802 before the Society of Antiquaries . About this time, both deSacy and Thomas Young, attempted to decipher the hieroglyphics on the Rosetta Stone. Young was successful in determining that foreign names could not be represented by symbols because symbols are based upon the words used in a given language. Thus, foreign names had to be spelled phonetically. In hieroglyphics there are groups of symbols that are separated from other symbols. These encircled inscriptions are called cartouches. Thomas Young determined that the cartouches were proper names of people who were not Egyptian like the names of Ptolemy and Alexander which in Greek were Ptolemaios and Alexandrus. He successfully deciphered 5 cartouches. His publication on this matter was far reaching.

At this point there is involvement by a young French historian and linguist named Jean-Fracois Champollion. Champollion had mastered many Eastern languages. In 1807, Champollion went to study for two years with noted French linguist Francois Antoine-Isaac Silvestre deSacy. Later in his career, Champollion had compiled a Coptic dictionary and read Thomas Young in 1819. Looking at Young's writing on the subject of hieroglyphics, he realized that what Young had actually proven was that all of hieroglyphics were phonetic, not just those hieroglyphics that were contained within the cartouches. Utilizing hieroglyphics from an estate at Kingston Lacey in Britain, Champollion correctly identified the names of Cleopatra and Alexandrus and verified Ptolemeus which had previously been identified by Young. He published his results and continued his research. In 1822 new inscriptions from a temple at Abu Simbel on the Nile were introduced into Europe and Champollion had correctly identified the name of the pharaoh who had built the temple. That name was 'Ramses.' Utilizing his knowledge of Coptic he continued to successfully translate the hieroglyphics opening up an understanding of the Ancient Egyptians.

Answer for yourself: And why is this important for our studies? Simply this; had it not been for these efforts to restore the understanding of Egyptian hieroglyphics then we would not have been able to restore the true understanding of Egyptian writings along with their religious writings and without this ability then we would not have seen let alone understand the unbelievable unique parallels and similarities between the "Jesus Story" in the New Testament and the main themes of Egyptian religion as acted out in these

hieroglyphics by Osiris, Isis, Horus, and others.

But it does not stop here for detailed study into the "Osiris Story" and Egyptian religion, just like the "Jesus Story", reveals that behind a story of a dying and rising godman like our Jesus and Osiris the Ancients understood the story on a much deeper metaphysical, mystical, and mythological meaning. This "Osiris Story", as well as our "Jesus Story", was never to be taken and understood as if "literal-historical"; rather it was a story built with the aid of allegory, simile, metaphor, personification, and anthropomorphic language to express the hidden Divine Truth of the Descent of the Soul into matter or the Descent of the "Karast/Christ" into matter which ultimately is the "flesh of mankind". Along with this when we read the "Osiris Story" we find these representatives of the Soul in mankind faced with every test and challenge possible to the humankind and teaching abounds in this "Osiris/Jesus" story as to how man is to allow and train his Soul to master his flesh and its propensity to fail and sin while on this plane of existence. All of this understanding of these hidden metaphysical and Spiritual Divine concepts would not be possible today without the aid of the Rosetta stone being recovered.

The pick that struck the Rosetta Stone in the soil of the Nile delta in 1796 also struck a mighty blow at historical Christianity. For it releases the voice of a long-voiceless past to refute nearly every one of Christianity's historical claims with a loud "negative". The cryptic literature of Old Egypt, sealed in silence when Christianity took its rise in the 3rd century and further silenced when Rome burned the ancient libraries of the world, was once again awakened from its long silent slumber and its voice can once again be heard today in our generation. Because of our ability to again read the Egyptian hieroglyphics then the ancient Old Egyptian literature now raises its voice out of the deep abyss of forgetfulness to proclaim the true source of every doctrine found in Christianity as Egyptian, the product and heritage of a remote past and the spiritual heritage of the "black race" of Egypt.

With the restoration of the Egyptian hieroglyphics we now have privy to the translation of the Egyptian Book of the Dead, the Pyramid Texts, and the Book of Thoth as they lay on the table of public awareness the irrefutable data which shows that, Christianity, far from being a first gleam of true light in the world as Rome would have us believe, Roman Christianity is but a sad, deplorable poor and crippled distortion, a deformity if you wish, of the Absolute Truths once treasured by the Ancient Spiritual Masters of Egypt. In it place Roman Christianity has given the world a monstrous, vulgar and gross false illusion and purposeful "reinterpretation" of every religious doctrine that has existed since the beginning of recorded time. The book of old Egypt unroll the sagas of wisdom which announce the inexorable truth that not a single doctrine, rite, tenet, or usage in Christianity was a new contribution to world religion, but that every article and practice of that faith which goes by the name of Roman Christianity was a disfigured copy of ancient Egyptian religion in one way or the other. Christianity today can be shown to have not registered a single advance in any line of wisdom or truth, but deplorably disfigured and purposefully misinterpreted every religious tenet of Egypt religion which it adopted beginning the the late 2nd and early 3rd century and afterwards. If you find such statements hard to believe then you need but study and see for yourself such comparisons from Comparative religions whereby you can see the similarities and later Roman dissimilarities between the religious doctrines of Egypt and 3rd century Rome. If you take my challenge then you will find, as I did, that Roman Christianity and her illegitimate daughter Protestantism and the entire body of Christian religious doctrines and dogmas based upon and associated with a "literalized" and "carnalized Jesus Christ" are nothing more than a revamped and terribly mutilated Egyptianism.

Answer for yourself: What should this tell you if you are an insightful reader? Simply, that "close" only counts in horseshoes. This should alert you to the fact that the entire Christian Bible, creation legend, descent into and exodus from Egypt, the ark and flood allegory, Israelite "history", Hebrew prophecy and poetry, New Testament Gospels, Epistles, and Revelation imagery, Messianism, Immortality of the Soul, Reincarnation, as well as "the Karst/Christ" can now all be proven to have been from the transmission of ancient Egyptian scrolls and papyri which fell into the hands of later ignorant and

untaught generations which did not know neither the original true meanings of these doctrines and dogmas let alone their true origin nor their unfathomable meanings. Long after Egypt's voice, expressed through the inscribed hieroglyphics, was hushed in silence, the perpetuated relics of Hamitic (black) Wisdom, with their cryptic message utterly lost, were brought forth and presented to the world by parties of ignorant zealot of both Greece and Rome as a new body of truth. The only thing is that it was never a "new body of truth"; the only new thing about it was the pitiable exegesis that inspired and accompanied the reissuance by the Greeks and later Romans.

Only by acknowledging this fact from your personal study along with your personal adoption of these higher Egyptian religious truths can you and I ever hope as misguided Christians to rise at last back to the nobility and splendor once possessed by the Christian Gnostics of Egypt and Palestine. Judaism is the first step and from there the Christian can begin to see the Egyptian Roots to this Jewish expression of this Egyptian Spiritual Wisdom entrusted to the Jewish race while then sojourned in Egypt. It is time to return home to the cradle of all world religions and we are blessed to be able to see these truths today like not former time on this planet in the last two thousand years.

Through the chance stroke of a trench-digger's pick Christianity, as has been taught for some 1,800 years, is brought to its knees having to face its plagiarism and "reinterpretation" of Divine Concepts held sacred by mankind since the beginning of recorded history. The heathen parentage that it strove so desperately to deny and the marks of which is so sedulously endeavored to obliterate in the early centuries now rise from the dead past to charge the whole of Christianity with deceit, guile, duplicity and deception.

Truly the Rosetta Stone has exposed the lie and revealed the truth about "the Christ" like never before since it is again possible to read and understand this Egyptian language. From the scrolls of papyri five thousand to ten thousand years old there comes stalking forth to view the whole story of an Egyptian Jesus raising from the dead an Egyptian Lazarus at an Egyptian Bethany, with two Egyptian Manes (Marys) present, the non-historical prototype of the incident related (only) in John's Gospel. From the walls of the temple of Luxor, carved there at a date at least 1,700 years B.C., there faces Christianity a group of four scenes that spell the non-historicity of four episodes purveyed as history in the Gospels' recital of the Christ nativity:

- **the angels' pronouncement to the shepherds tending their flocks by night in the fields;**
- **the annunciation of the angel to the virgin;**
- **the adoration of the infant by three Magi; and**
- **the nativity scene itself.**

Answer for yourself: Sound familiar? Up until 200 years ago we could not read these inscriptions but now we can and in so doing we have to wonder how a historical Jesus can both be in Palestine doing his thing as well as in Ancient Egypt thousands of years prior doing likewise? Are these events concerning "the Christ" intended to be understood "literally" as Rome has taught us or are they to be understood "allegorically" and "mystically" as Egypt taught them to the world? Is "the Christ" to be understood as if "historical-literal" or is "the Christ" but an allegory for the intended "descent and life of the Soul of God in us"?

Answer for yourself: Is such evidence fatal to any hope of finding a "historical Jesus" or a "literal-historical Christ? Well, it should be for there is much more.

Egypt had used the symbol of a star rising in the east as the portent of coming deity for millennia anterior to the Christian era. Egypt had knelt at the shrine of the Black Madonna and child, Isis and Horus, for long centuries before a historical Mary lifted a the "patterned" supposed historical Jesus in her arms. Egypt had from remote times, five to ten thousand years B.C., adored a "Karast/Christ" (Horus) who had raised the dead and healed the lame, halt, blind, paralytic, leprous and all afflicted, who had restored speech to the dumb, exorcized demons from the possessed, dispersed his enemies with a word or look, wrestled with his Satan adversary, overcome all temptation and performed the works of his heavenly Father to the victorious end.

Answer for yourself: Can we find Jesus Christ in Egypt some 10,000 years B.C.E.?

Ancient Egypt had long known a Jesus, Iusa, who had been born amid celestial portents of an immaculate parenthood, circumcised, baptized, tempted, glorified on the mount, persecuted, arrested, tried, condemned, crucified, buried, resurrected and elevated to heaven. Egypt had listened to the Sermon on the Mount and the Sayings of Iusa for ages. Egypt had known a Jesus who long antedated the Gospel Messiah and who presents to the student hundreds and hundreds of items of identity, similarity and correspondence in word, deed and function with his later copy which was presented by Rome as the "unique and only" Jesus.

Answer for yourself: And why is so important for us to understand and know?

What I uncovered in my 20 years of study is absolutely fascinating as I see it. The first of my studies in the early years following Seminary were consumed with viewing the New Testament Jesus through the eyes of the Judaism and their Rabbis where Israel has for 2,000 years flatly denied that the New Testament Jesus is the Messiah of the Hebrew Scriptures. I would come to know why as I would soon come to see that purposeful misquotations, purposeful mistranslations, and pure Scriptural invention of "texts" by Rome in order to present to the unaware Gentiles this "Roman Jesus" as the supposed Messiah of Israel. This creation by Rome of a "false Messiah" was done only by gross textual forgery of our Christian Bibles and few Christians every study hard enough to see the truth. The fruit of such study showed me repeatedly that the Jews are right in their rejection of the New Testament Jesus for we in Christianity today have unbelievably accepted forged Old and New Testament texts that are "fixed" to make this New Testament Jesus appear as the "fulfiller of prophecy" and the awaited Jewish Messiah when in fact he does not and Judaism has for over 2,000 years denied that he is such a one. But again we don't know this as typical Christians because few if any Christians even know to look and compare their passages in their Christian Bibles with the Greek or even earlier Hebrew passages to see if they have been purposefully altered. In doing such studies I was troubled by the many comments by Jewish writers that the New Testament Jesus and his life "mimicked" the lives of prior sungods down through recorded history so I had to delve into this and devoted a website comparing these prior "Jesus Stories" with the one we have been given as "inspired, infallible, and inerrant" in our New Testaments by Rome. I, as a Pastor at a mega church in Dallas, was in tears as such a study was done over the next year or so for without a doubt my Jesus did not do or say one thing that has not been done or said by a host of other "sungods" thousands of years prior to the time the assumed historical Jesus was supposed to live. Along the way in these studies I ran into the doctrine of "gnosticism" which had to be investigated in-depth as well; a study that would take two years to really get my feet wet and which continues today because if opened my eyes to how Rome systematically destroyed the "First New Testament" of the early Gnostic Christians "Chrestians" (Gnostic Chrestians) whom we mistakenly call "Christians" today. In its place we got the counterfeit "rewrite" of the Gnostic New Testament where the mystical Gnostic Christ in us all is replaced by a non-existent "literal-historical" person which today has not one uncontested or unforged piece evidence that exits that can substantiate his very existence and a lot that does not. These Gnostics, I would find out, did not believe in a human Jesus Christ as amazing as that might sound. In facts the earliest New Testament had not infancy narratives or genealogies until the late second century around 180 A.D. when a "human Jesus" all of a sudden shows up. This study of gnosticism is highly important because it gave me an accurate "kodak-moment" of the earliest followers of "the Christ" and then comparisons with Rome and what they have taught us as Christians is easy to make. This study began to open my eyes not only to the "Mystical Christ" but the "Mythical Christ" which comes from the observation of the Sun through the Heavens and the Zodiac; a study which will show you the genius and superiority spirituality of the Ancients and their understanding of the Divine Realm in relation to what we know today. What you see here is that the Sun in its movements through the 12 Houses of the Zodiac, was personified by the Ancients with their keen spiritual insights, reveal to us that the Creator placed the whole intended plan for the Descent and growth, life, and maturation and ascent of the Soul at the end of our lives in the movement of the orbs of the Heavens. As I continued to study these key "issues" as reflected on these websites I began to get the "key" to unlock the common thread between all of these above studies; there exists a common theme repeated over and over again and the picture began to come clear the more I studied but I did not want the results I was finding. There was no Jewish Jesus that Israel would claim, no historical references contemporary to the time in which he supposedly lived from either Roman

or Jewish writers. The Gnostic Christians never believed in a historical-Jesus and saw "the Christ" as a personified concept living and dwelling within the flesh of mankind. Unlike Rome who limited this Christ to one person these Chrestians taught that this Christ lives in every child of God and it is man's responsibility to "awaken" to its presence in one's live. Even Egypt and their astronomy only reinforced for me the idea that God is teaching all mankind about "the Christ" that dwells and lives within all matter, in our case mankind, and He does so through the movements of the Sun through the Heavens and Zodiac. Following such a study in Astronomy I saw unbelievably that the personification of the Sun and its path through the Zodiac for one year follows exactly and chronologically the "Jesus Story" from the first chapter in the Gospel of Matthew to the 28th chapter of the Gospel of Matthew. I was floored to see this as it was the final nail in the coffin of the supposed "historical Jesus" for me. Many come to such a conclusion long before this but I had to be certain and left no rock unturned to find the truth about this supposed "historical Jesus". No where is to be found any unforged and unadulterated evidence for the existence of a "literal-historical Jesus Christ" and no matter how far back you study you find the same things taught about this Christ since day one a long time ago in Ancient Egypt; that is until you get to the 3rd century and Constantine and the emerging Roman Church. As far back in time that you wish to look, from 2nd - 3rd century before the rise of the Roman Empire and Constantine, all the way back to Ancient Egypt, we find the same Divine truth and Divine spiritual concepts concerning "the Christ" as taught by Egypt originally. This concept of "the Christ within" remained in tact and unadulterated up until the 3rd century when Rome will come along and "literalize" and "canalize" this Christ and continues to do so today. Sadly the vast majority of 2.5 billion good people and professed Christians in the world today don't know they are deceived and have not the slightest notion of the great need for their personal study in these areas since being ignorantly and falsely assured from their pulpits of their churches that they have the truth and that they are the "light" to a darkened world when the opposite is in ironically true.

No matter how far you go back and the discovery of the Rosetta Stone has allowed us to go back to the beginning of recorded time, Egypt's Christ was never a living person and all later "copies" and "Christ-prototypes" were never taught as if "literal-historical" until the 3rd century. But the fact of this Christ's nonhistoricity rises now out of the past that Christianity thought it had sealed in oblivion forever this ancient truth concerning "the Christ" and "Egyptian religion" by burning the libraries and books of the world along with their devotees. This proven nonhistoricity of "the Christ" strikes the death-knell of a false and spurious religion called Roman and Protestant Christianity as it is taught today. The Gospels' "life" of Jesus turns out to be nothing but the garbled, distorted, confused, perverted, warped, misrepresented, twisted, falsified, fragmentary and a plagiarized copy of an Egyptian prototype of a "Karast" who never lived, but was a purely a typological dramatic figure, portraying as always the Divinity in man (the Descent of the Soul into the flesh of mankind). The Egyptian Christ was always to be understood only "allegorically" and never as if "literal-historical".

Matt 24:23-26 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. (KJV)

Answer for yourself: What has the Rosetta Stone unlocked for us in restoring the Egyptian language and religion? Many things, but my focus here is on the truth about the "Karast/Christ" which we find throughout the Egyptian writings, Temples, and Pyramids which, thanks to the Rosetta Stone, "speak to us again today".

We learn from deciphering the heiroglyphs that the coming of Christ," means the presence of "the Karast/Christ/Christos" in everyone in everyone and not the literal return of the body of some presumed historical Jew named "Jesus" back again to the earth. This Christ is neither in the wilderness nor in any temple or church built by man; for Christ is the Divine Principle inside every human being. The "Son of Mankind" is the adolescent of mankind's own deeds, and the fruit of their own spiritual work. There is no "end of the world," but the beginning of the age of enlightenment when the Christos is activated in each and every one of us.

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, is the true Christos which cannot be monopolized by any one person, even though religious leaders have chosen to give themselves the title of the "Vicar of Christ." or of the "Head" of that or another State-religion. The spirits of "Christos" and "Christ" cannot be confined to any creed or sect because that sect chooses to make itself exclusive or better than other.

The first key that one has to use to unravel the mystic name of Christ is the key which unlocked the door to the ancient mysteries of the Gnostics. Here again we can thank no only the Rosetta Stone and its discovery but the African and Egyptian Gnostics and the wonderful discovery of the Nag Hammadi Library just a mere 50 years ago which brought this all to light and exposed this Roman lie and corruption of "the Christ". The Gnosis supplanted by the Christianity were universal. They taught the repetition of the primordial wisdom-religion which had been inherited by all of mankind from its beginning and in its abstract appearance, the Spirit of Christ (the divine Logos) was present in humanity from the beginning.

The mystery of Christos—taught by the Ancient Spiritual Masters and "anointed ones" since the beginning of time just happens to be identical with that which from the first had been communicated concerning "those who were worthy." We may learn from the Gospel according to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis and these deeper Spiritual Truths that lay behind the simple "allegories" and "myths" given to laymen and others who were "accounted worthy" to attain that "resurrection from the dead."

In other words, they were the great adepts of whatever religion; and the words apply to all those who, without being Initiates, strive and succeed, through personal effort to live the life and to attain the naturally ensuing spiritual illumination in blending their personality--(the "Son") with (the "Father,") their individual divine Spirit, the God within them.

This resurrection" can never be monopolized by anyone for it is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a Christ-man. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die nonbelievers— regardless of baptism, sacraments, lip-prayers, and belief in dogmas.

For this to make sense we must bear in mind the original meaning involved in the two terms Chrestos and Christos. The former means certainly more than merely "a good," and "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of his second birth and resurrection.

He who finds Christos within himself and recognizes the latter as his only "way," becomes a follower and an Apostle of Christ, though he may have never been baptized, nor even have met a "Christian," yet alone call himself one.

The word Chrestos existed long before Christianity existed. It is found used, from the fifth century B.C., by Herodotus, by Aischylus and other classical Greek writers, the meaning of it being applied to both things and persons. As St. Paul said," You may find Christos in your inner self through knowledge, not faith.

The Christos is the union of mankind with the divine principle in him. The Golden Age begins with the Spirit of Truth (Christos). The name of Christos was given to the solar gods who opened the gates of light and that it was a Chrestos whom god spoke through. It might come as a shock to you but the "real" Paul was a Gnostic, a founder of a new sect of Gnosis which recognized, as all other Gnostic sects did, a "Christ-Spirit."

Gerald Massey connects the Greek Christos or Christ with the Egyptian Karast/Karest, the "Mummy" of immortality," and proves it thoroughly. He begins by saying that in Egyptian the "Word of Truth" is Ma-Kheru, and that it is the title of Horus (the prototype for all later "Christs" including "Jesus"). Thus as he shows, Horus preceded the "Christian Christ" as but one of many Messengers of the Word of Truth, the Logos or the divine nature in humanity.

In the same paper Gerald Massey writes as follows: The Gnosis had three phases

- **astronomical,**
- **spiritual, and**
- **doctrinal,**

Massey goes on to say that all three phases can be identified with the Christ of Egypt. In its astronomical aspect the constellation Orion is called the Sahu or mummy. The soul of Horus was represented as rising from the dead and ascending to Heaven; in particular in the stars of Orion. Next, the mummy-image of Horus was the preserved one, the saved, therefore a portrait of the Savior, as a type of immortality. This mummy-image of Horus, "the Christ", was as a figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet, when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolized—that is, they also would be immortal! Here is your belief in "life after death" and being "in Christ/Karest/Karast".

This image of the Karest was bound up in a woven fabric without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woven fabric was from beginning to end without a seam just like the one mentioned in the New Testament for Jesus Christ.

Now, this seamless robe of the Egyptian Karest is a very tell-tale type of the mystical Christ, who becomes historic, carnalized, and literalized in the Roman Gospels as the wearer of a coat made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian Ketu for the woven fabric, and by the seamless robe or swathing without seam that was made for eternal wear, and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.

Unknown to most Christians Jesus is depicted in the New Testament put to death in accordance with the instructions given for making the Karest. Not a bone must be broken. The true Karest must be perfect in every member. "This is he who comes out whole; whom men know not is his name."

In the Gospels Jesus rises again with every limb intact, like the perfectly-preserved Karest, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: *"I am spiritualized. I am become a soul. I rise as a God."* This transformation into the spiritual image, the Ka, has been omitted in the Gospel.

This spelling of the name as Chrest or Christ in Latin is of utmost importance, because it proves the identity with the Egyptian Karest or Karust, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers.

This type of the Karest or Mummy-Christ was duplicated in the Catacombs of Rome. No sign of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But instead we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one!

Answer for yourself: What is behind this Lazarus story?

The scene is not exactly like the rising from the grave in the Gospels. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus is the mummy-type of the resurrection; Lazarus is the Karest, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who was not and could not become an historical character. Further, as the thing is Egyptian, the name of Lazarus is derived from the Egyptian language. If so, "Laz" (equal to Ras) means "to be raised up", while "aru" is the name of the mummy. In Greek terminology this becomes Lazarus. In the course of humanizing the myth of the typical representation of the resurrection found in the tombs of Rome and Egypt evolves the

story of Lazarus being raised from the dead. This Karest type of the Christ in the Catacombs is not limited to Lazarus.

By means of the Karest type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the Chrestoi of the Greek Inscriptions. Thus the honored dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are Christians. On the Egyptian monuments "Ma-Kheru" is the term that is always applied to the faithful for the Christ.

The fact that the physical Church was founded by Constantine, and that it was a part of his decree "that the venerable day of the Sun should be the day for the worship of Jesus Christ as Sun-day," indicates that they knew that the allegory was based upon the zodiac for the Puranas (the richest collection of mythology in the world which has been passed down orally since the time of Krishna) and the Bible are full of solar and astronomical metaphors.

Thus "Christos," under whatever name, means more than Karest, a mummy, or even the "anointed" and the chosen ones of the Church. Avatars, who lived and died for humanity, have existed in many and all the ages, and many holy men in ancient times who bore the surname or title of Chrestos before Jesus of Nazareth was born. Therefore the example of the New Testament Jesus was like Socrates, like Theodorus, and so many others surnamed Christos, i.e., the "good, the excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos life, and thus models themselves of "the Way" of Godliness in the world and in the hearts of their enthusiastic followers. The Roman Church has unsuccessfully tried to eliminate all signs of the other Christoi, who have appeared to them as rivals of their Man-God.

To be considered a good Christian as defined by "the Church" one has to affirm and show faith in the dogmas interpreted by the Church; then we are free to live on principles contrary to those expressed in the Sermon on the Mount. How sad. "Faith is the key of Christendom," saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in St. Mark's Gospel, Chapter XV1 verse 16: *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."* But the "Christ Within" teaches otherwise. In closing let it be said that it is difficult for anyone who has studied comparative myths and religions and compared them to the Bible we have today to see it as anything but a watered down version of the Wisdom Religion of ancient Mystery Schools.

Answer for yourself: And who do we owe for this revelation of "the Christ Within"? Well, we can thank 1799 by Napoleon's army in 1799 for preparing the world for the truth about "the Christ" which comes to us from a black stone which unlocked the secrets of the Egyptian Temple walls and Pyramids and in go doing restoring to the world the Ancient Divine Truths from God given mankind which had been destroyed and purposely hidden from the world by the devious agendas and forgeries of Rome in their Christian Bible which furthered their political ambitions.

With this one revelation of lost truth and lost light, namely, that as Christians and followers of the Christ, we have been once again given the lost the "keys" necessary to understanding the "Jesus Story" as it has been handed down for thousands and thousands of years before Rome's reinterpretation of it. Given this and its proper understanding the structure of a "literal-historical Christianity" tumbles to the ground. This ruse and deception must come to an end and today finally it can be replaced by a purely spiritual Christianity since the facts and archeological truths are surfacing daily; and all thanks to a black rock. The Dark Ages can be brought to their dismal end at last and this only because some trench-digger hit a buried treasure and old back rock that has laid buried for thousands of years waiting for the saying of "the Christ" to be fulfilled: *"the rocks will cry out"* and they have. Have you heard them?

I suggest highly these good books:

- **Bible Myths and Their Parallels in Other Religions, by T. W. Doane;**
- **Christianity Before Christ by John. G. Jackson**

- **Pagan and Christian Creeds, by Edward Carpenter;**
- **Anacalypsis, by Godfrey Higgins;**
- **The Golden Bough and Folklore in The Old Testament, by Sir James G. Frazer**
- **Ancient Egypt - The Light of The World, by Gerald Massey;**
- **The Signs and Symbols of Primordial Man, by Dr. Albert Churchward;**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE EXODUS ALLEGORY AND THE GNOSTIC CREATION OF THE JESUS MYTH OF THE NEW TESTAMENT

Let's examine the various elements from which the Jesus myth was constructed, beginning, as the original Christians undoubtedly did themselves, with the myth of *Exodus.*

THE EXODUS ALLEGORY:

This famous Jewish myth relates the story of Moses leading his people out of captivity in Egypt by miraculously parting the Red Sea. There follows 40 years of wandering in the wilderness in search of the Promised Land, at the end of which Moses dies. It is his successor, Joshua ben Nun, who miraculously parts the river Jordan to lead the Jews to the destined homeland. So far so good as this sticks to the "literal" understanding of the text that we are familiar with.

It is important to understand right up front that the name "Jesus" itself comes from *Exodus* (Joshua/Jesus makes his first appearance in Exodus 17:8). In Greek the Hebrew name "Joshua" becomes "Jesus".

Answer for yourself: How come most of us are not aware of this fact? Now hold on to your seat for I assure you that I am not craze but only "well taught". Could this "Joshua" of history, whose name also means "Jesus", who once lived in Egypt and the time of Moses, be the substrate from which all later "historical Jesus stories" and myths were told? "Impossible", you say then I challenge to look at the evidence seriously and you will think different.

When we can find no evidence for a historical Jesus in the first century other than a few clumsy forgeries in Josephus and have to "misinterpret" the references to the Gnostic Christ in the writings of Pliny, Sutonius, and Tacticus in order to try to place a literal and historical "Christos" in the first century, when all their writings mentioned the "Chrestus", the Gnostic Christ, and not the "Christos" (later the historical Christ of Rome), then maybe we should look for existing evidence that could place this "Jesus" in Egypt during the 18th Dynasty. If we know to do so then we finally find our "Historical Jesus" who was slain on the eve of the Passover and hung on a tree like Paul says. Well, first of all, we don't know to look there and second few if any Christians every find out that there is no credible, unforged evidence for a historical Jesus existing in the first century. Now on with this study.

Few know this because today it is normal practice to use Joshua for the hero of Exodus and "Jesus" for the hero of the gospels, which avoids any comparison of the two. In the days of the first century, however, it would have been completely obvious that they shared the same name. In fact if a Gnostic Jew was writing for a Gentile audience then he would have written "Jesus" and not "Joshua" long before the time of the supposed historical Jesus.This is not a coincidence.

Answer for yourself: Could it be remotely possible that the Christian Jesus is a mythic development of the Jesus/Joshua of Exodus? Well that is a very serious question but with our previous study into the importance of "myths" as a vehicle for encoded Divine Truth then let us examine this possibility as best as possible.

- **In Hebrew the name Joshua/Jesus is written with the letters *Yod Heh Shin Vah Heh.***
- **The letters *Yod Heh Vah Heh (minus the Shin) is* known as the Tetragrammaton and was extremely significant to Jewish Gnostics, as they were used to signify the unpronounceable name of God, usually rendered today with added vowels as either Jehovah or Yahweh.**

As Philo explains, when the middle letter *Shin,* known as the Holy Letter, is added, the name means "Saviour of the Lord".

Answer for yourself: Then does "Joshua" and or "Jesus" mean "Savior of the Lord"? Yes!

The "Christ" is also linked to the *Exodus* myth. Paul tells us that, as well as Jesus, Moses was also "God's Christ" (Heb. 11:24-27).

Heb 12:24-27 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (KJV)

"Christ", which means "Anointed One", is a Greek rendering of the Hebrew word "Messiah", which was an epithet for a leader, used of Jewish kings. Although today the name "Jesus Christ" is inextricably linked to the Literalist figure of the supposed founder of Christianity, in the first century C.E. the name would have been heard as obviously symbolic, meaning "The Saviour King".

Jewish Gnostics, and Christian Gnostics after them, understood *Exodus* to be an initiation allegory.

THE ALLEGORY EXPLAINED...COMING OUT OF EGYPT

Egypt represents the physical body in Ancient Wisdom teachings and Ancient Scriptures. When the initiate identifies with only the body and the flesh they are "in captivity". To "come forth out of Egypt" was understood as leaving behind the idea of being merely a body and discovering the Soul. This was the beginning of the Spiritual experience and discovery of God. Hippolytus recounts for us that those who are ignorant...are Egyptians in need of departing Egypt; that is from their body centered existence (Hippolytus, *Ref*., 5.11). The ignorant Egyptians represent those "without Gnosis", without the knowledge of the Divine Spark within them (the Christ dwelling within). It was this class of people who remain identified with their physical selves and who did not possess the "knowledge/Gnosis"; that they were Divine Sparks of God entrapped in these fleshy and carnal bodies.

CROSSING THE RED SEA..."BAPTISM"...FIRST STAGE

Crossing the Red Sea was understood as symbolizing a purifying baptism, which is the first stage of initiation on the path of spiritual awakening for those who are "conscious". This in Judaism was called being "born again". Explaining that *Exodus* should be understood "allegorically", Paul writes:

"Our ancestors passed through the Red Sea and so received baptism into the fellowship of Moses" **(I Cor. 10:1-6):**

1 Cor 10:1-6 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was ***Christ.*** *5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (KJV)*

Initiation by baptism begins a process in which initiates must face their doubts and confusion, symbolized by the Jews being afflicted in the desert for 40 years.

THE DEATH OF MOSES...SECOND STAGE

Having come to possess this "knowledge" & "Gnosis" that within their body dwells the Divine Spark or Soul of God then the next stage is experiencing the "death" of the old self which was represented by the death of Moses. Moses is mythically reborn as Joshua/Jesus (Joshua was his successor).

THE PROMISED LAND ACHIEVED...SALVATION...THIRD STAGE

It is through this "new Moses, this Joshua/Jesus, that one completes the journey to the Promised Land, representing the "reborn" initiate who realizes Gnosis. It is only thought this "new man" (Joshua/Jesus) that the goal of salvation can be achieved in the Old Testament for Israel. All of this was understood in a "literal" sense. But that will change with the Gnostic New Testament of Marcion.

The basic structure of the *Exodus* allegory, representing the fundamental stages of Gnostic initiation, is the framework upon which the Jesus myth was constructed. When you possess the keys to the "Jesus Story" it can be seen on a deeper level to be the birth, life, death, and rebirth of the Soul, of the Divine in us.

PARALLELS TO THE JOSHUA/JESUS OF THE NEW TESTAMENT

This same Exodus story is retold through the Gnostic Christ of the New Testament.

BEING BORN AGAIN...BAPTISM...FIRST STAGE

The first stage of initiation into this higher self-awareness of one's self and the "Soul within" is one of cleansing and purification and struggle. In the *Exodus* myth this is the crossing of the Red Sea, which inaugurates 40 years of wandering in the wilderness. We find the exact same thing inn the Jesus story represented by Jesus" baptism, followed by his 40 days in the wilderness.

DEATH OF THE OLD SELF...THE "OLD MAN"...SECOND STAGE

The next stage in the process of initiation is the "death" of the old self which precipitates Gnosis. This is represented in the *Exodus* myth by the death of Moses and in the Jesus myth by the death of Jesus on the cross.

Answer for yourself: Does Paul teach this Gnostic Exodus allegory through the New Testament "Christ"? He sure does.

Rom 6:6 6 Knowing this, that our old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin. (KJV)

Eph 4:22-23 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind (to the revelation of Christ-God within you); (KJV)

Col 3:9-10 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: (KJV)

In Col 3:9-10 Paul appeals to believers who have come to the "Gnosis" of God within them and that they have been created in the image of God, to not fall back into lives typified by sin and fleshly deeds. Live according to the higher knowledge that they have received:

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

JESUS' RESURRECTION FROM THE DEAD...SALVATION...THIRD STAGE

The experience of Gnosis is represented in *Exodus* by Joshua-Jesus crossing to the Promised Land. This is the salvation of Israel as depicted in the Old Testament. Its paralleled in the New Testament if found in Jesus' resurrection from the dead and ascension to Heaven.

COMPARING THE STRUCTURE OF THE *EXODUS* WITH THE JESUS STORY IN THE NEW TESTAMENT...SEEN AS GNOSTIC INITIATION ALLEGORIES

INITIATION PROCESS

- **PURIFICATION**
 - **Old Testament...Exodus' example: Crossing of the Red Sea**
 - **New Testament...Jesus example: Baptism by John**
- **DEATH OF THE OLD SELF**
 - **Old Testament...Exodus example: Death of Moses**
 - **New Testament...Jesus example: Crucifixion of Jesus**
- **REALIZATION OF GNOSIS**
 - **Old Testament...Exodus example: The Promised Land**
 - **New Testament...Jesus example: Crucifixion and Resurrection**

The earliest Christians understood the *Exodus* allegory as we do not today as contemporary Christians and followers of "the Christ". That being so the original Christians classified people as "the captive, the called and the chosen". These were the Naasene Gnostics as described by Hippolytus, op. cit., 5.1-2 ff. Hippolytus relates to us of three churches of the Gnostics, the angelis, the psychic and the earthly, and their names are the chosen, the called and the captive. These terms clearly derive from the myth of the *Exodus*. Those yet to undergo initiation and still trapped in the idea of being a physical body are like the Jews captive in Egypt. Those who have heard the call to awaken and begun the spiritual journey by being initiated into the Outer Mysteries of Christianity are like those Jews who were "called out of Egypt" to begin the journey to their true home. Those who have undergone the process of purification and spiritual struggle necessary to prepare themselves for

Gnosis and been chosen to be initiated into the secret Inner Mysteries of Christianity are like those "chosen people" whom Joshua-Jesus leads across the river Jordan to the Promised Land. Clement regarded those Christians who have yet to reach Gnosis as being of three different types, defined by their relationship to God, as the slave, the faithful slave and the friend (Clement, *Strom*., 3). Initiates who finally realized Gnosis were known as "those who have crossed over" (Mead, Fragments of a Faith Forgotten, 1906, p. 186).

Early Christians were well aware of the parallels between their Jesus Christ and the Jesus Christ of *Exodus.* Justin Martyr, for example, explains that the Christian Jesus will lead his people to the Promised Land just as the Jesus of *Exodus* led his people to the Promised Land (Justin Martyr, Dialogue with Typho, chap. 113). Justin entitled this chapter *"Joshua was a figure of Christ."* Justin referred to the Old Testament Joshua 38 times in an effort to convince the Jew Typho that the Hebrew Scriptures are full of references to Jesus. Justin traces the motif of the cross to *Exodus,* where Moses holds up a serpent on a cross and says, "If you look at this image and believe, you shall be saved by it" (Num. 21:8). In this Justin claims that Plato borrowed his idea of the "Son of God" crucified in the cosmos (Timaeus, 34) from Moses. This source is made explicit in *The Gospel of John,* where Jesus is made to announce:

"The Son of Man must be lifted up as the serpent was lifted up by Moses in the wilderness." (John 3:14)

Other, more incidental, mythic motifs found in the Jesus myth also come from *Exodus.* Once he has crossed the river Jordan, the Jesus of *Exodus* selects 12 men to represent the 12 tribes of Israel. After his baptism in the river Jordan, the Jesus of the gospels likewise selects 12 men as his immediate followers (John 3:13).

Answer for yourself: What is the origin for these references to the number "12"?

Both motifs refer to the 12 astrological signs of the zodiac." After the crossing of the Jordan Joshua-Jesus orders that 12 stones be set up, one for each of the 12 tribes, at a place called Gilgal.

Answer for yourself: What are we missing? The Hebrew word for Gilgal means "wheel" or "circle". This is an illusion to the Zodiac once again. In the later "Jesus Myth" Gilgal was interpreted as the zodiac and the Jordan as the Milky Way. Important to note is that Attis was born by a river which symbolized "the Galaxy, or the milky circle, from which a passive body descends to the Earth" (Sallust, On The Gods and the World, 4). In mystical Judaism reincarnation is still called "Gilgul". Jesus' appearance in Galilee (which comes from the same root word) where he selects the 12 disciples, echoes those early exploits of the Old Testament Joshua-Jesus (A. Drews, The Christ Myth, 1968, p.240). Such a reference is not surprising. The Jews had adopted astrology from both Egypt and later with the Babylonians whilst in exile in Babylon, eventually becoming renowned throughout the ancient world as astrologers. They even claimed that the Jewish Patriarch Abraham had been the inventor of this ancient science.

In the myth of Moses, at his birth the evil Pharaoh, fearful of a prophesy that Moses would be the cause of his downfall, commits mass infanticide in an attempt to kill him, In the gospel myth of Jesus this becomes the "slaughter of the innocents" perpetrated by the evil King Herod who, fearful of a prophesy that the true King of the Jews has been born, attempts to kill the infant Jesus (Matt. 2:2-16). Kronos devours all his children of Rhea because of a prophesy that he would be overthrown by one of them. Rhea is smuggled away to a secret cave where she gives birth to Zeus, who later supplants his father.

Answer for yourself: Sound familiar?

Mary the sister of Moses becomes Jesus' mother Mary, a correspondence pointed out in many Christian texts, as well as in the Muslim Qur'an.

Like the Jews in *Exodus,* in the gospel story Jesus is called out of Egypt, where he has been in hiding, like the Soul lying hidden within the fleshly body. The Gospel of Matthew explains that this is to fulfil the prophesy

"Out of Egypt I have called my Son" (Matt. 2:15). Here, as elsewhere in the gospels, we should read "fulfill the prophesy" as a coded reference to the source of the symbolic motif and its intended allegorical meaning. This is prophesy in retrospect.

Answer for yourself: Are you aware that almost all the Messianic prophecies in the New Testament were written and intended to be taken "allegorically" and not "literally"? Read that again!

Answer for yourself: Are you aware that the translation of the Greek translation of the Hebrew Scriptures was altered for this purpose by the Therapeutae-Essenes of Alexandria, Egypt? This was done to spread the "allegorical" understanding of "the Christ" as Joshua-Jesus to the Greek speaking world. This translation of the Hebrew Scriptures took great license with the Hebrew Scriptures and we end up with a Greek translation that was intended to be taken "allegorically" at best but sadly has been taken "literally" by the world today. By these translators, the expected human Jewish Messiah was, as shown in prior articles, blended with Mystery Religions and Gnosticism in presenting the Jewish Messiah as a dying - resurrecting Godman which was NEVER to be interpreted "LITERALLY" in the first place. This brings us to the forgery of Marcion's and the first New Testament by Rome where they took the Gnostic "allegorical" Christ-Concept and put flesh on him in the late second century by adding to Marcion's Gnostic First New Testament the genealogies, infancy narratives, and anti-Gnostic writings to which they placed Paul's name like the Pastoral epistles!!!

Piecing together previously existing mythological material in a new way was a traditional Jewish technique known as *midrash*. It has long been known to scholars, for example, that the entire passion narrative in the gospels has been created from motifs taken from *Psalms 22, 23, 38* and *39* and from the depiction of the "suffering servant" in *The Book of Isaiah* (E. Doherty, The Gospels as Midrash and Symbolism, 1999, 225 ff.).

The Essenes taught that in ancient times the Jesus of *Exodus* had hidden secret teachings, so only those who were worthy could discover them at the appropriate time (The Essene *Damascus Document*, 5:2-4). These Essenes developed a contemporary mythic Christ figure called the "Teacher of Righteousness", whom they identified with the Jesus of *Exodus* (S. A. Hoeller, Jung and the Lost Gospels: Insights into the Dead Sea Scrolls and the Nag Hammadi Library, 1989, p. 50). This figure eventually became the Jesus of the gospels, a mythical reincarnation of the great hero of the most important of all the Jewish Gnostic myths. The secret teachings hidden by Jesus the Christ of *Exodus* are finally made public by the reworked figure of Jesus the Christ in the gospels. This is the "secret not revealed in former times" but "now disclosed" of which Paul writes in his letters.

Eph 3:3-6 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: (KJV)

CONCLUSION

As you are beginning to see "the Christ" written of by Paul in his authentic and earliest epistles was not a human Christ in the form of a human Jesus. Rather "the Christ" was the embodiment of the Divine come to tabernacle within mankind and bridge the gap from the Spirit realm to the realm of physical existence. This Logos and "the Christ" was an intermediary in non-human form that connects mankind to God (Energy/Spirit to matter). Coming to the understanding of the self-knowledge that God dwells within you was explained to initiates who were coming to this understanding through an allegory based upon the Exodus of history. The "literal" history of Israel was expressed as an "allegory" and applied to a higher salvation experience in those coming to the knowledge of God in centuries before and after the first century. The old man of fleshly lusts was

dying when coming to this "Gnosis" and being resurrected as a "new man" with a new spiritual revelation of God within and the purpose for one's existence above a life of sin.Through the "myth" of the dying-resurrecting Godman, which was at this time ONLY UNDERSTOOD ALLEGORICALLY, one was to identify with the "pattern" of salvation in the Old Testament as lived out in his own personal life.

This plan of salvation was, for the earliest Chrestians (Christians), coming to the understanding that through baptism (being born again), repentance (death of self and flesh) and resurrection (living with a new awareness and surrender to the will of God and His Christ within them) one was one achieving the New Testament salvation.

That is until Rome will later come along and take this allegorical New Testament of Marcion that expressed the above Spiritual beliefs and change it almost beyond recognition with their "literalized" and "carnalized" Christ. It was God in Christ within mankind and that is it. The Jews still looked and prayed and hoped for one to come in the power and Spirit of David but this "Christ" within all mankind was not it. The whole narrative of the baptism, crucifixion, and resurrection of "the Christ" in the First New Testament was only intended to be a parallel and allegory of what "physically" happened to Israel in the Old Testament. The principles in this story were "allegorized" by the earliest Christian Gnostics and Essenes-Therapeutae and applied to the awakening of the Spirit within mankind and the liberation from darkness into the light of God. Later Rome will come and reinterpret "the Christ" as if a "literal" incarnation of God within a human as was thought of their Roman Emperors. This "literalized" godman, in the form of the Roman historical Jesus, only gave sanction to the Emperor who was a self-declared "literal God". In so doing they will in time though first oral reinterpretation and teaching and later through forgery of Marcion's First New Testament and invention of other documents espousing their theological views distort beyond recognition the earliest understanding of "the Christ" as had been held by the earliest Gentile and Jewish Gnostic Christians. With the purge of Gnostic materials and the subsequent burning of the world's libraries over the next two or more centuries the censorship of Rome was complete. The knowledge of "the Christ", that was to be understood only "allegorically" and which had been since Egypt, was now lost to mankind; that is until the discovery of the Nag Hammadi library some fifty years ago. Throughout the last two hundred years sporadic voices were heard faintly as to this truth but today with the aid of archeology and the proliferation once again of this knowledge we can learn of this deception and restore the truth concerning God's Christ. No longer must we be enslaved to a "literal" interpretation of "the Christ" as the Joshua-Jesus of the New Testament and be overtaken by idolatry and false worship since accepting these "literal" views of supposed historical Jesus Christ instead of the indwelling Christ within the whole of humanity as the Divine Mind of the Creator. Man is gestating a divinity within himself whereby this Creator has implanted Himself within us in order that He manifest Himself in and through each of His children. You are divine.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO WE FIND CHRISTIAN CENSORSHIP IN JOSEPHUS?

There is some debate among scholars over the authenticity of certain paragraphs in Jospehus' Antiquites of the Jews that reference Jesus:

- **Most scholars believe that the majority of the paragraph is authentic, with a few crucial sentences inserted later by Christian scribes.**
- **Some scholars think that the entire paragraph is a later Christian insertion.**
- **A few scholars believe that the entire passage is indeed authentic, and that Josephus himself wrote it down in the form seen here, without later revision.**

"Jewish Antiquities" was published in Rome in 93 A.D., but the original manuscripts have been lost. The earliest surviving copies of "Jewish Antiquities" all contain the disputed passage containing the "Jesus" reference otherwise known as Testimonium Flavianum. There are two quotes that mention Jesus in Josephus' Antiquities: A smaller and a larger one. There is another shorter reference to Jesus in 20.9.1 Testimonium Flavianum is quoted by Esusebius in his History Of The Church in about 324 C.E.

Any revision to the works of Josephus would have had to occur between 93 and 324 A.D.

Answer for yourself: What is the truth of the matter? Have the works of Josphus been worked over by later Christians and "Jesusized"? Let us investigate for ourselves these three above scholary stances.

Answer for yourself: When do we find the first historical reference to Testimonium Flavianum and the supposed attestation from Josephus that Jesus was the Messiah?

Eusebius was the earlist commentator to quote the Testimonium Flavianum in 340 C.E. There are many problems that surround Eusebius. These problems include the allegation (although false) that Eusebius said that pious fraud is acceptable, and that he invented much of his historical evidence such as the Bishop's lists. This in itself is proof enough for most skeptics who reject the Testimonium Flavianum that Eusebius made it up. This is quite possible but in my opinion not probably. Since the eariliest quotation of it comes from Eusebius, some skeptics make an argument that this is proof enough that he invented the Testimonium Flavianum. Yet it is crucial to note that we have other readings that have the same core information about Jesus but lack the same emminadations as we will see below. This proves, in my opinion, that Eusbius didn't make up the core information about Jesus. It also proves that previous readings existed which lacked the emmindations but which did not lack the mention of Jesus. That builds the probability that Jospehus really did mention Jesus. That probality is very high.

Answer for yourself: But which of the references in Antiquities are authentic and which ones, if any, were elaborated upon to bolster, enhance, and propagate later Christian theology as attached to Jesus in the selling of Jesus as Messiah to the Gentile world?

Regardless of Eusbeius truthfulness in recounting Josephus in his writings Christians and non-Christians alike realize that this passage is important. Indeed, it is the earliest reference to Jesus outside the New Testament. If what Josephus has said here is true, if Jesus was the Messiah and if he rose from the dead, it makes a big difference in our lives today! The reverse can be said as well. No other passage in the works of Josephus has provoked as much debate as this one.

Flavius Josephus was the Roman name of Joseph ben Matthias. Josephus, during the second half of the first century AD, produced two long and detailed histories of the Jews and the events leading to the Roman victory in the Jewish Wars, History of the Jewish War and Antiquities of the Jews, but has almost nothing to say about Jesus and many scholars believe that these short referenes to Jesus are probably added by Christians later when Rome and Christianity took over the editing of religious books after Rome adopted Christianity as the state religion after Constantine.

Answer for yourself: Is there any possible way that we can come to any reliable answers concerning the possible forgery of the works of Josephus by Rome where the name of Jesus was possible added by Christian redactors later in history? I believe that there is but it will require some diligent and throughful study on our parts. Are you ready?

PRELIMINARY BACKGROUND INFORMATION

Josephus was born in Jerusalem only a few years after the crucifixion of Jesus.

Answer for yourself: What should this fact teach us?

First of all we should remember the Messianic milleau into which Josephus was born and the tumultious events that befell the citizens of Jerusalem during this time and leading up to the destruction of Jerusalem in 70 C.E. It is not streatching the point to say that there existed in Israel a Messianic hysteria during and up to the eventual destruction of the Temple and without a doubt Josephus would have grown up knowing quite well the Messianic hope of Israel and the many Messianic pretenders to which people attached their failed hopes. To think for a moment that Josephus would not have very familiar with the events surrounding the live of Jesus let alone his death and crucifixion at the hands of Rome for sedition against the Roman state defies imagination. So let it be said that as Josephus would later write in his works concerning these failed "messiahs" and that Jesus and the events surrounding his life would have been quite well known by him. This is all the more problematic when we will see later the length to which Josephus goes in detailing the events of these "messianic pretenders" but only gives two short snipits to the vents surrounding Jesus and his messianic bid in Israel.

Josephus's writings shows the readers his interest in the Jewish religious groups of the time. He tells us about the Jewish religious parties, about John the Baptist who Christians say was the herald of the Messiah and about Jesus's brother, James, whose death he says was a reason for the start of the War in 66 AD. But he tells us nothing about the crucifixion of Jesus or how it occurred. It should give you cause to think that a man who was almost contemporaneous with Jesus and his failed messianic bid in Israel and whose reputation was built on detailed histories of the Jewish people fails to mention Jesus as Israel's hoped-for Messiah except in two very brief passages. This gives us our first pause to think if these two references to Jesus in the works of Josephus are genuine. This fact alone is not enought to prove that the references in to Jesus in the works of Josephus are forgeries by later Christian monks and redactors but let it not be forgotten as we progress in our study facts like this because when we are done we will see a much clearer picture that will lead us, in my opinion, to make a sound judgment and conclusion as to the veracity and reliability of these Jesus accounts in Josephus writings.

The precocious Josephus had studied all the Jewish religious sects before the age of 19 when he decided to become a Pharisee. He became a clerk to the Sanhedrin and at 26 went as an envoy to Rome to plead for some priests sent to Nero by Procurator Felix for trial. With the help of Poppaea, the Empress, who was possibly a

Jewish proselyte or at least a godfearer, he succeeded. He was thus in Rome at much the same time as Paul, the Apostle to the gentiles.

Back in Jerusalem in 64 AD, revolt was simmering. Josephus was patriotic enough but had seen the power and extent of the Empire and knew that rebellion was futile. When the war broke out Josephus was made a general by the Sanhedrin and fought in Galilee with John of Gischala, the Zealot leader of the Galilaeans. Vespasian captured him after the town of Jotapata had been sieged for 47 days and decided to use him as an interpreter. Josephus got on well with Vespasian, predicting that he would become Emperor, which he did. Vespasian asked Josephus to write an account of the Jewish War for his campaign Triumph, a Roman victory parade. It was to be a warning to the people of the East not to try to defy Roman might.

Josephus wrote a draft in his native Aramaic which he called *On the Capture of Jerusalem*. This he polished into his book, the Jewish War. To gather his material, as the appointed historian of the Emperor, he was granted access to official archives, to the Reports of Roman Governors, the campaign diaries of Vespasian and Titus, the Emperor's commentaries and he also corresponded with Agrippa I, for a short while King of Judaea before the war. His work had the ultimate stamp of approval - that of the Emperors themselves.

When Josephus uses official sources it is usually evident. He often tells us who filed the report from which he is quoting and transcribes it verbatim with little effort to paraphrase. Thus even non-signalled passages from official sources can be identified by their style. When writing from experience he is more informal, sounds less official and is less impersonal in the information he imparts.

Our present versions of the Jewish War fails to mention Jesus, John the Baptist or Menehem, who revolted in 66 AD, but they do tell us of Judas of Galilee and Theudas, both messianic nationalist leaders who failed in their messianic hopes.

- **From Josephus it appears that in the first century before the destruction of the Temple a number of messiahs arose promising relief from the Roman yoke, and finding ready followers. Josephus speaks of them thus: "Another body of wicked men also sprung up, cleaner in their hands, but more wicked in their intentions, who destroyed the peace of the city no less than did these murderers [the Sicarii]. For they were deceivers and deluders of the people, and, under pretense of divine illumination, were for innovations and changes, and prevailed on the multitude to act like madmen, and went before them in the wilderness, pretending that God would there show them signs of liberty" (Josephus, "B. J." ii. 13, §; 4; idem, "Ant." xx. 8, §; 6). Matt. 24:24, warning against "false Christs and false prophets," gives testimony to the same effect.**
- **Judah the Galilean, about 10 B.C.E., is known to us from Josephus, who identifies him as Pharisaical in overall orientation, but with a strong emphasis on allegiance to G-d alone. He claimed it was shameful to pay tribute to Romans, and founded the movement known as the Zealots to oppose Roman domination. Josephus notes with admiration their determination and bravery, which indeed is legendary, yet it is evident from history that they did not usher in the Messianic age. [Jos., Ant. 18:23].**
- **Theudas led a group of people to the Jordan River, claiming that he would miraculously part the waters before them. According to Acts 5:36 (which seems to refer to a different date), he secured about 400 followers. Cuspius Fadus sent a troop of horsemen after him and his band, slew many of them, and took captive others, together with their leader, beheading the latter [Jos. Ant. 20-97ff]. A religious impostor of this name is also mentioned in the New Testament as an example of cult leaders who come and go. [Acts 5:35-39].**
- **Josephus also mentions a Jew from Egypt who led 30,000 men to the Mount of Olives, opposite Jerusalem, with the intent of forcibly taking Jerusalem from the Romans. He promised that at his command the walls of Jerusalem would fall down, and that he and his followers would enter and possess themselves of the city. But Felix, the procurator (c. 55-60), met the throng with his soldiery. The prophet escaped, but those with him were killed or captured, and the multitude dispersed. He was intercepted by the forces of the Roman procurator, and Josephus reports that the Egyptian fled, leaving many of his unfortunate followers to be killed in battle. [Jos. Wars, 2:261ff]. [Acts 5:35-39].**
- **Another messiah, Josephus reports, promised the people "deliverance and freedom from their miseries" if**

they would follow him to the wilderness. Both leader and followers were killed by the troops of Festus, the procurator. Even when Jerusalem was already being destroyed by the Romans, a prophet, according to Josephus suborned by the defenders to keep the people from deserting, announced that God commanded them to come to the Temple, there to receive miraculous signs of their deliverance. Those who came met death in the flames.

He records that the Jews merely protested when the Romans erected a statue of Caligula in the Temple, an act grossly contemptuous of the Jewish religion. This is a curiously subdued response for the fanatically religious Jews. In their outrage, history suggests they must surely have rioted, if not revolted. Also strange is the omission of the fire in Rome in 64 AD which Nero attributed to the Christians. Such passages smack of censorship because Josephus usually fastidiously records the smallest detail of events relevant to his subject. It looks as though a whole chapter might have been erased by Christian censors because it depicted Jesus and his followers as fomenters of rebellion. Some manuscripts of the Jewish War contain a passage on Jesus extracted from Josephus's companion volume, the Antiquities of the Jews, proving that someone has tampered with the original text, presumably in an attempt to fill the obvious gap left by the initial excision.

The inserted passage is favourable towards Jesus even though he was viewed, rightly or wrongly, by the Roman hierarchy as a terrorist. Josephus would have been taking an unlikely risk by making such an assessment. Remember he was a captive who had been adopted by Vespasian and given certain privileges in return for certain duties - privileges which could easily have been withdrawn. Domitian, who was Emperor when the Antiquities of the Jews was published, could have been no lover of Jesus or his followers. He even ordered all descendants of King David to be rounded up for questioning in an attempt to detect potential rebels and he banished two members of his own family for wanting to be Christians.

THE JESUS REFERENCES IN JOSEPHUS

In versions of the Antiquities of the Jews by Josephus, edited by Christians, are two passages describing Jesus. Neither is in the Jewish version of the Josephus's Antiquities. The longer passage, the so called *Testimonium Flavianum*, is cited by Christians as independent confirmation of Jesus' existence and resurrection.

Testimonium Flavianum is the only direct discussion of Jesus to be found in the writings of Josephus. Unfortunately, the text as we have it in extant copies of Josephus' Antiquities, as attested to by many scholars, appears to have been dramatically re-written from a Christian point of view. We need to take pause again to remember that the writings of Josephus were brought down to us from antiquity not by the Jewish community, but by the Christians.

Lets read *Testimonium Flavianum*. Josephus, Antiquities 18.63, probably in a Christian redaction Tr. I. H. Feldman, Loeb Classical Library, vol. 9, pp. 49ff.

About this time there lived Jesus, a wise man if indeed one ought to call him a man. For he was one who wrought surprising feats and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. When Pilate, upon hearing him accused by men of the highest standing among us, had condemned him to be crucified, those who had in the first place come to love him did not cease. On the third day he appeared to them restored to life. For the prophets of God had prophesied these and myriads of other marvellous things about him. And the tribe of the Christians, so called after him, has still up to now, not disappeared.

We have only three Greek manuscripts of this section of Josephus, all from the 11th century.

Answer for yourself: Besides the Jewish copy of Jospehus that lacks these Jesus references are there other copies of Josephes writings and are in existance today; possibly even earlier than these 11th century copies of Josephus *Testimonium Flavianum* that read somewhat different? Yes there is.

There also exists a copy of this disputed passage in Arabic. Not surprisingly the Arabic quotation of the Josephus passage has a much less Christian flavor. Some scholars have argued that the Arabic version has a more likely claim to originality.

Arabic summary, presumably of Antiquities 18.63. From Agapios' Kitab al-'Unwan ("Book of the Title," 10th c.). The translation belongs to Shlomo Pines. One finds the same reference in James H. Charlesworth, Jesus Within Judaism.

It reads:

Similarly Josephus the Hebrew. For he says in the treatises that he has written on the governance of the Jews: At this time there was a wise man who was called Jesus. And his conduct was good, and he was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to themafter his crucifixion and that he was alive; accordingly, he was perhaps the Messiah concerning whom the prophets have recounted wonders.

Answer for yourself: What do we see when we closely compare these two references; one in Greek and one in Arabic?

As intimated earlier scholars today suggest quite stronlgy that in existing copies of Josephus' Antiquities the reference to Jesus appears to have been dramatically re-written from a Christian point of view. This becomes all the more clearer when we remember that the writings of Josephus were brought down to us from antiquity not by the Jewish community, but by the Christians.

Scholars, in comparing the Arabic with the Greek *Testimonium Flavianum* say:

- **The Arabic quotation of the Josephus passage has a much less Christian flavor (says "believed" to be Messiah instead of "was" the Messiah).**
- **The Arabic version has a more likely claim to originality; althought itself not exenmpt from possible editing.**
- **Although editing is highly probable, it should be noted that even the Arabic version is a good deal kinder to Jesus than Josephus usually is to messianic claimants.**
- **Scolars mention that it is harder to see why the Christian scribe would feel so compelled to change it. It is possible that the original may have been much more insulting, in keeping with Josephus' normal pattern as seen above in his discussion of other failed messianic deliverers, and that the Greek and Arabic versions are simply two different recensions of a Christian rewrite.**

Making note of the above we need to look closely at the last sentence in the Arabic version as it is also problematic for us. Some scholars suggest that the last sentence (accordingly ...wonders) is little more than a pious expansion and if removed then we are left with a non-committal report on the martyrdom of a pious Jew at the hands of Rome. This would not be at all inconsistent with Josephus' style, particularly if he discounted as later followers' embellishments the claims made by Christians that Jesus was the Messiah (which he did). Josephus was not a belever in any Messiah let alone Jesus as the messiah. This last suggestion is to some extent crippled by the less controversial reference to James and Jesus that we find in Antiquities 20 if it is genuine.

JESUS AND THE JAMES PASSAGE IN ANTIQUITIES 20.9.1

The only usually undisputed allusion to Jesus in Josephus is actually only a passing reference in the context of the trial of James.

Let us read this now from Josephus, Antiquities 20.9.1

Since Ananus was that kind of person, and because he perceived an opportunity with Festus having died and Albinus not yet arrived, he called a meeting of the Sanhedrin and brought James, the brother of Jesus (who is called 'Messiah') along with some others. He accused them of transgressing the law, and handed them over for stoning.

James is identified, not as James son of ???? as one would normally expect in typical Jewish speech and writings but as brother of Jesus. This departure from usual Jewish writings (son of so an so) and typical Jewish speech when referencing names of jewish people betrays the thought process of the later Gentile Christians and not Jews; again betraying that we are reading something that Josephus most likely did not write. While this James reference in Antiquities 20 has a greater chance to be authentic than the one above in Antiquities 18, it is not without problems.

Origen, one of the most distinguished of the Fathers of the early Church, was born, probably at Alexandria, about 182; and died at Caesarea not later than 251. In all of Origen's writings and quotes of others Origen knows and cites this passage from Antiquities 20 (the James reference) but does not reference the much in question Antquities 18 reference to Jesus (*Testimonium Flavianum*) above. This indicates strongly that Origen was unaware of the existence of the Jesus reference in Antiquities 18 in his day. Yet to be fair Origen's reference to the James passage (Antiquities 20) provides some evidence for its presence in Josephus's Antiquities before the launching full time of the Christian forgery mill of Rome. So we find in and around 200-250 C.E. that there is a reference most likely to James as the brother of Jesus, the possible Messiah, but most likely there did not exist as of yet the reference to Jesus in what would later become known as *Testimonium Flavianum*.

Answer for yourself: If we can assume that Antiquites 20 might be somewhat authentic or at least much more so than Antiquities 18 then what was Josephus actually saying about Jesus in this James passage?

JOSEPHUS AND HIS USE OF THE TERM "MESSIAH":

Now we come to a problem that few see. We are so conditioned to read our received religious beliefs and concepts into what we read that often we fail to understand correctly what we do read.

The term "Messiah" comes from the Hebrew word "moshiach", meaning "anointed". In its Jewish context it refers to the new leader (moshiach) who will rebuild the land of Israel and restore the Davidic Kingdom. It a non-Jewish context the word has come to mean a reference to Jesus Christ as the would-be Messiah and Christianity often uses the words Messiah and Christ synonymously. In all thirty-nine instances of its occurring in the Old Testament, it is rendered by the Septuagint as christos. The New Testament records the Greek form "messias" only twice. According to the Old Testament in the Hebrew Scriptures it referred to priests, prophets, and kings who were anointed with oil, and so consecrated to their respective offices. The moshiach is anointed "above all his fellows" (Psalms 45:7), and therefore embraces himself in all the three offices. According to Jews, the Hebrew Bible contains a small number of prophecies concerning a future descendant of King David, who will be annointed as the Jewish people's new leader (moshiach). This leader will rebuild the land of Israel and restore the Davidic Kingdom. The Jewish concept of moshiach (the messiah) has little, if anything, in common with the Christian concept of Jesus Christ as messiah.

To anyone who has ever investigated the subject of Josephus and his views on the Jewish Messiah it is an

understatement to say that Josephus was not a fan of these "would-be" anointeds of God; least of which would be Jesus whom he would have considered, like most Jews in that time period, a failed messiah at best since the expected Hebrew prophecies given by the prophets and holy men of old were not fulfilled during or following the life of Jesus of Nazareth. Nor in the lives of anyother (Judah the Galilean, Theudas, the "Jew from Egypt, etc.). In fact in many instances the opposite occured as Jewish history attests.

I want to draw your attention to both these quotes that mention the "Messiah'; the one in Greek and the one in Aramaic. If you noticed both the Greek verision and the Arabic version mention this "anointed one" and refer to him as Messiah with a "capital M." If you know anything about Hebrew these terms for all the anoineds of God in the Tanakh were small letters and not capitals. But when we come to the Greek translation of the Hebrew Scriptures we find that in one chapter, Daniel chapter 9, the word is translated into the Greek with a capital "M" as in "Messiah" when all the other references were translated as "anoined" with a small initial letter. Only here is the writer carrying an intended meaning with a capital "M" as in "the Messiah. That alone would not be a problem had it not been that there are two different "anointed ones" mentioned in Daniel 9 separated by hundreds of years. So we find that the capitalization of "M" designates this "anointed one" from all others anointeds mentioned in the Jewish Scripures as the eschatological messiah of messiah.

Answer for yourself: What are we to make of such a change in the Hebrew Scriptures let alone later references to this change as we find in the Greek Josephus account and the Arabic account?

This change in "messiah" to "Messiah" with a capital "M" is a theological designation from the hands of hellenized Essenes or pseudo-Christians redactors not only in the Greek translation of the Hebrew Scriptures but also in the accounts before us of Josephus' works (Greek and Arabic) where these concepts were most likely added as alterations of existing Josephus' texts. Josephus, not only not a believer in Jesus as the Jewish "messiah," surely did not carry any christological ideas concering the expected Jewish "messiah" as Christianity would later impose as reflected by the use of a capital "M" for the term "messiah." We find proof here of alterations of the works of Josephus based upon theological necessity.

On the other hand, Origen's version contains the unlikely addition in which Josephus also says that it is as punishment for the execution of James that Jerusalem and the temple are destroyed. The possibility suggests itself that even Origen's Josephus has undergone Christian reworking, simply of a different variety, in which, perhaps, the insulting Testimonium has been expunged, and James has been introduced as a pious Jewish hero.

So now let us focus on the Josephus account and let us highlight the suspected additions and alterations imposed upon the text.

Now there was about this time Jesus, a wise man IF IT BE LAWFUL TO CALL HIM A MAN, for he was a doer of wonders, A TEACHER OF SUCH MEN AS RECEIVE THE TRUTH WITH PLEASURE. He drew many after him BOTH OF THE JEWS AND THE GENTILES. HE WAS THE CHRIST. When Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, FOR HE APPEARED TO THEM ALIVE AGAIN THE THIRD DAY, AS THE DIVINE PROPHETS HAD FORETOLD THESE AND THEN THOUSAND OTHER WONDERFUL THINGS ABOUT HIM, and the tribe of Christians, so named from him, are not extinct at this day (Antiquities 18:63-64)

Above we saw the *Testimonium Flavianum* where all the words in ALL CAPS are likely interpolations added by Christian copyists over the centuries in an attempt to make Josephus support faith in Jesus as the Christ. We have only three Greek manuscripts of this section of Josephus, all from the 11th century. These phrases, added rather clumsily, appear to be rather obvious additions even to the modern reader in English. Indeed, it is the earliest reference to Jesus outside the New Testament. It is worth noting that in his earlier work, The Jewish War, written shortly after the revolt under the auspices of the Emperor Vespasian, he mentioned neither Jesus, nor John the Baptist, nor James, while in Antiquities, written in the early 90s C.E., he mentions all three.

Though this passage was quoted by Eusebius writing in about 320-340 C.E., earlier Christian writers

make no reference to Josephus's commendation of Jesus even when it would have suited them, as they must surely have done had it existed.

Indeed Origen, writing in about 250 AD, puzzled:

Though he [Josephus] did not admit our Jesus to be the Christ he none the less gave witness to so much righteousness in James.

Elsewhere Origen added:

although [Josephus] disbelieved in Jesus as Christ,

contradicting the extant text.

Answer for yourself: In light of the fact that we have seen that Josephus was not a positive devotee to "would-be" messiah, then do you not find it strange that Origen would mention that Josephus was not a believer in Jesus as "Messiah" yet we find supposedly from Josephus' pen positive references to Jesus as "the" Messiah; especially in the Greek and to a lesser extent in the Arabic version?

Let us take a second to refocus. Origen, in 250 C.E., makes mention that Josephus spoke positively of James but definately was not a believer in Jesus as the Jewish Messiah. Yet we find some 70-90 years later this same passage from the pen of Eusebius, known as one of the biggest Chritian liars ever, that the passages in question from Josephus are flowing with nicities and accolades toward Jesus as the Messiah of Israel.

Answer for yourself: How can this be? Simply said Christian forgery accomplishes the task quite well.

The conclusion that any thinking beliver would have to make is that theological changes to Josephus had already taken place by 320 C.E. in the now famed Roman Forgery Mill.

Plainly Origen's EARLIER version of Josephus's works did NOT have the passage to which we are referring, but by 340 C.E. the version used by Eusebius did.

Jerome's Latin version has the insertion but it is less assertive, rendering *He was the Messiah* by *He was believed to be the Messiah*. It shows that the text of Josephus has been altered. St. Jerome quoted from the *Testimonium Flavianum* as saying "he was believed to be the Messiah," rather than "he was the Messiah." This has led many scholars to believe that Jerome knew of another, perhaps older version of the *Testimonium Flavianum* that read differently and lacked the "tweeked" parts of the passage.

Answer for yourself: Did you see any similarity between the Arabic copy of *Testimonium Flavianum*Testimonium and the Jerome's quote of it from Josephus? You should have seen that they both agreed in saying that Jesus was "believed" to be the Messiah instead of "was" the Messiah as the passage read after alterations by Christians monks and redactors.

In the second major twentieth century controversy over the authenticity of the *Testimonium Flavianum*, the erudite Near Eastern studies scholar, Shlomo Pines, tried to argue that the paraphrase of the Testimonium that appears in a Christian Arabic chronicle dating from the tenth century might be more authentic than the textus receptus Testimonium. Reaction to Pines' thesis was mixed, but the most important piece of evidence that Pines' scholarship on Christian Semitic sources brought to light was not the Arabic paraphrase of the Testimonium that he proposed was more authentic than the textus receptus, but the literal Syriac translation of the Testimonium that is quoted in a twelfth century chronicle compiled by the Syrian Patriarch of Antioch (1166-1199). It is this version of the Testimonium, not the Arabic paraphrase of it, that has the greatest likelihood of being, at least in some ways, more authentic than the textus receptus Testimonium because, as noted earlier, this version of the text agrees with Jerome's Latin version of the text in the same crucial regard. The medieval Syriac Testimonium that Pines uncovered is very strong

evidence for what many scholars had argued since birth of the controversy over the text in the Renaissance, namely that Jerome did not alter the *Testimonium Flavianum* to read "he was believed to be the Christ" but rather that he in fact knew the original version of the Testimonium, which he probably found in Eusebius' Historia Ecclesiastica , which read "he was believed to be the Christ" rather than "he was the Christ."

Answer for yourself: Who would or could have altered it; Jews or Christians? Only the Christians out of theological necessity.

The passage is too pro-Christian. Josephus, a Jew in the pay of the Roman Emperor and at his mercy as a captive, could not possibly praise a man killed—as far as the Romans knew—as a rebel and a threat to Rome. Only a Christian could write this.

Answer for yourself: So, what do we find? Not only that the passage was most likely altered and forged but, that later Christians are writing backwards their "theology" and imposing it upon Josephus by declarin through such forgeries that Josephus was a secret Christian in spite of the witness of Jospehus'other writings and Origen's testimony that he was a disbeliever in Jesus as Messiah.

The passage sounds very much like Josephus in style. If it is a bald insertion it has been written in a style compatible with Josephus's, but it could be a skilful redaction of a genuine passage. Phrases such as "tribe of Christians" and "wise man" which are typical of Josephus are possibly relics of the original. Christian editors who Christianised the text might have cleverly retained these phrases to keep the flavour of Josephus.

However, because the passage was evidently totally absent in early editions since otherwise it would have been quoted even in an attenuated form, we can conclude that originally Jesus was not mentioned, or, more likely, the reference was too defamatory for Christian bishops to quote owing to Josephus' disdain for Israel's failed messiah and messianic movements!

The Jesus reference as "Messiah" must have been added to Antiquities some time between Origen and Eusebius, when Christians got the power to edit books. After the Christians became supreme in the reign of Constantine they planted evidence on Josephus, turning the leading Jewish historian of his day into a witness for Jesus as Christ. Christian redactors found unsuitable references to Jesus or none at all and interpolated brief but suitable references based purely on Christian belief.

So, many Biblical scholars reject the entire *Testimonium Flavianum* as a Christian insertion. Josephus's work will have referred to Jesus but unfavourably.

Answer for yourself: But what of the other reference to Jesus in Josephus?

Antiquities, does mention both John the Baptist and James, the brother of Jesus as we saw above in Antiquities (20.9.1):

So he [Ananus, son of Ananus the high priest] assembled the sanhedrin of judges, and brought before him the brother of Jesus, he who was called Christ, whose name was James, and some others (or some of his companions) and when he had formed an accusation against them, he delivered them to be stoned.

Many scholars think this too is forged as addressed above. If not it confirms that a previous mention had been made of Jesus. An unfavourable reference to Jesus in the original version by Josephus due to his feelings about failed "messianic hopes" must have been excised to render it publishable but Christian copyists, finding that their crudely censored versions contained no reference to Jesus felt obliged to insert one. So what Origen could not see Eusebius could. More space is devoted to John the Baptist in our editions of the

Antiquities than to the master whose coming the gospels assure us he was proclaiming. Again it is untenble to think that the whole Roman war that was motivated by Messianic fevor of the Jews would contain only slight references to Jesus as the expected Messiah by the pen of Josephus while at the same time he allowing more much more press for the announcer of the Messiah's coming to Israel.

We need to take note of something very interesting. The passage giving testimony to Jesus in Antiquities comes during a catalogue of calamities that the Jews experienced at the time of Pilate taking office. Josephus seems here to be drawing upon official sources and lists Pilate's raising of the standards in Jerusalem and his taking Temple funds to finance the construction of an aqueduct into the city. Then he mentions Jesus and concludes with two incidents in Rome that occurred, according to Tacitus, in 19 AD. This chronology implies that Pilate was governor and Jesus was active much earlier than Christians today believe. The next section of Antiquities has skipped almost two decades to a revolt led by "The Egyptian" (the one that Paul was mistaken for in Acts) in Samaria in 35 AD. So two tumults in Jerusalem and two incidents in Rome bracket a short paragraph praising Jesus, then there is a jump forward of 15 years to the next strand of the story. Something looks amiss.

Following the testimonial to Jesus, the first of the two incidents in Rome is introduced by: *"About the same time also another sad calamity put the Jews into disorder..."* but there follows a description of a woman tricked into intercourse with a man pretending to be a god in the Temple of Isis in Rome, a passage eight times longer than that allocated to Jesus and of no apparent relevance to the Jews, despite its introduction.

Answer for yourself: Does it seem proper for Josephus to mention such a trival event as the taking advantage sexually of one young woman in such a fashion to where he pens passages eight times longer than he writes concerning the expected Messiah of Israel?

Logic requires this introduction to be that of a passage about the tumult accompanying the arrest of Jesus and described in the gospels. This section was deleted in some copies of Josephus and strongly edited and put forward in others so that the ministry of Jesus would not be described as a calamity.

There are other problems to notice as well. The passage is peppered with statments and phrases that are obviously Christian. The use of the phrase "on the third day" to describe the resurrection is practically a signature that says "by a christian." The Phrases such as "if it be lawful to call him a man, for the he was the Messiah," are clear evidence of Christian tampering.This phrasing seems to have some similarity with Luke, thus leading to a major argument that the forger barrowed his phrasology from the Gospel of Luke.

Let us continue in the second article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO WE FIND CHRISTIAN CENSORSHIP IN JOSEPHUS? #2

Late in the first century Josephus wrote his celebrated work, *The Antiquities of the Jews,* giving a history of his race from the earliest ages down to his own time. Modern versions of this work contain the following passage:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day" **(Book XVIII, Chap. iii, sec. 3).**

HAS THE ACCOUNT ABOVE BEEN FORGED BY CHRISTIANS?

For nearly sixteen hundred years Christians have been citing this passage as a testimonial, not merely to the historical existence, but to the divine character of Jesus Christ. And yet a ranker forgery was never penned.

- **Its language is Christian.**
- **Every line proclaims it the work of a Christian writer.**
 - ***"If it be lawful to call him a man." "He was the Christ."***
 - ***"He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him."***

These are the words of a Christian, a believer in the divinity of Christ.

Josephus was a Jew, a devout believer in the Jewish faith -- the last man in the world to acknowledge the divinity of Christ.

The inconsistency of this evidence was early recognized, and Ambrose, writing in the generation succeeding its first appearance (360 A.D.) offers the following explanation, which only a theologian could frame: *"If the Jews do not believe us, let them, at least, believe their own writers. Josephus whom they esteem a very great man, hath said this and yet hath he spoken truth after such a manner; and so far was his mind wandered from the right way, that even he was not a believer as to what he himself said; but thus he spake, in order to deliver historical truth, because he thought it not lawful for him to deceive, while yet he was no believer, because of the hardness of his heart, and his perfidious intention."*

Its brevity disproves its authenticity. Josephus' work is voluminous and exhaustive. It comprises twenty books. Whole pages are devoted to petty robbers and obscure seditious leaders. Nearly forty

chapters are devoted to the life of a single king. Yet this remarkable being, the greatest product of his race, a being of whom the prophets foretold ten thousand wonderful things, a being greater than any earthly king, is dismissed with a dozen lines.

Answer for yourself: Does that seem somewhat out of place for the style of writing of Josephus mentioned above?

It interrupts the narrative.

Answer for yourself: How is that?

Section 2 **of the chapter containing it gives an account of a Jewish sedition which was suppressed by Pilate with great slaughter. The account ends as follows:** *"There were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition."* Section 4, as now numbered, begins with these words: *"About the same time also* ***another sad calamity*** *put the Jews into disorder."* **The one section naturally and logically follows the other.**

Yet between these two closely connected paragraphs the one relating to Christ is placed; thus making the words, "another sad calamity," refer to the advent of this wise and wonderful being (THINK)!

Evidence attests that the early Christian fathers were not acquainted with the reference to "Christ" in Josephus in their day. Justin Martyr, Tertullian, Clement of Alexandria, and Origen all would have quoted this passage had it existed in their time. The failure of even one of these fathers to notice it would be sufficient to throw doubt upon its genuineness; the failure of all of them to notice it proves conclusively that it is spurious, that it was not in existence during the second and third centuries.

Answer for yourself: Where do we find the first mention of this "Christ" passage in Josephus as mentioned by an early Church father or Church dignitary? Eusebius the "liar"; who else?

As this passage first appeared in the writings of the ecclesiastical historian, Eusebius, as this author openly advocated the use of fraud and deception in furthering the interests of the church, as he is known to have mutilated and perverted the text of Josephus in other instances, and as the manner of its presentation is calculated to excite suspicion, the forgery has generally been charged to him. **In his *Evangelical Demonstration*, written early in the fourth century, after citing all the known evidences of Christianity, he thus introduces the Jewish historian: "Certainly the citations I have already produced concerning our Savior may be sufficient. However, it may not be amiss if, over and above, we make use of Josephus the Jew for a further witness" (Book III, p. 124).**

Chrysostom and Photius both reject this passage. **Chrysostom, a reader of Josephus, who preached and wrote in the latter part of the fourth century, in his defense of Christianity, needed this evidence in preaching against the Jews' rejection of the Christian Jesus, but was too honest or too wise to use it since knowing then that it was a "forgery". Photius, who made a revision of Josephus, writing five hundred years after the time of Eusebius, ignores the passage,** and admits that Josephus has made no mention of Christ.

Modern Christian scholars generally concede that the passage is a forgery. **Dr. Lardner, one of the ablest defenders of Christianity, adduces the following arguments against its genuineness:**

- **"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius.**
- **"Nor do I recollect that Josephus has anywhere mentioned the name or word Christ, in any of his works; except the testimony above mentioned, and the passage concerning James, the**

Lord's brother.

- **"It interrupts the narrative."**
- **"The language is quite Christian."**
- **"It is not quoted by Chrysostom, though he often refers to Josephus, and could not have omitted quoting it had it been then in the text."**
- **"It is not quoted by Photius, though he has three articles concerning Josephus."**
- **"Under the article Justus of Tiberias, this author (Photius) especially states that the historian [Josephus], being a Jew, has not taken the least notice of Christ."**
- **"Neither Justin in his Dialogue with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, has ever mentioned this testimony."**
- **"But, on the contrary, in chapter xxxv of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ" (Dr. Lardner, *Answer to Dr. Chandler*).**

Answer for yourself: How can you refute what is said above? The evidence is fairly straightforward. Now how can we refute what is said below?

Again Dr. Lardner says: *"This passage is not quoted nor referred to by any Christian writer before Eusebius, who flourished at the beginning of the fourth century. If it had been originally in the works of Josephus it would have been highly proper to produce it in their disputes with Jews and Gentiles. But it is never quoted by Justin Martyr, or Clement of Alexandria, nor by Tertullian or Origen, men of great learning, and well acquainted with the works of Josephus. It was certainly very proper to urge it against the Jews. It might also have been fitly urged against the Gentiles. A testimony so favorable to Jesus in the works of Josephus, who lived so soon after our Savior, who was so well acquainted with the transactions of his own country, who had received so many favors from Vespasian and Titus, would not be overlooked or neglected by any Christian apologist"* (Lardner's Works, vol. I, chap. iv).

Bishop Warburton declares it to be a forgery: "If a Jew owned the truth of Christianity, he must needs embrace it. We, therefore, certainly conclude that the paragraph where Josephus, who was as much a Jew as the religion of Moses could make him, is made to acknowledge Jesus as the Christ, in terms as strong as words could do it, is a rank forgery, and a very stupid one, too" (Quoted by Lardner, Works, Vol. I, chap. iv).

The Rev. Dr. Giles, of the Established Church of England, says:

***"Those who are best acquainted with the character of Josephus, and the style of his writings, have no hesitation in condemning this passage as a forgery, interpolated in the text during the third century by some pious Christian, who was scandalized that so famous a writer as Josephus should have taken no notice of the gospels, or of Christ, their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns, or figs from thistles, as to find this notice of Christ among the Judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and the traditions of his countrymen. How, then, could he have written that Jesus was the Christ? Such an admission would have proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would have been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, contrasting most inharmoniously with everything around it. If it had been genuine, we might be sure that Justin Martyr, Tertullian, and Chrysostom would have quoted it in their controversies with the Jews, and that Origen or Photius would have mentioned it. But Eusebius, the ecclesiastical historian (I, 11), is the first who quotes it, and our reliance on the judgment or even honesty of this writer is not so great as to allow our considering everything found in his works as undoubtedly genuine"* (Christian Records, p. 30).**

The Rev. S. Baring-Gould, in his Lost and Hostile Gospels, says:

"This passage is first quoted by Eusebius (A.D. 315) in two places (Hist. Eccl., lib. i, c. xi; Demonst. Evang., lib. iii); but it was unknown to Justin Martyr (A.D. 140), Clement of Alexandria (fl. A.D. 192), Tertullian (A.D.

193), and Origen (A.D. 230). ***Such a testimony would certainly have been produced by Justin in his apology or in his controversy with Trypho the Jew, had it existed in the copies of Josephus at his time.*** **The silence of Origen is still more significant. Celsus, in his book against Christianity, introduces a Jew. Origen attacks the argument of Celsus and his Jew.** ***He could not have failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuine text. He, indeed, distinctly affirms that Josephus did not believe in Christ*** **(Contr. Cels. i)."**

Dr. Chalmers ignores it, and admits that Josephus is silent regarding Christ. He says: "The entire silence of Josephus upon the subject of Christianity, though he wrote after the destruction of Jerusalem, and gives us the history of that period in which Christ and his Apostles lived, is certainly a very striking circumstance" (Kneeland's Review, p. 169).

Referring to this passage, Dean Milman, in his Gibbon's Rome (Vol. II, p. 285, note) says: "It is interpolated with many additional clauses."

Cannon Farrar, who has written in ablest Christian life of Christ yet penned, repudiates it. He says: "The single passage in which he [Josephus] alludes to him is interpolated, if not wholly spurious" (Life of Christ, Vol. I, p. 46).

The following, from Dr. Farrar's pen, is to be found in the Encyclopedia Britannica: ***"That Josephus wrote the whole passage as it now stands no sane critic can believe."***

"There are, however, two reasons which are alone sufficient to prove that the whole passage is spurious -- one that it was unknown to Origen and the earlier fathers, and the other that its place in the text is uncertain" (ibid). He refers here to the passage mentioned above: ***another sad calamity*** **made to refer to the Christ.**

Theodor Keim, a German-Christian writer on Jesus says: "The passage cannot be maintained; it has first appeared in this form in the Catholic church of the Jews and Gentiles, and under the dominion of the Fourth Gospel, and hardly before the third century, probably before Eusebius, and after Origen, whose bitter criticisms of Josephus may have given cause for it" (Jesus of Nazara, p. 25).

Concerning this passage, Hausrath, another German writer, says it "must have been penned at a peculiarly shameless hour."

The Rev. Dr. Hooykaas, of Holland, says: "Flavius Josephus, the well known historian of the Jewish people, was born in A.D. 37, only two years after the death of Jesus; but though his work is of inestimable value as our chief authority for the circumstances of the times in which Jesus and his Apostles came forward, yet he does not seem to have mentioned Jesus himself. ***At any rate, the passage in his 'Jewish Antiquities' that refers to him is certainly spurious, and was inserted by a later and a Christian hand"*** **(Bible for Learners, Vol. III, p. 27). This conclusion of Dr. Hooykaas is endorsed by the eminent Dutch critic, Dr. Kuenen.**

Dr. Alexander Campbell, one of America's ablest Christian apologists, says: "Josephus, the Jewish historian, was contemporary with the Apostles, having been born in the year 37. From his situation and habits, he had every access to know all that took place at the rise of the Christian religion.

"Respecting the founder of this religion, Josephus has thought fit to be silent in history. The present copies of his work contain one passage which speaks very respectfully of Jesus Christ, and ascribes to him the character of the Messiah. ***But as Josephus did not embrace Christianity, and as this passage is not quoted or referred to until the beginning of the fourth century, it is, for these and other reasons, generally accounted spurious"*** **(Evidences of Christianity, from Campbell-Owen Debate, p. 312).**

Another passage in Josephus, relating to the younger Ananus, who was high priest of the Jews in 62 A.D., reads as follows:

"But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper and very insolent; he was also of the sect of Sadducees, who are very rigid in judging offenders, above all of the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. Festus was dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned" **(Antiquities, Book XX, chap. ix, sec. I).**

This passage is probably genuine with the exception of the clause, "who was called Christ," which is undoubtedly an interpolation, and is generally regarded as such. Nearly all the authorities that I have quoted reject it. It was originally probably a marginal note. Some Christian reader of Josephus believing that the James mentioned was the brother of Jesus made a note of his belief in the manuscript before him, and this a transcriber afterward incorporated with the text, a very common practice in that age when purity of text was a matter of secondary importance.

The fact that the early fathers, who were acquainted with Josephus, and who would have hailed with joy even this evidence of Christ's existence, do not cite it, while Origen expressly declares that Josephus has not mentioned Christ, is conclusive proof that it did not exist until the middle of the third century or later.

Those who affirm the genuineness of this clause argue that the James mentioned by Josephus was a person of less prominence than the Jesus mentioned by him, which would be true of James, the brother of Jesus Christ. Now some of the most prominent Jews living at this time were named Jesus. Jesus, the son of Damneus, succeeded Ananus as high priest that very year; and Jesus, the son of Gamaliel, a little later succeeded to the same office.

To identify the "James" of Josephus with "James the Just", the brother of Jesus, is to reject the accepted history of the primitive church which declares that James the Just died in 69 A.D., seven years after the James of Josephus was condemned to death by the Sanhedrin.

Whiston himself, the translator of Josephus referring to the event narrated by the Jewish historian, admits that James, the brother of Jesus Christ, "did not die till long afterward."

The brief *"Discourse Concerning Hades,"* appended to the writings of Josephus, is universally conceded to be the product of some other writer -- "obviously of Christian origin" -- says the *Encyclopedia Britannica.*

CONCLUSION

Often serious study takes you where you really did not want to go if you get my drift. Having now seriously considered the scholarly evidence of the historical record and the testimony of many scholars it is safe to say that the mention of "Christ" in Josephus is little more than a Christian forgery. One has to stop and ask why this was necessary in the first place. Again pondering such a question when coupled with other facts from our studies as we have seen on this new website often takes us where we had hoped we need not go. I mentioned in the first article that these Josephus reference to Jesus as "the Christ" is the first historical mention of Jesus outside the New Testament. It is the first historical marker that the Jesus of the New Testament is a real person. But when these references are shown to be but Christian forgeries then we are again shaken to come to the same conclusion that our studies had hoped to disprove; namely, that the Jesus of the New Testament is not a real person but a synthesis of personified sun worship, mystery religions, gnosticism, and Judaism.

As we are seeing as we study Gnosticism, the Sophia, the Logos, the Christ, Marcion, and the earliest unforged Pauline Epistles and Marcion's gospel that the earliest Christians were Gnostics which believed in "the Christ"

not as a human being but only a Divine Principle of God that operated not only within the world but within them and bodies as well: Christ in you! The more we study and examine the historical and textual evidences before us we come to the same conclusion over an over; namely, that the earliest Christians were Gnostics that believed in a Spiritual Son of God as "the Christ" and NEVER believed this to be a human being as such. That is why the earliest New Testament given to us by Marcion did not contain any genealogies, virgin birth stories, infancy narratives, etc. The Christ was not a person. That is why the authentic Pauline Epistles teach a non-human Christ. Only with the later forgery of the Pastoral Epistles in Paul's name will we find the anti-Gnostic Paul but again scholarship reveal them as outright Christian forgeries as we find in Josephus. We need to become aware that the earliest Christians understood "the Christ" in only an "allegorical" sense and not in a "literal" sense. This explains the need to fabricate a human Jesus in a historical record by later Christians in their debates not only with Jews who knew better but Pagans as well. In the absence of a historical Christ Jesus proto-Roman Catholics will create one not only by forgery of existing religious documents but by pure invention of them as we find with Irenaeus in 180 C.E. when he refutes the Gnostic First New Testament with a very "literal" Roman Second New Testament. Let us end remembering it is at this time that all of a sudden the 4 Gospels appear which up to now had never been quoted by any Church Father. It is in these Gospels we find the genealogies, virgin birth stories, and a host of infancy narratives. As well it is at this time that we find the Pastoral Epistles of Paul that suddenly appear which put flesh upon "the Christ". All of this was Irenaeus' anti-Gnostic polemic in trying to discredit the earliest Gnostic Christians. The power of Rome and their organizational might will in another century be unstoppable and the "literal Christ Jesus" of the Roman juggernaut will purge out of existence the "allegorical Christ" as God's mediator between Himself and mankind. Every Christian needs to study Gnosticism thoroughly in order to see the purity and simplicity of their understanding of God and realize that it is this "literalism" of Rome which has made Christians today believe in and worship a man instead of God and rendered all as idolators. It is time we learn the truth and repent and truly worship in Spirit and Truth while we yet have time. Blessings...

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS AND THE MESSIANIC GENEALOGY? FULFILLED OR UNFULFILLED?

According to the Jewish Bible, one of the requirements for the messiah is that he must be a descendant of King David. All of the major Messianic prophecies indicate this (Ezekiel 34:23, 37:21-28; Isaiah 11:1-9; Jeremiah 23:5, 30:7-10, 33:14-16; and Hosea 3:4-5).

In Jeremiah chapter 33, verse 17, G-d says that the royal House of David will never lack a man to sit on the throne of Israel. The Christian Bible, recognizing this vital requirement, spends almost two chapters to establish the genealogical record of Jesus as going back to King David.

Answer for yourself: Do the genealogies in the New Testament prove that Jesus can be connected to King David and thus give evidence toward his "Messiahship?"

However, when the genealogical records, as recorded by Matthew and Luke are examined, critical problems are revealed.

ACCORDING TO THE WRITER OF THE GOSPEL OF MATTHEW

In the gospel of Matthew, the genealogy of Joseph, who was the husband of Mary, is traced back to King David. However, Matthew then shoots himself in the foot by claiming that Joseph was never the father of Jesus. He does this in order to establish his claim that Jesus did not have a normal birth. His claim is that Jesus was the product of a miraculous virgin birth; that Mary never had sexual relations with her husband Joseph, and that Jesus was conceived through the "Holy Spirit." Therefore, since the genealogy as recorded in Matthew only traces Joseph back to King David, but never connects Joseph as the father of Jesus, it is clear that Jesus has no established genealogical record going back to King David.

Christian apologists answer that, even though Joseph wasn't the biological father of Jesus, he was the legal father, and, therefore, passed on his genealogical line through adoption.

There are several problems with this answer.

First of all, there is no indication from any of the records in the Christian Bible that Joseph actually adopted Jesus. However, even if a case for his adoption could be made, it is absolutely impossible to pass on one's genealogy through adoption.

For example, a priest (Kohain) is someone who is born to another priest. If your father is a priest, then you are a priest. If a priest (Kohain) adopts a boy who is the son of someone who was not a priest, that child does not become a priest through adoption.

An additional problem still remains, even if one would want to conclude that, through adoption the genealogy is adopted as well. We find that when Matthew traces the genealogical line of Joseph back to King David, this line goes through a King named Jeconiah (also known as Coniah or Yehoaikin). The problem arises in Jeremiah, chapter 22, verse 30, when the ancestor of Joseph named King Jeconiah was cursed by G-d:

"Write this man childless, a man that shall not prosper in his days. For no man of his seed shall prosper sitting upon the throne of David and ruling anymore in Judah."

We see from this passage in Jeremiah that any descendant of Jeconiah would be disqualified from ever being a Messianic candidate; and therefore, if Christians insist upon making Jesus the legal adopted child of Joseph, then it is obvious that Jesus would be disqualified from even potentially being the messiah.

Answer for yourself: Now, having seen these problems can you say that the Gospel of Matthew's genealogical record of Jesus proves anything? If anything, it casts doubt on his "Messianic link."

ACCORDING TO THE WRITER OF THE GOSPEL OF LUKE

In order to answer this difficult problem, Christian apologists claim that Jesus also traces himself back to King David through his mother, Mary. This claim is made relative to the genealogy recorded in the third chapter of the book of Luke, which is also traced back to King David.

There are also a number of problems with this claim.

First and foremost, there is no evidence at all that the genealogy listed in Luke is that of Mary. The chapter clearly says that this is the genealogy of Joseph. Mary isn't even mentioned. In an article written by Arnold Fruchtenbaum, and circulated by "Jews for Jesus," the author makes the following claim:

"In the Greek text of Luke's genealogy, every single name mentioned has the Greek definite article 'the' with one exception: the name of Joseph (Luke 3:23). Someone reading the original would understand by the missing definite article from Joseph's name that this was not really Joseph's genealogy, but his wife Miriam's (Mary)."

David L. Blank, Professor of Classic Languages at The University of California-Los Angeles, made the following observations about the above comments:

"According to the Greek original, Eli is indeed the father of Joseph. There is a definite article before each name, except that of Joseph, and that definite article is in each case the masculine genitive singular article -- you. Not only does this not clearly indicate that Joseph is skipped in the genealogy, it cannot by any stretch of the imagination be taken as so indicated. The author's comments on the Greek grammar of the passage are absurd and manifest an appalling ignorance of the facts of Greek syntax."

Other Greek scholars agree with Professor Blank.

And, even if Mary could trace herself back to King David, it still wouldn't help Jesus. According to the Torah, the mother (the matrilineal) determines if someone is Jewish (Deuteronomy 7:3-4), but tribal affiliation and family genealogy can only be traced through the person's father (the patrilineal in accordance with Exodus 28:4, 29:9-30, 30:30, and 40:15 [Priesthood Lineage]; Numbers 36 [Tribal Lineage]; Genesis 49:10, I Kings 11:4, and I Chronicles 17:11-19 [Kingship Lineage].).

For instance, in Numbers, chapter 1, verse 18, we're told that the Jewish people declare their pedigrees according to their fathers' houses. When Queen Athaliah wanted to eliminate the Royal Line of David, she only killed the males knowing full well that a female descendant of David couldn't pass on the right to the throne (II Kings 11; II Chronicles 22).

The fact that the daughters of Zelophchad inherited their father's property (Numbers 27) doesn't prove that genealogy can be passed through the daughters. This is born out by Numbers 36, where they are told that they must marry someone from their father's tribe, otherwise the inheritance would pass out of their family.

Finally, a Third problem presents itself.

Even if it could be maintained that a family line could be passed on through the mother, Mary herself was not from a legitimate messianic family. According to the Bible, the messiah must be a descendant of King David through his son Solomon (II Samuel 7:12-13; I Chronicles 17:11-14, 22:10, 28:4-7).

It's glaring that in the book of Matthew, the genealogy of Joseph is traced back to King David through his son Solomon, but ultimately down to the cursed King Jeconiah. However, in the book of Luke, the genealogy goes from David, not through his son Solomon, but through his son Nathan. The problem is that even if one wants to maintain that the book of Luke is tracing the genealogy of Mary and that it's possible to pass on genealogical lineage through the mother, Mary would still not be of help to Jesus, because her line does not go back to David through the King's son, Solomon.

Answer for yourself: How does the Holy Spirit, who is supposed to have "inspired" these writers make so many mistakes; not just simple ones, but ones that betray they have little or no knowledge of Judaism (and yet we are supposed to believe these documents were written by Jews, Apostles no less?

DOES WHAT THE JEWISH BIBLE SAYS "MATTER?"

We at Bet Emet have demonstrated beyond any doubt over the years that the Jewish prophecies contained in the Jewish Bible were not fulfilled in the first century; by Jesus or by anyone. This fact is unknown to most Christians because they have a terrible lack of understanding of the Old Testament thanks to the Church who considers such a document as "superceded" by the New Testament. As if that is not enough, when such Christians read their New Testament they find on page after page references to "thus being fulfilled" and they are mistakenly led to believe what they are reading is "Jewish prophecy fulfilled by the Messiah." Thus they make the connection with Jesus being the Messiah. The truth of the matter is that we just don't know for sure since the "REAL PROPHECIES" in the Jewish Bible were not fulfilled, and remain today unfulfilled. That being the case the writers of these two Gospels wrote for the Jews and non-Jews of their day who had doubts concerning the identity of the Messiah. To help deal with such doubts a "concocted genealogy" was created whereby they could pass off Jesus as the intended fulfillment of the Messianic promises. We must remember that they had "hoped" that it would be he, but in the wake of the terrible repercussions that followed his death by Rome, and in the absence of any of the Messianic promises being fulfilled, they were left only with hope and faith that the Messiah would yet come (or return). The Essene's teaching of the return of their Teacher of Righteousness played well in igniting the hopes that this "returning redeemer" might yet come. Many hoped and believed it might be Jesus no less.

What you, the Christian believer, should want to know is the facts and the truth; no matter what it is. As it stood then, and as it stands now, Jesus failed to fulfill any of the major messianic prophecies; he was never anointed as King, he never ruled Israel, and the world was certainly not perfected in his time. In addition, he was not preceded by the return of the prophet Elijah (Malachi 4:5). Finally, he was disqualified from ever being a messianic candidate due to his lack of the necessary family background (if we are to believe these Gospel accounts are "true").

The Jewish people never rejected Jesus. He just never measured up to the description that G-d gave to the Jewish people, of who the messiah would be. Yet take heart, as we at Bet Emet have shown, that the failure of the prophecies to be fulfilled was not the failure of Jesus or any other "messenger" from G-d. The failure must be laid upon a people who refused to "turn their hearts back to their fathers." Repentance was for someone else, and that being the case, the necessary requirements for the manifestation of the Kingdom and her King went lacking. Any Messiah "in the wings" would not be brought forth from G-d. Thus we look back at history today and know two things:

- **The Messianic prophecies were not fulfilled**
- **The identity of the Messiah, if he lived in the first century, cannot be fully maintained with any certainty without some measure of doubt**

We are left with inaccurate texts passed off as the truth and we call it "the New Testament" and such errors, when believed without question, ensures the deception and error of tens of millions. You are confronted with a choice: you can believe what G-d said when he promised the Jewish people a messiah from the House of David through Solomon his son, or you can decide that G-d was lying when He made these vital promises and believe the writer of the Gospel of Luke. But you cannot have both!

We aren't talking about a crisis in faith, but, rather, a search for the truth.

Answer for yourself: Do you have the courage to make that search, or even continue it?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU NEED TO KNOW ABOUT THE VIRGIN BIRTH

- **The Hebrew Behind The Greek Behind The English Corrects The Virgin Birth Account Of Jesus**
- **Sin The Hebrew Scriptures Says "Young Woman" And Not "Virgin"...How Did We Get It Wrong In The New Testament?**
- **Problems About And Surrounding The Virgin Birth Of Jesus**
- **Born Of A Virgin? Fulfilled Or Unfulfilled?**
- **The Virgin Birth Was Not Taught By The Early Church**
- **The Virgin Birth Was Taught "After" The Fact**
- **A Virgin Shall Conceive...Oh Really Now?**
- **The Virgin Birth And Rabbinical Commentary On Isa. 7:14**
- **Dual Prophecy, Virgin Birth, And Jesus...Fulfilled Or Unfulfilled?**
- **Virgin Birth Finds Its Foundation In Sun Worship And Sun Myths**
- **The Virgin Birth Of Jesus Christ In The New Testament Is A Sun Myth Retold**
- **Every Wonder Why The Gentiles Picked December 25th, The Birthday Of The Gods, For The Birthday Of Jesus?**
- **Examples Of December 25th Births**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Craig M. Lyons Ms.D., D.D., M.Div..**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: bennoah1@verizon.net**

If one undertakes the study of Bet Emet's Websites, and understand it is a life's work, then one is prepared to understand what has happened to Christianity down through the centuries and how Divine Truths, once expressed through allegory, metaphor, and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost today through the "literalization" of such revelations given to us by the Ancients. This is a tragic story to say the least and renders us as "believers" and "followers of the New Testament Jesus" as idolators and we never know it because our Bibles inherited from Rome are "forged" in key "theological places". If you are diligent to study and learn from what is shared on these multiple sites then over time you will understand how it is possible to follow the "New Testament Jesus" in one way which ends with idolatry and in another way which ends in holiness and righteousness. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will see hopefully there is a big difference between what we have been taught about them today and what they meant to the original Christians. Rome's has played a key role in the loss of these Divine truths and the substitution of falsehoods as you will come to see. "Surely that is not possible" I hear you say, but I only wish it were so. For your study and thought are these websites which were developed and revised over the years as Bet Emet Ministries' studies have progressed and deepened and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

These websites are intended to be "a step by step" process in your pilgrimage of learning. We begin by looking at the surface of the texts and then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and move later to the "Mystical Christ" and finally to the "Mythical Jesus Christ". As alluded previously we begin by looking at the "literal historical Jesus" and the texts and explain them "literally" as we have been taught since growing

up most like since childhood in the Christian faith we inherited. In so doing it is my intent to show you and separate for you a Jewish Messiah and Judaism's truth from a non-Jewish Messiah and untruths given us by Rome. Only in such a "literal-historical" interpretation can we at first compare and contrast Judaism's truths against the later corruption of them by antisemitic Rome.

I don't expect all the readers to "agree" with what I write and reveal from my 20 years of scholarly studies from must reading an "article" or "two", but I do expect you to listen and take seriously what I show you since more than likely you have never looked into these matters and studied them out for yourselves as of yet. So be patient and "think" and in time I promise you as you get more of the puzzle pieces of this "Jesus Story" you will come to agree with what I have shown you in these articles for the facts and evidences, once possessed by you, will bring the necessary repentance in many areas of our Christian religious belief system which is so desperately needed today.

As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as a historical-literal person but the "personification of Divine truth of 'the Christ'" that was entrusted to the Jewish nation for the Gentile world. As the websites progress you will come to see just whom this "Divine Christ within" really is and how this concept has tragically be changed by Rome and given a literal-historical life of its own. It is a real shame that the only Jew to ever came to you and me was this New Testament this "Christ" dressed up like Constantine and bearing "literalized sunworship concepts" which simply are not true in their "literal sense" since they bring idolatry with them. Over time you will come to see the Divine Truth within them however when they remain as allegories as they were intended for it is then and only then can they express the Divine truths as originally intended and as understood by the ancients who gave them to mankind in the first place. Rome changes them and never tells us in the book we inherited; the Roman Bible.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths in hopes that your love for and worship of God be perfected by what you learn from these articles.

The order of our study is very important. If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you, the non-Jewish believer in Christianity today. Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you....to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered today and sadly cover the pages of our Bibles. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and for this reason I adopt a "literal-historical" approach to "Jesus Christ" in order to contrast Judaism's truths vs the Roman deception that lines the pages in our Christians Bibles. As we study we will come to see that the depiction of this "literalized Jesus Christ" as the "Jewish Messiah" by Rome in our forged Christian Bibles is a total deception. There are many reasons why the Jewish people and their Rabbis don't accept our "Christian Jesus". This forgery and deception and destruction of Divine Truths is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study. But to see this then we are forced to approach "Jesus Christ" assuming that what we read in our New Testaments is a "literal-historical" reality and only later will we examine in detail the evidence for a "literal-historical Jesus Christ" and in so doing come to see that the concept of "Jesus Christ" existed in Ancient Egypt over ten thousand years ago and begin to correctly see "the Christ" through eyes that see this Divine Concept "mystically" and "mythologically" as did the Ancients for thousands of years; that is until the

3rd century when Rome "reinterpreted" this Christ for the world at the point of a sword.

Let us end with one passage from the Hebrew Scriptures:

14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome and others and repent of such error if it be in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find these "truths" in Judaism which itself is the Spiritual legacy of Egypt. Few know this because of lack of study but the beginning study has been done for you by Bet Emet where you can come to the knowledge of these things which were almost destroyed out of existence by the Roman purges of knowledge during the Dark Ages. It is time you accept the mantle of study which in first century Israel was "the highest form of worship".

Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)

PRESENTING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that the "New Testament Jesus" can be understood in many different ways and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. We at Bet Emet Ministries have covered all 3 different understandings and presentations of "Jesus Christ" through the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order.

- **Historically...(Ancient myths which were taught by Rome through the medium of a presumed historical person; although not accurate to the existence of a historical person yet important for us in that it can and does serves as an example of spirituality and righteousness to be emulated by all mankind)**
- **Mystically...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos into matter, ie., mankind), which when properly understood with the necessary "keys of interpretation" is revealed as the metaphysical teaching of the Descent of the Soul into matter; said more simply the Descent of God/Spirit/Energy into matter (eventually the flesh of mankind) and we see this presence of God in man as the indwelling Christ within).**
- **Mythically...(personification of the Sun and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices, which when properly understood with the necessary "keys of interpretation" is revealed as the mystical teaching of the gestation, birth, life, death, and rebirth of the Soul/Christ in mankind).**

Paul speaks of this Mystical and Mythical Christ:

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: Are all three methods of presenting Jesus Christ equally accurate to truth? No, they are not, and our Websites will provide the evidence you need to not only see this for yourself but make adjustments in your religious belief system when needed. We will show you how Judaism maintained these Divine truths of "the Christ" and how later Rome will not only burn the libraries of the world to cover up their adulteration of the truth about "the Christ within" but almost eradicate this knowledge for the world by the "literalization" of "the Christ" where He is limited to only one man instead of indwelling in every child of God. Our focus needs to be on correctly interpreting the Mystical and Mythical Christ and then dealing with the erroneously interpreted "Historical Jesus...the Christ with flesh".

We must study in order as we progress from a "literal-historical" understanding of "the Christ" which we were given first in our Christian experience and progress to the deeper understandings of "the Christ". It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that often these stories were written to be understood as allegories by the original writers let alone ever realizing that our "Jesus Story" can be found in identical form all the way back to pre-dynastic Egypt over 13,000 years ago. Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they *assume* that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do the serious study of our faith required to get to the bottom of the "Jesus Story" and the religious synthesis within it. Only with the study of Comparative Religions where I found "my Jesus Story" repeated over and over again since Ancient Egypt in almost ever nation under the Sun but also later in my studies of Gnostic Christianity did I come to clearly see the Mystical Christ "within" which had been so tragically altered by Rome beginning in the second century. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this historical-grammatical method of interpretation because this is how we first meet this "Christ" and grow up hearing only of a "literal-historical Christ". This is how we first get acquainted with the "Jesus Story". This "literal-historical" approach I felt was necessary to get the reader and student started in order to reveal the greater Spiritual Truths that lay within Biblical Judaism that does not come with the added baggage of idolatry which we find in Gentile Christianity. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say that "almost everything you believe about Jesus that Rome taught us in their Second New Testament is wrong" I would lose any hope of reaching people with the fruits of my studies. So the beginning study of the Jewish Roots of Christianity follows the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" and the totality of our Websites. There are 4 levels of Rabbinical teaching.

PASHAT

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. History teaches us today that, yes, Israel was hoping for and looking for one that might come like their famous King David and conquer the Gentiles, but more than this history today also teaches us that these first believers in "the Christ" in Israel, both Jew and Gentile, were followers of "Chrestus" (the Christ within). We must not confuse these two terms for "Chrestus (the Christ within) is NOT the "Christos" of Rome's later imagination. You have to study to see this. For it is in Biblical Judaism do we find our links with Egypt in their

purest form thus preserving better than any these Ancient understandings of God and the Cosmos and "the Christ within" and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception know to mankind (the Christ within was later 'literalized' and placed in a 'historical' setting of Rome's choosing.

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
 - **http://returntofaithofjesus.netfirms.com**
 - **(The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a literal perspective. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in replacement religion as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place...in later sites we look at this problem in greater detail).**

- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
 - **http://covenantofnoah.netfirms.com**
 - **(Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith. This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenant concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah; included in this site are OT references to this covenant as well and revealing exposition of this same covenant in the NT as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 3rd and 4th century; see how the Pattern of Worship was the same for the Jew and non-Jew as they both kept and observed the same Biblical Festivals (equinoxes and solstices) and how denominational Christianity has missed the mark throughout history due to it's antisemitic background, the reinterpretation of these sacred times and appointed times of God along with altering Ancient spiritual dogmas).**
- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
 - **http://jewishrootscx.netfirms.com**
 - **(Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in my "Christian religious belief system" then the question that should be asked is this one as I see it: *"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with this "Joshua-Jesus Movement within Israel as we find it in Acts 15 for example, then what would you have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?* Other questions come to mind: What are we to do as we study and learn the truth about the early Gentile inclusion into the Israel of God? How are we to worship today since learning these truths which reveal the ruse and deception of Rome which changed the worship of God in the 3rd century? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misquided by my spiritual leaders in Christianity today? If you want those answers then this website is for you. My apologies that it is not finished but under "construction" but better to begin to learn what we can when we can than waste any more time. I trust that in time the website will be finished.**

REMEZ

The next level of understanding is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that

goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and it is time for serious investigation of our inherited faith. Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah. We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information again as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
 - **http://www.faithofyeshua.faithweb.com**
 - **http://geocities.com/thefaithofjesus**
 - **(We move on and begin to look at our New Testaments since it is within them that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter examples of such textual and scriptural falsifications in our Christian Bibles, both Old and New Testaments as mentioned in the previous sites.. hundreds of examples where the facts and truths that once existed in the Jewish Masoretic Old Testament texts were purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments and the implication of such purposeful alterations by not only the Jews of Alexandria (the Essenes), but the later changing and altering of this solar-mythology by the Gentile Church in their final production.. .the New Testament. Here we encounter the change of these Divine Concepts as they become altered and reinterpreted and attached to the life of the New Testament Jesus. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such religious agendas over time)**

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT…AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
 - **http://historyofformationofnewtestament.netfirms.com**
 - **(Now we must understand how we actually got this New Testament in the first place. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the conflicts and disagreements concerning it, its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)**

- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**
 - **http://paulproblem.netfirms.com**
 - **(Now we move to the Paul Problem. Let it be said that I am hard on Paul since he has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the deception behind the New Testament's presentation of the Apostle Paul and his assumed rejection of Judaism. This site reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about a Gnostic Paul who actually and historically only wrote 7 epistles where he espouses a synthesis of Gnosticism, Mystery Religions, and Judaism...along with this I reveal his and later pro-Pauline writers purposeful misuse of the Jewish Scriptures by Pauline writers in their presentation to the non-Jewish world of a new**

religion and how they made it seem as if Jesus was the cause for it...this is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate and only then we can say "kind things" about Paul...so hold on...we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 of his epistles which he wrote and put his name on all others which they forged....modern scholarship will teach you this and how to spot this...so we have to be hard on Paul for right now since Christians believe that he taught all the things that carry his name. We will see as we study that he did not express an anti-Jewish faith and and anti-Law bias as portrayed in the Roman New Testament and the blame for this deception is again laid on the lying pens of Rome....so we deal on this site as "if" Paul was responsible for these writings since we are taught he wrote them all by Roman tradition)

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
 - **http://jewishmessiah.netfirms.com**
 - **(Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Hebrew Scriptures taught about the Jewish Messiah before they were altered and changed as they were later purposefully mistranslated into the Greek and even later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts by Rome, then this material and information is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).**
- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
 - **http://messianicprophecy.netfirms.com**
 - **(A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles by Rome. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, purposefully misquoted, purposefully misapplied, and even invented out of thin air in order to alter the hoped for human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to a supposed "literal-historical" Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)**
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**

- http://seventyweeksdaniel.netfirms.com
- **(We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)**

- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
 - http://essenechristianfaith.netfirms.com
 - **(As stated earlier Divine allegory of the ancients has been "literalized by Rome" and presented to us in our Christian Bibles. We begin to see this through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Sun-worship where astral-theology and solar-worship was personified into "savior Godmen"...Osiris being both the first and the "pattern" of all that followed; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagorianism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Christianity. If these beliefs of "personified Sun worship" had remained but allegories and symbols we would not have a problem since they taught about the Descent of the Soul again in matter and the flesh of mankind, but they will not and under the Essenes were applied first to a "historical person" who lived long before the first century. The pattern is forged and later applied through oral tradition to one who was expected to come but did not. Thus we get the "literalized-historical Jesus Story" in hindsight. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truths expressed by the Ancients through the medium of myths and symbols and first applied them to a man and later to the "Joshua-Jesus" we see in our "Jesus Story" today as if a "historical reality". It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint. In so doing these Divine Concepts lose their original spiritual meanings and these reinterpreted doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship was applied to the life of the human Jewish Messiah as recorded in the New Testament and it is we today, not knowing that these concepts were only to be taken allegorically, have been misled to see in them a "literal" understanding when they never were originally intended to be taught as such. In so doing we spend a lot of time with the texts in order to see how this was done and how extensive this misrepresentation is in our Bibles).**

- **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**
 - http://paganizingfaithofyeshua.netfirms.com

This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament *(for the most part).* A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and one lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's

Priesthood. As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak. Again through our websites the student is made aware of the problems inherent in places in this New Testament's depiction of the New Testament Jesus as the expected "Jewish Messiah". Yet, in such a presentation then Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witness to us and came knocking on the doors of our lives to teach us of God. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 yrs. As I say often it is so sad that when we answered the door of our lives as we heard the "knock" of this New Testament Jewish Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ within" and the true "Jewish Messiah" as taught from the Hebrew Scriptures and not the forged ones Rome gave us, that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion that nullified Judaism's truths. Lacking this knowledge which Bet Emet's Websites provide the student we bought unsuspectingly into the Roman counterfeit and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them. The facts and evidence proving this cannot be denied when seen by any "thinking believer".

DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Chrestians, mistakenly called Christians by Rome later, who were not only looking for a historical Jewish Messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within".

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Egyptian and later Gnostic Chrestian (Christian) understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"?**
 - **http://firstnewtestament.netfirms.com**
 - **(Now we put all the pieces together and the whole picture comes into focus. We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles. We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were**

understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical timeline in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends.

An unbiased study of History will show you that there is not a shred of legitimate historical evidence or any "unforged" anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence exists that will prove that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. To you amazement, if you continue your study, the personification of the Sun through the sky as found in the story of ancient solar and lunar gods as it moves through the Zodiac and as followed in chronological procession through the year matches EXACTLY the chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book at Matthew 28. This will take your breath away for event after event, saying after saying, from chapter to chapter parallels the Ancients' story of the personified "sungods" in their lives and events. There truly is nothing new under the Sun (forgive the pun). But take heart, a deeper spiritual understanding of this cycle is before us as again God is teaching man of the "gestation, birth, life, death, and rebirth" of the Soul in mankind and when expressed through allegory and simile it took the form of the stories of the lives of the sungod which later the "Jesus Story" was copied from. That explains why they read the same.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was most likely wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Christians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Christ" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels until the second century when Rome created the "literal-historical" Jesus Christ. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" [pattern] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature as well as murder the Gnostics until few remained to safeguard this Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Chrestians (Christians). Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences of a historical Jesus but show how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt toplace a historical Jesus within an appropriate timeline. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as

you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ.)

SOD

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priest eternal principles that were later captured in "myths" and "legends" to preserver for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God "; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this last website on the "Mythical Jesus Christ" as seen in the stars.

Now it is time to devote this website to the comprehensive understanding of the "Mythical Christ". In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**
 - **http://www.egyptcx.netfirms.com**
 - **We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.**
 - **There is much to say about the knowledge contained in this Website but let me be brief. This**

website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**
 - **http://jesusastrotheology.netfirms.com**
 - **This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when**

personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that. This opinion is no longer tenable among those who accept reason as the criterion of truth.

If you are diligent to study and read these websites then you have it all. There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because "I KNOW THE TRUTH ABOUT GOD AND HIS CHRIST AS SEPARATED FROM ALL THE FICTION" that men have written down through history to promote their own religion and political agendas.

So we began our study with the question:

Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)

Now you have you answers! ?The rest is up to you to study to show yourselves approved..needing not be ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)

IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself: Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do**

now?

- **Answer for yourself: Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?**
- **Answer for yourself: Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?**
- **Answer for yourself: If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?**
- **Answer for yourself: Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaten) instructed when he stood up to the religious establishment of Egypt when some were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?**

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last website depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.

Currently Bet Emet Ministries offers a CD with all our websites contained on it where the above

information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire is you so desire by e-mailing me at the link below. Shalom.

We offer a CD of all out sites contained on one disk if you are interested...please inquire for the CD if you so desire

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ONE EXAMPLE OF HOW CHRISTIANITY HAS MISUNDERSTOOD THE ANCIENT SPIRITUAL WISDOM...THE HIDDEN TRUTH BEHIND LUCIFER

I wish I could say that there is only one example where Christianity has misunderstood and incorrectly interpreted the ancient Spiritual Wisdom. But such is not the case. Try hundreds of examples! Let us look at one; a big one, but there are many like this as we will see as our studies advance.

This may be a surprise to you but the word "Lucifer" appears only one time in the King James translation of the Bible and the Old Testament book of Isaiah and not in the Hebrew Scriptures at all. That should call to your mind the admonitions to not "add to or take away" from the Word of God first given us in Deuteronomy and later in the book of Revelation. We we did it anyway, or at least Christianity did. Also surprising is the fact that in other Christian translations who are more true to the Hebrew the word "Lucifer" does not appear even one time! But in the KJV, the most popular of all Christian Bibles, it does. The verse in which the King James Bible uses the word "Lucifer" is Isa. 14:12, which states: *"How art thou fallen from heaven, O Lucifer, son of the morning! How are thou cut down to the ground, which did weaken the nations!"*

Now if you spoke or studied in Hebrew (let us not forget that is the language originally used in the Bible) you would find that the Hebraic translation of the verse (the Jewish Tanakh) reads differently: *"How you have fallen from the heavens, shining star, son of the morning! You who weakens the nations are cut down to the ground."*

Answer for yourself: Did you notice a difference? Notice that the word "Lucifer" is not in the original text of the Bible at all!

In fact, Isa. 14:12 is the only place in the entire King James Bible that the word "Lucifer" appears. The word "Lucifer" never appears in the Hebrew text.

Answer for yourself: Then why is it in your and my Bible?

It should not be.

Answer for yourself: What about the inerrancy and infallibility question?

Answer for yourself: Are our Bibles correct or have then been tampered with?

Answer for yourself: And if we can prove that doctrines were "created" for selfish ends, then can we recognize them?

Answer for yourself: And after recognizing them will we continue to play into the hands of those who created these man-made doctrines by adhering to them in our churches?

I want you to read the context of the verses that surround these verses in Isaiah. After you have read them you should notice that the name "shining star, son of the morning" refers to the king of Babylon, and not the Devil.

Now I must ask you:

Answer for yourself: Why did the translators of the King James Bible of 1611 A.D. insert the word "Lucifer: in Isa. 14:12?

Answer for yourself: How did the words "Lucifer" and "Satan" become to mean the same individual?

Answer for yourself: If we can prove in this instance that words were added to our Bible to create or perpetuate a man-made doctrine, and doctrines, then has it occurred at other places in our Bibles and can we know where it occurs?

Answer for yourself: What are we currently practicing in our churches as part of our worship of God is directly attributed to "additions" to the text by men with "hidden agendas?"

Answer for yourself: When we locate such man-made traditions and doctrines, do we continue to follow such fables & false doctrines in our worship of God?

Answer for yourself: Are we truly worshipping our God in "Spirit and in truth?

The word "Lucifer" is Latin for:

- **1) Phosphorous**
- **2) Venus as the morning star**
- **3) The light-bringer which announces the dawn of the Sun**

The name "Lucifer" is sometimes applied to the planet Venus as the evening star as well. Interestingly enough, the passage in Luke 10:18 (*"I saw Satan fall like lightening from heaven"*) was thought by some to refer to the Isa. 14:12 passage in which the star was used metaphorically for the king of Babylon. According to the Funk and Wagnalls Dictionary of Folklore, Mythology, and Legends of 1984 this "Lucifer" would become the chief of fallen angels and the name for Satan before his rebellion. "Lucifer", as a name given to the devil, comes from this passage, which the early Catholic Church Fathers interpreted, without any corroborating evidence, as relating to the apostasy & punishment of angelic leaders. Such an application was tied to the King of Babel according to Keil & Delitzsch in their Commentary on the Old Testament. Thus we now find that the Devil is become the chief of the fallen angels or evil spirits. Thus we find in Christian theology today that his personal name was originally Lucifer or light-bearer (Isa. 14:12) and is the term applied for the king of Babylon. "Lucifer", in religion, is a name that was thus given to Satan by early Christians and was adopted without question in the middle ages because no one sought to study the Scriptures in Hebrew.

Let's summarize:

- **1) The words "Lucifer" and "Satan" have been connected by the erroneous association of Isa. 14:12 with Luke 10:18.**
- **2) This association was made by Roman Catholic Church Fathers after the deaths of the Apostles.**
- **3) The association of the "Devil" as "Satan" is a fabrication of Christian theology.**
- **4) This is not the only religious fabrication in the Christian faith today.**

Answer for yourself: Do you know the others?

One of the church fathers who was the leading proponent in creating this man-made theology which connected "Satan" with "Lucifer" was Origen. He is known for writing "The prophet says, 'How is Lucifer, who used to arise in the morning, fallen from heaven! He who assailed all nations is broken & beaten to the ground...' Most evidently by these words he is shown to have fallen from heaven, who formerly was Lucifer, and who used to arise in the morning...Nay, even the Saviour Himself teaches us, saying of the devil, *'Behold, I see Satan fallen from heaven like lightening..."*

It is Origin who established for us today the link between Isa. 14:12 & Luke 10:18. Origen took two verses completely out of their original context and created a new doctrine for the church. From the time of Origen onward Lucifer & Satan become synonymous.

Hebrew scholars of the Jewish faith never associated Satan with the verse found in Isaiah. It would be the early Greek Catholic Fathers who would re-define the meaning of these two scriptures and create a new identity for Satan. This error in Christian theology became part of Christian beliefs around 210-225 A.D. This concept has been in place for over 1700 years and is rarely questioned today.

I don't want to shock you but you better be seated for this. There are many who see in these verses materials derived from a Canaanite myth concerning Helal, the Day Star or Lightgiver, son of Shahar the Dawn. Many connect with this myth the ultimate conflict of good versus bad as manifested on Earth. We know today that there was a god Shahar in Canaanite (Ugaritic) mythology who was the god of dawn or the morning star. Connected to this myth is Helal the son of Shahar. Connected again to both is the mythological concept of the "mount of assembly of the gods in the far north" which is also the point around which all the constellations turned. It was here, also, where the summit of the heavenly mountain & throne of the Most High was located. The passage in Isa. 14:12 preserves for us the Canaanite for a nature myth, which tells of the attempt of the morning star to scale the heights of Heaven, thus surpassing all other stars only to be cast down to the Earth by the victorious Sun. Thus we see in this myth the story of the aspiring of a minor deity to reach the highest Heaven where the supreme God dwelt. The goal of such was to replace the supreme ruler with the minor ruler. Such later was borrowed to describe the king of Babylon and his ambition for prominence which tragically ended in his downfall.

Let me ask you:

Answer for yourself: Did early Christian theologians substitute the name of "God" in the place of "the Canaanite most High god"?

Answer for yourself: Did early Christian theologians substitute the name "Lucifer" or "Satan" in the place of "Helal, son of Shahar?"

Answer for yourself: Have you heard this Canaanite account preached in your churches before but with new characters and identities?

Think of the numerous commentaries that have been written, sermons that have been preached, and prayers that have been prayed, which assume that Lucifer and Satan are one and the same.

Answer for yourself: Why is this false-doctrine perpetuated by Protestant denominations, seminaries, pastors & teachers of churches, and the Catholic Church?

Answer for yourself: Why have few discovered this error? Do they not have the resources to discover this lie?

You may be surprised to find out that they are aware of the error because many of their books document it.

Answer for yourself: Then why don't they preach the truth about this addition to the scriptures?

This is not only a matter of ignorance, but deception. Once this false-doctrine became part of the Christian Belief System there was no limit to the innovative teachings which would be built around it.

According to the Bible, except for I Chron. 21:1, Satan is not a proper name referring to a particular being and a demoniac one who is the antagonist or rival of God. It is, in it's original application, understood as a common noun meaning an "adversary who opposes and obstructs". It is applied to human adversaries in I Sam. 29:4 where the Philistine questioned David's loyalty to them in battle and were fearful that David would become a "satan" against them in battle. In II Sam. 19:22 David accused the sons of Zeruiah of beings "satans" to his restoration to the throne of Israel. In I Kings 11:14 the Lord raised up "a satan" against Solomon in the person of Hadad the Edomite who stood against Solomon in his idolatries. In I Kings 11:23 & 25 we see God raised up another "satan" against Solomon as an adversary to his rule.

Satan (meaning adversary) as a verb is used of prosecution in a law court (Psm. 109:6) and the role of an antagonist in general (Psm. 38:20-21; 109:4,20,29). The angel of the Lord who was sent to obstruct Baalam in Num. 22:31 was chosen by God to fulfill the role of "a satan" in order to oppose and obstruct Baalam. God sent "satan" to Baalam. This angel was accomplishing good for God but was a termed a "satan". The will of God would be done because of the testing and trial of Baalam. There is nothing in the Hebrew to suggest that this "opposition" presented to Baalam was the permanent function of that or any other particular angel. "The Satan" as a role or function of a particular angel first appears around 520 B.C. in Zech. 3 and then in Job 1-2.

In I Chron. 21:1 it states that *"Satan stood up against Israel and moved David to number Israel"*. Notice there is no article before the noun, thus more than likely Satan seems to be a real proper name. In Zech 3, Satan acts as a prosecutor in a celestial court. In Job 1-2 Satan questions Job's integrity and suggests to the Lord that Job be tested to prove his love and commitment to God. In all these accounts "Satan" or "satans" are clearly in subjection & subordinate to God. In neither of the accounts listed are there "warfare" occurring between The God and His Satan or satans. The only warfare going on is between men's flesh in it's submission to the will and purposes of God. Satan, the angel, is clearly obedient to all of God's commands is unable to act of his own free will and cannot do anything without God's permission. Nowhere is he in any sense a rival of God. In I Chron. 21:1, it states that Satan is said to have incited David to take a census of Israel, which resulted in the death of 70,000 Israelites (21:14). If we contrast that with 2 Sam. 24:1 it states *"the anger of the Lord was aroused against Israel, and He (God) moved David against them to say, 'Go number Israel and Judah'"*. Here the text says that God caused David to take the census. Notice that one Scripture blames the census on Satan and the other Scripture on God.

Answer for yourself: How do we reconcile?

It is rather simple. God is David's adversary (satan-small "s") since David is relying on the flesh for the defense and protection of Israel instead of God. God being angered in David's rejection of Him and His protection and provision, dispatched an adversary (satan) to David. It happens that the adversary (satan) dispatched happened to be "the" Satan, himself. Satan obeys God's wishes and judges David and Israel for the king's transgression and sin.

Answer for yourself: Did Satan fight God or David?

Answer for yourself: Who disobeyed God?

Answer for yourself: Who needed to repent here; Satan or David?

You be the judge. God is not fighting Satan but the "satans" (men-as adversaries to the will of God in the Earth) created in the image of God. This is all "allegory" and not literalism which we seem to not know today. All the more important that we gather some knowledge in order to interpret out Bibles correctly. You got it! God fights the flesh of men to submit to the Spirit of God, thus accomplishing His purposes, and not ours.

Answer for yourself: **It's exciting to finally know the truth, isn't?**

Now best you set down from this. Later in this website I will show you how the ancients already knew of the concept of the "Lightbearer" and "Lucifer" and they used this symbolism for thousands and thousands of years to depict the "indwelling Krst/Christ" within all humanity. Let this sink in; let it sink in that for thousands of years until the rise of Roman Catholic theology the concept of "Lucifer" was likened to the "incarnated Christ" who brings light to our darkened Souls incarnated, trapped and mummified in "matter" and "crucified in the bodies of 'matter'". Let it sink in that in the hands of Rome the ancient Spiritual Wisdom and symbol of Lucifer, the ancient symbol for "the indwelling Christ", was altered into Satan and evil. Again we find the complete radical reinterpretation of the ancient understanding of "the Christ" at the hands of Rome. Here we have the insertion of a "Christly Spiritual Concept" inserted into the Hebrew Scriptures where it never was originally and not only did early Roman Christianity "add to" the Word of God, which we are told not to, but in so doing the very meaning of this Spiritual concept was 180 degrees changed from Christ to Satan. That should make us upset; it does me! Who wants the truth out there?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIBLE AND ASTROLOGY: WHAT IS THE TRUTH ABOUT ASTROLOGY?

Answer for yourself: What does the bible teach about astrology and the Heavens?

More than likely you know that from the very very ancient mankind observed the Heavens and the stars in them. What you more than likely did not know that likewise from the beginning Gods people were instructed to and encouraged to study the stars and the signs in the heavens. We find this admonition right in the beginning of our Bibles and the Hebrew Scriptures.

Gen 1:14 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (KJV)

God instructs us from the beginning that the stars and the heavens are for signs!



Answer for yourself: What is the meaning of these "signs"? Signs for what?

Well it cannot be for seasons (spring, summer, etc) because that is mentioned in addition to "signs" in the same verse so "signs" must mean something else.

<u>Strong's Concordance</u>

226 'owth (oth); probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: KJV-- mark, miracle, (en-) sign, token.

<u>Brown-Driver-Briggs Hebrew Lexicon:</u>

226 'owth- 1) a sign, a signal

- **a) a distinguishing mark**
- **b) a banner**
- **c) remembrance**
- **d) a miraculous sign**
- **e) an omen**
- **f) a warning**

2) a token, an ensign, a standard, a miracle, a proof

Answer for yourself: Could these "lights" in the firmament mean more than the Sun and the Moon? Could these "lights" in the firmament possibly mean astrological signs or the signs of the Zodiac? Does the bible ever

mention the Zodiac? You might be surprised but the Bible surely does mention the Zodiac and often synagogues had a zodiac in their floor.

In 1928, Israeli farmers in Beth Alpha, located at the base of Mount Gilboa in the Valley of Jezreel, were digging an irrigation ditch when they unearthed a brightly colored mosaic chip. A Hebrew inscription on the piece was cause for consultation with Professor Eliezer Sukenik of the Hebrew University, who immediately ordered an archaeological dig. This led to the discovery of the remains of a fifth century synagogue's pillars and walls. The greatest surprise came when they unearthed an almost completely intact zodiac mosaic floor.



The elegant floor of warmly colored stones contains an instantly recognizable image of the twelve signs. The Greek Sun god Helios is the largest image, appearing in the center of the horoscope wheel. He's crowned and is shown inside his chariot surrounded by stars and a crescent Moon. Four horses appear with him, and his chariot has multi-colored wheels.

Beautiful renditions of the zodiac signs appear in the house sectors, starting with Libra at the rising sign point, rather than traditional Aries. Angels of the four seasons decorate the corners. Twenty-two different stones were used to create this masterpiece; the Hebrew alphabet is comprised of the same number of letters. The pavement was made in the time of Emperor Justin the First, who reigned from 518 to 527. It covers the entire nave area and has inscriptions referring to the zodiac in Hebrew and Greek. Examples of the twelve zodiac signs with Helios in his sun chariot surrounded by angels have been discovered in seven ancient synagogues in Israel. In addition to Beth Alpha, the zodiacs appear at Hammath Tiberias, Khirbet Susiya, Yafia, Sepphoris, Beth Shean, Husifa, and Na'aran.

ASTROLOGY AND ANCIENT JUDAISM

Hebrew tradition believes the first Jewish patriarchs used astrology, including Abraham. Abraham came from Babylon or Mesopotamia, a city with a name that translates as "light of the astrologers," where planetary deities were worshipped. One astrological treatise possibly written by Abraham is known to have existed in the third century B.C. Abraham's father Terah was also an astrologer.

Moses (c.1200-1100 B.C.), as Pharaoh's adopted son, was also an astrologer. He correlated the attributes of the twelve signs to the twelve tribes of Israel, then took the people from the tabernacle in the wilderness on their pilgrimage, lined up by zodiacal order. Rabbinical tradition asserts that the signs of the zodiac have represented the twelve tribes since antiquity.

Beth Alpha's floor is renown as one the most important mosaics in Israel. The synagogue is now part of a National Park on Kibbutz Hefzibah. Visitors can tour the Beth Alpha Synagogue National Park and see the most complete zodiac floor from the time when astrology held a place in the synagogue.

We should expect and do find multiple references to the Zodiac in the Bible.

Job 38:31-33 "Canst thou bring bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?"

Answer for yourself: Did you notice the word "Pleiades"? Pleiades is a "cluster of seven stars in the neck of the constellation Taurus." Then there is Orion. Orion is "constellation in the southern hemisphere containing seventy-eight stars."

Answer for yourself: Did you notice the word Mazzaroth? What does this word mean?



Strong's Concordance:

4216 Mazzarah (maz-zaw-raw'); apparently from 5144 in the sense of distinction; some noted constellation (only in the plural), perhaps collectively, the 12 signs of the Zodiac: KJV-- Mazzoroth. Compare 4208.

Brown-Driver-Briggs Hebrew Lexicon:

4216 mazzarah- Mazzaroth; the 12 signs of the Zodiac and their 36 associated constellations

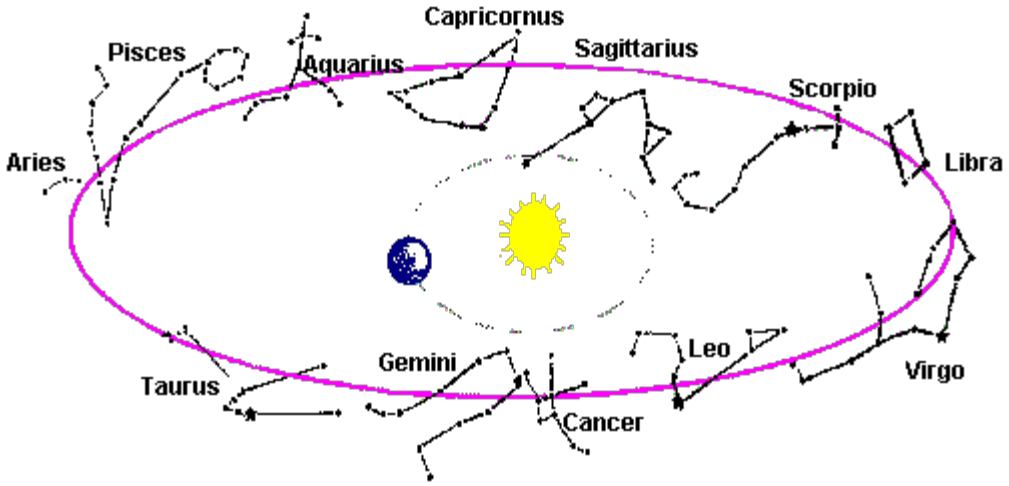
Here we have a verifiable account of the Zodiac being looked upon with a "holy reverence".

Job is actually asking if Yahweh (the so called sacred name for the tribal god of the Jews) God can bring the Zodiac about each day and according to the dates thereof. So it is very clear that we are talking about Astronomy here.

Amos 5:8 "He who made the Pleiades and Orion, and changes deep darkness into morning."

These people knew the Zodiac and Astrology.

Answer for yourself: Why would God mention the Zodiac in the Hebrew Scriptures if we are not to understand it? It would appear without a doubt that these people knew the Zodiac and Astrology!



Answer for yourself: Why should this surprise anyone; it is all right there in the Bible?

Even Yahweh himself was fascinated with His stars that He even named them.

Ps 147:4 4 He telleth the number of the stars; he calleth them all by their names. (KJV)

The Book of Jasher is given scriptural authority in Joshua 10:13 and II Samuel 1:18.

Answer for yourself: Why have we as Christians and followers of "the Christ" not ever been taught or know much concerning the Book of Jasher? The reason this book has not been very popular and probably hidden, is because what it says about astrology. One of the many problematic passages in the book is the one concerning Abraham's father Terah who *"had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly" (Jasher 9:8).* Abraham himself is depicted as worshipping the sun and the moon:

"And Abram served the sun in that day and he prayed to it…and Abram served the moon and prayed

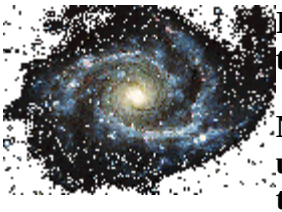
to it all that night." (Jasher 9:14-17)

Then we have recorded that the Jews did the same thing later, *"And he (Josiah) did away with the idolatrous priests…who burned incense to Baal, to the sun and the moon and to the constellations and to all the host of heaven." (II Kings 23:5)*

These Jewish kings were sun-worshippers as it is stated in II Kings 23:11, *"removed the horses that the kings of Judah had dedicated to the sun…"*

This is where it really gets interesting. We see the phrase *"all the host of heaven"* in the passage above.

Answer for yourself: What is meant by "all the host of heaven"?



It is clearly referring to the stars and the constellations and such. That is what is meant by the "host of heaven", it is basically astrological.

Now we have a problem in the next passage which seems contradictory to what we have seen up to this point and especially so when comparing what we saw written in Genesis earlier in this article. Notice with we the diametrically opposite position now taken concerning the Sun and the stars:

Yahweh warned his people, *"And beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them…"* So we see here that *"all the host of heaven"* is the stars and such and that Yahweh warned to not even look up at them.

Answer for yourself: What is going on? Isn't this contradicting from Genesis 1:14 where it says that these "host of heaven" were given for a sign to his people? Something is wrong and unless one studies hard he will forever confused when contrasting these several passages; some for and some against astronomy and astrology.

Deut. 17:3 is another place where Yahweh condemns his people who *"has gone and served other gods and worshipped them, or the sun or the moon or any heavenly host, which I have not commanded'.* The interesting thing is here is that Yahweh, God the creator of all these things, the stars, the Sun and Moon NEVER once says that these things are not real, living creatures. Think about it. These verses go on to call them "gods". It is as if Yahweh and His people all believed that these "host of heaven" had personalities and were living entities.

Answer for yourself: Is the Universe "alive"? Is our galaxy but a small microcosm of this living being that we call God?

I've learned enough astronomy to discover something that's completely changed my view of cosmology. This is that the idea that there are principles of self-organization acting on astronomical scales which seems really to be true. During the last ten years or so, people who study galaxies have discovered evidence that feed-back effects and mechanisms of self-organization are indeed happening at the level of the galaxies: they are, in fact, essential for galaxies to form stars. They're also necessary to the existence of spiral galaxies. The idea that a galaxy is a self-organized system - more an ecology than a nonliving clump of stars and gas - has become common among astronomers and physicists who study galaxies. Thus, it seems to me quite likely that the concept of self-organization and complexity will more and more play a role in astronomy and cosmology. This is exactly what is described in the earliest chapters of Genesis. It was only in the 1980's that the idea that our entire planet could be regarded as a single living stystem, called "Gaia", began to be taken at all seriously, and the Gaia hypothesis is itself still the subject of intense debate. We have not yet really grasped the notion of a single planet as a living system, so it is small wonder that it needs a large leap of the imagination to regard the entire Milky Way Galaxy as a living system. And yet, the concept of Gaia, and Jim Lovelock's insight into the

nature of life itself, provide just the springboard needed to make that leap.

John Gribben, from In The Beginning: The Birth of the Living Universe, states:

- **"Lovelock realized that the key feature of life on Earth is that the entire ecosystem of the planet is far from chemical equilibrium, and stays far from equilibrium. Even from a distance, a visitor from outer space could analyse the composition of the Earth's atmosphere, using spectroscopy, and infer that life was at work, creating and maintaining these non-equilibrium conditions. But a galaxy like the Milky Way is also in a far from equilibrium state, and is being maintained in that state by processes going on within it! The very criterion that led Lovelock to the insight that the entire Earth could be regarded as a living system applies to the Milky Way itself. (. . .)"**
- **"If you had a lifespan of a few billion years, so that you could sit and watch galaxies rotate, and if you had a vantage point in the far depths of space, high above the Milky Way, looking down on its spiral patten, you would see individual stars moving through the spiral pattern. Following their orbits in obedience to the simple laws of physics. But the pattern itself, flying in the face of those simple laws, would not be disrupted as a result. Instead it would persist, refusing to be destroyed by the movement of the stars. It would be as obvious to you that something odd was going on as it would be to an alien spectroscopist that there is something odd about the atmosphere of the Earth. And as you watched the spiral arms grow, and move around the Galaxy seeemingly independently of the differential rotation of the stars, it would be obvious that you were watching a living system. (. . .)"**
- **"I have argued that our Galaxy is alive - literally alive, in the full biological meaning of the term. Like other galaxies it has been produced by a process of evolution and competition within the Universe, following the Big Bang. The end-product of this evolutionary process has been spiral galaxies that are very efficient supernova-nurseries."**

The underlying theme here, which is found in the Ancinet Spiritual Wisdom, is that the Cosmos is alive and is the living expression of God.

Answer for yourself: Can we prove this, that the Cosmos is alive? To prove my point: *Nehemiah 9:6 "Thou, even thou, art Lord…and all the host of heaven worshippeth thee."* So here we see the stars as worshipping Yahweh. This must mean that the writer believed that the stars were actually living creatures.

Judges 5:20 "The stars fought from heaven, from their courses they fought against Sisera."

Answer for yourself: What did we see in the above verse from Judges 5:20? Here we see that the stars are actually fighting in battle. The writer of the book of Judges seemed to think that stars were living beings.

Job 38:7 "When the morning stars sang together, all the sons of God shouted for joy."

This is basically saying that the "sons of God" were in reality the stars or host of heaven.

Ps 147:4 4 He telleth the number of the stars; he calleth them all by their names. (KJV)

Here the bible says that even Yahweh himself gave the host of heaven, the stars, names.

Ps 148:1-3 1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. 2 Praise ye him, all his angels: praise ye him, all his hosts. 3 Praise ye him, sun and moon: praise him, all ye stars of light. (KJV)

So here we see that the stars and sun and the moon are told to praise God as if they were living souls. We can clearly see that this is exactly what the Hebrews believed. They believed that the stars were

living beings.

Dan 12:3 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (KJV)

So here Daniel said that those who have a "special" insight will be like the stars and that the stars are actually righteous.

Answer for yourself: How can a mass of organic and gaseous substance be righteous?

The only way is that Daniel thought that the stars had souls and were living. This is what was generally believed in ancient times as well as the Hebrews as we will see as our studies advance.

Answer for yourself: So who exactly was Yahweh? We have all been taught that Yahweh is believed to be a name for God but when we look deeper we see what we have missed our whole lives.

I King 22:19 19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. (KJV)

We have already seen in this article as discussed above that the "host of heaven" is the stars of the heavens. Then this verse is referring to the stars in the Heavens which surround the Yahweh's throne. More specific it refers to all the Heavenly orbs in the Heavens above which include the planets, the sun or the moon.

Answer for yourself: Is there anywhere that tells us exactly who Yahweh might be?

Ps 89:36-37 36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. (KJV)

The verse says that Yahweh's throne is as the sun, and that it stands as a witness in heaven! This means that we should be able to "see" this witness and see Yahweh's throne as we look into the sky above. This is all the more amazing when it dawns upon us that we have seen the Throne of Yahweh our whole lives and never recognized it as we looked at the Sun over and over again.

Answer for yourself: Could it be that this verse is saying that the ancient Hebrews viewed the Sun as if it was Yahweh or at least a symbol of Yahweh? Is this any different from Egypt who likewise looked at the Sun as the representation of God as their Savior?

Ps 50:1-2 1 The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. 2 Out of Zion, the perfection of beauty, God hath shined. (KJV)

So here we see that the rising of the Sun and its going down has something to do with Yahweh speaking.

Answer for yourself: Is God communicating a message to us from the Sun and other stars in the Heavens and we not know it?

- **What is this message?**
- **Is there any connection between God's message to mankind in movement of the Sun and its path through the Heavens?**
- **Did the Ancient Egyptians understand this message of God and can we know it today?**
- **Has this message from God as understood by the Ancients been changed over time and have we lost the original understanding of what God was speaking as the Ancients understood it and has this message been replaced by a counterfeit message by Rome?**

These are very, very important questions. I realize that this is new material for most but that does not

change the fact that unlike "literal Christians today" and "literal followers of the Christ" the Ancients and their Priests understood the movement of the Heavens as the message of God and the voice of God to them. God's salvation message was proclaimed on the chalkboard of the Heavens above and the wisdom of the Ancients reveal to us such wisdom if only we knew to look. This concept of God speaking to us from the Sun and the Stars is totally foreign to Christianity in the Western Hemisphere today since we are taught since childhood that Astrology and Astronomy is evil.

The above passage goes on to say that God (the sun) hath shined. This is clearly speaking of the sun.

We all have at one time or another in our lives heard of Malachi 4:2

"But for you who fear my name the SUN of Righteousness will rise with healing in its wings…"

Here the SUN is referred to as being righteous and able to heal. This next verse should wrap this up and really expose just who Yahweh was.

Ps 84:11-12 11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. 12 O LORD of hosts, blessed is the man that trusteth in thee. (KJV)

It is as plain as can be that this verse refers to Yahweh as being a star or the sun! How much more evidence do we need to see that the Ancients, and even the Hebrews, understood God as associated with the Sun and saw a message being proclaimed by the Creator by the movement of the orbs of the Cosmos?

Yahweh was worshipped in the symbol of the SUN!

Job 37:14-21 14 Hearken unto this, O Job: stand still, and consider the wondrous works of God. 15 Dost thou know when God disposed them, and caused the light of his cloud to shine? 16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? 17 How thy garments are warm, when he quieteth the earth by the south wind? 18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass? 19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. 20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. 21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. (KJV)

Answer for yourself: Now what does this mean? This is talking about God's light shining through a cloud. Now what is the bright light in the clouds? It is the SUN!

Let us consider these other verses.

Isaiah 2:5 "…walk in the light of the Lord."

Isaiah 60:1 "Arise shine for thy light is come and the glory of the Lord is risen."

Numbers 24:17 "…a STAR shall come forth from Jacob…"

There are many more examples as these. As stated before the bible is nothing more than Astrotheology and is not to be taken literally in many places where we have erroneously done so because of inadequate teachings. One might say that the whole book can be shown to be nothing but myths, astral worship, and personification of the movement of the Heavens rolled into one book which is dispersed among the history of a people; the Hebrews.

Answer for yourself: Is there proof that the early Christians and even recent day Christianity still worship the

sun? And what about Jesus?

- **Is he really just another SUN God? Did he really exist?**
- **Can it be shown that the depiction of "Jesus Christ" in the New Testament is nothing more than the personification of the SUN and its path through the Zodiac?**
- **Can it be shown that Jesus Christ's father is the whole heavens and the 12 Houses of Israel is the 12 Houses of the Zodiac and the 12 disciples are the 12 signs of the zodiac?**
- **What about the New Testament? Has Astrology in the New Testament been interpreted "literally" as a historical "Jesus Christ" when in fact the Ancients who originally taught these concepts which were later written down never intended them to be understood other than an allegorical expression of Divine Truth and the Message of God as heard from the movement of the orbs in the Heavens above?**

THE NEW TESTAMENT AND ASTROLOGY...HIDDEN IN PLAIN SIGHT

If you have read the New Testament much then you have read astrology over and over again and never possibly noticed it. Let us look quickly at only a few examples before we move to a deeper study.

Matthew 2:2 "Where is he that is born King of the Jews? For we have seen his star in the east, and have come to worship him."

Here we see that Jesus "the Christ" had his own star for they saw his star.

Matthew 2:10 "And when they saw the star, they rejoiced exceedingly with great joy."

Answer for yourself: Is this not worship of the stars?

I Corinthians 15:40-41 "There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory."

It is interesting that Paul states that some stars are different from others and compares the resurrection with the glory of a star.

Answer for yourself: Are stars born? Do they die? Does this have anything to do with them rising in the horizon and setting below the horizon and was this understood by the Ancients that God was speaking to them of "birth, life, death, and rebirth"? Was the rising and setting of the Sun and Stars a symbol of a theological Divine Truth; one of "birth" and "death" and "rebirth"? Did the Ancients see the same message spoken to them by God in Nature with the seasons which itself was controlled by the "signs" of Heaven? You bet they did and in fact in time they came to see these same Divine Principles working in their own bodies. In such a way Ancient mankind and the Egyptians and their Priests, who just happen to be the biological parents of the later Jewish race, came to see that mankind was "created in the image of God" which they saw above their heads, around them on earth, and within their own bodies. Keep that in mind.God was speaking to them of "life after death" and "Eternal Life" through the message of the Sun and Stars. Understand these movements of the Cosmos were understood allegorically by the Ancients of deeper Divine Principles and these Divine Principles later became religious Dogmas that were always understood "allegorically" and not literally. Literal truths were expressed through the medium of allegory by Ancient sages and Priests of Egypt for example but the myths created to express them were never meant to be believed literally. For example Osiris was a type and shadow of a Divine Concept and never meant to be understood as a historical person. Keep that in mind when we look at the life of "Jesus Christ" in the New Testament. Personification is fine to teach Divine Truths if we understand it as such but when

personification and allegory become "literalized" without the reader's knowledge then deception enters into the mix and in the case of Christianity the personification of the allegorical "Christ" into a historical literal "Jesus Story" has rendered us as idolators since the vast majority of Christians today worship Jesus as a godman instead of worshipping the Invisible Divine Creator as instructed by Moses and the Ten Commandments.

Answer for yourself: Did we miss something of major importance in I Corinthians 15:44-41? Yes we did.

We must take time to notice something very important in this verse which was the very substrate of Egyptian and Jewish religion. Egypt understood and the substructure of their whole worship of God was the Divine Principles that "So Above, So Beneath". Let me explain. There is a heavenly and an earthly figure or pattern for everything. Two different concepts. Remember this it is very important.

Malachi 1:11 "For from the rising of the sun to it's setting my name (Yahweh) is great among the nations."

Answer for yourself: But Yahweh's name is not said to be great after the setting of the sun. Why? Because his name was that of the Sun.

Before we go on we need to learn a little more of what the Ancients understood of the Sun. This brings us to Horus, the Son of God in Egypt. The name Horus comes from the Egyptian word "Hor", which translates as 'face'. We find that he had many names because of the different aspects connected to him. We find him worshipped as Mekhenti-irry which translates as 'He who has on his brow Two Eyes', the sun and moon representing his eyes. The followers of Horus invaded Egypt in pre dynastic history, at this time he was venerated as a victorious warlord. He became a part of the state religion and was associated with the sun god, Ra. Horus was so important to the state religion that Pharaohs were considered his human manifestation (representatives) and even took on the name Horus. In the more popular religious beliefs of the Osiris cults he was the son of Osiris and Isis. The avenger of his father's murder and the model of a dutiful son. It is in these stories that we find him doing battle with his uncle, Seth (personified darkness). This sure should make us think of the Sun battling darkness on a daily basis; especially when the Sun sets in the western horizon and "dies" only to be "resurrected later".

Other Names For Horus:

- **Haroeris (Horus the Elder): An early form of Horus. He was a god of light. His eyes represented the sun and the moon.**
- **Ra-Harakhte: (Horus of the two horizons): This horus was identified with Ra and the daily voyage of the sun from horizon to horizon.**
- **Harpokrates (The infant Horus): As a child he represented the new born sun and was often pictured being suckled by Isis. In this form he is often depicted as a naked child seated on Isis's lap. This motif later become the icon for baby Jesus and Mary.**
- **Harmakhet (Horus in the Horizon): In this form he represented the rising sun.**
- **Horus Behudety: In the form of Horus of Edfu, he represented the midday sun.**
- **Harmachis: (Heru-Em-Akhet, Harmakis): "Horus in the horizon". Horus as symbol of resurrection, linked with the setting sun.**


Isis - Horus

The picture of Isis and Horus is another "image" that has supposedly been "Christianized". The worship of the mother and her child, the re-incarnated sun god, has been one of the main components of sun worship since ancient times. The child represented the reborn sun god, proclaimed to be husband of the mother. That enabled her to claim the title "mother of god" – "queen of heaven". Please notice the "nimbus" surrounding the heads in many





depictions of the “mother and child”. This “nimbus” or radiant light, in the form of a circle or halo, originated in the sun worship. The nimbus was used to indicate the radiance of the sun gods or goddesses. As if that was not enough often Catholic theology is betrayed by their artwork and no greater example could be found that this next picture of Mary and baby Jesus, not only with the nimbus of the sun above their heads but they are surrounded by the constellations of the Zodiac. Notice also the rays of the Sun behind her and let us never forget that we get the word for "ray", as in rays of the Sun, from Ra, the personification of God the Creator as the Sun in Egypt.

Answer for yourself: In the myth of Horus did the Ancients understand by watching the path of the Sun that God was speaking to them of higher Divine Truths such as "birth, life, death, and resurrection"? It sure appears so and they immortalized this Divine Truth in the allegory of Horus, the Son of God. We should expect to find the same Divine Truth in the "Jesus Story" and we do but like Horus it was never meant to be taken "literally" as a historical person. Modern scholarship reveals this to today if we only look.

DID EGYPT KNOW YAHWEH FIRST?

Answer for yourself: Since we saw earlier that Yahweh was often depicted as the Sun then is there a possibility the Yahweh was first know by the Egyptians long before the Jewish people which again modern scholarship today shows us were their biological children? Did you know that the name "Yahweh" is from an Egyptian word Ioa?

Exod 3:13-14 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (KJV)

The Egyptian name for God was "Nuk-Pa-Nuk," or "I Am That I Am". James Bonwick, in Egyptian Belief and Modern Thought, goes on to teach us that this Egyptian phrase, "I Am That I Am" should recall to our memory the Mosaic narrative. Also he informs us that the secret Name of God was earnestly sought for in prayer. On an ancient image of a priest, the Deity is styled "Divine Father." It was a solemn declaration on the tomb of an Egyptian worthy the cry of a pious Israelite-"The Lord is God, there is but one God for me". This is all the more understandable when we come to realize that all the various names for their "gods" and "goddesses" but nothing more than expressions of the Many in the One or the various attributes of the Creator individualize and expressed individually (James Bonwick, Egyptian Belief and Modern Thought, p. 395). In none of these forms or attributes, however, not even in the naked shining sun, was it the literal object that was worshiped, but certain functions or powers, of which these were but the representations. It was observed that the sun in cooperation with the earth and the atmosphere which gave rain, caused all manner of verdure to spring forth and bear its proper fruit. It was held, therefore, that the sun was the supreme formative power, the mighty author of fruitfulness, and that the greatest and most glorious manifestation and exertion of his powers were employed in reproduction. Sun worship was therefore nothing more nor less than the worship of the principle of reproduction in man and nature

and symbolized the very gift of life which came ultimately from the invisible Creator Himself. And as the influence of the real sun was extended over and through all nature, so this principle was extended through all worship.

Godfrey Higgins, in his Anacalypsis, vol. ii, p. 17, informs us that this Egyptian name "I Am That I Am" was found on the temple of Isis at Sais in Egypt. "'I Am' was a Divine name understood by all the initiated among the Egyptians" says Higgins. He goes on to say that "The 'I Am' of the Hebrews and the 'I Am" of the Egyptians are identical." Furthermore he make note of the fact that the name esteemed the most sacred by the Egyptians was that which the Hebrews later adopted; namely Y-Ha-Ho (Yahweh or Jehovah to us today). He says it is variously pronounced: but Clement, of Alexandria, Egypt, assures us, in his Stromatis, that all those who entered into the temple of Serapis, were obliged to wear on their persons, in a conspicuous place on their breast or forehead, the name of "I-ha-h", (Jao) or "I-ha-hou" (J-ha-ho), which signifies "the God eternal." Now for a remarkable statement: From this, I think, we may fairly infer, that the Egyptians were of the same religion, in its fundamentals, as the Jews (Godfrey Higgins, Anacalypsis, vol. ii, p. 17).

Answer for yourself: Then does it not appear that the name "Jehovah" or "Yahweh", which was adopted by the Hebrews, was a name esteemed sacred among the Egyptians? The Hebrews called "Nuk-Pa-Nuk" which they learned of only in Egypt by the name recognized today which is "Y-ha-Ho" or "Yahweh" (Godfrey Higgins, Anacalypsis, vol. i, p. 329; vol. ii. p. 17). Bonwick goes on to say that this name was well-known to the Egyptian Gentiles long before the Jewish nation there can be no doubt. Bonwick also make mention of the fact that the Egyptian expression "Nutar Nutra" exactly corresponds in sense to the Hebrew "El Shaddai," the very title by which God tells Moses he was known to Abraham and Isaac and Jacob (Prof. Renouf: Religion of Ancient Egypt, p. 99). For those who want to check this out and learn more in detail a fantastic book I highly recommend is Bible Myths and Parallels in Other Religions by T. W. Doane (1910) and you can these things in greater detail.

Answer for yourself: What other "Divine Truths" did Egypt know which we have today inherited from the hands of antisemitic Rome (remember the Jewish nation would be not only the children of the Egyptians but inherit their religion of the Sun as well) altered and changed? Has the allegories and symbolisms expressing Divine Truth as taught by Egypt and Judaism been "literalized" by Rome in the New Testament and in so doing we have lost the true message of God which He spoke from the Sun and the Stars which the Ancients priesthoods knew?

One more thing before we move on. Amen-Ra was another name for this Divine Father in heaven, who has the title of "Huhi" the eternal, from which the Hebrews derived the name "Ihuh." The closest the Jews come to a name for their god is Yahweh or as some call him Jehovah. But Jehovah had never been pronounced until the 17th century when the letter J was added to the English alphabet. Yahweh is translated in the Bible as LORD. But Lord is just another title, making the name of the Jewish god two titles, lord and god. It was their Shem Hammephorash for which neither Yahweh nor Jehovah are the correct pronunciations. The Jews considered the name of their god to be so sacred that it was only pronounced once a year and only by the High Priest in the temple in Jerusalem. Additionally, only the Hebrew consonants which correspond to IHUH or later JHUH, which comprise the Tetragrammaton - the Ineffable name, were written. Instead of pronouncing the name, the Jews substituted the name "Adonai" for the name of their god. Or so they now claim. But Adonis is the Phoenician God of love and beauty. It is quite probable that the Jews simply did not have a name for their god, so they borrowed the Greek name early in Jewish history. Whatever the name of the Jewish god may have been, there hasn't been a high priest who could pronounce the name in the temple for 1900 years. The fact is, there is not a modern Jew, or anyone else who knows how to pronounce his own god's name. And the Christian god does not even have a name. For the derivation and origin of the name "Jesus Christ" we must look to Ancient Egypt for it began there thousands of years before the first century.

Psalms 68:32-34 "Sing praises to the Lord, to him who rides upon the highest heavens, which are from ancient times…and his strength is in the skies."

This makes it clear that Yahweh rides in the heavens and in the sky is his strength.

Jesus, as "the Christ," was also worshipped as the sun.

Answer for yourself: When did Paul see Jesus?

Acts 26:13 "At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining around me…"

Here Paul says he seen this bright light at midday, the time of day when the sun is the brightest (Horus Behudety: Paul saw in this Jesus another form of Horus of Edfu as he represented the midday sun).

II Peter 1:19 "And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the DAY DAWNS and the MORNING STAR arises in your hearts."

Answer for yourself: What exactly does Peter mean by morning star and the reference to the "dawning of the day"? Could he possibly mean Jesus Christ?

Revelation 2:27 "And I will give him the MORNING STAR."

Well we finally get our answer as to whom Jesus Christ is and he himself admits it.

Revelation 22:16 "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the BRIGHT and MORNING STAR."

Well we have our answer but it is not comforting for some who have been taught a historical "Jesus" their whole lives. Jesus Christ tells us who he is just as God did in Psalms 84:11.

Ps 84:11 11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. (KJV)

God and Jesus are the SUN in many of the texts within our Scriptures and we fail to recognize it today! And these bible verses and the earliest Christian history which escapes the literary purge and destruction of Rome clearly prove that "Jesus Christ" was but an allegory for deeper Divine Concepts and was not worshipped as a historical person but as the Sun and the heavens was his father's house. The Bishop of Carthage Tertullian says that Christians were considered as sun worshippers because they prayed towards the east just like their pagan counterparts who also worshipped the sun. Tertullian goes on to say, *"You say we worship the sun; so do you."* (CE xiv, 525; Ad. Nationes, xiii; Ante-Nicene Father. iii, 123) Tertullian went on to renounce Christianity and admitted that he was in error.

DID THE EARLIEST CHURCH FATHERS KNOW JESUS WAS THE SUN BUT "LITERALIZED" THE SUN IN THEIR INTERPRETATIONS?

Other orthodox Christian fathers had interesting things to say also.

- **St. Cyprian (258 CE) spoke of Christ as "the true sun (sol verus)."**
- **St. Ambrose (339-397 CE) the Bishop of Milan said of Christ, "He is our new sun."**
- **St. Gregory of Nazianzus (330-389) called Christ, "Sol noster, sol verus."**
- **St. Zeno of Verona (375) called Christ, "Sol noster, sol verus."**
- **Leo the Great (440-461) said that it was custom of many Christians to stand on the steps of the Church of**

St. Peter and pay homage to the Sun by obeisance and prayers.

- **Emperor Hadrian could see not difference between the Christians and the followers of the Egyptian god Serapis who was the Sun. He states, *"There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ.'* (Giles, Hebrew and Christian records, vol. ii p, 86)**

This is really where the beginning of Christianity lays, in Egypt. There was a group there called the Therapeutae. For many centuries before the time of Jesus there lived a sect of religious monks in Egypt known as Essenes, or Therapeutae. Numerous bodies of ascetics (Therapeutae), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and forgetting it is said, the simplest wans of nature, in contemplating the hidden wisdom of the Scriptures. Eusebius even claimed them as Christians and some of the forms of monasticism (by Christians) were evidently modeled after the Therapeutae" (Smith's Bible Dictionary, art, "Alexandria"). As Eusebius states in his Ecclesiastical History, Book II chapter 17, "Those ancient Therapeutae were Christians, and that their writings are our Gospels and Epistles." This sect of mystical Jews who lived near Alexandria in Egypt at the beginning of the first century CE. They are described by Philo in his book On the Contemplative Life as a Jewish Pythagorean school which also included the Essenes. Some say that Philo himself may have been a member. Although the Church historian Eusebius argued that the Therapeutae were the first Literalist Christians, as Philo wrote about them in 10 CE, 20 years before the supposed date of the crucifixion, this theory has now been thoroughly discredited. Philo writes about the Therapeutae in terms suggesting that they were practising a Jewish version of the Pagan Mysteries. Ironically, Eusebius may well have been right. The Therapeutae are most likely the proto-Christians who created the Jesus story.

The Gnostics Jews had a very big influence on Christianity. Time and space will not allow me to go into the connection here but as we have seen before on our other websites the Gnostics did not believe that the bible should be taken literally. The early Jewish and Gentile Gnostics believed that the bible should be interpreted allegorically. It is no coincidence that there are 12 patriarchs, 12 tribes of Israel and 12 disciples. 12 is the number of astrology and the 12 "houses" that the sun passes through every day and the 12 hours of night and day. The seven branched candlesticks seen in all Catholic churches are taken from, Revelation 1:12-16. These seven candlesticks are nothing more than the Sun as the central light and represented as Jesus again, and the Moon, Mercury, and Venus on one side and Mars, Jupiter, and Saturn of the other. Because in the *"middle of the lamp stand one like a son of man,…girded across his breast with a golden girdle, and his head and hair were white like wool, …and his eyes were like a flame of fire. (Vs. 16) And in his right hand he held seven stars;… and his face was like the SUN shining in its strength."*

Answer for yourself: What did we just read? We just read another account where Jesus Christ is being described as the Sun again!

Revelation 4:7 "And the first creature was like a lion (Leo), and the second creature like a calf (Taurus the bull calf), and the third beast had a face as a man (Aquarius, the waterman) and the fourth beast was like a flying eagle (Aquila)."

Answer for yourself: Does this sound familiar? This is basically a copy of what Ezekiel chapter one states.

Answer for yourself: How did Ezekiel view this relationship?

Ezekiel states in 1:1 *"…the heavens were opened and I saw visions of God."*

We should notice right off that Ezekiel got his vision from the heavens.

Matt 28:20 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)

Answer for yourself: Are you aware that the word "world" is purposefully mistranslated in your Christian New Testaments? Why?

Strong's Concordance:

165 aion (ahee-ohn'); from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): KJV-- age, course, eternal, (for) ever (-more), [n-] ever, (beginning of the while the) world (began, without end). Compare 5550.

Thayer's Greek Lexicon:

165 aion-

- **1) forever, an unbroken age, perpetuity of time, eternity**
- **2) the worlds, the universe**
- **3) a period of time, an age**

You hear often the talk about the "new age" coming. Well in this verse we find that the word "aion" is a reference to the divisions of the Zodiac that reveal to us the precession of the equinoxes. Gerald Massey says this about the "end of an age". *"When Horus had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever Coming One, the Renewer as the Eternal Child who had been brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes...Pisces."*The Zodiac moves in the Heavens and every 2160 years one sign of the Zodiac moves out from the Vernal Equinox and is replaced by the next revolving sign of the Zodiac and a complete cycle of the Zodiac and all 12 constellations takes 26,000 years. In other words the time of the era of Jesus everywhere they were looking for a Messiah because of the Zodiac cyclic calendar. Massey goes on to state, *"The Messiah who manifested in this sign was foreordained to come as Ichthys the fisherman, or, doctrinally, the fisher of men"*(G. Massey, The Light of Egypt, p.20). ICHTHYS is an anagram for "Jesus Christ, Son of God, Savior" and also ichthys is the Greek word for fish. Early Christians were called "Pisciculi" or "little fishes" (Higgins, Anacalypsis, vol. i, p. 568). Augustine said of Jesus, "he is the fish of the living water," (Higgins, Anacalypsis, vol. i, p. 636). Tertullian calls Jesus, "our fish". Thus every where you look you see a fish symbol on the back of cars that is suppose to represent a historical person but now you know it is all just Astrotheology. I think that there is more than enough proof here to say that the Egyptians and their children the Jews had a love affair with the heavens and even worshipped them for they were for them the picture of the Invisible God. We must never forget that the worship of the Invisible God was aided by what they saw from the hands of this God and by that I mean the Heavens from which He spoke to them. To think that they physically and literally worshiped an orb and not the God which made them is foolish. We have seen Yahweh and Jesus the Christ both referred to as the Sun.

Answer for yourself: What do with do with the many stories of Jesus in the New Testament? Are all of them Astrotheology literalized? Where does the Astrotheology stop and literal truth begin? Was Jesus Christ really a historical person or a personified Divine Concept later "literalized"? Can we be sure? Will checking out the evidence for ourselves help us come to the truth about the "Jesus Story"?

Answer for yourself: After what we have seen thus far don't you owe it to yourself to check out the evidence for what this article contends for yourself?

- **If then the New Testament can be shown to be but myths and Astrotheology then should we not be wise like the Egyptian sages and Priest and men like Moses, himself an Egyptian Pharaoh, and come to the original message and proper understanding of what the Ancients understood this God speaking to all mankind from these Heavens?**

- **Is this message of God from Heaven capable of being restored today and will it help expose the lies given to us by an antisemitic Rome?**
- **Will our worship of God, once repenting and unlearning the errors taught to us by a false "literalization" of "Jesus Christ" and learning of these hidden Divine truths spoken from Heaven by God which have been long kept from us, benefit and help us worship the Creator in Spirit and in Truth as He desires of us?**

You bet it will and we move on to this task at present.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW THE ANCIENTS VIEWED THEIR SUN GODS AND ITS SPIRITUAL IMPLICATION FOR US TODAY #1

Let us begin with two questions.

Answer for yourself: Why is it important that we have a correct grasp and understanding of how the Ancients viewed and understood their Sun-gods and in so doing then do we find the hidden secret behind the "Jesus Story" that we have heard and read our whole lives?

Simply said we have not been taught the truth concerning how the Ancients understood the "Sun" let alone their representative Sun-gods. So the answer to the above questions is "yes" on both accounts; by correctly understanding how the Ancients viewed what is today termed "Sun worship" we can come to see just whom this "Jesus Christ" truly was before Rome will take this spiritual concept of "the Christ" and put "flesh" on it and create a historical "Jesus" of Nazareth for the world. This might might seem to be an over simplification but you will better understand when finishing this article and as your studies into Gnosticism and Astronomy increase. I strongly suggest that all readers of Bet Emet consume this article and begin your own personal study in these areas to verify what I have discovered over my years of study and humbly attempt to lay out for the reader in this article.

In order to understand accurately how the Ancient viewed their "Sun-gods" and the importance of possessing such knowledge and its implications to how we should correctly approach the "New Testament Jesus" we have to begin at the beginning and we must develop a realization of the spiritual nature of our universe. The Spiritual Masters and Ancients Priests of Egypt saw the universe, as a whole, as a spiritually living being, a living organism which we might call a complete system. To them the Universe was a picture of "the" One supreme God. Let it suffice to say that our solar system is one small living part of that being Whom we call typically call "God" today, as a cell is one small living part of a larger organism.

The center of our solar system is, of course, the Sun. What is often overlooked by modern man is the fact that the Sun is more than the physical center of our solar system; to the Ancient Priests of Egypt and subsequent nations who learned from them as well as their own observations and reasonings the Sun was the spiritual center of the solar system as well. This explains why so much of the Egyptian religion and understandings of God, the Creator, was based upon observations and measurements of the visible Cosmos. If this is a new idea to the reader then I suggest you begin a study of Egypt and their "sacred geometry" and you will quickly see the point beyond any doubt for them *"so as above so below"* is reflected not only in their architecture but their religious writings as well.

Now I want you to think at what I will say next. All life on the planet Earth is derived from, dependent upon, and expresses the sun's ENERGY. The Sun was a picture of the Energy form which all life forms was nurtured. The Ancients understood this God, the Creator, as the sum of all energy which is expressed in the living, ordered, and conscious universe. The totality of the Egyptian civilization was built upon a complete and precise understanding of universal laws. This profound understanding manifested itself in a consistent, coherent

and inter-related system where art, science, philosophy and religion were intertwined, and were employed simultaneously in a single organic Unity. This "Unity" was for them the manifestation of God, the Creator. As you can see they understood that God isn't a supernatural entity apart from the material universe and us. The Egyptians regarded the universe as a conscious act of creation by the One Great God. The fundamental doctrine connected with this One Great God was the unity of the Deity. This One God was never represented contrary to what you might think when looking at pictures of the multiple "gods" and "goddesses". When you study you see the genius of their understanding of this One Great Unity, the God. These "representations" of this One Great God, this "Unity", were but reflections of Him; more like His "attributes". It is the functions and attributes of this One Great God and his domain that were represented. Once a reference was made to His functions/attributes, He became a distinguishable agent; reflecting this particular function/attribute, and its influence on the world which included the highest of His creations...mankind. His various functions and attributes as the Creator, Healer, and the like, were called the neteroo (singular: neter in the masculine form and netert in the feminine form). As such, an Egyptian neter/netert was not a 'god/goddess' but the personification of a function/attribute of the One God. To call these Spiritual Masters of Egypt "pagans" and "polytheists" shows one's complete ignorance of the Egyptian religion but this has been done by Christians writers for centuries and goes on today. Of course in so branding these Ancients worshippers of the One Great God and Unity have been severely stigmatized and in so doing no one, especially a Christian, will have a desire to look toward "pagan" Egypt and Egyptian religion, or that is at least the hoped for result for it you do and seriously "crack the egg shell" of Egyptian religion and see these understanding of God and the very depth of their knowledge of this God then chill bumps will rule your body as you drift into deeper understandings of this God and Creator then you ever dreamed possible.

Central to their complete understanding of the universe, was the knowledge that man was made in the image of God, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe.

The Egyptian thinking that the One God can be represented through his functions/attributes has its equivalence in mankind. Each one of us have various functions and attributes. A person can be a scientist in a laboratory or a mechanic in a garage, a father or mother to their children, a husband or a wife, a player on his team, ... etc. This person does not have multiple personalities, but multiple functions/attributes. Egyptians recognized the universal validity of this kind of thinking, and applied it to all the levels of the hierarchically organized world. Even though it may appear complex at first sight, it is both coherent and consistent with experience. This was the essence of the Egyptian philosophy. It is a real philosophy based on organized, systematic, self-consistent and coherent principles.

Modern science uses terminology which is comparable with the Egyptian thinking of neteroo (gods). We speak of the four force fields of the universe - the weak force, the strong force, gravity, and electromagnetism (and perhaps a fifth, if there is a fifth). These forces have to be subordinate, since they all came from somewhere. The ultimate thing is God. the One. As such, it might be said that the Egyptian neteroo (gods) represent what we today would consider scientific theories that are continually refined, the way Newtonian physics moves toward quantum physics. This is very important for the Ancients "theorized" that Energy/Spirit became "matter" in the visible world, the invisible became visible. Today with the aid of Albert Einstein and others who are proponents of quantum physics we have proved that the "invisible world of energy" (God) becomes matter (the visible cosmos and mankind). They were right tens of thousands of years ago and these ideas are expressed in their religious writings as explained in the examples of these "neteroo". Neteroo is the ancient Egyptian word for Gods, which when literally translated, means Natures. As stated contrary to popular belief, the Egyptians did not believe in many different Gods and Goddesses. The 'gods and goddesses' in their ancient myths were actually the 'natures' of 'The One & All' or Creator God or Goddess. They were but "representations" of the many sides and actions of this "Cosmic Unity"; representations which were described anthropomorphically through the medium of personification. These "representations" were given lives in the form of beings, both human, animal, half human and half animal, but again these were but representations of Cosmic forces and powers at work in the visible world.

Answer for yourself: Would these "representations" of God and His workings in his "Cosmic garden", as expressed through symbols, legends, metaphors, and myths be much, much later be mistaken by subsequent nations for "literal" heroes and heroines and were they taught to those not possessing the correct "interpretative keys" of the Egyptian "neteroo" as literal historical persons in other religions? Do we find this in Christianity with the "Jesus Story"? THIS IS THE BIGGEST QUESTION THAT YOU WILL EVERY HAVE TO ANSWER; THE ANSWER TO WHICH IS NOT EASY TO DISCERN SOME 2000 YEARS REMOVED FROM THE CREATION OF THIS "JESUS STORY".

Answer for yourself: Could this explain why there is no existing unforged or tamped evidence that exists today for a historical Jesus outside of one book, given to us by Rome and not the Jews, that is filled with contradictory accounts of him and his life?

Answer for yourself: Could this explain why we cannot find one shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a historical man named Jesus?

Answer for yourself: Can these much earlier representations of this One Great Invisible God, explain why that outside of this one demonstratively forged book, the Roman Bible and the New Testament, that there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee because "the Christ" is to be understood ONLY as a representation of a spiritual reality that resides inside every man and woman and not "externally"?

If the reader is intrigued at this point then let me recommend a great writer who tells it like it is on a level that all can comprehend. Let me recommend that be become familiar with Moustafa Gadalla as well as all of his books on Egyptian religion for in them you find "Jesus Christ" but not represented as a Christian nor as a "historical personage" but as an Egyptian concept that existed for tens of thousands of years for he is but one of many "neteroo" or representations and working of this One Great God and Unity who works and sustains all matter...including us as His children. I suggest you begin with his book The Egyptian Cosmology, The Absolute Harmony by Moustafa Gadalla.

The cosmological ideas of ancient Egypt were expressed by myth and symbolism, which are a superior means for expressing metaphysical concepts. Understand that these "spiritual concepts" are "literally real" but not necessary "literally historical" as we might expect being programed to think with a Western mindset in this revised Roman empire called America today. Philosophy, mathematics and science are dry subjects with many abstracts. Mythology incorporates philosophical and scientific ideas into a story form, like a sacred drama or mystery plays, which can be easily digested. Pure philosophical and scientific abstracts and terms do not guarantee understanding. Information alone is useless, unless it is transformed into understanding. Well-crafted mythology can achieve understanding of knowledge and it fact it has and this is easy to see and comprehend when studying Egyptian religion and their "neteroos".

Myth is an intentionally chosen means for communicating knowledge. Myth dramatizes cosmic laws, principles, processes, relationships and functions, and expresses them in an easy to understand way. Meaning and the mystic experience are not tied to a literal interpretation of events. A myth has no historical value. Once the inner meanings of the myths have been revealed, they become marvels of simultaneous scientific and philosophical completeness and conciseness. The more they are studied, the richer they become. And, rooted in the myth as it is, the part can never be mistaken for the whole, nor can its functional significance be forgotten or distorted. No where is this more true than when you do such studies into "the Egyptian Karast/Christ" and come to see the "Egyptian Logos" and subsequent "Logos" of successive nations was NEVER to be understood as some historical carnalized and fleshly manifestation to the exclusion of the "Logos" in all of God's children. In simple language the "Logos" or "Christ/Sophia" in each of mankind, both masculine and feminine, is the link and communicative pathway between this "Cosmic Unity and Energy" and matter in which "God" had come to dwell (incarnated). You might have recognized a similar idea here which is very true but not "historical-literal" to the exclusion of all others as has been done in the "Jesus Story".

The Ancients understood that air is to the physical world as God is to the spirit world. God is life, light, time and space, the pattern for all life, that God is the energy of all matter (including flesh), the heart of all that matters, the very essence of all being, the source behind every Sun and star, the source of all light and love, the core of all things, the single point of infinite light and absolute love, and the very life force of the universe. For them no greater symbol could be designated to refer to this God which brings life to all things then the Sun. Naturally, this energy is manifested in other ways as well: the moon, understood by Egypt as symbolic of man's soul and his spiritual transformation in reflecting the light of the Sun (the Sun being symbolic of God and His life). The moon, as it supplies reflected energy from this Sun, is but a reflection of the Sun and in so doing was again but a representation of a reflected source for God and His Life and Energy and in so doing then all mankind was to progressively reflect as well God's image as he progressively reflects more of God in his life as understood in the phases of the moon which mimics increasingly the light and life of the Sun). The soul of man is to spiritually mature and reflect more of God and His will in the world as he chronologically ages and matures whereby he comes to fully manifest, the fullness of God as does the moon when full. Again we see Egypt through the use of "symbol" express a "literal truth" but again man is not a historical "literal moon". You are beginning to see how the Ancient Spiritual Masters used the Sun as a symbolic representation of this One Great God in all of their myths and stories as found in the accounts of Osiris, Hours, and Isis for at the bottom of these myths are the deepest spiritual realities confronting man and his soul let alone his deeds and behaviors in his visible existence.

From this same Sun the seas absorb, transform, and release that same solar energy; plant life stores the energy in a profoundly altered form; etc. And, most importantly, each and every living human being is a repository for the sun's energy, and is blessed with the capacity for using that energy in a highly complex and creative way. In this way man was understood to be the highest manifestation of the "image of God" in the world since it was given to him to manifest God like no other creation made by this Creator in this visible world. Within the hearts of all mankind was God's home....the soul. The Sun you see was not worshiped as if "God" but was but a picture to all mankind what this God is and has to say in its distribution to mankind of God's love as seen in its light, heat, safety, photosynthesis, and resultant harvests that ensured the food chain and provided the sustenance for man's existence. Primitive mankind saw that the Sun was but a picture of this loving Creator God, Whom shared His Life and Energy with man and this was symbolized best by the energy of the Sun. So you see that this Sun was but a picture of the true energy of the Cosmos whom is this God we speak of today. The Kabbalah, known to Egypt by the way, and quantum physics today teaches us this same principle; namely, that energy can and has become "matter". Within the heart of man is a small Kabbalah or ladder to Heaven as such whereby man was eternally linked with this "Sun" and giver of all life. In such a way the Egyptian priests understood that God comprises all things at all times and lives within us and there was no better way for the Ancients to express this concept than looking to the primary visible energy source above their heads...the Sun.

Archeological history demonstrates for us today that from the earliest times, man has recognized the various sources and centers of this spiritual energy from the Sun, and has expressed this recognition in a process of deification of the natural features of the world and its surroundings (the moon, stars, etc.). But remember these "deific representations" are but pictures of the indescribable and man's finite minds struggle, as they do today to express the inexpressable and the invisible whom we call this Unity, this Energy, this God. For most peoples of history, as you are beginning to see, the Sun has played a major and central role in this process, as it should.

To equate the designation of Jesus, or Yawheh for that matter, as a Sun-god with the idea that his worshippers view him simply as a giver of life and warmth, however, is to seriously misunderstand the matter. As an organism or mankind for that matter absorbs, transforms, and expresses the sun's energy, it partakes of the spiritual essence of the Sun, and moves in the direction of becoming one with that being on a metaphysical plane. Furthermore, just as one kind of plant will share in this process in a way that differs from that of another kind of plant, so the various genetic strains of humanity each have their own way of

expressing the sun's energy. The ancient Egyptians, for example, stressed the idea of Majesty, and this theme dominated every aspect of their lives. In contrast to this, the Zoroastrian tradition saw the Sun as man's champion in the struggle against the forces of darkness. For a Christian, the Sun represents a stern but protective father who will save his worshippers if they will only accept him and his ways. Examples could be cited almost endlessly, but the same implicit concept will be found again and again in almost every nation and its history since the beginning of recorded time: the Sun/deity is an all-powerful spiritual being that imposes his will on the people of the world and to whom the world is dependent upon for their very lives.

With the understanding of the above it become apparent that there is not a theme within the entire range of religious interest of such importance as the subject of the Sun-gods and their proper interpretation; especially to a Christian today which has grown up with Christian teachings that stress that Christianity is the only way to God and which stresses that way comes only through faith in and acceptance of the religious doctrines and dogmas connected with historicized, carnalized, and literalized "Jesus Christ". The reason why I can say this is having done the studies necessary over these many years I have "cracked the egg" so to speak concerning the secret of the ancient Sun-gods and their hidden mysteries as connected to various religious icons down through history; for example as manifested in such characters as Osiris, Horus, Attis, Dionysus, Mithra, and of course the final expression of the same as found in the New Testament as the "Jesus Christ" of supposed history. It is a shame that we live our whole lives as Christians and followers of "the Christ" never possessing the knowledge behind the concept of true "Jesus Christ" and believe him to have been a "literal" historical person based upon the writings of one book; a book by the way inherited and accepted blindly without on one's part any scholarly study into the origins for such a book and its plagiarism of Ancient Divine concepts which were "reinterpreted" which were but allegories of the Sun and its path through the Zodiac as well as the Heavens and various associated constellations. If you understood the above then you should by now understand how the Ancient related important spiritual concepts concerning the soul of man through the myths of the Sun which were never to understood and interpreted "literally" as if these spiritual concepts had somehow become "carnalized" and had somehow been "incarnated" in but one person to the exclusion of all others in mankind. This "literalization" and "historicization" of prior spiritual concepts will be Rome's doing where they will not only put "flesh" on this "Christ with" and drop this literary creation into a supposed historical timeline of their choosing but in their ignorance of the Hebrew religion they would later write terribly conflicting genealogies which are but an embarrassment to the learned which were added to their forgeries of the life of "Jesus of Nazareth" after in the early 3rd century. Their goal was to create a "literal god-man" which was to be a spiritual representative of their horrific and monestrous Emperors who set on literal thrones and who were already self-confessed "literal gods" and worshipped as "literal god-men" by the fearful masses. The sword of Rome had terrific power for they not only won the wars but rewrote world history along with the worlds understanding of "the Christ" which as been preserved since Ancient Egypt. The world has never suffered such a great loss of knowledge as we have at the hands of Rome.

The matter at hand is the most important issue we deal with in life. I have come to believe that the study and proper interpretation of the Ancients and their understanding of their Sun-gods to be the most important subject that one can study in his search for God. In the study of the Ancients' understanding of the Sun and their fashioning from it their religious legends and myths of the Sun-gods we find the very central thesis of all world religions. If you begin a personal study of the same you will find as I did that this subject, the proper interpretation of the Ancient Sun-gods to be the cardinal principle of all true religion.

In doing such studies over the years it is my conclusion that the world, especially the Christian world, has drifted so far away from its original base that it no longer recognizes the very first and fundamental conception about which it was in the beginning constructed. The myth of the Sun-gods and their proper interpretation is the very heart's core of religion at its best but their misinterpretation its worst and this is sadly to which we have fallen prey today. Sadly we grew up in a country conditioned by the biases of Rome and have been led to completely misinterpret such spiritual concepts of "the Christ" and "logos". Sadly the spirituality of the Ancients who compared the soul within mankind to Gods' Sun and its workings have relegated to the trash

heap by branding them with the indelible stain of being "ignorant pagans". If you take the time to look and read these supposed Ancient "pagans" and not what some biased Christian writers have to say about them, who inherit blinding one ignorant tradition after another, and erroneously thinking that they have the "only way" to God, who never realizing that they are quoting a forged and highly unreliable New Testament, then you will find as I did that more often than not these Ancients expressed the most pure and most exalted concepts of the Divine that you have ever read.

It is commonly supposed and usually reinforced by Christianity that religious honors were paid to the Sun as a deity by a few isolated and misquided peoples or sects, such as the Egyptians, the followers in India of Zoroaster and some other African tribes. In correction of this view the real truth of the matter is that the worship of the Sun-god *(which I found to be always a religious and spiritual concept and not a historical person but we are not supposed to know that)* was quite universal in the ancient world and not isolated to a few "misdirected and ignorant folks". It ranged from China and India to Yucatan and Peru. The Emperor and the Mikado, as well as the Incas, and the Pharaohs were Sun-god figures. It appears upon study that the worship of God, symbolized and represented by the Sun, was almost universal and is to be recognized as the highest embodiment of religious conception in the spiritual history of mankind. For us the negative connotations of the Sun-gods inherited from the Christian perspective predisposes us to approach such a topic with a closed-mind more often than an objective mind when reading or doing such studies into the Ancient Sun-gods. I know from experience that it sure did for me and it was only in continuing such studies and covering related topics did I stumble onto the "keys" that opened the topic anew for me where I saw beyond the inherited negative bias of misdirected Christian writers to see the beauty and glorious truths expressed by the Ancients when they cloaked their hidden wisdom concerning God and knowledge of the Divine behind the veil and myths of their Sun-gods.

We will continue in the second article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EGYPT AND THE ANGELS OF GOD

Ptah was, according to the Egyptian texts,

the Father of the fathers of all neteroo (gods) ... Who bore himself and was not borne.

Ptah manifested himself in many ways and under many aspects, and, as such, the neteroo (gods) *have* their forms in Ptah and *are* nothing but Ptah.

The neteroo (gods) were the personification of the energies/powers/forces that, through their actions and interactions, created, maintained, and continue to maintain the universe. As such, there are numerous (several thousands) neteroo (gods) in the universe.

In order to simplify and convey the scientific and philosophical abstracts of the *neteroo* (gods), some fixed representations were invented. As a result, the figures of Ptah, Osiris, Amen, Horus, Ma-at, Mut, etc., became the signs of such attributes/functions/ forces/energies.

These figures were intended merely to fix the attention or represent abstract idea(s), and were not intended to be looked upon as real personages. Therefore, there was no prescribed form for a neter/netert, and the Egyptians believed that a neter/netert could take on any shape that a person desired.

The worshipping of a netert (goddess) like Isis was actually worshipping the mother principle. Those worshipping Osiris were worshipping the resurrection principle, . . .etc. Again Egypt understood that these principles and forces seen in the Cosmos were manifestations of the One True God. In reality such "worship" was the worship of the One True God in His many manifestations.

The Egyptians gave a neter/netert (god/goddess) different names. This should not confuse us when we deal with philosophical/scientific abstracts, which were called *neteroo* (gods). Names in ancient Egypt were not just labels. A name was like a short resume or synopsis of the principle.

As an example, let us review the neter Ra, who personifies the solar principle responsible for all creation. This solar prinaiple has different roles, in the universe. Let us review three such roles which were mentioned in the Unas Funerary (Pyramid) Texts:

- ***They cause thee to come into being as Ra, in his name of Khepri.***
- ***Thou ascendest unto them like Ra, in his name of Ra.***
- ***Thou turnest back from their presence like Ra, in his name of Atum.***

- **The aspect of Ra, at sunrise, was called Khepri (which means coming into being).**
- **When the sun is high in the heavens, Ra is fully Ra.**
- **The aspect of Ra, as the sun at the end of the day i.e. as the completing or setting sun, becomes Atum.**

An Egyptian temple was the shrine for the neter (god), who represented some specific aspects of the One God. It was a model of the universe seen from the point of view of the neter (god), to which it was consecrated. Only the priesthood had access to the inner sanctuaries, where the sacred rites and ceremonies were performed. In some instances, only the King himself, or his authorized substitute, had permission to enter.

THE TRIADS

The energies represented by the various neteroo (gods) may function together in groups, or as individuals. The interaction between the neteroo (gods), which are usually expressed in myth, are to be understood as the dramatization of cosmic and natural laws. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

There were numerous trinities in ancient Egypt. Some examples are:

- **Amen - Mut - Khonsu**
- **Mar - Met - Heru (Osiris - Isis - Horus)**
- **Ptah - Sekhmet - Nefertum**

SIMILARITIES WITH ANGELS

The concept of neteroo (gods), as the personifications of universal principles, functions and attributes of the one great and supreme God, was later acknowledged by others as angels.

Just like the Egyptianµs neteroo (gods), each angel was given a name and specific function(s).

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of The Inner Guide Meditation, says that angels are

"living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the lift energies that pour out of each of us unceasingly night and day... influencing everyone in our lives and causing us to be influenced in return."

And just as each neter (god) of Egypt may have several forms and shapes, so is the case for each angel. The spheres of angels in Christianity are comparable with ancient Egypt's hierarchy of neteroo (gods/goddesses). Both these spheres or hierarchies describe the realms to which our senses have no access, but which are necessary within the universal scheme of things.

SYMBOLISM AND NETEROO (GODS)

In Egyptian symbolism, the precise role of the neteroo (gods) was revealed in many ways: by dress, headdress, crowns, feathers, animal, plant, color, position, size, gesture, sacred object, or type of symbolic equipment (e.g., flail, scepter, staff, ankh). Only those initiated into symbolic language - can contemplate a wealth of physical, physiological, psychological and spiritual data, in all the symbols. Compare the same concept to a modern-day caricature in the newspaper.

Crowns and ceremonial headdress of the *neteroo* (gods, goddesses) were never found, because they were symbols and not real.

The hieroglyph for a neter is a human figure dressed in the shepherd's long robe, and seated in the classic shepherd's pose as he tends his flock. Asar/Heru (Osiris/ Horus) was portrayed as the Perfect Shepherd (the good Shepherd).

Neteroo (gods) were always shown in action because God never sleep and is always acting in this continous Creation that is ever expanding and growing.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

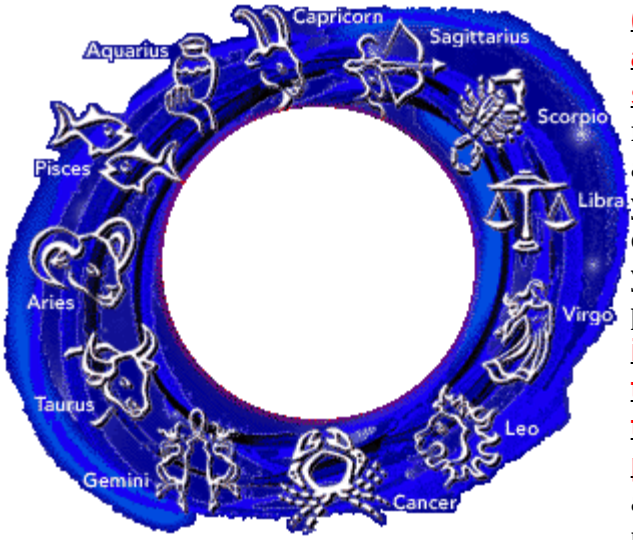
netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**

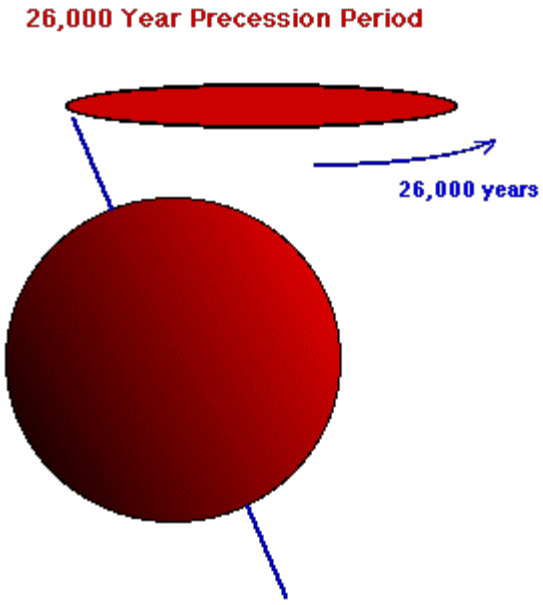


20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE PRECESSION OF THE EQUINOXES

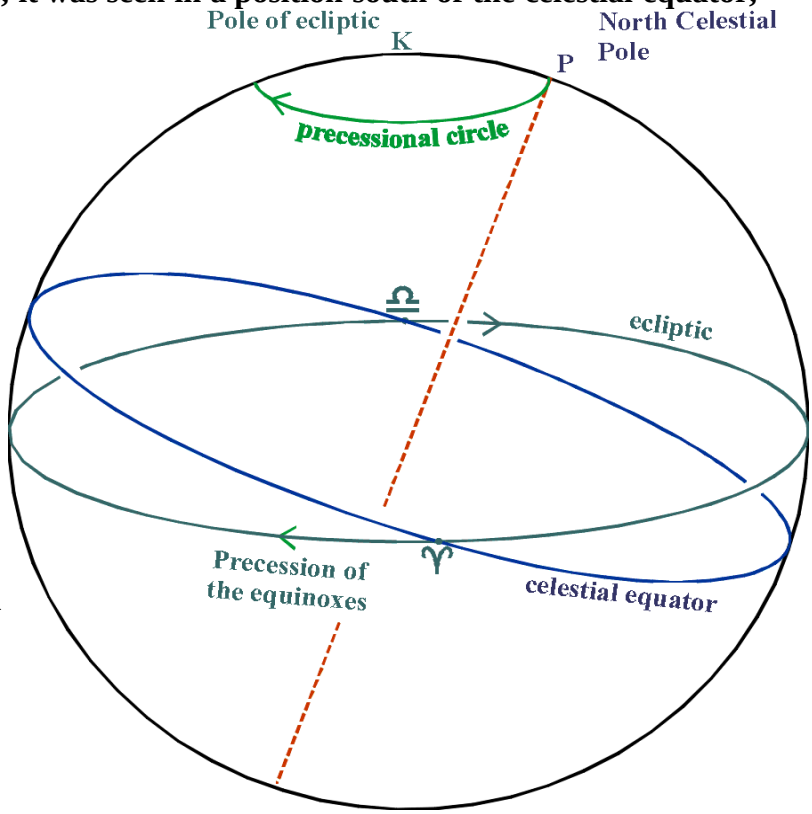
Being a circle, the Zodiac has no obvious beginning, so a specific point must be determined from which measurement can commence. This is where the problems begin to occur, in particular because astrologers sought to align the Zodiac with the four cardinal points that mark the alteration of seasons: the equinoxes (where the Sun crosses the equator in spring and autumn) and the solstices (where it is furthest from the equator in summer and winter). In the early Classical period these were regarded as fixed in space although, in fact, they are subject to an almost imperceptible precession at the rate of 50 seconds per year. What this means in simple terms, is that the Sun does not cross the equator at exactly the same place on the ecliptic each year. It crosses at a point 50 seconds of arc to the east of the previous year. During a lifetime this shifting point of intersection between the ecliptic and equator is so small as to be negligible, but over several centuries it will be noticed that the backdrop of stars that once lay behind the crossing point is moving westwards. In layman's terms "the Heavens are moving" slowly and almost imperceptibly but this can be noticed over hundreds and thousands of years and was done by the Ancient nations like Egypt who studied the stars. This is the phenomenon called "Precession" and this celestial phenomena is caused by the Earth's axis slowly rotating around the celestial poles. Whilst the background of the fixed stars remain more or less constant to each other, at least for a long time, the ecliptic's intersection with the equator slides backwards through the Zodiac, completing one circuit in approximately 26,000 years - the 'Great Astrological Age'. It common knowledge that the day marks the period of the Earth's rotation upon its axis, while the year marks the period of its revolution around the Sun. However, many people to not realize that there is also a period of approximately 25,800 years known as the Great Year, during which the poles of the Earth's axis trace an imaginary circle in the sky. This gyration of the Earth's poles occurs because our planet is an ellipsoid, flattened top and bottom and bulging at the equator. The gravitational pull of the Sun and Moon on the equatorial protuberance produces an oscillating movement similar to the wobble of a spinning top which tilts first one way and then another. Astronomers call this wobbling motion "nutation," a word derived from the Latin word "nutare", meaning to nod. Consequently, the Earth's axis is not always inclined in the same direction. About five thousand years ago, the North Pole pointed toward the star Alpha Draconis. By 2100 A.D., it will be pointing almost directly at Polaris, the present North Star. In the year 7500 A.D. Alpha Centei will be the Earth's polestar, and by 14,000 A.D., it will be Vega (Alpha Lyrae). The celestial equator is a projection of the





Earth's equator upon the imaginary sphere of the heavens. Similarly, the extensions of the Earth's poles are called the north and south celestial poles. The ecliptic is the apparent path of the Sun through the heavens, and can be imagined as a line passing through the zodiacal constellations as they are seen at night. Since it is the Earth, and not the Sun, which moves, the ecliptic is really the plane of the Earth's orbit extended to meet the celestial sphere. The angle between the ecliptic and the celestial equator is called the obliquity of the ecliptic. At the present time, it measures nearly twenty-three degrees thirty minutes.

During the course of the year, the Sun appears to move slowly along the ecliptic to the left. When it reaches the point where the equator of the sky intersects the ecliptic, days and nights are of equal length. These points of intersection are called Equinoxes from the Latin "equi", equal, and "nox", night. The spring, or vernal equinox, which occurs on or about the twenty-first of March, marks the point at which the Sun enters the sign (not the constellation) Aries. Before that time, it was seen in a position south of the celestial equator, and the nights were longer than the days in the Northern Hemisphere. After the passing of the Sun over the celestial equator for southerly to northerly declination, the days are longer than the nights. Take note please where the lines of the "celestial equator" intersect with the "ecliptic" for it is at this point that the Sun "passes-over" each year; one moving from the southern hemisphere to the northern hemisphere at the Vernal Equinox and correspondingly 6 months later as it moves again over this same plane and the same intersection of the "celestial equator" with the "ecliptic" at the Autumn Equinox.



Answer for yourself: Why is this so important? It is at this moment the "Sun was on the Cross" and this concept is at the heart of the "dying/rising" god theologies we find all the way down through recorded history and which is at the core of the "Jesus Story" as well as a host of other "crucified sungods".

Due to the Earth's nutation, the point at which the Sun passes the intersection of the ecliptic and the celestial equator is seen each year in a slightly different position against the background of stars. Thus, the signs which are measured from the equinox, gradually move away from the constellations, whose names they bear and which provide the unmoving sphere against which the vernal point shifts slowly backward. This retrograde movement is called the precession of the equinoxes.

In astrology, the thirty degrees of the ecliptic, known as the sign Aries, are always counted from the vernal equinox, even though year by year the slow retrograde motion of the equinoctial point along the ecliptic amounts to about fifty seconds of a degree, or a degree every seventy-two years. (This makes the normal human lifetime equal to one degree, or one day, of the Great Solar Year.) The vernal equinox marks a natural point of beginning, shown by the balancing of days and nights (think Ma'at, harmony, peace, the Kingdom of God), whereas the constellations are arbitrary divisions of the heavenly sphere and no one is yet certain where they begin.

The movement of the Vernal Equinox from one Zodiacal sign to the next - by which we are presently moving from the Age of Pisces to Aquarius - is a subdivision of this cycle that takes approximately 2,160 years.

The need to correctly identify the position of the Vernal Equinox, which sees the crossing of the Sun from the southern hemisphere to the north around 21 March, was a matter of vast significance to ancient civilizations.

Answer for yourself: And why was this?

The Sun's return to the equinox gave the official signal for the start of spring, a time of great jubilation and spiritual worship, where whole communities engaged in New Year festivities and ceremonies that spanned several days, dedicated to celebrating the return of the Sun's domination over the darkness of winter, the return of life over death. Let us not forget that man's greatest enemy and greatest fear since the beginning of time was his "fear of darkness". This "fear of darkness" lies at the very heart of so much of our "religious beliefs and doctrines" in Biblical Judaism and Christianity and few every know this. If you have never read this article stop right now and do so before you continue.

The great civilizations of the Egyptians and Mesopotamians placed tremendous importance on precisely locating and dating the "return of the Sun." The astrologers of the ancient period were observers, driven by religious and social needs to correctly locate the Vernal Equinox in order to set their calendars and regulate society. The people of ancient Egypt and Mesopotamia were not using the tropical Zodiac (it hadn't been invented yet), and so they had no need to establish a fixed reference point from which it could commence. But they were concerned with astronomical measurement of the cosmic points that indicated seasonal change, and they placed a heavy investment in their astrologers to keep their yearly cycles up to date by reference to the stars.

For our purposes in this study one of the most important things for us to understand is the previous precessional shift - the movement of the Vernal Point out of Taurus and into Aries, which took place within the golden heyday of ancient astrological worship, in the 2nd millennium BC.

Answer for yourself: Why is this time period of great importance to Judaism and Christianity today? It was during this time we have the great nations of Egypt and Israel from which much of our religious theology originated in Christianity.

Taurus has one of the longest histories of the Zodiac signs. The Sumerians refer to a star-bull ushering in the springtime, a reference to the Vernal Equinox being placed in Taurus sometime between the fourth and second millenniums BC (the 2,160 year of the Age of Taurus). This was the age in which the bull cult arose in Minoan Crete, the age of Montu the Bull in Egypt and the era of the biblical golden calf.

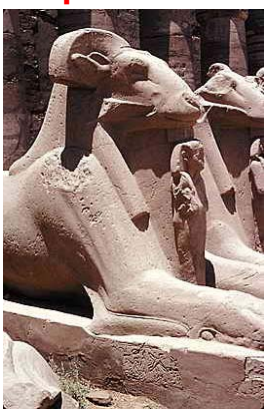
Bulls, ploughs and agriculture seem such an essential and mundane part of ancient life that one might expect them to be taken for granted. But domestication of the ox and bull and the invention of the plough was no mean accomplishment; in the native civilizations of North and South America neither occurred, a major factor in the failure of these civilizations to develop technology and effective defences. It was during the period of the great astrological age of Taurus that the people of the Middle East made this breakthrough, and around the same period began to employ the wheel, the lever and the most powerful invention of agriculture, the plough.

The first sign of the appearance of the wheel is traced to Mesopotamia and dates to just after 3500 BC. The earliest finds are solid wooden wheels which were attached to rafts for drawing loads upon a primitive cart. Shortly afterwards wheels and axles appear, along with levers and wedges from the earliest ploughs. Pulleys and large-scale irrigation systems had not yet been devised but the mechanical principles were in gestation, waiting for man's inventiveness to catch up with the potential of exploiting powers other than his own physical labour. The harnessing of animal power in the domestication of the ox opened the door to organized and efficient farming and that in turn allowed communities to settle, mature and develop their infrastructure. The tireless oxen, a creature capable of matching the strength and productivity of many men, provided the means whereby supplies of food stock could become far greater than the supplies required for its production. Domestication of the ox was a genuine cause for human celebration. The creature was honored for its resilience and strength and also for the fertility that it conveyed upon the land. From the Old Testament we can see how they were viewed as sacred, to be treated with great respect.

The Egyptians have a long history of bull-centered symbolism in their worship of God and it is here that we find "sacred bulls" (Apis bulls). These were said to incarnate the spirit of their gods and their death was followed by a period of national mourning. Often, these were depicted with the crescent Moon for horns.



Prior to the Age of Aries the predominant iconography in Egypt was the Bull of Heaven, which was replaced by an endless array of ram images from the 2nd millennium BC onwards. It is noteworthy that the physical manifestation of the god Montu was in the form of the bull, and the pharaohs who ruled at the end of the Taurean age bore names that spoke of the completion of his power. Mentuhotep (literally 'Montu is satisfied') reigned from 2060 - 2010 BC, followed by his successors Mentuhotep II and III. Some scholars have also dated the story of Moses overturning the Golden Calf to this same period, suggesting that there was a widespread awareness amongst rulers that they were ushering in a brand new age and needed to respond with demolition of the old (the Age of Aries replacing the Age of Taurus....Ram symbolism for the prior Bull symbolism). Throughout the ancient world there are numerous depictions of the Sun god wrestling with and overthrowing the Bull, most of which have been translated as pictorial celebrations of the shift from the Age of Taurus to Aries. Some have carried other interpretations, mainly based on the Sun god overcoming darkness because the stars of Taurus were illuminated by the full Moon in the midst of winter.



In ancient Egypt the ram was revered as an emblem of the Sun and held sacred except during the New Year ceremonies when lambs were offered to the Sun in sacrifice. The same is largely true in ancient Greece. Hamal, the alpha star of Aries, was worshipped by the Greeks at the festival of Jupiter Ammon, where they celebrated the return of the Sun to Aries with the slaughter of rams.

Answer for yourself: Do you remember Mithra and the slaying of the Bull (symbolic for the Constellation of Taurus)? This is the same idea; namely the Constellation of Taurus being replaced after 2,160 years by the Constellation of Aries at the Vernal Equinox.



Answer for yourself: Why was this a great "Spiritual Time" for all of mankind in the northern hemisphere?

This was a time of great spiritual significance; the re-emergence of the Sun from death at the Winter Solstice where correspondingly the Earth "had died" and withheld her food and her "salvation" to mankind. It is the time of the resurrection of the light and with the understanding that God's Sun was a "symbol" for the God of the Cosmos who provided His "salvation" to mankind through the medium of light, heat, warmth, the renewed chain, the vanquishing of darkness and its threat of "death" to all life then you can easily see how the Ancients came to understand at this great time of the year that it is the time of the "resurrection of God".

Now you see the importance of the article on the "fear of darkness" even better.

Like the mythical phoenix, which arose in its own ashes, the Ram was chosen as a natural symbol of resurrection because of its ability, when shorn, to replenish its stock of wool. In so many ways and in so many places man was continually taught by God, in Nature as well as in the Sky and in the Heavens, that God was "life" and that God provided for all life "a rebirth" of the "same"; not different but the "same". It was this "same Sun" that was reborn, it was this "same" plant that grew again, it was this "same" tree that blossomed again, it was this "same moon" that was born from the dead each month, it was this "same" Sun that rose from the dead daily, it was this "same" Sun that rose from the dead of the Winter Solstice each year in renewed life, it was this "same" Constellation that reappeared at the Vernal Equinox every 25,920 years (12 Houses, each ruling the Vernal Equinox for 2,160 years according to the Precession of the Equinox". Man

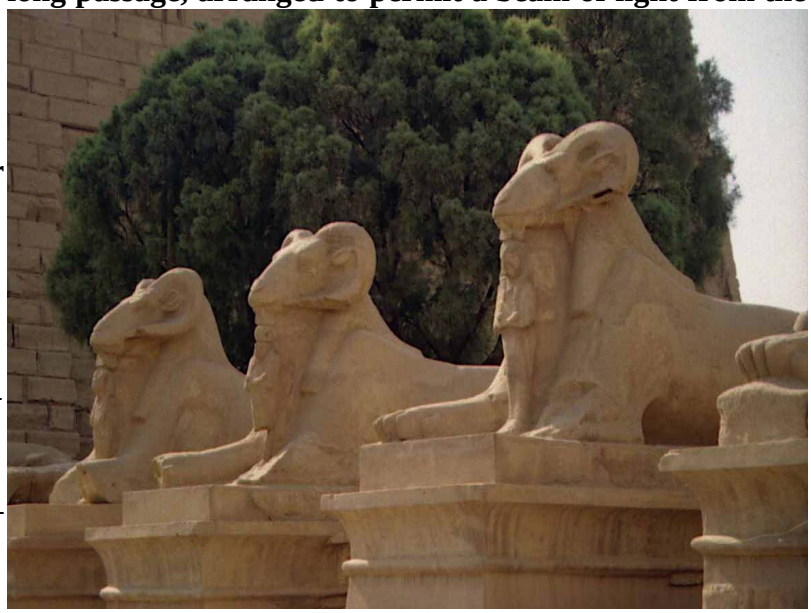
understood like the Ram in the Sky and like "Mother Earth" he will follow this SAME PATTERN of all life above him (Sky/Heaven) and around him (Nature); man will live again! We have here "Eternal Life" at is foundation. Man will follow in the "same order" what God was speaking to him "above him, and around him".So as Above, So beneath!

"The Ram, who is rich with an abundance of wool and, when shorn of this, with a fresh supply, will ever cherish hopes", writes Manilius in the first century BC. Astronomica; Loeb, p.233; Ch 4. 124-128. This may help some Christian theologians place into better context the reference to Jesus as the "Lamb of God"; and demonstrates that the phrase need not imply that Christ was the literal sacrificial atonement for man's sins, which many find confusing and clearly contradictory to Christian teachings. Biblical references draw heavily on the symbolism in the description of Christ as the Light, the Resurrection, the Lamb of God. It is not by accident that Easter - the resurrection of the Lord - is held in the full Moon period that follows the Sun's entry into Aries, and our western custom of giving eggs is based on a similar need to offer symbols of new life and new opportunities.

It was a natural act by which the stars of the constellation that held our attention at this period, the final death of winter and darkness, the re-emergence of the Sun's full glory, should be characterized in the form of a living representation. Principally a symbol of the resurrected Sun, the ram became a visible manifestation and symbol only of the Sun-god and its creative power; subsequent generations spoke of a mythical golden fleece, able to return life to the dead in the same way that Aries heralded the end of the season of death. Through this association the sacred Ram was an embodiment of the principles of fertility, vitality, new life and creative energy. The connection with the Sun was also reinforced by the culmination of Aries as Sirius rose heliacally and announced the annual inundation of the Nile for Egypt. It was the opportunity for mankind to experience renewed life from God and this "renewed life" came to man in many forms. It is the time to focus on God and His love and His salvation and provision given to mankind in many a forms and ways and with that man's attendant responsibilities to his Father in Heaven!

Man realized he was "IN COVENANT" with the Creator!

The glory that Egypt invested in the ram can be witnessed at the Great Temple of Amon-Ra at Karnak, built in 1480 BC. This includes an impressive avenue of ram-headed sphinxes and is oriented to the Summer Solstice at sunset. The temple is designed around a long passage, arranged to permit a beam of light from the Sun to reach down to a darkened sanctuary at the end. The path was narrowed so that the chamber could only be illuminated for a few moments on the day of the Summer Solstice. Impressive arguments have also been made that Karnak, together with other Sun temples such as the one at Luxor, form part of a huge reconstruction of the constellation Aries over the Egyptian landscape.



We are only just beginning to scratch the surface with our understanding of how deep and impressive was the full extent of the Egyptian worship of God, symbolized as the resurrected sun, which was also characterized in the symbol of Aries; or in our acceptance of how firmly this has underpinned the origins of Christianity.

It is no longer ground-breaking to demonstrate how many of the New Testament Psalms are translations of ancient Egyptian hymns to the Sun-god, or how biblical symbolism draws heavily on astrological ideas, motifs and parallels. It is no longer controversial to maintain the obvious fact that Easter, the pivotal point of the

Christian calendar, is simply an altered form of worship of God, symbolized as the resurrected Sun as it reappears in its crossing of the Vernal point and initiates the season of spring. The name itself ties it to the astrological philosophy that recognizes the East, the point of ascension, as the spiritual source of new life and growth. It is the same astrological symbolism that proclaimed the birth of the 'New King' by the bright star rising in the east. The resurrection of Christ - the 'light too bright to look upon', the lamb (ie., 'resurrection') of God is now justly, irrefutably accepted as a mythological continuance of the New Year festivities that were so important to our ancestors.

But what has been dismissed far too lightly, is the apparent 'coincidence' that the transition of an astrological age accurately dated the coming of a new world order, and spanned the lifetime of a new physical manifestation of the 'one true god'. Astrologers have been too quick to 'turn the matter upside down', verifying the value of astrology by claiming that the onset of Christianity is reflected astrologically by the Christian adoption of the fishes as its symbolic motif.

Answer for yourself: Would it not be more likely, that astrologers were forewarning of the monumental significance of this precessional event with a view to past dynasties having trashed the iconatry of the old gods the last time that it happened? We only have to look at the turmoil in Egypt at the changing of the Age of Taurus where the Age of Aries displaced it and the resultant Exodus to understand the importance and huge ramifications of such "Celestial" and "Spiritual" events.

Answer for yourself: Would an attempt to create a new world order, based on a new spiritual source, not attempt to identify itself with the fishes, precisely because this was the sign of the Zodiac whose age was about to begin?

Answer for yourself: Could an attempt to redefine man's relationship with his God not be consciously manipulated or developed at a time that was perfectly suited to symbolically reinforce a spiritual need to do so?

Answer for yourself: Whereas Taurus justly was the age of the Bull and left its mark in the Heaven because of the benefits mankind accrued from the association at the time, was the overt use of fish symbolism in the rise of Christianity at the start of the Piscean Age, a deliberate attempt to identify with a symbol that was assumed to hold the new age power?

To my knowledge, these questions have never been properly probed or explored by historians, religious leaders or astrologers. But they appear to leave us with one of two very radical and startling suppositions. Either astrology verifies the Christian faith in a way that has never been fully appreciated or acknowledged, or Christianity is far more a mythological expression of ancient astrological belief than anyone in the organized church is willing to admit.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO WAS THE TRUE FATHER OF ISAAC?

Let us not forget that we are trying to determine just why and how we find a lineage of Hebrew Pharaohs on the throne of Egypt during the 18th Dynasty. We ended the prior article asking a major question: *"Who is the true father of Isaac?".* Normally some might think that this "Egyptian-Hebrew" link began with the Biblical Joseph since he married the daughter of the Priest of Heliopolis and that would be a good guess but the truth is the link of which I speak began long before that as we shall see. It began with Abraham and Sarah.

Now we are all familiar with the story of Abraham and Isaac because the Old Testament assures us repeatedly that Abraham was the father of Isaac and also that Abraham was the founder of the twelve tribes of Israel. As we have seen Sarah was marrier to both Abraham and the Pharaoh Tuthmose III and the child that necessitated the "handmaid" could have belonged to either of them. So we need to go very carefully if we are to amass the evidence necessary to make a definitive decision as to whom the real father of this child might be.

Answer for yourself: Could it be that Abraham was only the adoptive father of Isaac and that Isaac's real father and the founder of the twelve tribes of Israel was Tuthmose III (King David)?

Before you think I and others who have studied this out have lost their minds understand as I have already stated that the Biblical chronology and identities of certain Biblical characters are purposely misrepresented and are presented out of proper chronological sequence by Ezra in the 6th century B.C.E. as well as other redactors which followed him. The reason for this as I have stated began primarily due to the then present contention between Persia and Egypt in Ezra's day. Wanting to conceal the true identities of the parents of these returning Jews and at the same time provide them with "roots" for their race Ezra purposefully concealed the true parentage of these "returning black-skinned Jews" and provided them with an alternate history as to their origins. The Egyptian heritage of these returning Hebrew-Jews was covered up for if Persia ever intended to use these Jews as a "buffer" between them and Egypt as they were positioned in the Fertile Cresent then they certainly could not tell them that at present Persia was at war with their family. This fact was addressed elsewhere in a prior article on this website.

Now we must turn to Abraham, Sarah, and Isaac if we are ever to get to the bottom of this puzzle. Modern scholarship will teach us today that Abram and his wife Sarai, who were both renamed by the Lord later as Abraham and Sarah, made their way to Egypt from Canaan at a time of famine. As we have previously stated if "food" was the only motive for the trip to Egypt then Abraham and Sarah had no need to travel so deeply into Egypt to the place where the Pharaoh lived.

Answer for yourself: Who was the Pharaoh in Egypt at this time? You will be surprised to know that it was Tuthmose III (whom we have identified with the Biblical King David). Take a seat for a second and catch your breath.

Again I must reiterate that if you read article 2 linked above then you saw beyond any doubt that the character named "David" in the Old Testament is in reality Tuthmose III, a ruling Pharaoh of the 18th Dynasty of Egypt.

Egyptian records indicate that this young King David-Tuthmose III was sharing a co-regency with his aunt-stepmother Queen Hatshepsut. On Abram's and Sarai's arrival, fearing he might be killed because Sarai's good

looks, Abram took the precaution of introducing her as his sister as recorded in Genesis, 12:11-12). The precaution proved to be the right decision for Abram because this will provide ultimately the link to the throne of Egypt for the later Jewish race.

Gen 12:14-15 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. (KJV)

On hearing of her beauty and good looks, Tuthmose III took Sarai as his wife, having paid Abram her bride-price.

Gen 12:16 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. (KJV)

Gen 13:2 2 And Abram was very rich in cattle, in silver, and in gold. (KJV)

Love and affection sometimes played a role (Ancient Egypt is a good example), but marriage was always an economic union. Every business transaction has financial questions that have to be answered, and marriage is no exception.

Answer for yourself: What guarantee is there that the groom will not change his mind between the betrothal and the wedding? A "bride price" was paid to the family of the bride. This was usually a sum of money or property paid as a gesture of sincerity. This is similar to the modern engagement ring except that the bride price usually went to the bride's father and was usually just a token.

Answer for yourself: Is it a coincidence that the following verse after mentioning that Sarai "was taken into Pharaohs' house" is the description of the "bride price". Sarai became the wife of Pharaoh and you can expect that they "became one flesh".

Abraham was paid well according to the custom of Egypt. However, his transgression in having married another man's wife resulted in what the Bible describes as "a plague" descending on Pharaoh's house. When he eventually discovered the reason, the Pharaoh sent Abram and Sarai back to Canaan.

As marriage in those days meant having sexual intercourse with a woman after having paid her bride-price with the intention of keeping her. That being so there is no question of sex not having taken place between Sarai and the Pharaoh Tuthmose III. The very fact that the Bible confirms the marriage also means that it had been consummated. This idea is reinforced, moreover, by the punishment of the plague said to have descended on Pharaoh's house.

Now for the big, big question since we saw that Sarai and Pharaoh were "man and wife".

Answer for yourself: Was Isaac, the son born to Sarai after her return to Canaan, the child of Abram or Pharaoh Tuthmose III?

After this event we find that many things happened to this couple. We find that the names of Abram was changed to Abraham and Sarai's to Sarah.

Answer for yourself: Are you aware that this "name change" confirms that Pharaoh Tuthmose III was Isaac's father? Let us see how by examining some Hebrew Scriptures and thinking as we read them.

Genesis, 15:13

13 And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

This passage speaks of Abram's descendants. Or does it? At this time if we are correct then "thy seed" refers to Sarai's seed and not Abraham since Abraham is not the biological father. Inn fact, only the descendants of Sarai are meant in the above passage. Although Abram fathered seven other sons, none of them is included here, and we have the promise that they will return to Egypt.

Genesis, 15:18

18 In that day the LORD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt (Nile) unto the great river, the river Euphrates;

Wait a minute. Here is this same promise that we saw in fulfilled in the prior articles on Tuthmose III (King David) and Amenhotep III (King Solomon).

If you missed it then I highly recommend that you re-read them right now.

Answer for yourself: Who was at this time the only "seed" of Abram? It was Isaac by the marriage of Sarai with Pharaoh Tuthmose III.

Answer for yourself: Having seen the unbelievable parallels between King David and Tuthmose III and King Solomon and Amenhotep III in these above article and that both recovered and managed the "land between the Nile and the Euphrates" which is described in both Egyptian records and the Old Testament when speaking about King David and King Solomon then does it not stand to reason that Egypt would not be giving it land to "Jews" but to those inheriting the legacy of Pharaoh? THINK!

This passage is terribly important is just another puzzle piece that helps us identity just whom this lineage of Abram is really all about. This passage, so often overlooked in reading the Old Testament, if of major importance since it contains the further promise that Isaac's descendants are later to inherit the Egyptian empire existing at the time of Tuthmose III, "from the river of Egypt unto the great river, the river Euphrates". In this case God's Covenant is not to be transferred to all of Abram's children, but only to those of Isaac. Now that sounds more familiar but lacking due to our confused genealogy is the real identities of Isaac's descendents who are to come later whom we read never realizing that they are Egyptian royalty.

Now we move on.

Genesis, 16:3

3 And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife.

Answer for yourself: Was Sarai now of Egyptian royalty, although she did not live with Pharaoh, even though she lived in Canaan and we not know it? Yes she is as we will soon see.

Let me remind you it was Sarai and not Abram "who took Hagar as her Egyptian handmaid".

Answer for yourself: Did Abram have the authority or power to do this or did only Sarai owing to her prior position as Pharaoh's wife and giving the Pharaoh a son?

What the typical reader of the Bible unfamiliar with Egypt and its customs fails to realize when reading the account of Hagar is that the only reasonable way for Sarai to have had an Egyptian maid in those days was if her royal husband, Tuthmose III and not Abram, had presented her with one and he would have been more likely to do that had he expected her to give birth to his child whom we now is beginning to see is Isaac. We make the mistake of thinking that Hagar was given to Sarai after ten years but in reality that is not true as she

was given to Sarai to help with the birth of Isaac ten years earlier. Abram, failing to have his own offspring was after ten years given Hagar to provide his children.

Abram's and Sarai's name are now changed by the Lord to Abraham. Now this get really interesting!

Genesis 17:5

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

Answer for yourself: What was the new addition to the name of Abram? Well we see it was two letters..."ha". Abram became Abra-"ha"-am.

Answer for yourself: What does Egyptian hieroglyphs have to do with this if anything? A lot. According to Egyptian hieroglyphs, the insertion of *"ha"* into Abram's name gives us *"ham"* which means majesty, and his new name can be translated as *"heart of the majesty of the sun god Ra".*

That ought to take your breath away for a second.

Gen 17:15 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. (KJV)

Answer for yourself: What does "Sarah" mean?

At the same time, Sarai's name was changed to Sarah, which meant "queen" in the ancient languages of western Asia.

Strong's Concordance is a big help to us now:

The word in the text in Gen. 17:15 is "saw-raw":

8283 Sarah (saw-raw'); the same as 8282; Sarah, Abraham's wife: KJV--

Let us look at the root word which according to Strong's Concordance "is the same":

Sarah. 8282 sarah (saw-raw'); feminine of 8269; a mistress, i.e. female noble: KJV-- lady, princess, queen.

Answer for yourself: How in the world is Sarah a queen? Was it by Abram? Where does it say Abram was a King and a King of what? The text is completely silent on Abram being a King so we have to look elsewhere for the link to Sarah being a Queen. Or could it be that Sarah is a "queen by being previously married to to Tuthmose III? Well now you see it.

Answer for yourself: Was Sarai a Pharaohs' queen? The text would lead us to believe that she was purchased by the Pharaoh and became the wife of Pharaoh.

Genesis, 17:16

16 And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.'

Answer for yourself: Were "kings" to come from Sarah or Abraham? They were to come from Sarah because

she was the wife of Pharaoh. Were Pharaohs ever addressed as "sar" which is the masculine form for Sarah? Yes, in fact they were. The evidence keeps mounting does it not?

The Amarna letters, which are basically the foreign archives of the Eighteenth Dynasty of Pharaohs of Egypt, make it clear that the Pharaoh was sometimes addressed as "sar", the masculine form of Sarah: it was the term, for instance, that Tarkhun Dara, the Hittite prince, used in addressing Amenhotep III, the great-grandson of Tuthmose III (Conder, The Tell Amarna Tablets).

Answer for yourself: Does this foretelling of the royal character of Sarah's descendants (*kings of peoples shall be of her*) confirms the royal nature of their father, the Pharaoh, and therefore does this mean by default that Abraham must be only the adoptive father? It certainly does. Had Isaac been the natural offspring of Abraham then the text would have read "Kings of peoples shall be of Abraham" but it does not say that. It has to be of Sarah for the Pharaoh's blood runs through her first son Isaac and not the other children she was later to have.

But that is not all.

Answer for yourself: What does circumcision have to do with any of this?

Before the account of the change in Sarai's name, we are told that part of the Lord's covenant with Abraham involved the stipulation that, before the birth of the child to be born to Sarai, all male children should be circumcised when eight days old.

Answer for yourself: Are you aware at that time circumcision was a practice that had originally been confined solely to the Egyptians among ancient nations? Egypt was the only nation at that time to circumcise their male children of all the nations of the earth.

Answer for yourself: Since Isaac has the blood of the Pharaoh Tuthmose III then should we not expect that it necessary to circumcise him? You bet it was.

Gen 21:1-4 1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. (KJV)

A further indication that the line of descent from Abraham will be through Isaac rather than any of his other sons is to be found in Genesis, 21:12 where the Lord instructs him *". . . in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."*

It is not surprising that Sarah has such authority in a time and in a place when women were not considered equals with men. It makes all the more sense when you realize that Sarah was of royalty and wife and queen to the Pharaoh Tuthmose III.

If you have followed the story up to now then you have seen that behind the traditional Biblical account we have the hidden story of the royalty of the Pharaoh Tuthmose III, the great military genius of the world at that time who had "recovered" the glory of past Egypt and ancestor Tuthmose I and who had fathered a son by Sarai who was the Biblical Isaac to whom promises of future inheritance was repeatedly reiterated in the Old Testament. Poor Abraham did not have much. His only son was not his and his wife when he looked at her was a daily reminder that she was the wife of Pharaoh and mother of Pharaoh's child. Not only that but she acted like royalty and carried the authority of royalty stemming from the throne of Egypt. She was after all "the queen" of the strongest man in the world...Tuthmose III. King Tuthmose III, let us not forget, is remembered as The Napoleon of Ancient Egypt. He succeeded his stepmother Hatshepsut to the throne

and was then responsible for a number of highly successful military campaigns to expand and secure Egypt's boundaries. The reign of Tuthmose III marked an increase in the power, wealth and influence of Egypt which became the pre eminent power in the area at this time. So Sarai was no light weight and I always used to wonder when reading these accounts why Sarai/Sarah seemed to be the central and dominant figure in these stories with Abraham and why she was the catalyst that made everything go. Now I know why. Hidden behind the Biblical story is the real identity of Sarah....wife and Queen of Egypt.

Now for something somber. You can expect that human nature would eventually show up in the life of Abraham and it does in Genesis, 22:9-12. Genesis 22:9-12 records how Abraham took his son, Isaac, the heir of Egypt, to the top of a mountain where he proposed to sacrifice him as a burnt offering. That always bothered me for it is almost unbelievable that Abraham would kill his own son; that is if Isaac was his own son. But if Isaac was a constant reminder to Abraham of the Pharaoh's son then Abraham might not hesitate to remove this thorn in his flesh which reminded him daily of his failure as a man to sire children.

Answer for yourself: But now understanding the dynamics behind the story then is it not more reasonable to now understand the motives of Abraham in taking Isaac to the mountain to "sacrifice him"? Poor old Abraham had it up to here with Egypt. Isaac was a goner; that is until the Lord intervened (Osman, The House of the Messiah, p. 91.

Answer for yourself: Are you aware that a tradition in the Talmud relates that Sarah's death, reported in the Bible after this event, came as a result of someone telling her of Abraham's intention to kill Isaac (Polano, Selections from the Talmud, p. 72).

Let us think and jump ahead for just a second.

Gen 25:33-34 33 And Jacob said, Swear to me this day; and he (Esau) sware unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. (KJV)

Answer for yourself: What was this birthright?

When Esau, the elder of Isaac's twin sons, sold his "birthright" to his younger brother Jacob (Genesis, 25:33-34), Esau seems to have transferred to him some honorary position or title rather than material inheritance.

Gen 37:3 3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. (KJV)

This honorary position in turn, appears to have been transferred from Jacob to Joseph, his favorite son, when he presented him with his many-colored coat (Genesis, 37:3), a gift which helped to increase the enmity of the half-brothers who, shortly afterwards, were to sell him into slavery in Egypt (Osman, The House of the Messiah, p. 91).

As you might be beginning to think something is going on behind the scenes of these simple stories that simply does not become revealed without much study into Egyptian history and archeology. You would be right.

Ahmed Osman, in his The House of the Messiah, p. 92-26, reminds us that this view that Isaac was not the son of Abraham but rather Tuthmose III and Sarai does not rest solely on interpretation of these biblical texts although they are helpful when examined through "Egyptian eyes and Egyptian history". Judaism teaches that since that time, the time of Sarah for instance, and even to the present day, a child cannot be regarded as a Jew no matter who the father may have been, unless the mother was herself Jewish.

Answer for yourself: Is this a hint that again indicates that the descendants of Sarah were not the biological

descendants of Abraham? The idea expressed is that even if the husband (Abraham) is not the natural father the seed from the woman is what matters concerning primogeniture. Through the mother, in this instance the seed sown in her womb by Tuthmose III, we find the system of inheritance or succession by the firstborn, specifically the eldest son. This makes all the more sense when we know the Egyptian history and Biblical word origins of Sarah and if we read between the lines and compare all this with Egyptian chronology.

Now for a most enlightening piece of information.

Answer for yourself: Are you aware that the Jewish Talmud preserves a tradition in its texts that nobody who knew Abraham believed that Isaac was his son? This is absolutely startling when you see this! The Jews have the truth of their origins but bury it out of sight so no one but the most dedicated students will ever find it.

It says: *"On the day that Abraham weaned his son Isaac, he made a great banquet, and all the peoples of the world derided him, saying: 'Have you seen that old man and woman who brought a foundling from the street, and now claim him as their son? And what is more they make a great banquet to establish their claim'"* (Moustafa Gadalla, Historical Deception: The Untold Story Of Ancient Egypt, p. 145).

Answer for yourself: Could this verse give us a clue as to why the Bible states that after the birth of this child, Isaac, that Abraham built an altar and was ready to slaughter Isaac with a knife as a sacrifice to the Lord? If you are like me then you should find it rather difficult to believe that Abraham would want to kill his own son if Isaac was truly of his own blood. Even more startling is the fact that human sacrifices were not the custom of this time in this area of the world, and even if it was the custom one has to wonder why Abraham would not have sacrificed his supposedly oldest son names Ishmael.

A verse in the Koran (The Prophets, Sura XXI:72) says of Abraham:

We bestowed on him Isaac and, as an additional gift, (A grandson), Jacob.

Answer for yourself: Is this verse alluding to the fact that possibly Isaac is not the biological offspring of Abraham and since Jacob is the son of Isaac then neither is Jacob the biological offspring of Abraham but carries within him the blood of Pharaohs? If Jacob is the seed of Isaac and Isaac is the seed of an Egyptian Pharaoh then then lineage of Egypt runs through Isaac, Jacob, and the sons of Jacob culminating with David and Solomon, etc.

The verse indicates that Isaac and Jacob were not Abraham's originally. Muslim scholars interpret the passage by claiming that what it really means is: "We gave him Isaac because he was asking for a son, and another as a gift whom he was not asking for." It is easy to see, however, that this cannot have been the case because it goes much deeper than that and has biological ties with historical Egypt. In the first place, Jacob had not been born when Abraham died. Furthermore, at the time Jacob was born Abraham already had seven other sons - one, Ishmael, by Hagar, Sarah's Egyptian maid, and six by another wife, Keturah. A third point is that Jacob, the son of Isaac, the son of Tuthmose III, was not the first-born of Isaac's twin sons, but gained importance and ties to the throne of Egypt when Esau sold him his birthright (Osman, The House of the Messiah, p. 92-93. THINK. Jacob inherited primogeniture when he purchased the birthright of the Pharaoh from Esau. Little did Esau value such a promise and position and figured that such a reality would never materialize itself since being a half-blood and the odds were not in his favor that he could ever ascend to the throne of Egypt since not being of pure Egyptian blood.

Another Sura of the Koran, having mentioned three of the prophets - Moses, Aaron and Ishmael - speaks of them in Mary, Sura XIX: 58, as being:

The posterity of Abraham And Israel (Jacob)...(Ibid., p. 92-93).

Answer for yourself: Did you notice the "and" separating the posterity of both Abraham and Jacob? Why does this passage separate Abraham from Jacob? The Koran is making a simple statement that leads the

reader to believe that there exists "two" separate posterities; one belonging to Abraham and one belonging to Jacob. What we have here is two completely different bloodlines and they are not the same.

The Koran states that Moses, Aaron, and Ishmael are associated with two "different" posterities or succeeding - future generations. These three, Moses, Aaron, and Jacob are not from the "same" lineage!

Answer for yourself: Does this fit perfectly with our understanding of Isaac being fathered by Tuthmose III and Ishmael being fathered from Abraham with Hagar as his mother? It sure does!

What I am telling you is that we have discovered a hidden bloodline connected to the throne of Egypt that will find expression through later Pharaohs of the 18th Dynasty. No wonder Moses had a Pharoanic staff in the wilderness.

We have literally two different bloodlines. We know that Ishmael carried the blood of Abraham through Hagar but we also know that through Isaac we have the bloodline that flowed originally through Tuthmose III and later flowed through the veins of Moses and Aaron. It was through this bloodline that we have the later "Messianic Prophecies"! They find historical fulfillment with Tuthmose III and Tutankhamun. Thus if you follow the storyline then you see that the Koran is telling us that Moses and Aaron came from a different blood line than Abraham; a royal blood tied to the throne of Egypt that came through the marriage of Sarai with Pharaoh Tuthmose III.

So we must keep in our minds this separation if we are ever to put this puzzle together correctly. We know that Ishmael comes from the loins of Abraham but the line of Moses (Pharaoh Akhenaten) and Aaron are descendants of Isaac and Jacob whom we saw is the offspring of Tuthmose III! This has unbelievable ramifications when we get to the 18th Dynasty of Pharaohs of Egypt.

The only possible explanation of this verse is that some of these three prophets were descendants of Jacob, but not of Abraham. **Now we have to put our thinking caps on and leave them on if we are to continue to see this twisting road laid out for us in the Old Testament; especially in light of our prior teachings to the contrary.**

The above passage from the Koran literally names two sets of people:

- **two ancestors (Abraham and Jacob) and**
- **three named descendants (Moses, Aaron and Ishmael).**

Answer for yourself: Does it not strike you rather odd that Jacob (Israel) is not listed as a descendant of Abraham but rather as separate posterity and complete other line of ancestry? We usually think of Abraham being a "father of nations" and he surely was through Ishmael but now we must re-think that Jacob is now a separate "father of nations" as well.

Had Jacob been of the bloodline and loins of Abraham he should have been listed among the descendants along with Moses, Aaron, and Ishmael but he is not. Instead the Koran lists him as a separate family lineage (coming from Tuthmose III and Sarai and not from Abraham's loins). But instead we find Jacob (the son of Isaac who is the son of Tuthmose III) listed separately as we do Abraham as the fountainhead of a different people; a people of royalty tied to the greatest nation of the world...Egypt. The fact that Jacob's name is placed in an equal position as an ancestor as Abraham signifies that we are dealing with two separate lines of descent, in which case Jacob himself could not have been descended from Abraham (by default that means that Isaac, his father, could not have been descended from Abraham as well). **The correct interpretation is that Ishmael was descended from Abraham, and Aaron and Moses were descended from Jacob whose father was Isaac whose father was Tuthmose III, a 18th Dynasty Pharaoh.**

The fact that the Koran gives Abraham and Jacob equal position as ancestors - the former of the Ishmaelites, the latter of the Israelites - is also a strong indication that the Israelites were not to be regarded as descendants of Abraham. That blows the Old Testament and what we have been taught about Israel from "tradition" completely out of the water!

The confusion that surrounds the identity of Isaac's father has, I believe, historical roots that go beyond the "adulterous and sinful" marriage between Sarah and Tuthmose III. We must remember that the biblical account of these events was not put down in writing until many centuries after the Israelites' Exodus from Egypt. By that time Egypt and its Pharaoh had become a symbol of hatred for the Israelites. As I have repeatedly referred in prior article the biblical redactor, in this case Ezra, took great pains to conceal any bloodline connection between Israel and Egypt and often painted Egypt in the worst of colors. This is all the more understandable as our studies into the true identity of Israel progress. Ezra, and other redactors and creators of the Hebrew Old Testament, were faced with a very difficult task, for the information available confirmed that Sarah had been married to an Egyptian Pharaoh, then returned with Abraham to Canaan, where she gave birth to Isaac. Anyone who reads the story, told in this form, would conclude automatically that Pharaoh must have been Isaac's father. However, at a time when the oral tradition and cornerstone of biblical teaching was to emphasize how God saved the Israelites from their Egyptian oppressors, the narrator had to find some means of separating the two events; the departure of Sarah from Egypt and the birth of Isaac. In so doing he hid the identity of the real father of Isaac.

Ezra, or other redactors of the Old Testament have a problem. They have to separate the birth of Isaac from the time-frame of historical events that might expose the marriage and conception of Isaac by Tuthmose III. In so doing they decide to cover it up and bury it in a forged and man-made history as we now see. The texts teach us that once Sarah and Abraham had resettled in Canaan, we have the interjecting of another story in which is described how Abraham sought to free his nephew, Lot, who had been captured by some enemies. But that is not all. Following the Lot story we have the appearance of the Lord to Abraham, foretelling what can only be the birth of Isaac, whose descendants are said would return to Egypt. After such a promise of a son by the Lord we should expect an account of Isaac's birth to follow, but it does not. Instead it is stressed in Genesis, 16:1 that Sarah was unable to bear children.

Answer for yourself: Is this "barrenness" story used to again cover up any and all attempts to connect the birth of the soon coming child with the possibility of having an Egyptian father let alone a Pharaoh for a father?

This is very connivent and serves the purpose to separate any and all attempts to connect the birth of Isaac with Tuthmose III as his possible father. Now a great length of time will passes to further separate Tuthmose III from the coming "child" of promise. Now ten years passes since Abraham and Sarah returned to Canaan and we now find Sarah giving Abraham her Egyptian maid, Hagar, as a wife, and lshmael was born of their union. This again separates any and all ideas that the "child of promise" was the son of a Pharaoh. But the redactor is not through. Fourteen more years are allowed to pass, according to the biblical narrator, who again stresses that Sarah was barren for the second time, and adds to the picture her advancing age. At ninety we are conditioned to believe that she was too old to give birth. Now enter three messengers of God appear and announce that Sarah will have a son the following year.

It would appear in light of what we have learned up to now concerning King David and King Solomon that the biblical narrator did not feel safe in introducing the birth of Isaac so close to Abraham and Sarah leaving Egypt. Certainly he feared that someone might still relate him to his real father, so he presents us with yet another character, Abimelech, king of Gerar. On a visit to Gerar, we are told, Abraham again took the precaution of claiming that Sarah was his sister and, although we have been assured that she was an old woman of ninety, Abimelech fell in love with Sarah and was about to marry her when the Lord appeared to him in a dream and warned him not to marry a woman who was already someone else's wife. And it is only at this point when a great deal of time had been made to pass and great number of other events took place that the Biblical

redactor and narrator felt it at last safe to introduce the birth of Isaac (Osman, The House of the Messiah, p. 92-96).

Answer for yourself: In spite of these "cover-ups" can we see through these clumsy attempts to conceal the truth about the identity of Isaac and Jacob? We sure can. The birth of Isaac has been purposely delayed over and over again through adjustment and tinkering with part of the chronology and not with others. But in so doing the biblical narrator has betrayed himself; that is if you have a keen eye for such detail.

If you caught it we have a period of over ten years that is made to pass since Abraham and Sarah returned to Canaan before Sarah gives Abraham her Egyptian handmaid Hagar to sire offspring.

Answer for yourself: Why give Sarai a handmaid in the first place? What was her need that necessitated such a gift of the handmaid in the first place? We are led to believe that Sarah received the services of an Egyptian handmaid but no need or mention of "why" is mentioned in the text. This is confusing especially in light of the tampering with the chronology.

Answer for yourself: Could it have been a pregnancy that necessitated the giving of the handmaid to Sarah by the Pharaoh within the first year of their leaving Egypt and we miss it because the text has artificially separated such events by ten years?

If we put our thinking hats on again it seems likely that the reason for the gift of the handmaid was that she was expecting Pharaoh's child.

Answer for yourself: Now have you ever noticed the age of Ishmael in the Old Testament texts?

Therefore, if Hagar was given to Sarah to help with the birth of Isaac then one would expect Isaac to be older than lshmael, the child born to the maid, Hagar, after Sarah had given her to Abraham as a wife. But this is just opposite to what the received text of the Old Testament given us by the pen of Ezra. The biblical narrator tries to persuade us that the opposite is true by a wide margin. We are told (Genesis, 17:25) that Ishmael was thirteen years of age when he was circumcised, a year before the birth of Isaac (Ibid.).

Gen 17:25 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. (KJV)

Answer for yourself: Thinking hats still one? The biblical account four chapters later of Hagar's flight with her son, after Sarah had sent them away, gives quite a different impression of his age: ***"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink" (Genesis, 21:14-19).***

Answer for yourself: Does the above account make it seem if Ishmael is but a small child? If his mother had to carry Ishmael, and when she placed him under a bush and he was unable to move, then he cannot, unlike Isaac, have yet reached walking age. How strong was Hagar to carry a 13 year old child in the first place? Was she the female Sampson of the Bible? Seriously, if Hagar had to carry Ishmael, and when she placed him under a bush because he was unable to move then he cannot, unlike Isaac, have yet reached walking age. Although this story

is not mentioned in the Koran, Islamic tradition agrees with the Bible in this account, representing Ishmael as a mere baby, carried by his mother and unable to move from the spot where she placed him; but a fountain of water, identified with the present Zamzam in Mecca, appeared suddenly beneath his feet.

If we look at Genesis 26:3 we read that the Lord told Isaac: *"Go not down into Egypt".* It is logical to assume that there is no reason for this instruction to Isaac unless it was to forbid him to see out his real father's identity and inheritance. The Bible goes on to relate that Isaac grew up and married Rebekah. This is the Biblical account of which we are all familiar. But there is much more to this simple story which will be revealed later so hang in there. Picking up this "simple story" we find that the Bible relates that Isaac and Rebekah has twins named "Esau and Jacob" and we all are familiar with Esau selling his "birthright". Jacob had eleven children and the youngest was Joseph who began the Israelite Sojoun into Egypt.

Answer for yourself: What are the meanings of these "key" names when translated back into the Egyptian language?

- **Abraham=(in Egyptian) means "heart of the majesty of Ra"**
- **Sarah=(in both Hebrew and Egyptian) is the feminine form of "Sar"(Queen)**
- **Ysra/Sar=(in both Hebrew and Egyptian) means "Prince/Princess (Queen) or High Official)**
- **El=(in Hebrew) is the short from of Elohim (God)**
- **Ysrael (Israel)=means ("Elohim [God] rules"), which is the same title given to the ruling Pharaoh of Egypt**

Answer for yourself: So what have we seen up to now?

If we look closely and read "between the lines" then we see that Sarai left Egypt with Abram, Sarai was already pregnant by Tuthmose III, who gave her Hagar as a maid to assist in the birth and subsequent nursing of Isaac. Abraham later took Hagar as another wife and she gave birth to Ishmael. Sarah, at this time regarded herself as a Kings wife, a Pharaoh's wife, and her son, Isaac, as a prince. Sarai, knowing her position of royalty and the bloodline that flowed in Isaac's veins was not prepared to grant equal status to Ishmael. This makes all the sense in the world. That is why she sent Hagar and Ishmael away and why only Isaac of Abraham's sons is to be regarded from the Israelite point of view as his heir and why Abraham had not reservations to sacrifice a "son" which was not his in the first place and who was a constant reminder to him of his humiliation.

Despite all the efforts of the biblical narrator to distort his account of these events, the Israelites knew the truth about Isaac and never lost sight of the true identity of their great ancestor, Tuthmose III (the Biblical King David).

Later, not long after Abraham's death, we are told, Jacob assumed the role of this ancestor when the Lord changed his name to Israel: *"And God appeared unto Jacob again. . . And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (Genesis, 35:9-10).*

Answer for yourself: What is so important about this passage? The name Israel. The significance of this passage lies in the name as we saw briefly above.

- **The Hebrew term "el" is the short form of Elohim (God)**
- **"Ysra" or "sar" indicates a prince/princess/ or a ruler.**

Therefore "Ysraei" means "Elohim" rules, like Egyptian gods (Pharaoh, too, was looked upon as a ruling god).

In the early centuries, Abraham appeared in Israelite writings as their great ancestor. However, from the time of Saul's subsequent Israelite kingdom, five centuries later, and even into Christian times, the warrior King David (Tuthmose III) came to be regarded as the only accepted ancestor for any legitimate king or Messiah.

Answer for yourself: Did you ever notice that the first messianic promise of a savior in the Book of Isaiah is given to Egypt?

Isa 19:20 20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. (KJV)

Answer for yourself: Who is this "savior" who will deliver these Egyptian-Israelites? Is this a reference to the Hebrew Pharaoh of Egypt known as Akhenaten (the Biblical Moses)? Is this a reference to the 18th Dynasty of Egypt?

Well I hope I have made you think. The messianic implications for what we have learned is staggering. The more study you do the more you will come to see and understand the incredible links between Judaism and Egypt and the truth behind the "messianic prophecies" which were given to Egypt first. Sadly the bottom line is that our inherited religious texts are not reliable in all parts but let us be encouraged that with study and perseverance we can find the truth behind the stories we cherish. I hope you gathered an appreciation for the awesome 18th Dynasty of Egypt and their legacy of monotheism to the world. Let us believe "the truth".

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



400 YEARS OR 4 GENERATIONS...HOW LONG WAS THE SOJOURN OF ISRAEL IN EGYPT?

For two thousand years, there has been, and still is, an on-going debate over the sources of the Old Testament. When one undertakes such a study he is immediately besieged by a host of questions from his reading into such a topic:

- **How many different sources are used in the composition of the Old Testament?**
- **When was each of these different sources written?**
- **Who were the actual authors of such varying sources?**
- **How many evidences of editing and tampering can be found in these sources?**
- **Does the Bible describe actual historical events?**

The questions are almost endless to one who considers himself a seeker of truth. What you find when you begin to do some reading in archeology is that the Biblical dates and ages depicted in the texts are so badly off from the archeological record that no rational person can take many of these Biblical dates seriously. God created the world, according to the Bible chronology, in 4004 B.C.E. However, we know from other evidence that the earth was already inhabited in 4004 B.C.E.; in fact the Sphinx has recently been dated to having existed at least 13,000 B.C.E. The ages of many biblical characters are unbelievable and many novel explanations have come forth trying to explain them. The explanation that they may have attached a different meaning than we do to the word *"year"*, does not explain errors in biblical chronology. For example, we are told that Terah, Joseph's great-great-grandfather, was seventy when his son, Abram, was born. Terah, we are later told, died at the age of two hundred and five. Astonishingly, a few biblical verses later we learn that Abram was seventy-five when his father died, when according to biblical calculations, Abram should have been one hundred and twenty-five years old and not seventy-five. I always hated math! Something is wrong here and we so often read over such passages never taking the time to see if there are mistakes and this one only highlights the fact that there are other "mistakes" in this revelation we have received which is called the Old Testament that escapes the eyes of most.

But it is not just the "math" that is so often wrong. Because of its long oral tradition, biblical narration often confuses the names of places and people as well as the chronology of events. Scholars teach us, if you read them, that when one give a careful examination to many Old Testament texts, a rational conclusion could be drawn that many of these events took place chronologically in a different order to that described in the biblical account. In other words we have a very confused chronology and that is nowhere demonstrated more graphically than when we get to the Patriarchs which we find upon study are often Egyptian Pharaohs "made to be Jews" by the writers of the Biblical texts. I direct you to our articles onKing David and King Solomon for evidence to prove this point.

Answer for yourself: How could this be? How could the identities of such great men be covered to such a degree that they are not even mentioned in the context of the nation in which they really lived? How could a Pharaoh be made out to be a "Jew" when in fact he was not? Is there an agenda at work here by the writers of the Old Testament texts?

There can be several reasons for the above confused chronology and mistaken identities. In reading the Old Testament and particularly the five books of the Pentateuch, one should consider the following facts:

- **These stories were transferred by word of mouth over several centuries, before they were written down. It is inevitable to end up with distorted stories as a result of this long oral tradition.**
- **Upon writing the stories, the priests and the editors made their own "contribution" to the text that we have now.**
- **Translators have altered portions of the texts so as to comply with their *"standard of morality".***
- **Translation is difficult. One Hebrew word may need a dozen English words to explain its exact meaning.**

Of course we are all aware that ancient tradition ascribed the authorship of the Pentateuch to Moses. There are about two dozen verses in the Hebrew Scriptures and one dozen in the Christian Scriptures which state or strongly imply that Moses was the author.

- **Exodus 17:14 "Then the Lord instructed Moses, 'Write this down as a permanent record...'"**
- **Exodus 24:4 "Then Moses carefully wrote down all the Lord's instructions."**
- **Exodus 34:27 "And the Lord said to Moses, 'Write down all these instructions, for they represents the terms of my covenant with you and with Israel.'"**
- **Leviticus 1:1 "The Lord called to Moses from the Tabernacle and said to him, 'Give the following instructions to the Israelites...'"**
- **Leviticus 6:8 "Then the Lord said to Moses, 'Give Aaron and his sons the following instructions...'"**
- **Deuteronomy 31:9 "So Moses wrote down this law and gave it to the priests."**
- **Deuteronomy 31:24-26 "When Moses had finished writing down this entire body of law in a book..."**
- **Joshua 1:7-8 "...Obey all the laws Moses gave you."**
- **Joshua 8:31-34 "He followed the instructions that Moses the Lord's servant had written in the Book of the Law..."**
- **Joshua 22:5 "...obey all the commands and the laws that Moses gave to you."**
- **2 Chronicles 34:14 "...Hilkiah the high priest...found the book of the Law of the Lord as it had been given through Moses."**

But nowhere in the Bible is it specifically stated that Moses wrote the entire Pentateuch. Even if one believes in the inerrancy of the Bible, a case can be made that he authored only parts of the Torah, and that other writers added sections of their own and/or edited the resultant text.

BELIEF OF MAINLINE AND LIBERAL THEOLOGIANS

The view that Moses composed the Pentateuch - the first five books of the Old Testament - from composite sources, which had been transmitted over several centuries, is no longer a valid opinion among the biblical scholars.

The Pentateuch includes the account of Moses' death. it is naturally impossible that Moses could have written about his own death. Therefore, it is logical to conclude that the writing of the Pentateuch took place long after Moses' death. Moses is described as going to the Tabernacle in a passage where the Tabernacle had not yet been built. There are many verses in the Torah that state that something has lasted "to this day". That appears to have been written by a writer who composed the passages at a much later date. Deuteronomy 34:10 states *"There has never been another prophet like Moses..."*. This sounds like a passage written long after Moses' death.

Answer for yourself: What does these few examples above mean? Simply it means that the Pentateuch is essentially composed from the following five sources:

- **A Jehovistic source, dating from the 9th century BCE. [J: a writer who used JHWH as the "unpronounceable name of God." It is often translated as Jehovah]**
- **An Elohistic document, dating from the 8th century BCE. [E: a writer who used Elohim as the divine name]**
- **The book of Deuteronomy, to be considered as a separate source, dating from the 7th century BCE. [D: the author of the book of Deuteronomy]**
- **A priestly source, dating from about the 5th century BCE. [P: a writer who added material of major interest to the priesthood].**
- **The work of an editor who revised and edited the entire collection around the 2nd century BCE. [R: a redactor who shaped the contributions of J, E, P and D together into the present Pentateuch]**

The above is the accepted understanding prevalent today as to how we received the Old Testament texts and explains this convoluted chronology and concealing of the real identities of the Partriarchs of which I spoke above.

THE HEBREW & GREEK TEXTS OF THE BIBLE

Our standard translations of the Old Testament are based on the Massoretic Hebrew text, which came into existence in the 9th or 10th centuries C.E. This text was originated in the 2nd century C.E. after a council had been assembled at Jamnia, a small town near Jaffa, in 70 CE. At Jamnia the council agreed to the form and content of the Old Testament.

Hebrew, like hieroglyphics and other Semitic languages, does not have any written vowels. The true pronunciation and interpretation of the texts were accomplished by a body of Jewish scholars, who formulated a standard pronunciation of the Massorah (tradition of measure), between the 7th and 10th centuries CE.

The Hebrew Massoretic text is not the only Canon we have for the Old Testament. The Greek text of Alexandria is even older.

In a letter written by an unknown author about 100 BCE, Ptolemy II, the King of Egypt (285-247 BCE), ordered a Greek translation of the Bible. As the legend goes the High Priest of Jerusalem sent seventy-two elders to Alexandria, six scholars from each of the twelve tribes of Israel, together with an official copy of the Pentateuch. They worked for 72 days to produce the final copy of the Pentateuch in Greek. Later, the other books of the Old Testament were also translated into Greek by other scholars and the whole work became known as the *Septuagint,* which means *"The Seventy"*. This story is but a fantasy as the historical record attests today but you get the point. Not only that this Greek translation, often called "the world's worst translated book" disagrees dramatically in "key" places with the prior Hebrew. So we end up with a mess of conflicting garbled accounts which are at best a "shadow" of the real that these texts profess to reveal; texts in both the Hebrew and Greek who are unreliable in many regards. It is now that the "thinking" believer must consult "extra-Biblical" records to help sort out this tangled web of confused accounts which are often jumbled in the history of this "holy book". This Greek text was adopted as the Bible of the early Church, but was abandoned later in favor of the Hebrew Massoretic text which ironically does not agree with the Massoretic texts of the Jewish people. The confusion is endless and for me and others we find that other disciplines like "extra-Biblical" historical records and archeology must be consulted to both "confirm" and "correct" the good book if we are ever to make sense of it and get to the truth behind the stories we have inherited.

THE BIBLICAL AND ANCIENT ENCOUNTERS BETWEEN EGYPT AND ISRAEL

There is no doubt that there are serious problems with the chronology of many events in the Bible. We have touched on some of the reasons for this above but it is time we focus on some others. Problem in Old Testament

chronology, for example, came about as a result of the many narrators and editors working along the span of centuries, as well as the bad blood between the Jews and Egypt, after the Exodus. When you get to the truth behind the Exodus and see that the real reason for the Exodus was different understandings of God among Egyptians (Priesthoods and reigning Pharaohs...in particular a Hebrew Pharaoh names Akhenaten) then this becomes crystal clear. The encounters between the Israelites and ancient Egypt can be divided into three eras:

Pre Sojourn in Egypt

As we all know Abram and Sarai came down into Egypt for a period of time. Upon Abram and Sarai's return from Egypt to Canaan (present-day Israeli Lebanon), major changes began to occur to their small tribe. The Bible tells us that the Lord told Abram,

Gen 15:13 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (KJV)

But...the Bible also says:

Gen 15:16 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (KJV)

Answer for yourself: So what is it? Is it 400 years or 4 generations?

One cannot underestimate the importance of determining the correct time for the sojourn of Israel (400 years or 4 generations) and determining the true identities of the characters we read about in the Old Testament let alone the Exodus. Many scholars today say they cannot find any evidence for the Exodus but that is simply because they follow the traditional Judeo-Christian tradition of 400 years instead of 4 generations. They are looking for the Exodus in a time period some 400 years off from its actual event. If one looks closely at these texts and dates this Exodus to 4 generations then we find plenty of evidence for this Exodus in Egyptian history.

God also made a covenant with Abram, saying,

Gen 15:18 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (KJV)

Sarah gave birth to Isaac who was not allowed to go to Egypt.

Isaac begat Jacob in Canaan.

Jacob begat Joseph.

Answer for yourself: When in history did the "seed" of Abram and Sarah inherit this land from the Nile to the Euphrates? And what is this land? It is Egypt.

What we find when we get into this study and examination of the evidence from the ancient Egyptian history is that:

Tuthmose III was the Pharaoh in the Abraham and Sarah story and that Tuthmose III and the biblical King David are one and the same.

Israelites' Sojourn in Egypt

Joseph's half brothers sold him as a slave, in Egypt. He later became the second in command to the Pharaoh. The Pharaoh allowed Joseph to bring his family to Egypt. Jacob (Joseph's father) who was also known as *Israel*, took his tribal family of seventy to settle in Goshen, east of the tile delta.

Answer for yourself: When did the Israelites enter Egypt and how long did they remain there before the Exodus?

It is generally accepted that they were in Egypt at the end of the 18th Dynasty, and into the Nineteenth (c. 1308 BCE). Scholars will disagree on when they arrived and when they departed. The Old Testament does not provide any dates, or the name of the Pharaoh's capital city at the time, or the name of the Pharaoh, referring to him only as "Pharaoh", "King" or "Pharaoh, King of Egypt!"

So what we find involved with the above events is that the Old Testament gives two contradictory accounts about the length of time the Israelites spent in Egypt:

Duration of 430 years:

Exod 12:40 40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. (KJV)

Duration of four generations:

The warning to Abraham

Gen 15:13 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (KJV)

Gen 15:16 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (KJV)

Answer for yourself: So what is it? Is it 430 years or 4 generations? The duration of four generations, and not 430 years, is the correct duration for the following reasons:

The Hebrew says: "wa dor rabi'i yashwbw hena"

That being so then the exact translation of this Hebrew verse is: *"And the fourth (dor) return they here."* Grammatically "the fourth dor" is the subject of the verb. Therefore, 'dor' can only mean "generation". The word "dor" was never used to mean a hundred-year cycle in Hebrew or Assyrian. or Ugaritic texts.

What confirms the biblical word *"dor"* to mean *"a generation"* is the fact that the Pentateuch names only four generations between the time of the Descent into Egypt and the Exodus.

THE RECORD OF THE TALMUD

The Talmud does not agree with 430 years either as the length of the Israelites' sojourn in Egypt; *"And the children of Israel journeyed from Raamses to Succoth. two hundred and ten years after their entrance into Egypt, the Israelites departed therefrom, six hundred thousand men, with wives and children."*

The evidence from the ancient Egyptian history show us:

- **Joseph entered Egypt and became the vizier (second in command) to Pharaoh Tuthmose IV (1413-1405 BCE.) and was the vizier for the succeeding Pharaoh, Amenhotep III (1405-1367 BCE).**
- **Joseph's daughter, Tiye, was married to Amenhotep III. Tiye gave birth to Akhenaton (the Biblical Moses) and Semenkhkare.**
- **Akhenaton begat Tutankhamen.**

Answer for yourself: So when we put all this together what do we get once we know the truth of the matter is "four generations" and not "4 hundred years"?

- **The four generations of the Sojourn are actually**
 - **Joseph**
 - **Tiye**
 - **Akhenaton (to be identified later as the biblical Moses)**
 - **Tutankhamen (the crucified savior...the prototype for the later "historical Joshua/Jesus"...more on that later)**
- **Amenhotep III and the biblical King Solomon are one and the same.**

THE EXODUS AND THE PROMISED LAND

A short summary for later study is needed now as we close. Egyptian history show us that Moses (Akhenaton) would later live in exile in Sinai for several years and went back to Egypt to challenge the authority of the self-appointed Pharaoh. He was allowed to leave with the Israelites (his followers, followers of the Aten) from Egypt in what is known as the Exodus. After wandering in the desert, Moses died and the Israelites settled in their promised land. This land had been previously ruled by King David (Tuthmose III) whose empire extended from the Nile to the Euphrates. This King David (Tuthmose III) begat Solomon (Amenhotep III), who sat on his father's throne after his death. The new Israelite Kingdom vanished after Solomon's death as quickly as it was created by King David.

Now we have not finished the story but the historical evidence from ancient Egypt when studied reveals some very interesting facts:

- **The biblical Moses was killed by King Seti I (1333-1304 B.C.E.) and the Israelites wandered the desert for forty years before settling in Canaan.**
- **The occupation of Canaan was a gradual process, as also confirmed in the Book of Judges.**

When we study all of this we find amazing things that defy our traditional Judeo-Christian understanding. Amazingly King David's war accounts match precisely with those of King Tuthmose III (1490-1436 BCE). King Solomon's life and lack of wars match precisely with those of King Amenhotep III (1436-1413 BCE). Interesting for our study however is the fact of "4 generations" and not 400 years for the Israelite Sojourn which helps us identify these characters from Egyptian history that surround the Exodus event. All that remains for us is to understand "why" the Exodus happened in the first place and we get to that shortly.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

400 years or 4 generations...how long was the sojourn of israel in egypt?



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TRACING THE HEBREW PHARAOHS OF EGYPT...WHO WAS THIS KING SOLOMON?

I assume that the reader of this article has previously read articles #1 and #2 in this series. If you have read article #2 dealing with the Biblical King David we saw a preponderance of evidence that teaches us that King David of the Old Testament is the historical Pharaoh Thutmose III.

Answer for yourself: If King David is to be properly identified as an adaptation of the Pharaoh Thutmose III, then should we not expect that from through his loins, one way or the other, would come one whom we know today as King Solomon? Should we expect that he should also be a Pharaoh and also be found in Egypt?

Our study will focus on the most important Pharaohs of the 18th dynasty:

- **Ahmose**
- **Amenhotep I**
- **Thutmose I**
- **Thutmose II**
- **Hatshepsut**
- **Thutmose III (King David)**
- **Amenhotep II**
- **Thutmose IV**
- **Amenhotep III (King Solomon)**
- **Amenhotep IV (Akhenaten-Moses)**
- **Neferneferuaten**
- **Tutankhamen**
- **Ay**
- **Horemheb**

Answer for yourself: Did you notice that out beside three names of these 18th Dynasty Pharaohs are the more familiar Biblical names of familiar Jewish heroes and Kings? What could we possibly mean by that? Have we lost our mind at Bet Emet Ministries? Are we insinuating that the real identities of these Biblical characters are possibly Egyptian Pharaohs? Yes that is exactly what we are saying and we have the evidence to prove such an identification as you will see if you continue to study.

You should have noticed one other thing that is quite startling considering what we have been taught by the Old Testament. It must be said at the beginning that the chronology of the Bible represents Solomon as the son of King David. However when we get to Egypt we see that the Biblical chronology is questionable due to highly detailed and accurate Egyptian records and as you study you will see this for yourself. As our study progresses and the evidence mounts that the King Solomon of the Bible is in reality Amenhotep III; the great-grandson of King David (Tuthmose III). We will also begin to notice that unlike what we have led to believe; for example, that King



Solomon is the son of King David, such is not the truth. We will find that King Solomon is not the son but rather the great-grandson of Tuthmose III (King David of the Bible).

Answer for yourself: So what is the truth? Well let us do our study and examine the historical evidence and and assorted historical facts we find outside the Old Testament and then you will see quite clearly which is true and let me give you a hint...it is not the Biblical account. Now on with the study. What we will find is that by marrying Tiye, the daughter of Yuya (the Biblical Joseph) and his wife who was the daughter of the priest of Heliopolis, we see that Tiye was half Hebrew. Amenhotep III, the Biblical King Solomon, by marrying Tiye thus "re-establishes the connection of the Jews with the Egyptian line when Sarah and Abraham has left Egypt and when Sarah gave birth to Isaac, the son of Tuthmose III (the Biblical King David). Tiye's father, Yuya, the Biblical Joseph, had been commander of the chariotry under Tuthmose IV (Cyril Aldred, Cyril, Akhenaten: King of Egypt, 1987). Tiye's features and dark skin as represented in artwork from the time indicate African origins and attest to the the racial color of the Egyptians whom the Biblical Joseph marries. This begins the "black skinned" Jewish race which many historians are amiss to attest. To inherit the throne, however, Amenhotep III (the Biblical Solomon) had to have a royal Egyptian wife. Thus he also marries his sister Sitamun, (thus explaining the Bible's reference to his marrying an Egyptian princess, whereas as King of Israel, it would have been impossible). By Amenhotep III, Tiye had at least six children. She had two sons (Tuthmose V and Amenhotep IV, the second of whom went on to become pharaoh and is better known today as the Biblical Moses. Let us not forget that Tiye, as seen in the above picture with her husband Amenhotep III (the Biblical Solomon) was a girl of common birth from her Hebrew father Joseph (Yuya) but yet history records here as a person of very strong character. Evident from records, she was a beautiful young Black queen. A woman of great intellect, ability, and a powerful influence. She shared the crown with her husband Amenhotep III (the Biblical Solomon) as though she had been its lineal heiress. Queen Tiye had such an important part in the affairs of Egypt, that foreign diplomats often appealed directly to her in matters affecting certain international relations. Make no mistake about it; Queen Tiye was a full-blooded African. Her son, Akhenaton (the Biblical Moses) and his wife, Nefertiti are the parents of King Tutankhamen, who is also known as "King Tut." From Akhenaton on down to the end of the 18 Dynasty we find the Hebrew Pharaohs that came from the marriage of Amenhotep III and the daughter of Joseph:

- **Akhenaton (the Biblical Moses)**
- **Smenkhkare (the brother of Moses)**
- **Tutankhamen (the son of Moses)**
- **Ay (the Biblical Ephraim)**

The Hebrew Old Testament contains a lot of information about King Solomon. Much of it is true and some is not. In the Hebrew Scriptures it is said of King Solomon:

- **Solomon inherited a enormous empire conquered by his father King David that extended from the Nile in Egypt to the Euphrates River in Mesopotamia;**

I Kings 4:21 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of

his life. (KJV)

Answer for yourself: If we can prove that King Solomon is a Pharaoh then what does that say about about the same promise made earlier to the Hebrew "Patriarchs"; for example the one which we find in Gen 15:18 which was made to Abraham?

Gen. 15: 18 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (KJV)

Answer for yourself: Could Abraham have been a Pharaoh and we not know it? Would this explain why Josephus writes that Abraham had 318 "officers" indicating an vast army of legions when the inherited Hebrew Texts given us by Ezra says "318 servants"? Did Ezra cover this up? I again refer you to article #2 to begin to see the truth about Ezra. Now let us look at more of the "same" promises in the Hebrew Texts and to "whom" they were made.

Deut 1:6-7 6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: 7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. (KJV)

Answer for yourself: Where did Moses get the authority to promise this land which was owned by Egypt to these "fleeing" Hebrews? Could it have been that Moses was a Pharaoh and we not know it?

Josh 1:1-4 1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. (KJV)

Answer for yourself: Where did Joshua get the authority to promise this land which was owned by Egypt to these "fleeing" Hebrews? Could it have been that Joshua also was a Pharaoh and we not know it?

2 Sam 8:1-3 1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg'ammah out of the hand of the Philistines. 2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts. 3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. (KJV)

Answer for yourself: Where did King David get the ownership of this Egyptian land? Could King David have been a Pharaoh? Well we saw that he was in article #2. That determination is not hard for you now once reading article #2. We will deal with these other Patriarchs in future articles. Now let us get back to Solomon.

The Hebrew Scriptures teach us that King Solomon accumulated great wealth and wisdom.

23 So king Solomon exceeded all the kings of the earth in riches and in wisdom. (1917 Tanakh)

- **The Hebrew Scriptures teach us that King Solomon administered his kingdom through a system of 12 districts (1 Kings 4:7).**

7 And Solomon had twelve officers over all Israel, who provided victuals for the king and his household: each man had to make provision for a month in the year.

- **The Hebrew Scriptures teach us that King Solomon possessed a large harem, which included "the daughter of Pharaoh"**

1 ¶ And Solomon became allied to Pharaoh king of Egypt by marriage, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about (I Kings 3:1)

1 ¶ Now king Solomon loved many foreign women, besides the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; (I Kings. 11:1)

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. (I Kings 11:3)

- **The Hebrew Scriptures teach us that King Solomon honored other gods in his old age:**

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not whole with the LORD his God, as was the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the detestation of the Ammonites. (I Kings 11:4-5).

- **The Hebrew Scriptures teach us that King Solomon was a master builder who created buildings of royal proportions like the Egyptians. He built "the house of the Lord, and his own house as we know. devoted his reign to great building projects;**

15 ¶ And this is the account of the levy which king Solomon raised; to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. (1 Kings 9:15).

17 And Solomon built Gezer, and Beth-horon the nether, 18 and Baalath, and Tadmor in the wilderness, in the land, 19 and all the store-cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. (I Kings 9:17-19).

Answer for yourself: What were some of these building accomplishments:

- **The Temple (I Kings 6)**
- **The Royal Palace (I Kings 7:2-12)**
- **The walls of Jerusalem**
- **The millo (an eastern fill made to enlarge Jerusalem (I Kings 11:27)**
- **The Royal Cities of Megiddo, Hazor, and Gezer,**
- **Many garrisons and fortifications**
- **The store cities, the cities for his horsemen and the cities for his chariots throughout his empire.**

I must address the building of the Temple. Amenhotep III, the Biblical Solomon, embarked on massive building campaigns which are partly confirmed in the list in I Kings but there is a problem. This temple was built in the 14th century B.C.E. and not in the 10th century as the Bible states. The problem we find is that the palace he is supposed to have built in Jerusalem cannot be found by archeologists, but the description tallies exactly with the Amenhotep III's palace in Thebes which was built in the 14th century.

Also of importance is the fact that Amenhotep III is responsible for what we call the "12 Tribes" of Israel. Let me explain. It was he who organized Egypt into twelve administrative districts ("12 tribes"); the organization which was taken from the pattern of the Zodiac.

Answer for yourself: In reading a book entitled Egypt, Canaan, and Israel in Ancient Times by Redford he asks a good question so let me paraphrase it: Since archeology and history testifies to a pattern where other great Bronze and Iron Age cultures in the ancient Near East (Egyptian, Babylonian, Assyrian, and Hittite) left as a legacy numerous documents, art, and inscriptions on buildings or public monuments would should we not expect to have such testimony left by such a great king and master builder let alone by the descendants and admirers of King Solomon in order to honor him? Of course we would expect this to occur yet the hard facts of archeology and history hits us right between the eyes. No article of any king bearing the name of "King Solomon" has ever been found as of today (Ibid. p. 309) anywhere!

The cities of Hazor, Megiddo and Gezer, which as we have seen were built by King Solomon, have now been extensively excavated and all artifacts discovered examined and categorized. Hazor was a large Canaanite city state in Upper Galilee and has been identified as modern Tell el-Qedah only 14 kilometers north of the Sea of Galilee. It was one of the major commercial centres in the Fertile Cresent and we find references to it in both Egyptian and Mesopotamian texts going as far back as the eighteenth century B.C.E. Megiddo, which has been identified as modern Tell el-Mutesellim, was the largest of he ancient fortified city states in Canaan, overlooking the Jezreel Valley of Central Palestine, while Gezar, located in the foothills of the Judean Rang east of Jerusalem, was another important fortified city. A stratum containing large palaces, temples and strong fortifications was found in each of these cities. The name of Solomon, however, was not found.

Answer for yourself: Are you aware that all three of these cities were conquered by Tuthmose III (King David) in the middle of the fifteenth century B.C.E.? This has been confirmed by archeological digging , which has produced evidence of the cities' destruction in the right strata for this period (Osman, The House of the Messiah, p. 212).

Answer for yourself: Now since King Solomon is King David's grandson, and we know that King David is really Thutmose III, then should we not expect to find compelling evidence and parallels between the lives of the Biblical King Solomon and Thutmose III's grandson named Amenhotep III? We should and we do.

Answer for yourself: Are you aware that in all three cases evidence has been found of large-scale reconstruction work 50 years later during the reign of Amenhotep III (the Biblical Solomon) who was Tuthmose III's (David's) grandson?

Answer for yourself: Can you guess what of earth shattering proportions was also found in the excavations of these three cities? A cartouche containing the name not of Solomon but Amenhotep III. A Cartouche is an oval band symbolizing continuity which enclosed a god's or Pharaoh's name (nomen and prenomen) similar to a modern logo, and which was the symbol of an Egyptian name in hieroglyphics. A cartouche of the 18th Dynasty Pharaoh Amenhotep III, Thutmose III's grandson (King David) was found in the strata belonging to this period and nothing was found indicating a "King Solomon" had been connected with any of these 3 cities in any way whatsoever. (Osman, House of the Messiah, p. 212).

In Jerusalem, it has not been possible to excavate the temple mount, however, extensive excavations in the city, including the areas adjacent to the temple mount have not revealed the existence of a Solomaic palace complex (Osman, The House of the Messiah, p. 216). Moreover, excavation of the Millo has revealed (due to pottery found in the Millo) that its original construction was also contemporary with the Egyptian 18th Dynasty of Amenhotep III (Osman, House of the Messiah, p. 200-201; Rohl, Pharaohs and Kings, p. 181).

Amenhotep III of Egypt, Pharaoh of the Egypt's glorious 18th Dynasty, was known in ancient times as the "King of Kings" and "Ruler of Ruler's" (Redford, Akhenaten the Heretic King, p. 35). He, like the Biblical Solomon, inherited a vast empire whose influence extended quite literally from the Nile to the

Euphrates (Osman, House of Messiah, p. 202).

Answer for yourself: Does it stand to reason that any Jewish king would ever inherit the Nile in Egypt? (THINK).

In contrast to the empire of Solomon, which we can find no trace outside of the inherited adulterated Hebrew texts bequeathed to us by Ezra, the empire of Amenhotep is indisputable (Redford, Akhenaten the Heretic King, p. 43). The buildings, monuments, documents, art, and numerous other vestiges of his reign are universal and unparalleled (with the possible exception being those left by the 19th Dynasty Pharaoh, Ramses II).

The entire reign of Amenhotep III was devoted to monumental construction throughout Egypt, Canaan, and Syria (Aldred, Akhenaten, p. 147). In addition to the ancient world's most glorious temple at Luxor (Osman, The House of Messiah, p. 216), he built many other temples of similar design throughout Egypt and in the rest of his empire (Ibid. p. 217), including the Canaanite garrison cities of Hazor, Megiddo, Gezer (Ibid, p. 212), Lachish and Beth-shean (Ibid., p. 218).

According to Egyptian records, Amenhotep's father Thutmose IV and grandfather Amenhotep II deported over 80,000 Canaanites. The Canaanite inhabitants of Gezer were specifically included in this deportation (Redford, Egypt, Canaan, and Israel in Ancient Times, p. 165, 208). It was during Amenhotep III's reign (King Solomon) that Gezer and other major Palestine cities were refortified as royal Egyptian garrisons, and endowed with fine temples and palaces.

The Bible states that in Solomon's day, the Pharaoh of Egypt captured the Canaanite city of Gezer and presented it to his daughter as a dowry upon her marriage to Solomon (Osman, House of the Messiah, p. 205; Redford, Egypt, Canaan, and Israel in Ancient Times, p. 310).

16 Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon's wife. 17 And Solomon built Gezer, and Beth-horon the nether,

We made mention in earlier articles that sons of Pharaohs inherited the throne by marrying their "sisters". And we saw in the case of Tuthmose III, being of mixed blood, distanced from the throne of Egypt by failing to marry the daughter of Pharaoh thus necessitating his "adoption" by Amun in Psalm 2:6. Here we find again this example but now it applies to King Solomon. It stands to reason, if we recall, that if Tuthmose III, the grandfather of Amenhotep III, was of mixed blood then his grandson, be it Amenhotep III or Solomon would be of mixed blood and it would again be necessary to marry "the throne" by marring a daughter of a Pharaoh and this is exactly what the Hebrew Scriptures tell us Solomon did. Thus we now better understand why it was customary and obligatory for Amenhotep III to marry "the daughter of Pharaoh" in order to secure the throne (Osman, House of Messiah, p. 204-205). This is precisely what was done when he was married to Sitamun, the daughter of his father, Pharaoh Thutmose IV.

The network of Egyptian 18th Dynasty garrison cities also included the most important city of all.

Answer for yourself: Can you guess which city I am speaking about?

I bet most of you guessed it as I am speaking concerning Jerusalem. If construction by Amenhotep III at Gezer, Hazor, Megiddo and other garrison cities is any indication, then a magnificent temple undoubtedly was also built by Amenhotep II on Jerusalem's venerated Temple Mount (Osman, The House of Messiah, p. 218; Redford, Egypt, Canaan, and Israel in Ancient Times, p. 310).

Answer for yourself: Should we not be surprised to learn that the structure adjacent to Jerusalem's Temple Mount, known traditionally as "Solomon's stables," is consistent with the architecture of Amenhotep's garrison cities according to Osman? (Osman, House of the Messiah, p. 218). Archaeology has also confirmed that chariots were kept in these cities during his reign in groups of between thirty to one hundred and fifty each

(Ibid., p. 207).

Answer for yourself: Was Israel or Egypt known for their chariots? They both were! Is this a link between Solomon and Amenhotep III?

Answer for yourself: Are you aware that the ancient mining operations at Timna in the Negev desert, known as "Solomon's mines," "are much earlier than the Biblical dating for King Solomon by some three hundred years [in the conventional chronology]? This little know fact, given to us by Mazar, Archaeology of the Land of the Bible, is but one more piece of puzzle that is showing us that Amenhotep III is the Biblical Solomon.

Answer for yourself: This should expect and do we find that the date and times of Amenhotep III correspond exactly to the Biblical dating for "Solomon's mines? Yes we do!

Copper from Timna, gold from the Sudan, other precious metals, jewels and high quality stone were used in great abundance in Amenhotep's temples, just as they were in Solomon's (Osman, House of the Messiah, p. 217). A stela from Amenhotep's mortuary temple boasts that the temple was "embellished with gold throughout, its floor shining with silver ... with royal statues of granite, of quartzite and precious stones." The list of materials used in another temple built by Amenhotep is also "staggering: 3.25 tons of electrum [an alloy of silver and gold], 2.5 tons of gold, 944 tons of copper..." (Redford, Akhenaten the Heretic King, p. 45, quoted by Osman, House of the Messiah, p. 217).

The Hebrew Scriptures, in Ecclesiastes 2:4-11), teach us that the Biblical Solomon's greatest satisfaction is said to have been the challenge of completing grand projects.

Answer for yourself: Can the same be said for Amenhotep III? Yes. A royal Egyptian text of the period reads, "Lo, His Majesty's heart was satisfied with making very great monuments, the like of which had never come into being since the primeval age of the Two Lands" (Redford, Akhenaten the Heretic King, p. 43).

Only an enormously wealthy king of a long established empire could have built so splendidly and in so many widely distributed locations in the ancient world. Amenhotep III was arguably the ancient world's wealthiest king. The completion of such magnificent projects required management of a considerable and constant source of labor and revenue extending over a period of many decades.

Earlier we mentioned that the Biblical Solomon had, I Kings 4:7:

7 And Solomon had twelve officers over all Israel, who provided victuals for the king and his household: each man had to make provision for a month in the year.

Answer for yourself: Should we expect and do we find that Amenhotep III had a similar if not exact administration and taxation system with 12 districts as did King Solomon as described in the Bible? Yes we should and we find the exact system in Egypt under Amenhotep III.

Amenhotep III also dedicated himself to rediscovering the wisdom, mysteries and traditions of earlier Egyptian Dynasties (Aldred, Akhenaten, p. 151, 162, 164; Redford, Akhenaten the Heretic King, p. 52).

Answer for yourself: If Solomon is Amenhotep III as were are seeing then does this explain his strong admonition to get knowledge and wisdom as we see in Proverbs and as was exhibited by Amenhotep III when studying intensely to rediscover ancient wisdom and the hidden mysteries of earlier Egyptian dynasties?

Answer for yourself: Do you recall in an earlier article that I mentioned when taking Proverbs in Seminary I ran across the connection between Solomon and Amenhotep III in the Anchor Bible Commentary on Proverbs? That being the case then this explains the strong relationship has been established between the "Proverbs of Solomon" in the Bible and the "Maxims of Amenhotep III" found in Egypt (Osman, House of the Messiah, p. 222; quoting from Bright, A History of Israel, p. 199).

In addition to the projects already mentioned, Amenhotep III also built a completely new palace complex in Thebes.

Answer for yourself: Should we be surprised by now to find that this new royal residence included all of the elements contained in the palace complex of Solomon which are described in the Bible in 1 Kings 7:2-12)? Not at all really; at least not by now having previously read the article on Tuthmose III and having read this far into the article on Amenhotep III

Answer for yourself: What were these elements? Osman, in his House of the Messiah, p. 214-216, states that they were:

- **a house made almost entirely out of cedars of Lebanon (built for Amenhotep's Jubilee festival);**
- **a colonnade (hall of columns) fronted by a portico (porch) and surrounded by a column-lined courtyard;**
- **a throne room built with many wooden columns and whose floor was a painted lake scene (identical to the one crossed in wonder by the Queen of Sheba when she approached the throne of Solomon, as described in the Koran);**
- **a separate palace built for Sitamun, "the daughter of Pharaoh;"**
- **a royal palace (consisting of his own residence, the residence of his Great Wife, Tiye, and a residence for the royal harem).**

Answer for yourself: Should we be surprised any longer that Amenhotep III, like Solomon, were relentless in their pursuit of women for their harem, especially beautiful foreign women of both royal and common backgrounds alike (Redford, Akhenaten the Heretic King, p. 37). No; not really.

Amenhotep III's harem included two princesses from Babylon, two princesses from Syria, two princesses from Mitanni, and like Solomon's harem.

Answer for yourself: Should be any longer surprised that Amenhotep III's harem included a princess from each of the seven nations listed in 1 Kings 11:1 which is mentioned for King Solomon as well? (Osman, House of the Messiah, p. 204). As the mightiest king of the Middle East, Amenhotep did not send any of his own daughters to other kings in exchange, nor did any other Pharaoh of this dynasty (or likely any other throughout Egypt's history). He specifically denied a request by the king of Babylon for an Egyptian wife (Redford, Akhenaten the Heretic King, p. 37). Importantly, the Bible emphasizes Solomon's Egyptian bride, but does not mention that Solomon had any Hebrew wives (Osman, House of the Messiah, p. 204-205). Rehoboam, who is said to have succeeded Solomon, was the son of an Ammonite princess and not a Hebrew wife (Ibid., p. 2040205).

The court of Amenhotep III was an extremely liberal one, and reflected every possible excess of an affluent and secure kingdom (Redford, Akhenaten the Heretic King, p. 46). Eroticism in art and court life reached its height during the reign of Amenhotep III (Aldred, Akhenaten King of Egypt, p. 132). The famous "nude dancing girls" mural dates to Amenhotep's reign (Aldred, Egyptian Art, p. 176; Aldred, Akhenaten, p. 131-132).

As with Solomon, Amenhotep III denied himself nothing "his eyes desired" and "refused his heart no pleasure" (Ecclesiastes 2:10).

10 And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy, for my heart had joy of all my labour; and this was my portion from all my labour

However, the last years of Amenhotep III's thirty-eight year reign were not pleasant ones. The long years of indulgence had taken their toll and he had many ailments.

Answer for yourself: What have we seen?

The "inescapable conclusion" to any "thinking believer" is that the story of Solomon was patterned specifically after the life of Amenhotep III. The name Solomon itself, which literally means "peace" or "safety" points to Amenhotep III whose long and pervasive reign in the 14th Century B.C. did not include any

major military campaigns, but was characterized by unprecedented stability throughout the Near East (Osman, House of the Messiah, p. 202). After the Egyptian 18th Dynasty, the region between the two great rivers was not controlled by a single power again until the Assyrian empire of Ashurbanipal (the grandson of Sennacherib) who invaded Egypt and pillaged Thebes in the 7th Century B.C. (Redford, Egypt, Canaan, and Israel in Ancient Times, p. 364), and the 6th Century B.C. empire of Cyrus, who also conquered Egypt and made it a Persian province (Osman, House of the Messiah, p. 88). There is no evidence of any empire at any time controlling this region whose capital was Jerusalem.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BIRTH OF HORUS: WAS THIS THE PROTOTYPE FOR THE BIRTH OF JESUS?

If one does the necessary study and reads the right sources then beyond any doubt he sees that much of the Christian History was pre-extant as Egyptian Mythology.

Answer for yourself: Why has this not been public knowledge and is only now begun to be taught and revealed to interested readers and students of Biblical history? Well the main reason is that it has only been in the last two hundred years that we have been able to rediscover how to read the Egyptian hieroglyphics which was prompted by the discovery of the Rosetta Stone.

The answer is not too difficult to comprehend. The facts concerning the "Jesus Story" being patterned after the Horus of Egypt like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greeks or Romans, and could not be read until the lost clue was discovered by Champollion, almost the other day! Champollion was a French Egyptologist, who is acknowledged as the father of modern Egyptology. He achieved many things during his short career, but he is best known for his work on the Rosetta Stone. It was his deciphering of the hieroglyphics contained on the Stone that laid the foundations for Egyptian archaeology. Hidden for a thousand years in the lost language of Egypt and their hieroglyphics is to be found the exact replica of the later Roman "Jesus Story". This is almost too incredible to believe until you examine the results for yourself and if you do then you see that the "logia" or the "sayings of the Christ" can be found in the rituals contained in the Egyptian Book of the Dead as uttered by Horus as well as others. This information has laid beyond the knowledge of moderns until the efforts of Champollion and his work on the Rosetta Stone in the latter 1820s. Provided for the interested reader is the necessary link to examine the history for himself to see how the earlier "Horus/Jesus Stories" were lost to the world for thousands of years but now resurrected with the restoration of Egyptian hieroglyphics through the efforts of Champollion.

This lose of ability to decipher Egyptian Hieroglyphics is the reason why the original sources of our Mytholatry and Christology remained as hidden as they have; that is until the century in which we live. The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows, or clasped to their bosoms, in their coffins and their tombs.

As Christians we all fell into the same pit of ignorance. We all were taught to accept the Canonical Gospels as containing an assumed undoubted human history, and we assumed, as others taught us to do, that the assumed history on the pages of our New Testament proved itself. Everything goes well with such an approach until one decides to study the origin of the Christian Faith and do so in a scholarly fashion.

The first thing we encounter in such study is the fact that a Jesus, or Jehoshua Ben-Pandira, *was* an historical character, known to the Talmud. The only problem with this is that this historical character, Jehoshua Ben-Pandira is found in history 100 years too early for the assumed New Testament Jesus. Without such study we all make the same mistake; namely, approaching the New Testament supposing that this New Testament and its

record of a Jesus, the events surrounding his life and his sayings proved the personal existence of this Jesus as found portrayed in the Canonical Gospels.

The hardest thing in my life as an Ordained Pastor was to study to the point where I found that this depiction of Jesus in the New Testament was a fraud. After dedicated and sustained serious study of the origins of Christianity one is hard pressed to believe this account of an assumed historical when confronted with the records of Egyptian history and religion as you are about to see for yourself.

THE VIRGIN BIRTH OF THE EGYPTIAN MESSIAH...HORUS & THE PATTERN FOR THE LATER JESUS STORY

The mythical Messiah was always born of a Virgin Mother. It finds its ultimate expression from the constellation virgo. Understand that most all of the Ancient "saviors" had virgin-births?

Answer for yourself: Why was a virgin birth necessary in the instance of Horus? Simply because his father, Osiris, had been murdered by his brother (the Cain and Able story). If you are familiar with the Osiris Myth then you would already know this but if not I suggest that you become very familiar with this story as it is the undergirding tale that lies behind the "Jesus Story". You will find upon study that the Jewish race was heavily influenced by both Egypt and Babylon and many of their "religious myths" become incorporated in their religious heritage and find expression in the Tanakh.

Answer for yourself: Why is the constellation virgo connected with all this virgin birth stuff? Well you have to know a little astronomy to understand the role of Virgo in the mind of the Ancients (http://jesusastrotheology.netfirms.com). If you take the time to get into such stellar astronomy and religion then you will see that most religious stories found in the Christian New Testament come from the personification of the movement of the orbs in the Heavens. I was blown away by such revelations the more I studied this topic when reading books from such men like:

- **The Origin Of All Religious Worship by Charles Dupuis**
- **The Origin and Evolution Of Religion by Albert Churchward**
- **Ruins Or Meditation On The Revolutions Of Empires And The Law Of Nature by C.F. Volney**
- **The Historical Jesus And The Mythical Christ by Gerald Massey**
- **Ancient Egypt: The Light Of The World by Gerald Massey**

This information was so overwhelming and earth-shattering that it answered for me any and all questions that remained unanswered concerning the possibility for a historical Jesus that lingered after yeas of advanced study. This of course, a virgin birth, is an event unknown to the medical profession as well as being opposed to all natural phenomena observed in the operation of the laws of nature given to us by the Creator. Therefore such an event as a possible virgin birth to a "thinking believer" should be first of all suspect and understood as an impossible historical event and one should be aware that such an event, as recorded in almost every ancient religion is one that can only be explained by means of a Mythos which incidentally can be found preserved in numerous Ancient theologies long before the birth of Christianity. This astronomical phenomena is replayed over and over down through history since all nations saw the same constellations in the night sky and with trade, travel, and military conquest these myths of the constellations and the path of the Sun moved around the globe given enough time.

Answer for yourself: Are you aware that the "Virgin Mother" was represented in Egypt by the maiden Queen, Mut-em-ua, the future mother of Amenhept III some 16 centuries B.C.? Truly there is nothing new under the Sun and one only has to undertake a serious study of Egypt and Egyptian religion to find the "Jesus Story" and the "Logia" (the sayings of the Lord) which we find later reproduced in the New Testament as put into the mouth of the later "messiah" of Rome's invention.

Answer for yourself: Have you ever heard of the Temple of Luxor? The Luxor area of Upper Egypt was the

Thebes of the ancient Egyptians - the capital of Egypt during the Middle and New Kingdoms. Today it is famous for its temples and the nearby Valley of the Kings.



Answer for yourself: Are you aware that on the walls of the Temple of Luxor we find carved in stone what appears to be the "first" nativity from which all others are patterned?

THE EGYPTIAN NATIVITY

Of great interest to us in this article are four consecutive scenes reproduced in Temple which are found portrayed upon the innermost walls of the *Holy of Holies* in the Temple of Luxor, which was built by Amenhept III, a Pharaoh of the 17th dynasty. Below is the depiction taken from the wall of this Temple of Luxor. It is important for our study to examine this depiction of events on the wall of the Temple of Luxor very closely so we will refer to this picture in the following article repeatedly.



What appears to be a meaningless depiction of scattered events is pregnant with meaning (excuse the word play).

The Legend of Osiris is one of Egypt's most Ancient literature myths. So old, it's origins have been lost in time. It was an important story to the Egyptians because of Osiris' role as the king who is resurrected as the "King of the dead". A king that every Egyptian, from the mightiest pharaoh to the lowliest peasant, hoped to join in the afterlife. Other important themes that we find in the story are; the trials of Isis in which she is idolized as a dutiful wife and protective mother. And the revenge of Horus against his evil uncle Seth who killed his father Osiris, which is a powerful struggle of good verses evil. In an effort to avoid confusion you should be aware that there are two forms of the god Horus in this story, first we find him as the brother of Osiris, then later we find him called Harpocrates or Horus his infant son.

It may be worth noting that in all the vast amount of text that we have from the ancient Egyptians, we find no complete version of this tale. We find only pieces, references and additions to it. One of the most important versions of the story comes to us from a Greek writer named, Plutarch, who lived in the first century A.D.

We find the Legend of Osiris literally portrayed on the walls of the Holy of Holies of the Temple of Luxor. Unknown to the reader of this article at this time is that the Legend of Osiris and his son Horus is the very same story of the birth of the Jesus as depicted in the New Testament thousands of years later.

We find that the "Gospel Story" was written on the walls of this Temple of Luxor (Thebes) thousands of years before the assumed Jesus of history. The story of the divine Annunciation, the miraculous Conception (or Incarnation), the Birth, and the Adoration of the Messianic Child (originally Horus), had already been engraved in hieroglyphics and represented in 4 consecutive scenes upon the innermost walls of the holy of holies in the Temple of Luxor which was built by Amenhept III, a Pharaoh of the 18th dynasty, long before there was any concept of Jesus existing in the first century A.D. In these scenes the maiden queen Mut-em-ua, the mother of Amenhept III, her future child, impersonates this "virgin-mother" (originally Isis) who was miraculously impregnated following the death of her husband Osiris and consequently bore a child without sexual

intercourse since her husband had been murdered by his evil brother (see the Osiris Myth).

Let us look at the above picture as we describe the scenes for the reader.

Annunciation: The first scene on the left hand shows the God Taht (Thoth) [the New Testament Gabriel] the Lunar Mercury, the Annunciator of the Gods, in the act of hailing the Virgin Queen, Mut-em-ua, [Mary] and announcing to her that she is to give birth to the coming Son (Amenhotep III in the character of Horus, the divine child [prototype for the later Jesus]. Originally the story finds its first telling when the god Thoth announces to a virgin, Isis, the impending birth of her son, Horus.

Luke 1:26-33 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (KJV)

Immaculate Conception: In the next scene the god Kneph (the Egyptian Holy Ghost) and the goddess Hathor hold crosses, sign of life, originally to the head and nostrils of Isis and mystically impregnate her. Of course this myth is retold later in the account of Queen Mut-em-ua, the future mother of Amenhept III. Kneph ("the Egyptian Holy Spirit") descends and assisted by Hathor, impregnates the virgin [the New Testament Mary] by holding the "ankh", symbol of life, to her head, mouth, nostrils.

Gen 2:7 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (KJV)

Luke 1:31-35 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (KJV)

Answer for yourself: Are you aware that Pharaohs were called "Sons of God"?

The "ankh" is the Egyptian cross having a loop for its upper vertical arm. The Ankh, known in Latin as a crux ansata ("handle-shaped cross"), is the Egyptian hieroglyphic symbol for "life". Kneph is the form of the Holy Ghost or Spirit that causes the Immaculate Conception, Kneph being the "spirit" by name in Egyptian. Impregnation and conception are made apparent in the virgin's fuller form (see the picture). The natural effects of this "miracle conception" are made apparent in the virgin's swelling form (just look at her abdomen in the 2nd depiction on the 'left' of the mural).

The Birth Of The Child God: In the next scene we see the mother is seated on the midwife's stool, and the child is supported and lifted up by the hands of one of the nurses. Originally, the mother, Isis, sits on a midwife's stool, and the newly born infant, Horus, is held by attendants. With the development of the mythos we find that next the mother, Queen Mut-em-ua, the future mother of Amenhept III, is seated on the mid-wife's

stool, and the newborn child is supported in the hands of one of the nurses. Later this same story is told only the names of the virgin mother has been altered [Mary] as well as the name of the child god [Jesus instead of Horus].

Luke 2:4-7 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) 5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (KJV)

Adoration: The fourth scene is that of the Adoration. Here the child is enthroned, receiving homage from the gods and gifts from men. Behind the deity Kneph, on the right look for 3 figures who are men kneeling and offering gifts with the right hand and life (ankh cross) with the left hand.

Originally the infant Horus receives homage from gods and Three Kings, the Magi, who offer him gifts. In a re-adaptation of the earlier myth we find here the child of Queen Mut-em-ua is enthroned, receiving homage from the Gods and gifts from men as well. As children growing up in the mainly Christian Western Hemisphere we heard this same story over and over never suspecting that it is but a retelling of the Osiris Myth. Never did we know that when we heard of the birth of Jesus and read the birth narratives with our families at Christmas time that we were reading the same story told for over 10,000 years. Never did we suspect that as these men who worshipped Jesus in the New Testament account were but a re-adaptation of those who originally worshipped Horus. All along we had a re-adaptation of these 3 wise men who found baby Horus; in our case the name was changed: Horus became Jesus and Mut-em-ua became Mary. These same 3 wise men worshipped Jesus (the New Testament Horus), and offered gifts of gold, frankincense, and myrrh. But lets look deeper. In the depiction of this miraculous birth on the walls of the Temple of Luxor Isis has been replaced by Queen Mut-em-ua [later to be replaced by Mary]. Behind the deity Kneph, on the right, three spirits--the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by Mut-em-ua, as mother of the "only one," and representative of the divine mother of the youthful Sun-God.

Luke 2:8-20 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. (KJV)

Matt 2:1-2 1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,

behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. (KJV)

These scenes, which were mythical in Egypt, have been copied or reproduced as historical in the Canonical Gospels. In this [set of engravings] we have the Annunciation, the Conception, the Birth, and [the] Adoration as described in the first and second chapter of Luke's Gospel. John G. Jackson, in Christianity Before Christ [American Atheist Press, PO Box 2117, Austin, TX 78768-2117, 1985, pp. 43-46.], cites Gerald Massey in Ancient Egypt: Light of the World, Vol. II, p. 757 [London, T. Fisher Unwin, 1907], as providing this information concerning the mythical elements of an annunciation, an immaculate conception, a virgin birth, and an adoration as presented as consecutive engravings on the inner walls of Temple of Luxor, in Luxor, Egypt, from the time of King Amenhotep III (1538-1501 B.C.). These books are must reads in my opinion if you want to see these things in more detail let alone follow the story of the evolving Horus-Jesus in the New Testament. On my websites I devote considerable space to this very important myth for behind it all again one finds astronomical origins for such a myth.

It needs to be said that critics should remember that the scenes described are literally carved in stone on the walls of the Temple at Luxor and stand as an original source of mythical elements of the Horus myth let alone the source for the later "Jesus birth myth".

John G. Jackson, in Christianity Before Christ, p. 109, states that the resurrection of Osiris is depicted by bas-reliefs (stone carvings on the a wall or a side of an altar, a statue, etc.) of the walls of a Temple of Osiris at Denderah, Egypt, in which Osiris is presented (1) as a mummy on his bier, (2) he arises, and (3) stands erect, with Isis standing behind him, and a male figure hold a crux ansata, an Egyptian symbol of life. Jackson also states that another Osiris resurrection is depicted at the Temple of Isis in Philae, Egypt, upon which is this inscription: "This is the form of him whom one may not name, Osiris of the Mysteries (myths), who springs from the returning waters." Again, critics should remember that the Osiris myth resurrection scenes described are literally carved in stone on the walls of the Temple of Osiris at Denderah and the Temple of Isis at Philae and stand as original sources of mythical elements of the Osiris myth. We herein have an ancient Egyptian mythical element of a death and resurrection and a parallel to the death and resurrection mythical element in the "Jesus Story".

Answer for yourself: Is the "Jesus Story" as we have inherited it a historical reality? Was it meant to be understood mystically and metaphysically but later came to be taught by Rome as a "literal" and "historical" reality that stood of falsehoods? How can such archeological evidence point to Horus thousands of years before the time given for the New Testament Jesus but be literally truthful as applied to a supposed human being named Jesus when studies show that there exists a "pattern" that all the sungods and "christs" followed to the "t"? When religion after religions presented to their peoples in myth and symbol a "pattern" of the God incarnated in mankind, a "pattern" to be emulated and followed by all, then what makes our "Jesus Story" any different? How can our "Jesus Story" be limited to but one when all previous "patterns" and "templates" applied to the whole of mankind? Who would do such a thing? Who would monopolize such a Divine Truth for their selfish motives? Who would turn the evolving Divinity in mankind into a solitary person whose only access was through one door, the door of the Roman Church? Opps, I gave the answer away. The second through the fifth century was the beginning of the Dark Ages, a darkness created by Roman Christianity that few even today, either Catholic or Protestant, have escaped from regarding Divine Truth.

That question plagued me after Seminary after digging deeply into the Jewish Roots of Christianity. Not only the purposeful forgery of the Hebrew Scriptures in making this New Testament Jesus that Rome gave us in the Bible into the supposed "Jewish Messiah", but the unbelievable parallels in Comparative Religions to the template of "crucified sungod" repeated almost verbatim in the "Jesus Story" were most troublesome to me and would be to any "truth-seeker". Added to that when one studies Astro-Theology he finds that the personification of the Sun as it moves through the twelve houses of the Zodiac each year is personified into the "savior stories" of nations; our "Jesus Story" as found in Matthew chapter one through chapter 28 can be seen to be nothing more than the personification of the Sun as it moves through the heavens. Each event, in order, can be traced from Matthew 1 through chapter 28 as the Sun moves from mansion to mansion through our

Father's House, the Zodiac. But I would come to see that what I believed to be "literal" and "historical" as applied to my "Jesus Story" was not only the greatest story every told, but the oldest story ever told as well. What I did not know that would come later when studies would advance to Gnosticism, Hermeticism, Mysticism and Metaphysics would be what lies behind all of these surface "god and man stories" which are the personified "messas" and "anointed ones" of nation after nation. Behind each one, whether it be a "god" or a "goddess" story is the personification of the descent of God into "matter" (material existence) which is often termed the "death of God" or the "crucifixion of God on the planes of energy/matter". As God fell into "material existence" down the Ladder of Heaven the ancients termed it the "crucifixion of God" that man might live. Here is found the "key" to all savior stories; the "key" to the hidden truth behind our "Horus/Jesus Stories"; in fact all of them. The evidence is out there for those who want to know the truth about religions let alone the God of the cosmos. The Lesser Mysteries told people only the simple stories, myths, and parables that were moralistic to their core to order society and hopefully motivate people to a life of love and balanced behaviors. But for those who wished to draw closer to God the opportunity was made available for an initiate to come to the deeper truths of the birth of God in "matter"; in mankind. These "secrets" and the "powers that go with them" were reserved in the Higher Mysteries for the chosen and proven few. The reader is called to decide for himself upon what we show him as to the validity of such knowledge for his personal life. You must decide on evidences like these presented in this article and the recommend books that we often point out to the readers for their edification in Godliness. The sole pursuit of such study is to come to the truth of such matters surrounding the New Testament Jesus in hopes that our worship of the Creator be not tainted with idolatry and blasphemy when we worship a false god but offered solely to the Only Creator grounded in truth. I have found that the study of Egypt as well as the other disciplines listed above will give you the answers to these most difficult questions that surround the truth concerning the New Testament Jesus.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE RE-BIRTH OF THE SUN...THE WINTER SOLSTICE

The Winter Solstice is also known as Yule, Christmas, and Saturnalia, occurs in mid December.

It is when the ancients celebrated the birth of the new Solar year and the beginning of Winter. The Goddess manifests as the Great Mother and the God as the Sun Child (the pattern as applied to many personified gods and godmen as well as Jesus). The God also appears as Santa Claus and Old Man Winter. The colors connected with the Winter Solstice are Red, Green, and White. This is a festival of inner renewal.

Today, many people in Western-based cultures refer to this holiday as "Christmas." Yet a look into its origins of Christmas reveals its Pagan roots. Emperor Aurelian established December 25 as the birthday of the "Invincible Sun" in the third century as part of the Roman Winter Solstice celebrations. Shortly thereafter, in 273, the Christian church selected this day to represent the birthday of Jesus, and by 336, this Roman solar feast day was Christianized. January 6, celebrated as Epiphany in Christendom and linked with the visit of the Magi, was originally an Egyptian date for the Winter Solstice.

Most of the customs, lore, symbols, and rituals associated with "Christmas" actually are linked to Winter Solstice celebrations of ancient Pagan cultures. While Christian mythology is interwoven with contemporary observances of this holiday time, its Pagan nature is still strong and apparent.

Winter Solstice has been celebrated in cultures the world over for thousands of years. This start of the solar year is a celebration of Light and the rebirth of the Sun. In old Europe, it was known as Yule, from the Norse, Jul, meaning wheel.

Today, many people in Western-based cultures refer to this holiday as "Christmas." Yet a look into its origins of Christmas reveals its Pagan roots.

The primary, motivating factor that inspired early man to worship god, was his fear and dread of the potential fierceness of his environment. His (primitive man) major impetus for worshipping and sacrificing to the Sun God was to assure that the Sun God would continue protecting mankind from the ravages of the dreaded winter.

So for primitive man, the inception of winter, Dec. 22, was the worst day of every year for him. This day, Dec. 22 was the start of winter and marked the beginning of the worst stage of his yearly struggle for survival. This day, Dec. 22, is referred to by astronomers as the Winter Solstice. This word, Solstice, according to Webster's Dictionary means "to stand still, pause, a turning point." Primitive man even believed the Sun had died as he could detect no movement of the Sun in the sky for 3 days and and these 3 days were days having the shortest daylight of the year. This day, Dec. 22, the start of winter, was the harbinger of his potential perdition.

Answer for yourself: Now, does this fact not remind you of our "Jesus Story"? Could our "Jesus Story" be a personification of the Sun and its death and subsequent rising again in the sky at the Winter Solstice? How many other events in our "Jesus Story" can be found in the personification of the Sun in its path in the sky and through the Zodiac? Could the whole of the New Testament be a personification of the Sun, as God's "Life-Giver" to makind in this solar system? Let us understand and be wise.

OnDec. 22 of each year, the Sun reached its Winter Solstice, the lowest point of the trajectory (angle of rays) of the entire year. After Dec. 22 (the turning point), the Sun again rises northward, which is a sign that summer shall come again!

Even though Dec. 22 marks the beginning of winter and the weather turns progressively worst from that point (Dec. 22) until the spring (March 21), all is not lost. Because the fact that the angle of the Sun's rays projecting on the earth, was moving progressively northward told early man that the warmth and comfort of the summer Sun would eventually prevail. But there was a period of doubt, for early primitive civilization. Primitive man did not understand our universe and solar system as we do today. We, today, know exactly what causes the four seasons of the year. But early man did not. He did not possess knowledge of our Solar System, the axis of the earth, its rotation and revolving around the Sun. He did not understand that these forces operated by a Natural, Providential Law, that would stay its course, no matter what. Early man only understood the result, not the cause. Because of this he would "reason" such events as best he could and these resulting "myths" would be handed down among mankind until Science would advance to replace such foolishness. The problem is that such foolishness would be later personified into acts of each nation's heroes and later ascribed to Jesus by the Sun-worshipping Romans who had control over the New Testament.

Now you can better understand that each year, early society awaited the approach of Dec. 22, with foreboding. Dec. 22, the day of the Winter Solstice (definition is to stand still) was a day of reckoning for them. Because it seemed to them, as they observed and tracked the North to South movement of the Sun, that on this day DEC 22, the sun entered its grave. The North to South progression of the Sun can be likened to a swinging pendulum. You know that when a pendulum reaches its solstice (the point where it swings back - its turning point), that for a slight imperceptible moment, it actually stands still. But in terms of our vast solar system, the point of solstice is not imperceptible. It lasts for days, three days to be exact. For three days, after the sun reaches its solstice, it appears to stand still. This period of pause, between the Suns descent and ASCENT, wrought paralyzing dread and fear into the hearts and minds of the early pre-Christians. Over time, they established rituals and traditions concerning this period (DEC 22 to DEC 25). They passed the word through oral tradition, and eventually, after their societies established writing, wrote it down, concerning their Sun God: the sun shall lay in a grave (point of solstice) for 3 days. But after 3 days the sun shall rise, be resurrected, (according to Webster's Dictionary, the word resurrect is linked to the word resurge, which means "To Rise Again", to revive), and ascend toward heaven, (progressively ascend northward to the position of the summer Sun). And when the sun completes its ascent upward toward the point of its summer solstice, it will comfort us and bless us with warm weather and long days and will save us (be a savior) from the ravages of winter. So, this, that I have explained to you here, is the ORIGINAL, authentic, true CONCEPT of the resurrection. As the revelation of God would grow among Mankind, men could see how the God of the Universe has spoken such to them in the Cosmos.

When the pre-Christians spoke and wrote of the resurrection of the Sun; they meant exactly that. It did not refer to a person, but to the SOLAR SUN. That would come later. We see the the culminating of it in the teachings later connected to Jesus.

What you, the reader must be sharp enough to see, is that many "untruths" have been mixed with "truths" in the life of Jesus as portrayed in the New Testament and "cast out the leaven."

But, when the Gentile Church broke from their Jewish Roots the Gentile priesthood began to associated with

the inherited traditions about Jesus their older "religious traditions" of the Sun-gods. Long ago their Gentile ancestors had changed the "Sun" to "Son". This, if you remember is personification; in particular the personification of the Sun which lies at the foundation of almost all world religions. The priesthood told the pagans that the SON (Christ) was born on DEC 25, just like their SUN. They told them that the Son had been dead in a grave for three days and then was resurrected (revived) and ascended to heaven (upward) just like their Sun. This is totally a matter of faith for you, the reader.

WHAT CAN WE LEARN...AND WOULD GOD WANT US TO?

Emperor Aurelian established December 25 as the birthday of the "Invincible Sun" in the third century as part of the Roman Winter Solstice celebrations. Shortly thereafter, in 273, the Christian church selected this day to represent the birthday of Jesus, and by 336, this Roman solar feast day was Christianized. January 6, celebrated as Epiphany in Christendom and linked with the visit of the Magi, was originally an Egyptian date for the Winter Solstice. If you have ever studied the Jewish Roots of Christianity you can easily see that Yeshua was conceived at Hanukkah (the Festival of Lights...light to the world) and was born at the High Holy Days (9 months later). This is why Bet Emet exists for we desire to help the readers to sanctify themselves before the L-RD and one day meet Him with truth in their lives instead of paganism passed off as truth!

Most of the customs, lore, symbols, and rituals associated with "Christmas" actually are linked to Winter Solstice celebrations of ancient Pagan cultures. While Christian mythology is interwoven with contemporary observances of this holiday time, its Pagan nature is still strong and apparent. Pagans today can readily re-Paganize Christmas time and the secular New Year by giving a Pagan spiritual focus to existing holiday customs and by creating new traditions that draw on ancient ways.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CHRIST'S DESCENT INTO HELL AS RECORDED IN THE NEW TESTAMENT....TRUTH... OR A SUN-MYTH RETOLD?

The doctrine of Christ Jesus' descent into hell is emphatically part of the Christian belief, although not alluded to by Christian divines excepting when unavoidable. In the first place, it is taught in the Creed of the Christian Church.

The Nicene Creed was created at the Synod at Nicea in 325 A.D. and set forth this Creed: We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them (From The Seven Ecumenical Councils, ed. H. Percival, in the Library of Nicene and Post Nicene Fathers, 2nd series (New York: Charles Scribners, 1990), Vol XIV, 3).

Notice if you will the "third day" portion; this is a clear reference to the New Testament doctrine of Jesus' descent into hell prior to the resurrection.

The gospels pretend to be matter of fact stories of some events in the life of the Christian God. The various "Creeds" reflect such a story. They tell what people saw or heard. They claim they saw Jesus rise to heaven, but it is difficult to know how they could have known he descended to hell, unless they simply had the risen Jesus confessing it in one of his mysterious post mortem appearances. Anyway, it was not expressly written into the gospels. Nevertheless, it became and remains a firm belief among Christians that Jesus did descend to Hell. A Christian writer explains that the early Christians were united on the doctrine of Christ's underground mission. It was too well settled to admit of dispute

The Apostles' Creed teaches the doctrine explicitly and it was once thought of as equal in authority to the gospels, being supposedly written by the apostles themselves.

The New Testament attests to this as well: Peter (1 Peter 3:18) is thought to be referring to the descent into Hell when he writes: being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison. Prison must mean Hell.

In Acts 2:31 we find that his soul was not left in hell. The writer plainly considered Jesus's soul had been there. The most positive declaration that Christ did descend into hell could not make it more certainly a scriptural

Christian doctrine.

WHERE DID SUCH A BELIEF ARISE?

Answer for yourself: Where then did such a belief arise?

You need to know that the most important event in the lives of Pagan Saviours, after their crucifixion, is that of their descent into the infernal regions. In the Hindu bible, written more than three thousand years ago, the Saviour Krishna:

…went down to hell to preach to the inmates of that dark and dreary prison, with the view of reforming them, and getting them back to heaven, and was willing himself to suffer to abridge the period of their torment.

Elsewhere we find that Krishna even descended into hell to teach souls in bondage. We have references to prison and to bondage. Hell is a prison and souls are in bondage. Souls are therefore in prison just as Peter says. The writers of the Gospel of Luke and the first epistle of Peter seem greatly indebted to the Hindu bible in these passages.

Another God who descended into hell was Quexalcoatl of Mexico (300 BC). The story will be found in the Codex Borgianus, wherein is related the account of his death, and burial after crucifixion, his descent into hell, and subsequent resurrection. After Adonis descended into hell, he rose again to life and immortality. Prometheus of Caucasus (600 BC) also suffered and descended into hell, rising again from the dead, and ascending to heaven. Horus first reigned a thousand years, then died, and was buried for three days, at the end of which time he triumphed over Typhon, the evil principle, and rose again to life evermore. And Osiris of Egypt also descended into hell and after a period of three days rose again. Homer and Virgil speak of Hercules, Ulysses and AEneas descending into Hades. The Gods became incarnate, and descended into hell to teach humility and set an example of suffering. The story of their descent into hell was doubtless invented to occupy them during their three days in the tomb.

THE EARLY CHURCH FATHERS TEACH THE SAME DOCTRINE ABOUT THE CHRIST

The doctrine was also taught by the Fathers of the Church. St. Chrysostom (born 347 A.D.) asks:

***"Who but an infidel would deny that Christ was in hell?"* (quoted by Bonwick; Egyptian Belief, p. 46).**

And St. Clement of Alexandria, who flourished at the beginning of the third century, is equally clear and emphatic as to Jesus' descent into hell. He says:

"The Lord preached the gospel to those in Hades, as well as to all in earth, In order that all might believe and be saved, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the gospel, as He did descend, it was either to preach the gospel to all, or to the Hebrews only. It accordingly to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there"

Origen, who flourished during the latter part of the second, and beginning of the third centuries, also emphatically declares that Christ Jesus descended into hell (Origen, Contra Celsus, bk.ii. c. 48).

Ancient Christian works of art represent his descent into hell (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 364-365).

The apocryphal gospels teach the doctrine of Christ Jesus' descent into hell, the object of which was to preach to those in bondage there, and to liberate the Saints who had died before his advent on earth.

On account of the sin committed by Adam in the Garden of Eden, all mankind were doomed, all had gone to hell excepting those who had been translated to heaven—even those persons who were "after God's own heart," and who had belonged to his "chosen people." The coming of Christ Jesus into the world, however, made a change in the affairs of man. The saints were then liberated from their prison, and all those who believe in the efficacy of his name, shall escape hereafter the tortures of hell. This is the doctrine to be found in the apocryphal gospels, and was taught by the Fathers of the Church (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 250-251).

THE GOSPEL OF NICODEMUS

In the Gospel of Nicodemus (apoc.) is to be found the whole story of Christ Jesus' descent into hell, and of his liberating the saints. It goes like this:

Satan, and the Prince of Hell, having heard that Jesus of Nazareth was almost to descend to their domain, began to talk the matter over, as to what they should do, etc. While thus engaged, on a sudden, there was a voice as of thunder and the rushing of winds, saying: " Lift up your gates, O ye Princes, and be ye lifted up, O ye everlasting gates, and the King of Glory shall come in."

When the Prince of Hell heard this, he said to his impious officers: "Shut the brass gates . . . and make them fast with iron bare, and fight courageously."

The saint having heard what had been said on both sides, immediately spoke with aloud voice, saying: "Open thy gates, that the King of Glory may come in." The divine prophets, David and Isaiah, were particularly conspicuous in this protect against the intentions of the Prince of Hell.

Again the voice of Jesus was heard saying: " Lift up your gates, O Prince; and be ye lifted up, ye gates of hell, and the King of Glory will enter in." The Prince of Hell then cried out: " Who is the King of Glory" upon which the prophet David commenced to reply to him, but while he was speaking, the mighty Lord Jesus appeared in the form of a man, and broke asunder the fetters which before could not be broken, and crying aloud, said: " Come to me, all ye saints, who were created in my image, who were condemned by the tree of the forbidden fruit . . . live now by the word of my cross."

Then presently all the saints were joined together, hand in hand, and the Lord Jesus laid hold on Adam's hand, and ascended from hell, and all the saints of God followed him (Nicodemus; Apoc. Ch. xvi and xix).

When the saints arrived in paradise, two " very ancient men " met them, and were asked by the saints: " Who are ye, who have not been with us in hell, and have had your bodies placed in paradise?" One of these " very ancient men" answered and said: " I am Enoch, who was translated by the word of God, and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot" (Nicodemus; Apoc. Ch. xx).

THE NEW TESTAMENT'S WITNESS

The doctrine of the descent into hell may be found alluded to in the canonical books; thus, for instance, in I Peter:

"It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also bath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which he also went and preached unto the spirits in prison" (I Peter 3:17-19).

Again, in "Acts," where the writer is speaking of David as prophet, he says:

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31)

The reason why Christ Jesus has been made to descend into hell, is because it is a part of the universal mythos, even the three days' duration. The Saviors of mankind had all done so, he must therefore do likewise. The Gentile redactors and writers of the New Testament only "patterned" the life of Jesus after their own pagan beliefs. Events in the life of the pagan Sun-gods and Saviors were transposed into the life of Christ.

- **Crishna, the Hindu Savior, descended into hell, for the purpose of raising the dead (the doomed), before he retired to his heavenly seat (Asiatic Researches, vol. i. p. 237; Bonwick, Egyptian Belief, p. 168).**
- **Zoroaster, of the Persians, descended into hell (Monumental Christianity, p. 286).**
- **Osiris, the Egyptian Savior, descended into hell (Dupuis, Origin of Religious Belief, p. 256; Bonwick Egyptian Belief, pp. 125).**
- **Horus, the virgin-born Savior, descended into hell.**
- **Adonis, the virgin-born Savior, descended into hell (Bell, Pantheon, vol. i. p. 12).**
- **Bacchus, the virgin-born Savior, descended into hell (Higgins, Anacalypsis, vol. i. p. 322; Dupuis, Origin of Religious belief, p. 257; Dunlap, Mysteries Adoni, p. 33).**
- **Hercules, the virgin-born Savior descended into hell (Taylor, Mysteries, p. 40; Mysteries of Adoni, pp. 94-96).**
- **Mercury, the Word and Messenger of God, descended into hell (Bell, Pantheon, vol. ii. p. 72).**
- **Baldur, the Scandinavian god, being killed ,descended into hell (Bonwick, Egyptian Belief, p. 169).**
- **Quetzalcoatle, the Mexican crucified Savior, descended into hell (Mexican Antiquities, vol. i. vi. P. 166).**

All these gods, and many others that might be mentioned remained in hell for the space of three days and three nights. "They descended into hell, and on the third day rose again."

SO WHY THE THREE DAY TIME PERIOD THAT THEY HAD TO REMAIN IN HELL?

One only need look at the stars to know the story. Also, this explains why nation after nation had the same story of the Sun-gods. They all studied the stars.

Thus the story of the three days' entombment has an astronomical explanation...the winter soltice. The sun lies still and apparently motionless, neither ascending nor descending, for nearly three days at the midwinter solstice. It was thought by primitive man that the sun was in a tomb for three days having descended to Hell, the lowest point of its annual cycle. In tracking the course of the sun man could detect the time when the sun shown least every year. For 3 days when the sun is the lowest in the horizon it appears to be motionless for 3 days then beings it northward ascent again. These 3 "shrortest" days of the year provided the least amount of light of the whole year. The sun was believed to have died. The prayer was that it would rise again and the prayer always worked, the sun was born-again each year at midwinter (raised from the dead) as it began it northward track in the sky. However the battle of light with darkness (temptation) continued until the vernal equinox and only when the days became longer than the nights were the ancient astrologer priests happy to celebrate the sun's rebirth. So, the birth of god was at the midwinter solstice but he was fully born again at the vernal equinox (spring). Hence, spring was chosen to represent this "three days' descent of the gods into hell and death because very shortly the days would get longer and spring would arrive with its new life and vegetation after the "death" of winter. The Persians had an astronomical figure representing the descent of a god into hell and returning at the time that Orsus, the goddess of spring, had conquered the god of winter. The author of Revelation describes the Lamb of God (Rev 12) as conquering the dragon, which is the Scorpion or Dragon of the first month of winter, October, being conquered by the Lamb of March or spring.

NOW FOR SOME TOUGH QUESTIONS

If you are a "thinking believer" then you can easily see that the above story concerning Jesus is pure fiction based upon the primitive fears and suspicions of mankind. What was understood metaphysically was later radically reinterpreted as if a "literal" and a "historical" event. Such was never the case.

We as Christians possess a document that is touted to be "inspired, infallible, and inerrant"; the New Testament. As you can see we have a severe problem here both in I Peter and Acts let alone the doctrines emanating from such a book as expressed in the "Creed" of the Church.

Answer for yourself: If I Peter can be shown to be in error, what other "errors" are contained within it let alone other books in the New Testament?

Answer for yourself: If the writer of I Peter got it wrong about the descent into hell, which is allegorical for the Descent of the Soul "into matter" by this Krst/Christ, then what about other doctrines that are connected with this same verse? Have we misunderstood other religious dogmas that Rome has connected to this supposed "literal" and "historical" death of "the Jesus Story" of their own making and "radical reinterpreation"?
Could he be wrong about these as well?

Answer for yourself: What about the book of Acts as well as it represents the Pauline mission with its many anti-Gnostic doctrines as well?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RETURNING TO GOD'S TRUE SALVATION MESSAGE AS SEEN IN THE BIBLICAL FESTIVALS

It has always been God's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is God who is to be the Savior of the Gentiles (Isaiah 11:10, 42:6; Acts 2:39; Ephesians 2:11-18).

Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}

Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Acts 2: 39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.

Eph 2:11 (KJV) Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

In the Old Testament (Hebrew Scriptures) God provides a written record of the both "Jews" and "non-Jews" as they not only relate to each other but to God as well; and often that realationship involves worshipping God according to the same "Pattern". This "Pattern" of Worship of God can be demonstraed to have existed as far back as Ancient Egypt and carried own down through history in the Jewish people and Judaism today. This "Pattern of Worship" not only concerns the worship of God but there is a "hidden" message from God in how we worship Him that involves the path given mankind for his salvation. The New Testament has a very important statement that needs our attention:

John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)

This is of major importance for in this statement is all we ever need to know concerning God, His proper worship according to this "Pattern" and the path given by God to all mankind that "they might be saved". The

Apostle Paul teaches us that Gentiles, who turn from idols to serve the living God, are grafted into Israel by faith; thereby becoming "fellow-citizens" with the saints.

Speaking to "non-Jews" in Ephesus Paul says something else that needs our attention and of great importance, and mind you this is "said" long after the New Testament's depiction of Jesus' death. This is of major importance to us, the "non-Jew", Christian, and follower of "the Christ" today.

Eph 4:4-6 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. (KJV)

Answer for yourself: What is this "one faith"? Let me cut to the chase. Historicans and scrutiniy of the New Testament Biblical texts, when consulting the Greek, show without a doubt that the "non-Jews" in the first century in Jerusalem and in Asia, Minor, came to the understanding of God under the "wings" of Biblical Judaism. James gives us a dramatic picture of Gods' will in this matter:

Acts 15:15-21 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men (non-Jews, Gentiles) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Of course most likely by now you know from previous studies that James alludes in this passage to the Covenant of Noah and the Laws of Noah in these 4 "summary statements" in Acts 15:20. Unknown to you is that these "non-Jews", "who doeth all these things", by revelation also kept the "Appointed Times" of God long before the Jews were ever a people. These "special times" with God were recognized by the Ancient to be connected with the Equinoxes and Solstices since the beginning of recorded time and we find in almost every nation the worship of the God of the Cosmos at these times; these times by the way which coincide with the Jewish Biblical Festivals and Feasts. What I discovered in my studies over the years is that beneath the "external rites" of these celebrations and observations of mankind at this special "Appointed Times with God" is a deeper message given by God that affects and shows the path for the salvation of the Soul of mankind. In nation after nation these "non-Jew", long before there were every a Jewish nation, saw in the stories, myths, and legends of their "personified sungods" this descent of the Soul, its birth, life, evolution, and maturation, death and its final resurrection" which goes hidden in the flesh of mankind. Events in the lives of these "personified sungods" that occurred at these different times of these Equinoxes and Solstices were markers for this development of the Soul within mankind. All of these "Divine Truths" were handed down through time by these Ancient Spiritual masters in the "Hidden Mysteries" of various world religions and when we look at Egypt we can understand how Moses, being reared in Pharaoh's house, would be privy to such knowlege.

Acts 7:22 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV)

This Moses possessed this "Message of God" and this "Pattern for the worship of God" and we find it duplicated in the Laws of Moses and the examples given us in the Old Testament where we find this "mixed multitude"of both "Jews" and "non-Jews" worshipping together in the Sinai according to this same "Pattern" and "one faith". This"one faith" is the "same" faith shared in the New Testament by both "Jew" and "non-Jew"; the same faith with the same religious doctrines concerning not only this "Pattern for the worship of God", but the same doctrines concerning Faith, Baptism, Repentance, Good Works, Covenants, Atonement,

Salvation, Eternal Life, Eternal Judgment, Resurrection, etc. Our focus in this article is how the "Jew" and the "non-Jew" understood this "Salvation Message" of God hidden in the worship of God; in particular the observation of the Biblical Festivals and Feasts.

THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized" under the influence of Rome and lost much if not all of the "Jewish Roots". Thus Jews and Christians began to go their separate ways. It wasn't long before the fruit of the Jerusalem Church in Asia, Minor, was flooded with Gentile unbelievers who embraced the "Messianic-Christian faith" as best they could but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who would, under the influence and teachings of others who separated from the mandates of the Jersualem Church, would not accept the Jewish customs and began to drift from this "Pattern of Worship". These Gentile "converts" would forget one important thing: Jewish often meant BIBLICAL! Because of this lack of understanding of the Jewish faith, and distrusting things that are often different from their prior religious customs, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews. These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries. Constantine's Easter Letter is a good place to start to see how the "non-Jew" looses it "Jewish Roots".

GOD IS DOING A NEW THING IN OUR DAY....SHALL WE NOT SEE IT?

But in these last days, God is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignty pouring out His Spirit on thousands of Jews and at the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith and all the "truths" that go with that which reveal Western antisemitic Constantinian Christianity for what it really is.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts and Festivals and Sabbaths. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6).

Rom 14:5-6 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for

he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (KJV)

Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded!

THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS

Some of these are:

- **1. Better understanding of the Bible**
- **2. Rediscovery of the Jewish roots of Christianity**
- **3. Fuller comprehension of God's plan of redemption**
- **4. Deeper revelation of the work of "the Christ" within us all**
- **5. Greater insights into God's prophetic seasons**
- **6. Clearer and more powerful teachings through visual aids**
- **7. Discovery of the Biblical Church calendar.**

Answer for yourself: What Church that desires more of God would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

GETTING STARTED WITH THE PASSOVER

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of God's salvation. The Feast of Passover, properly understood, is a picture of the salvation provided by God to those who believe His Word and respond to it in proper faith and proper works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

Lev. 23:1 And the LORD spake unto Moses, saying, ...

Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according

as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

UNLEAVENED BREAD

Hag ha-Matsot, the Festival of Unleavened Bread is described in Ex. 12: 15.

Exod 12:15 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (KJV)

This stems from the commandment to eat unleavened bread (Matsah) and the prohibition against eating "hamets" or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened bread. While the prohibition against hametz applies to the entire festival, the commandment to eat matsah applies, strictly speaking, to the first night only.

Answer for yourself: What is the connection between the "Passover" and "Unleavend Bread"?

One needs to understand that after one receives the gift of salvation from HaShem which is by birthed by God's love fo mankind and sent to us by His grace, then as God's redemned children we are obligated to "cast out the leaven" from our lives. Repentance from sin is the heart of the issue "after we are saved" as we slowly sanctify our lives by "casting out the leaven" as our Souls mature within us. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to God then God expects us to clean up our lives in response to God's gracious gift of salvation. Thus the observation of "unleavened bread" by a Child of God is an immense lession and necessary as the next step in our sanctification and Salvation since God's Salvation is a "process" that is accomplished over time by our due diligence to continullay "seek out" and "cast out the leaven" in our lives.

Rom 12:2 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

THE FEAST OF PENTECOST

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of God; two loaves representing the two "peoples of God"; the Jew and the non-Jew as the peoples of God (the two oliver branches in Joseph's hand).

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and the Feast of Shavuot, Pentecost, was celebrated as a memorial to the time when God gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of God. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt,

the same day came they [into] the wilderness of Sinai.

Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

Answer for yourself: Why is this giving of the Laws of God contained in the Torah so imporant for our salvation? Simply said it is by the knowledge of and the obedience to these Laws and Commandments of God that our Souls grow as we elevate them Spiritually and in so doing supress our carnal and animal natures in our bodies. This is the very same Salvation Message of the Jewish Jesus in the New Testament which we have seen and studied before. This is the path of progressive sanctification that leads to Eternal Life.

Salvation is achieveable to all mankind by their faithfulness to the Torah of God. The fruit of the Torah lived out in one's life is a total reorientation of one's life: a repentance in terms of turning to God. Such is love of God. A potent form of anti-Judaism still remains in Christian theology today as seen in its exclusivist concepts of salvation. Exclusivist forms of salvation affect the Christian approach to mission; i.e. if the Christian Jesus Christ is the only way for salvation, then Christians have an obligation to preach the Gospel and convert all people - including Jews. Within this traditional thinking, if salvation is only available through Jesus Christ, then the Jewish tradition is incapable of securing salvation for the Jewish people let alone "non-Jews". This ultimately leads to denigration and anti-Judaism because Judaism is deemed to be inferior, it has insufficient power for salvation, it is ineffective, and perhaps demonic in some Christian teaching seen with Augustine and Luther. This has happened continuously throughout the ages in Christian preaching and the teachings of the Church Fathers. The most potent forms of anti-Judaism and the persecution of Jews can be traced back to mission and behind that an underlying assumption that salvation is only available through Christ.

Christianity maintains that all men are doomed to sin, and everyone will go to everlasting hell unless they accept this New Testament Jesus as their savior. Judaism has always held, and has for thousands of years, that we do not need that sort of salvation, for we are not doomed or damned at birth. We are not doomed or fated to sin. Quite the contrary. The Torah says: *"If you do good, won't there be special privilege? And if you do not do good, sin waits at the door. It lusts after you, but you can dominate it." (Genesis 4:7)* In other words, you can do good, and if you do, things will be better for you. If you do not do good, sin wants to be partners with you. But you can control sin, you can control your evil desires, and you can be good. So we have free will, and that is what Judaism has always believed, because that is what the Torah teaches. The Torah does not teach -- or even mention -- that we are "born in sin," or that we are fated to sin. Just the opposite. We have the ability to choose. Which means that we can be good, or we can be evil. It's up to us. And if can be good, that means we can be righteous. I cannot understand how or why Christians like to say that no one can be righteous in the eyes of God. The Torah says otherwise.

"All your nation is righteous, they will inherit the earth eternally; the shoot that I have planted, the work of My hands, something to be proud of" (Isaiah 60:21).

So we are righteous, and Hashem is proud of us. And it says, *"Open the gates, so that the righteous nation that keeps the faith may enter" (Isaiah 26:2).* We Children of the Israel, both Jew and "non-Jew" are righteous "if" we keep God's Laws and Commandments like Jesus says in his Salvation Message in the New Testament. For the Torah of the Jews says so and always has since the beginning. Before that Egypt said the same things. God laid all this out believe in or not in the Sky and Heavens above in His Laws that operate in the Cosmos and in Nature and the Ancient sages and Spiritual Masters saw and knew this and taught these Divine Concepts to mankind since the beginning of time. For us today, walking in tis same revelation and knowledge, we see that we must uphold the Torah, or otherwise we might cease to be righteous. But as long as we keep the Torah, we are righteous.

The Prophets of the Torah warned us about this many times. They often called man wicked.

Answer for yourself: When is man called "wicked"? When he did not obey the Commandments of the Torah.

Answer for yourself: Are you aware that not once, not once, did anyone in the Old Testament warn the Jews or any man for that example to not fail to "believe in Jesus" or the Salvation Message that will one day connected by Rome to this man called Jesus?

The problem is that Christians do not understand the meaning of the concept "righteousness." They think it means that one has never sinned. Never sinning is almost impossible. The Torah says that *"There is no person on earth so righteous that he does only good and never sins" (Eccl. 7:20)* Rather, the definition of a righteous person is as taught in *Proverbs 24:16: "The righteous fall even seven times and still get up, but the wicked stumble in evil."* Being righteous does not mean that one never sins. It means that after you sin you get back up again, repent, and try again. You keep on trying. That is being righteous. This is again progressive sanctification and the path to Eternal Life and the true Salvation Message of God.

Not only that, but even if you keep on trying, and you don't succeed very well, and you have many sins, you can still be forgiven and go to Heaven. In the Book of Job (33:23) it says that if someone has even only one merit and 1000 sins, he is rescued from hell. So we are not doomed to hell. That's what Judaism teaches concerning Eternal Life and Salvation, as we see from the Torah.

The Christian bible, on the other hand, teaches that there is no repentance after sinning. Here is what it says in the christian bible: *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. -- 2 Peter 2:20-21* In other words, if anyone accepted Jesus as savior, and then sins, they are in worse trouble than they were before they accepted jesus.

Answer for yourself: So what then is the advantage of accepting Jesus? It seems better to stay with Hashem! Hashem accepts repentance, and loves all those who turn away from sin, no matter how many times they have sinned and repented. *"For the righteous stumble even seven times, but they get up again!"* And they are still called righteous!

And the wicked who repent are no longer called wicked. *Even when I have told the wicked that he will die, but then he repents, and he does justice and righteousness; he returns the collateral when he is supposed to, he repays what he stole, he begins to live by the Laws of Life, and does not do evil, he will live, and he will not die. All the sins that he committed will not be held against him, for he has begun to do judgment and righteousness; he shall surely live. -- Ezekiel 33:14-16*

We see, therefore another fallacy of the Christians, who argue that "sin has separated us from a perfectly holy G-d." We are not separated from Hashem at all. All we need to do is repent.

But no, say the Christians. Repentance won't work, for some reason that we cannot understand. They claim that "no one can be close to G-d without jesus." This is completely wrong. *The righteous live by their own faith. (Habbakuk 2:4)* We do not gain life or atonement by the faith or righteousness of someone else like this Jesus. We are masters of our own fate, because the choice to do good or bad is our own. In Judaism, it is entirely up to you. If you do good, you will get good. If you "choose life" you "get life".

I suggest that if Christians wish to combat anti-Judaism, Christians must now re-examine their concepts of salvation and Biblical Atonement and recognize Judaism as God's legitimate path of salvation for Jews and "non-Jews" without any belief in the Christian doctrines connect to the "Roman Christ". Understand that some of these "doctrines" are correct and so tragically wrong. If Judaism has salvific power (to use Christian language), then there is no necessity for a mission to Jews or anyone for that matter whereby we teach a false atonement and the wrong Salvation Message from God as Christianity teaches today due to its indoctrination

and forged texts.

Answer for yourself: But what are we to do with the New Testament examples of Moses being taught to the "non-Jews" in "every city" as seen in Acts 15:21 21?

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV) ynagoges in Asia, Minor, in the earliest centuries of the emeging Christain era.

Answer for yourself: What are we to do with the many, many examples in the New Testament where we find that both Jews and "non-Jews" observed together the Sabbath, Passover, Unleavend Bread, First Fruits, Shavuot (Penecost), Rosh HaShannah, Yom Kippur, Tabernacles, as well as Paul's example of him teachingthe "non-Jews" in Asia to keep the Sabbath Havdalah service, etc.?

Answer for yourself: What of the examples were we find in the New Tesament "non-Jews" keeping the Torah along with the Jews after this death of Jesus as depicted in the New Testament? Did these early "non-Jewish" believers know something that today as Christains we don't; namely, that it was in keeping this Jewish Torah that they had discovered the "Salvation Message of God" and that is why they kept it? Do you think that they viewed this as a "curse" or "death" of the higest expression of Love of God for them, to show them the way to Him when they die?

Without a doubt in this Torah we find not only the true Salvation Message of God for all mankind but as well this "Pattern of Worship of God" given all mankind in the beginning of time. Accompanying this "Pattern of Worship" in this Torah and Old Testament we also find a distinct and unique message from God as well concerning our Souls and how they are to grow and inherit Eternal Life in this plane of existence. This "Plan of Worship" and "Plan of Salvation" is laid out in the Biblical Feasts and Festivals of the Jews and their Sabbaths. These Jewish people and their Rabbis, of all peoples today, have preserved this Ancient Message of God concerning His Salvation for mankind in its purest form which can be seen when comparing this "Message" with the same earlier "Message of Ancient Egypt" and the later altered "Message" of Rome.

So it was at Shavuot, the Day of Pentecost, when God gave the roadmap of "How to be Saved" at Sinai when He gave Moses the Laws and Commadments which comprise the respective Covenants of the Jew and "non-Jew". The Day of Pentecost did not originate with Christianity as many Christians maintain and would like you to believe, but it is the day when the Jews and all Gentile converts traveled to be in Jerusalem to celebrate the Feast and the giving of God's Law and Salvation Message to all mankind along with this Pattern for His Worship. These Laws given in the Torah were understood by both the Jew and the "non-Jew" as their Covenant responsibilities to God.

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of "the Christ" were waiting in the upper room and were filled with the Holy Spirit. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd. This outpouring of the Holy Spirit was taking place on the very day when the Jews were offering the two wave loaves to God (symbolizing the two peoples of God, the Jew and the "non-Jew") and celebrating the Law symbolizing their dependence on God. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.
The Middle Wall of partion between these two peoples were cumbling and would do so until Constantine in the 3rd century when it would be rebuilt and sadly it reamins upright today.

It is this Spirit of the Lord which is given to empower the child of God, now saved as his "personal Passover" through faith, and "cleaned up from his sin through repentance from sin through his observance of his "personal unleavened bread" and resultant obedience to the Law and Commands

of God" given him at "his personal Sinai", is now equipped to live thourghout his life a victorious life over sin.

Answer for yourself: What are we to learn from this?

We see from this that we all are to expereince in our lives our very own personal Passover, our very own personal Unleavened Bread, and our very own personal Pentecost/Shavuot for this is God's "Salvation Message" for our Souls and in it is the very "Pattern for Worship" of the Creator in both our bodies and Souls. We as Christains were not commanded in the Laws of Noah to keep these Appointed Times with God that occur at these Equinoxes and Solstices but according to Isaiah 56 "we get to" if we "choose those things that please God". I choose to. By examples in the Old Testament we are shown other "non-Jews", long before the Jewish nation, observee and keept these Holy Days, these Appointed Times with God, learning the lessons concerning their Souls and Eternal Life buried deep in these Equinoxes and Solstices. Anceint mankind read God's blackboard of the Sky and Spiritually discerned by observing the motion of the orbs of Heaven, His Sun, Moon, and Constellations, that in Gods' Heaven lies a Salvation Message of God for all mankind that was brought to earth by the Spiritual Masters of antiquity: "So Above, So Benath". This "Messge of Salvation" and "Pattern for Worship" of God, first recongnized in the Heavens "above" and in Nature "below" the Spiritual Masters of antquity shared God's Divine Message with mankind and it lies there for your receiving yet today.

It is God's Spirit in us, this "anointing", which empowers the child of God to live the mitzvoth and the commands of God in his life. Even Jesus said his yoke was easy. God made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life.

ROSH HA-SHANNAH, YOM KIPPUR, AND THE FEAST OF TABERNACLES (SUKKOT)

On Rosh HaShanah, God gives us a pictur of the "future judgment" of mankind. Judaism teaches, just like Egypt before them, that everyone is judged by God based on his or her actions during the previous year. The resulting judgment is inscribed by God and a person's future is determined for the following year. Don't lose sight of the over all picture of man being judged by his "deeds" and "actions" and not by his "creeds" as the Romanized Paul teaches us in the New Testament. Though that judgment is inscribed, it is not yet sealed and can still be changed at least for another ten days. For the "non-Jew" the next passage is very important.

Acts 11:18 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)

God waits until Yom Kippur to seal the book for the year.

Answer for yourself: How can a person change their judgment for the better?

"Repentance, Prayer, and Charity can remove the bad decree." Notice if you will we are speaking of "deeds" again and not "creeds". This is very important. God looks especially at three areas during the time between Rosh HaShanah and Yom Kippur, the Ten Days of Repentance. By doing teshuvah with true regret for the past and commitment for the future, a person can erase his misdeeds and hence improve his judgment before it is sealed on Yom Kippur. Similarly, by praying with greater concentration before God, and by giving charity with the proper spirit, one can also upgrade one's status. This is how we atone for our sins, through righeous deeds that are the fruits of our obedience of the Commandments and Laws of God as taught by the "Gospel of Jesus" in the New Testament. This is how we prepare our lives to be judged by God at our deaths. We next come to Yom Kippur when our atonement accomplished during our lives is weighted in the balance and judgemed by God.

As I noted in Days of Awe, by S. Y. Agnon, Yom Kippur atones only for sins between man and God, not

for sins against another person (the Second Tablet of the Law). Now you see the importance of repentance and the Second Tablet of the Law and its various Commandments between mankind.

Answer for yourself: Now, do you understand Jesus' answer on Eternal Life asked him by the lawyer where he mentioned only the Second Tablet of the Law?

To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur. By Yom Kippur the 40 days of repentance, that begin with the first of Elul, have passed. On Rosh Hashanah God has judged most of mankind and has recorded his judgement in the Book of Life. But he has given a 10 day reprieve. On Yom Kippur the Book of Life is closed and sealed. Those that have repented for their sins are granted a good and happy New Year. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Yom Kippur is a day of "NOT" doing. The is no blowing of the Shofar and Jews may not eat or drink, as fasting is the rule. It is believed that to fast on Yom Kippur is to emulate the angels in heaven, who do not eat, drink, or wash. An important part of the Yom Kippur service is the "Vidui" (Viduy) or confession. The confessions serve to help reflect on ones misdeeds and to confess them verbally is part of the formal repentance in asking God's forgiveness. Because community and unity are an important part of Jewish Life, the confessions are said in the plural (We are guilty). As Yom Kippur ends, at the last hour a service called "Ne'ila" (Neilah) offers a final opportunity for repentance. It is the only service of the year during which the doors to the Ark (where the Torah scrolls are stored) remain open from the beginning to end of the service, signifying that the gates of Heaven are open at this time.

Answer for yourself: What should we learn from this? That repentance from sin, confession, and obedience to the Laws and Commandments of God, just like "the Christ" taught in his Gospel in the New Testament, is the way to Eternal Life and Salvation. All that we do on Yom Kippur is but a picture of the reality that awaits us all at the end of our physical existence.

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn...: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD

your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared unto the children of Israel the feasts of the LORD.

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when God's hoped for Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.

WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN?

I am aware that many teach that the Festivals were fulfilled in the life and ministry of the Jesus of the New Testament. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament and its "forged texts" as compared with the Hebrew Old Testament for accuracy one is saddened by the purposful gross misapplication of Old Testament passages, purposful mistranslation of Old Testament passages, and the hundreds of Old Testament passages purposfully taken out of context in the New Testament which are purposefully manipulated to provide "false proofs" that make it appear as if this New Testament Jesus fulfilled the Old Testament prophetic passages and the Biblical Feasts. I used to believe that as well from reading "only" the New Testament, but after years of serious study, where I compared line upon line of Hebrew Old Testament and true Masoretic text from the Jewish Scriptures and not the "altered" Christian Old Testaments with New Testament text, I came to see the error of my previous religious belief system. I had put my faith in the wrong document. Along with that I had the "Wrong Salvation Message" and the "Wrong Pattern of Worship". In light of such a study and the convincing results from it then the bottom line is that we cannot be certain that this Jesus of Rome's New Testament was the Messiah or even historically existed in the first place.

If you find it hard to believe what I just said, then I suggest you purchase only one book and be awakened to the serious flaws in the Christian Bible and the New Testament which has so severely been "added to and taken from" by the Roman Church over the centuries: Antisemitism In The New Testament by Lillian Freudmann. What a book! What a book! What a book! Read it and you will never be the same again and not sorry

that you did and then you will not be able to question what I say or write for when you take her challenge and compare the Hebrew texts, line upon line, and precept upon precept with the later Greek and English Christian Old Testaments and New Testament you will see how doctrine after doctrine was altered and changed from the Hebrew; in so doing you will see "another Gospel" created, "another Pattern of Worship" was instituted by Rome, and "another Salvation Message" replaced the only one mankind had known since the beginning of time!!!

IN SUMMARY....GOD'S TRUE PLAN OF SALVATION

Having said that, then let me explain God's true plan of salvation as seen in the Biblical Festivals as taught in the Bible that a Jew like this Jesus used and believed in the first century...the Holy Tanakh:

- **God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt at the Passover where God passed over those who responded to Him in faith and obedience. Works accompany such belief for if the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise had died.**
- **Once we are saved at Passover one comes to Unleavend Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit. God's Spirit comes to such a one in the fulfillment of Pentecost.**
- **We then leave the first harvest season during the year and encounter the dry period as symbolized by the whole of life of mankind. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us.**
- **The next Festival is Rosh HaShannah which symbolizes our death at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah.**
- **After the resurrection at Rosh HaShannah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur.**
- **The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one.**

Answer for yourself: Did you notice that not only did the above plan of YHVH'S salvation make sense, but Yeshua's name was not mentioned once?

This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God for man's Soul while on this plane of existence. And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Jesus to fulfill passages that yet remain unfulfilled. Sadly the Christian Church has not heard this message and yet it is the very core of the whole of the Bible a Jew like Jesus would read! So sad! I thank God above that He put into my heart the love for Him and the desire to study as I have to find these truths and be able to share them with other Christian brothers and sisters who are in Churches that teach them wrong Salvation Message of God let alone the wrong Pattern of Worship of God.

These Biblical Festivals, correctly understood as given above, will further enable the Jew and the non-Jew to become one and lead to the sanctification and salvation of one's Soul.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

972-4964238



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CONSTANTINE'S EASTER LETTER AND THE LOSS OF THE FAITH ONCE GIVEN TO THE SAINTS

I have up to this point given a detailed account of the apostasy encountered by the early Gentile Church under the influence of Constantine. Why did this man turn from established orthodoxy handed down by the apostles? The answer comes when we see what was in the heart of such a man that caused him to accept certain values and beliefs. We are the recipients of his "false-belief system today." For an example, let us see into his heart as we examine why the Christian Church today celebrates and observes Easter instead of Passover as God commanded!

CONSTANTINE I: ON THE KEEPING OF EASTER

From the Letter of the Emperor to all those not present at the Council. (Found in Eusebius, Vita Const., Lib. iii., 18-20.)

When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day; for what could before beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom [the calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom, (1) we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day [according to the day of the week]. *We ought not, therefore, to have anything in common with the Jews, for the Saviour has shown us another way; our worship follows a more legitimate and more convenient course (the order of the days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Saviour, have no longer been led by reason but by wild violence, as their delusion may urge them?* They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, *they frequently celebrate two passovers in the same year.*

Answer for yourself: Did you know that often two Passovers were observed in the same year? Why?

If Constantine had read the Bible, the Old Testament, he would have seen that God allows for the celebration of Passover exactly one month later for those who were unclean when it was supposed to be celebrated, or who traveled from such far distances that they could not make it in time) Again Constantine is wrong!

We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? for to celebrate the passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people [the Jews]. Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Saviour has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired [to establish] only one Catholic Church. Think, then, how unseemly it is, that on the same day some should be fasting whilst others are seated at a banquet; and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast. For this reason, a Divine Providence wills that this custom should be rectified and regulated in a uniform way; and everyone, I hope, will agree upon this point. As, on the one hand, it is our duty not to have anything in common with the murderers of our Lord; and as, on the other, the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all; and I have been guarantee for your consent, that you would accept it with joy, as it is followed at Rome, in Africa, in all Italy, Egypt, Spain, Gaul, Britain, Libya, in all Achaia, and in the dioceses of Asia, of Pontus, and Cilicia. You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that we should have nothing in common with the Jews. To sum up in few words: By the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God. Make known to your brethren what has been decreed, keep this most holy day according to the prescribed mode; we can thus celebrate this holy Easter day at the same time, if it is granted me, as I desire, to unite myself with you; we can rejoice together, seeing that the divine power has made use of our instrumentality for destroying the evil designs of the devil, and thus causing faith, peace, and unity to flourish amongst us. May God graciously protect you, my beloved brethren.

THE CONSTANTINE CONSPIRACY

We at Bet Emet Ministry are aware through the study of history of the compromise which led the institutional church into apostasy (departure from the true faith). We at Bet Emet feel the Lord has called us to awaken those who are asleep to the facts of the terrible apostasy from the faith of Jesus and who are comfortable in their compromise with paganism in the practice of their own faith (mainline Christianity). I do hope this treatise peeks the interests of many, causing more investigation of the subject and more light on the nature of the great apostasy to whom multitudes are not aware. With the intriguing prospect that mysteries and conspiracies of the past can become common knowledge, perhaps more "ordinary" believers like myself will join in the process of the restoration of the truth in these latter times.

This anti-Judaism which became anti-Semitism, exempted the church, in its opinion, from following the scriptural commands of the Sabbath and the holy feasts, such as Passover. The church equated obedience to these scriptural mandates with following Judaism (called today "being under the Law"). They supposed that since the Jews were so proud of observing the Sabbath and holy feasts, they would be in league with Judaism if they also followed these things. Of course, since many in Judaism (but not all) denied the Roman depiction of Jesus as Messiah, the church thought keeping the Sabbath and Passover would be equated as associating with those who deny Messiah (Christ).

Answer for yourself: Have you ever investigated why the Jews reject the "Christian Jesus?" Well, until you do then you will not possess the knowledge that explains why, and once having such knowledge, then your study of the "Jesus Story" becomes paramount in your life because the arguments of the Jews are irrefutable when one is armed with the facts from both unbiased history as well as the true Hebrew Scriptures.

All Christians and Jews, centuries later, are affected by this apostasy. Most Christians think of Sunday and Easter as biblically mandated holy days and are totally ignorant of this being false

doctrine and pagan worship days. Also, there are many Jewish people who think of this Jesus as leader of a Gentile (thusly pagan) religion, forgetting he is often depicted with his Jewishness and in defense of the Law as a rabbi. Both mainstream Rabbinical Judaism and mainstream Christianity stubbornly follow their respective traditions, voicing the idea that to do otherwise would leave one "not a Jew" or "not a Christian" as the case may be. The few Christians who faithfully keep the Sabbath and enjoy the Jewish holy feasts are consigned to being a cult by mainstream Christianity. They are mostly not respected as real Christians. The minority of Jewish people who accept Jesus are viewed as traitors and apostate Jews by the mainstream Jewish community. By some they are likened to being non-persons.

In many of our writings at Bet Emet we are dealing with the problem of the historical denial of the scriptures by the Gentile church. What I found was that the whole issue of church apostasy comes down to a time and a man who transformed the environment and system in which Christianity and Judaism operated. I propose that the events which culminated in and included the rule of an Emperor named Constantine formed a satanic conspiracy; one that must be overturned by an equally powerful divine conspiracy, prayerfully accomplished in our time, whereby the truth behind the "Jesus Story" is known by all.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HORUS & JESUS....SIMILARITIES....WAS HORUS THE "PATTERN" FOR THE LATER "JESUS CHRIST" OF CHRISTIANITY?

The story of Horus, a major Egyptian God, is told in the Book of Vivifying the Soul Forever over 3,000 years before the birth of Christ. The Jesus story in the Bible is in many places a recycled version of the Horus story. The comparisons given below prove without a doubt that much in the New Testament is full of myths and stories recycled from earlier times and made to fit the various characters of the Bible.

- **Horus is the Father seen in the son.. Jesus said he was the way, the truth and the life.**
- **Horus claims to be the light of the world represented by the symbolic eye, the sign of salvation. Jesus stated that he is the light of the world.**
- **Horus said that he was the way, the truth, the life. Jesus said he was the way, the truth and the life.**
- **Horus was the plant, the shoot. Jesus says "I am the true vine."**
- **Horus says It is I who traverse the heavens, I go round the Elysian Fields. Eternity has been assigned to me without end, Lo! I am heir to endless time and my attribute is eternity. Jesus says I am come down from heaven, for this is the will of the Father, that everyone who beholdeth the Son and believeth in him should have eternal life, and I will raise him up at the last day.**
- **Horus...I open the Tuat that I may drive away the darkness. Jesus says I am come a light unto the world.**
- **Horus says I am equipped with thy words O Ra [Father in Heaven] and repeat them to those who are deprived of breath. These were the words of the Father in heaven. Jesus says The Father which sent me, he hath given me a commandment, what I should say and what I should speak. Whatsoever I speak therefore even as the Father said unto me, so I speak. The word which ye hear is not mine, but the Father's which sent me."**
- **Horus baptized with water by Anup. Jesus baptized with water by John the Baptist.**
- **Horus-Aan, the name of the divine scribe. Jesus-John the divine scribe.**
- **Horus born in Annu, the place of bread. Jesus Born in Bethlehem, the house of bread.**
- **Horus The good shepherd with the crook on his shoulders. Jesus The good shepherd with a lamb on his shoulders.**
- **Horus Seven on board the boat with him. Jesus Seven fishermen on board the boat with Jesus.**
- **Horus Depicted as the Lamb Jesus depicted as the lamb.**
- **Horus as the Lion. Jesus as the Lion.**
- **Horus identified with the Tat or cross. Jesus identified with the cross.**
- **Horus of 12 years. Jesus of 12 years.**
- **Horus A man of 30 years. Jesus a man of 30 years at his baptism.**
- **Horus the KRST. Jesus the Christ.**

- **Horus the manifesting son of God. Jesus the manifesting son of God.**
- **Horus The trinity...Atum the Father, Horus the son, Ra the Holy Spirit. Jesus...God the Father, Jesus the son, and the Holy Spirit.**
- **Horus The first Horus as a child of the virgin, the second as son of Ra. Jesus as a child of the virgin, Christ as the son of the Father in heaven.**
- **Horus...Horus the sender and Set the destroyer in the harvest field. Jesus...Jesus the sender or the good seed, Satan the sender of tares.**
- **Horus carried off by Set to the summit of Mount Hetep. Jesus carried by Satan to an exceedingly high mountain.**
- **Horus and Set contending on the Mount. Jesus and Satan contending on the Mount.**
- **Horus...The star was the announcer of the child Horus. Jesus...The Star in the East indicated the birth-place of Jesus.**
- **Horus...the avenger. Jesus who brings the sword.**
- **Horus...as Iu-em-hetep comes with peace...Jesus...the bringer of peace.**
- **Horus...the afflicted one. Jesus...the afflicted one.**
- **Horus...as the type of life eternal.**
- **Jesus...as the type of life eternal.**
- **Horus as Iu-em-hetep the child teacher in the temple. Jesus as the child teacher in the temple.**
- **Horus The mummy bandage was woven without seam. Jesus The vesture of the Christ was without seam.**
- **Horus As Har-Khutti has twelve followers... Jesus has twelve disciples.**
- **Horus The revelation written down by divine scribe Aan (Tehuti). Jesus the Revelation written down by John the Divine.**
- **Horus-Aani bears witness to the word of Ra. Jesus...John bears witness to the word of God and testimony of Jesus Christ.**
- **Horus The secret mysteries revealed by That-Aan. Jesus The secret mysteries made known by John.**
- **Horus The morning star. Jesus The morning star.**
- **Horus Who gives the morning star to his followers. Jesus who gives the morning star to his followers.**
- **Horus The name of Ra on the head of the deceased. Jesus The name of the father written on the forehead.**
- **Horus The paradise of the Pole star...Am-Khemen. Jesus The Holy City lighted by one luminary that is neither the sun nor the moon.**
- **Horus Har-Seshu or servants of Horus. Jesus The servants of Jesus Christ.**

Now it is up to the "thinking" believer to decide for himself if the above examples are plagiarism as applied to Jesus by the New Testament writers, coincidental, or Divine Revelation! At the heart of such parallels lies the question as to the "literal" interpretation of the "Jesus Story" and the true historicity of such a person. Could Jesus be but a personification of the Soul, its birth, life, evolution and Spiritual attainment and eventual ascension and return to God at the death of the biological body? The ancient "Krst/Christ Stories" tell us it is! Such knowledge explains all the purposeful misquotations, purposeful mistranslations, and pure inventions of the Hebrew Scriptures in the New Testament in trying to create a "literal" and "historical" Jesus when there was never one. This explains why there exists no unforged evidence to the historical existence of such a person. Yet, we are to learn from this "Jesus Story" about our very Soul, its birth into our incarnational experience, its trials and triumphs awaiting it, along with is Spiritual evolution and eventual return to our Fathers' House. Rightly understood, mystically, metaphysically, allegorically, and not "literally" or "historically," the "Jesus Story" is the most precious story in the world and the ancients, who had this same story only with different names and symbols owing to a different culture, understood this. It is we who don't having inherited a falsified Sacred Book not accurate to the Sacred Books of antiquity. Discerning this truth is not easy, yet not impossible. I pray you ask God to make you "hungry" for Him and His Truth and the Spiritual discovery before you becomes easier.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



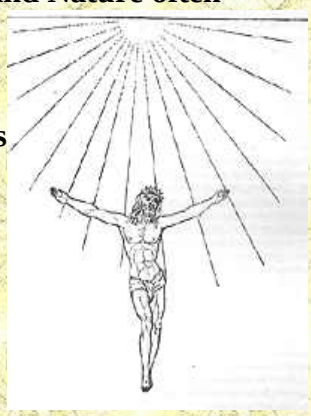
Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**


20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE SUN DIES ON THE CROSS...TO BE LATER PERSONIFIED INTO THE SON THAT DIES ON THE CROSS

By now you have read enough to know the ancients looked to the Heavens and were in wonder at what they saw and in order to make sense out of the forces of the Heavens and it's influence upon them and Nature often resorted to symbolism, myth, and personification of these forces and observations which gave them a sense of understanding of these things. Since all nations saw the same things in the sky and the Heavens then there was to be expected very similar understanding of these events around the world as recorded in almost every nation under the sun and this is exactly what we find if we look. Christianity is not immune to such things as well as you are finding out. What should be of concern for us is the concept that we find in almost all of these nations that the SUN, PERSONIFIED AS "THE SON OF THE SUN," WAS CRUCIFIED IN THE HEAVENS BEFORE THE FOUNDATION OF THE WORLD!



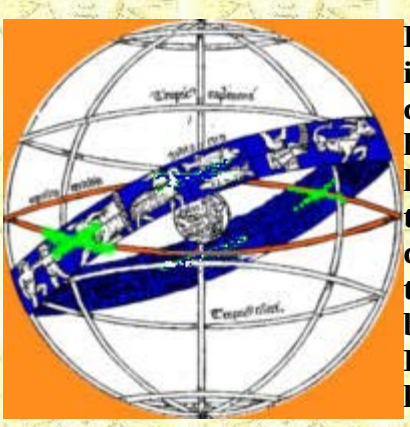
It might surprise you but the doctrine of salvation by crucifixion had, like many of the ancient forms of religious faith, an astronomical origin. The sun is hung on a cross or crucified when it passes through the two equinoxes each year. People in northern climates were "saved" by the sun's crucifixion when it crossed (crossification) over the equatorial line into the season of spring, at the vernal equinox at Easter, and thereby gave out a saving heat and light to the world that was emerging from the "death of winter" and stimulated the generative organs of animal and vegetable life. The sun that is crucified is the dark and colder winter sun, lacking the warmth and brightness of the summer. It is resurrected as, or supplanted by, its twin, the bright warm fertilizing summer sun that continues on to ascend into heaven following its resurrection from the dead at the winters solstice. When the dark sun is the undesirable one that is crucified, it shows that the myth is appropriate to northern climates. The legend is read as the salvific death of the evil winter sun to resurrect the summer sun. This seems to have been the Persian new year ceremony when it was the wicked Haman who was crucified. The Persians coming from the north and settled on the cooler Iranian plateau will have had the northern view originally, but changed it when they adapted to hot Babylonian conditions, and changed their calendar, as historians know they did.

In the hot climates of the ancient near east, the summer sun is undesirable because its heat burns up the landscape, so the myth was read as the unjust death of the desirable winter sun having nourished the land, leaving the people forlorn until he came (second coming of the Sun (often personified as the 2nd coming of the Son of God) again in the autumn at the autumn equinox. The cool winter sun that had brought the rains, the bounteous sun, made the sacrifice, and his death was bewailed. He had done nothing but kindness, but still had to die at the hands of his cruel adversaries. In Ezekiel, the women outside the temple gates bewailed the death of Tammuz, suggesting the latter interpretation.

The date of Jesus' resurrection, as is the resurrection of all solar Sungods, is the position of the sun at the time of the vernal equinox when the priests could declare that the winter sun was dead—the day was now longer

than the night. March 25th was considered the end of the sun's passing through the vernal equinox. Christ is plainly the loved sun god not the hated one, so he is the dark winter sun of the ancient near east, like Krishna, and is depicted as dark skinned in some pictures. Moreover, the "black but comely" lover of the Song of Songs was said to mean God's Christ/Krishna or our Jesus as well. At a later part of the year the autumn equinox sees the bright summer sun transform into the dark winter sun as the sun is now descending to darkness (dark-evil on its way to its death where it fights darkness for 3 days only to resurrect once again and begin is renewed ascent into Heaven once again). The ancients in the near east celebrated the death of the blazing summer sun and the arrival of the stormy sun at the autumn equinox, when they carved or painted sexual organs on the walls of their holy temples with fertilization in mind. This was certainly the case with the temple at Jerusalem, the symbolism of which is purely sexual, the temple being the womb of the land, fertilized by Yahweh at the autumn equinox when its rays shone directly into the holy of holies from the Mount of Olives.

The fertilizing winter sun having been crucified, and the summer sun risen into the heavens in resurrection, the blood of the grape, ripened by its the heat, was symbolically "the blood of the cross," (the subsequent event of the Sun crossing the equinox) or "the blood of the Lamb." The "blood of the Bull" can be found mentioned during the Age of Taurus which was only repeated with the changing of the equinoxes when Taurus is replaced by Aries (the ram/lamb) later in the history of the world. Thus, God's Christ is the true vine as was Dionysus before and others that followed during the age of Aries such as our "Jesus Story". Instead of the symbol being the "blood of the Bull" during the age of Taurus we find the Jesus was likened to the "blood of the lamb" given the fact that although the Age of Aries had faded and was replaced by the Age of Pisces much New Testament symbolism is about "sheep" and "shepherds"; thus the connotation.



Because of our Christian culture and its imagery, the cross is necessarily the instrument of the saviour god's torture. However, because the celestial origin of crucifixion in solar myths is that the sun crosses over the celestial equator, the heavenly sign of the equinoxes, the image of a crossover in the sky would be a cross like the Greek letter Chi (X) not a Plus-like cross (+). Besides it is a known fact that Rome crucified historically with "single stakes"; not using cross bars as is commonly represented today. Constantine's cross in the heavens that signalled his victory at the Milvian bridge was a Chi not a Plus, and the traditional Roman sign of the Christian was Chi Ro, the first two letter of the name Christ. This shape is the shape a man takes when he is stretched out by bonds such as he might have if tied to the ground, to a tree or a wheel. So we might be looking for icons in which the god is depicted such that his body forms a cross, like that of the famous illustration by Leonardo.



The disciples of the Christian faith have burnt books, whole libraries down through history, gone so far as to have blotted out passages and modified ancient passages considered objectionable in other sacred writings because they suggested the opposite of the accepted Roman Christian belief Not only that, they have demolished monuments showing crucifixions of previous atoning gods so that they are now unknown. Hence, the disbelief of Christians when other cases and such evidence is mentioned. These crucifixions and atoning deaths are not vouchsafed as actual occurrences. They are mythical not real events and intended to be understood only "mythically" and "metaphysically" since they involve the Descent of God into "matter".

It has always been presumed that death, and especially death by crucifixion, involved the highest state of suffering possible to be endured by mortals. Hence, the gods must suffer in this way as an example of courage and fortitude which their followers must emulate. To do this they must be superior to their devotees. They must not merely die, but submit to the most ignominious mode of suffering death that could be devised—crucifixion. This gave the highest finishing touch to the drama. And thus the legend of the crucifixion became the crowning chapter, the aggrandizing episode in the history of the lives of the gods. It was presumed that nothing less than a god could endure such excruciating tortures without complaining. Hence, when the victim was reported to

have submitted with such fortitude that no murmur was heard to issue from his lips, this circumstance of itself was deemed sufficient evidence of his godship. Such pain and anguish of "crucifixion" is allegorically depicted by Paul in the New Testament in teaching of the "Indwelling God/Christ" in humanity as seen in Philippians 2:5-9:

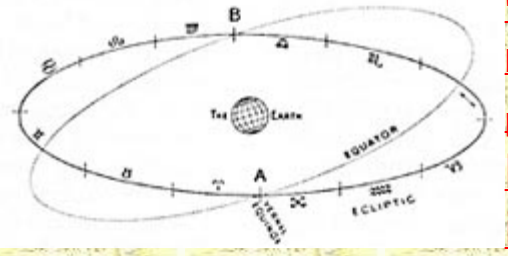
Phil 2:5-9 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: (KJV)

Nowhere in the mind of Paul is to be found "an old rugged wooden cross". This reference above is purely astronomical and metaphysical.

Now for a little astronomy and theology. When the Sun reached his extreme Southern limit in the sky, then his career was ended and it was assumed by primitive man that the Sun had been overcome by his arch enemy of darkness. The Sun was now dead. If you remember in our study on the Winter Solstice that the Sun, for 3 days a year, remains motionless in the sky at it descend and stops its descent for 3 days each year before rising again "from the dead". The Sun reaches a point in its descent into darkness that it does not move lower on the horizon in its track across the sky nor does it begin its upward journey either. The Sun remains motionless as if "dead" for 3 days. Again if you remember this was the origin of the "descent into hell" stories as the Sun was submitted to the the "Dark-Evil" or the "D-Evil" (Devil). The powers of darkness, and of winter, which had sought in vain to wound him, have at length won the victory: The bright Sun of summer is finally slain, crucified in the heavens at the autumn equinox as its "falls" in the sky to its death in the chaos of winter, and was likened by the ancients as being pierced by the arrow, spear or thorn of winter. If need be refresh yourself with our articles on the "Son or Sun of God" as you see for yourself how the Sun was submitted to the "cross" of the equinoxes and later the "Sun" was personified into the "Son" who was submitted to the same "cross of the equinoxes."



The intersection of the 4 equinoxes is represented as a "cross" by primitive man. Again, notice the angle at which the Sun crosses the equinoxes this is not such that is makes an "even" cross like we would expect (+) in our current symbolism of the crucifixion of Jesus but as a Chi (X). As the Sun was placed on this cross it was easily seen and understood by primitive man that the Sun is divided up into 4 parts, or should I say that the Sun divides the year into 4 parts (spring, summer, autumn, winter...easily seen in the picture above). Pictured this way the Sun as on the cross was understood to be "crucified" as it "crossed" the intersection of the ecliptic and the celestial equator by primitive man. When you then remember how the Sun, when personified by the ancients, became the Son then you have the Son being "crucified" on the Cross in the Heavens, not on Earth! In the black and white graphic we see what the Anciens knew; namely, that the plane of the zodiac intersects the celestial equator of the earth at an angle of approximately 23° 28´. The two points of intersection (A and B) are called the equinoxes and from this they reasoned the "crossing" of these two intersections as the Sun submitted to this cross in the Heavens and not on Earth. We often forget this as does the makes of theology for they have transposed this crucifixion of God/Christ from Heaven to Earth. This is understandable, however, if we remember the Earth was thought to be the center of the Universe at that time. No wonder the Christian Church fought against science; especially when challenged by them by saying the Sun is the center of this Solar System and not the Earth. When you personify the "Sun" into the "Son" then we have the "Son on the Cross". Oh by the way



Jesus was crucified on a single stake by the Romans but the myth must live and the theology stand again any intellectual assault.

The crucifixion of the Sun-gods is simply the power of Darkness triumphing over the "Lord of Light," and Winter overpowering the Summer. It was at the Winter Solstice that the ancients wept for Tammuz, the fair Adonis, and other Sun-gods, who were put to death by the boar, slain by the "thorn" of winter (Cox, Aryan Mythology, vol. ii. p. 13).

Other versions of the same myth tell us of Eurydike stung to death by the hidden serpent, or Sifrit smitter by Hagene (the Thorn), of Isfendiyar slain by the thorn or arrow of Rustem, or Achilleus vulnerable only in the heel, of Brychild enfolded within the dragon's coils, of Meleagros dying as the torch of doom is burnt out, of Baldur, the brave and pure, smitter by the fatal mistletoe, and of Chrishna and others being crucified.

These solar myths all began in Summer and later carried on in Egyptian mythology, Set, the destroyer, triumphs in the West which was understood as the Sun dying at sunset where Darkness triumphed over the Light of the Sun. Set is the personification of Darkness and Winter, and the Sun-god whom he puts to death, is Horus the Savior (himself the "son" of Osiris himself the personified Sun) (Renouf, Hibbert Lectures, pp. 112-115).

Throughout this tale, the Sun-god was but fulfilling his doom as seen in the heavens. This natural laws of the universe were interpreted by primitive man and later personified as we have seen into mythos of his culture. Everyone on the planet saw the same things and this explains the uncanny similarities of the Sun-Myths around the globe from thousands of years ago. The suffering of a violent death was a necessary part of the mythos; and, when his hour had come, he must meet his doom, as surely as the Sun, once risen, must go across the sky, and then sink down into his bread beneath the earth or sea. It was a fate from which there was no escaping.

THE DEVELOPING MYTHS OF THE NATIONS

Answer for yourself: Has the Gospel borrowed historical accounts describing Jesus from previous Eastern scriptures which existed centuries before the Bible?

Krishna was depicted as if crucified. The Persian remembered only the atoning sufferings on the cross of Mithras the Mediator. Aztecs prayed for the return of their crucified saviour, Quexalcoatl, and were rewarded with Cortez. Caucasians chanted praises to their slain Divine Intercessor, Prometheus, for voluntarily offering himself upon the cross for the sins of a fallen race. Yet the Christian disciple hugs to his bosom the bloody cross of the murdered Jesus, confident that only one god ever died for the sins of man.

To retain their following, Christianity is based on unchangeable dogmas which disciples must accept to the exclusion of all knowledge adverse to their own creed. Whenever they are able they actually destroy contrary evidence for fear of rivalry. Then they magnify their own religion to a unique position above all others.

The earlier Christian saints, having determined like Paul, to know only Jesus Christ and him crucified, made stern efforts to obliterate from the page of history facts damaging to their case.

A report on the Hindu religion, made out by a deputation from the British Parliament, sent to India to examine their sacred books and monuments, was left in the hands of a Christian bishop at Calcutta, with instructions to forward it to England. On its arrival in London, it was so horribly mutilated as to be scarcely recognizable. The account of the crucifixion was gone. The inference is patent.

The disciples of the Christian faith have burnt books, blotted out passages and destroyed opposing testaments which suggested the opposite of their belief. Not only that, they have demolished monuments showing crucifixions of previous atoning gods so that they are now unknown. Hence, the disbelief of Christians when other cases are mentioned.

For the same reasons stated above the dates of the occurrence of these crucifixions are doubtful and because chronology before the time of Alexander the Great (330 BC) is far from certain, and the dating of icons, especially from distant or isolated cultures is uncertain. Even mainstream studies of the ancient Near East are involved in controversy over dates, Peter James for example claiming in a well argued case that several centuries have been mistakenly inserted into near Eastern chronologies. It is certain these crucifixions occurred before the time of Christ, but their exact date cannot be fixed with absolute certainty but fairly accurate estimates are given.

These crucifixions are not conceded as actual occurrences. The objective is not to prove them real events but simply that the belief in the crucifixion of gods was prevalent long before the crucifixion of Christ. To establish this point then six will prove it as well as sixteen. Indeed, one case is sufficient. The reader is left to decide.

EXAMINING THE EVIDENCES

Osiris And Hours Pre 4,000 BC.

Osiris, the Egyptian Savior, was crucified in the heavens and was the "pattern" for all other crucified saviors which would follow; including his son Horus. To the Egyptian the cross was a symbol of immortality, an emblem of the Sun, and the god himself was crucified to the tree, which denoted his fructifying power (Ibid. pp. 115, 125).

Horus was also crucified in the heavens. He was represented, like Chrishna and Christ Jesus, with outstretched arms in the vault of heaven (Bonwick, Egyptian Belief, p. 157).

As a side note the principal Phenician deity, El, which says Parkhurst, in his Hebrew Lexicon, "was the very name the heathens gave to their god Sol, their Lord or Ruler of the Hosts of Heaven," was called "The Preserver (Savior) of the World," for the benefit of which he offered a mystical sacrifice (Wake, Phallism, p. 55). Notice again the connection between the Sun's (Sol's) sacrifice on behalf of mankind!

Thulis of Egypt 1700 BC.

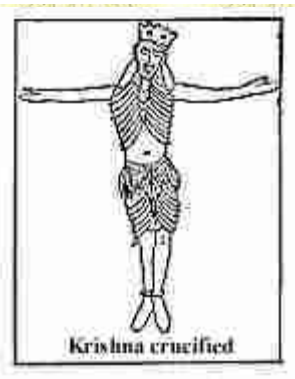
Thulis of Egypt, whence comes Ultima Thule, died the death of the cross about thirty-five hundred years ago. Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the gods. This Egyptian saviour appears also to have been known as Zulis. His history is curiously illustrated in the sculptures, made seventeen hundred years BC of a small, retired chamber lying nearly over the western adytum of the temple. Twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became the judge of the dead, or of souls in a future state. He came down from heaven to benefit mankind, and that he was said to be full of grace and truth.

Crite of Chaldaea 1200 BC.

The Chaldeans have noted in their sacred books the crucifixion of a god with the above name. He was also known as the Redeemer, and was styled the Ever Blessed Son of God, the saviour of the Race, the Atoning Offering for an Angry God. When he was offered up, both heaven and earth were shaken to their foundations.

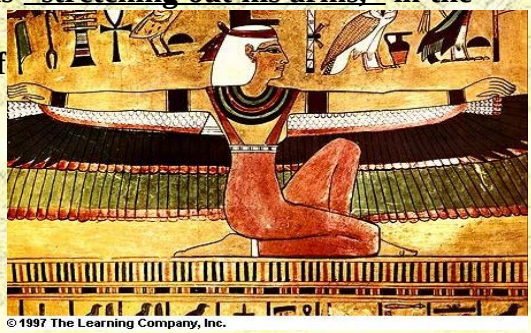
Chrishna 1200 BC.

Chrishna, the crucified Savior of the Hindoos, is a personification of the Sun crucified in the heavens. One of the names of the Sun in the Vedic hymns is "Vishnu" and it is very important to know that in the Rig-Veda the god Vishnu is often named as a manifestation of Solar Energy, or rather as a form of the Sun (Indian Wisdom, p. 322).



Chrishna is Vishnu symbolized in human form as Jesus Christ is the same.
Chrishna says: "I am Vishnu, Brahma, Indra, and the source as well as the destruction of things, the creator and the annihilator of the whole aggregate of existences (Cox, Aryan Mythology, vol. ii. p. 131).

In the hymns of the Rig-Veda the Sun is spoken of as "stretching out his arms," in the heavens, "to bless the world, and to rescue it from the terror of darkness." This reminds me of many of the examples of Isis with the Sun-disk on her head as she "stretches out her arms.



Attis of Phrygia 1170 BC.

Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase "suspensus lingo", found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried and rose again.

Tammuz of Mesopotamia 1160 BC.

Tammuz of Mesopotamia is dated around 1160 BC. Tammuz was a god of Assyria, Babylonia and Sumeria where he was known as Dumuzi. He is commemorated in the name of the month of June, Du'uzu, the fourth month of a year which begins at the spring equinox. The fullest history extant of this saviour is probably that of Ctesias (400 BC), author of Persika. The poet has perpetuated his memory in rhyme.

- **Trust, ye saints,**
- **your Lord restored,**
- **Trust ye in your risen Lord;**
- **For the pains which Tammuz endured Our salvation have procured.**

Tammuz was crucified as an atonement offering: *Trust ye in God, for out of his loins salvation has come unto us.* Julius Firmicus speaks of this God rising from the dead for the salvation of the world. This saviour which long preceded the advent of Christ, filled the same role in sacred history as we later see reenacted by Jesus in the New Testament.

Wittoba is represented in his story with nail-holes in his hands and the soles of his feet. Nails, hammers and pincers are constantly seen represented on his crucifixes and are objects of adoration among his followers, just as the iron crown of Lombardy has within it a nail claimed to be of his true original cross, and is much admired and venerated for that reason. The worship of this crucified God prevails chiefly in the Travancore and other southern states of India in the region of Madura.

Hesus of the Celtic Druids 834 BC.

Around 834 B.C.E. the Celtic Druids depict their god Hesus as having been crucified with a lamb on one side and an elephant on the other, and that this occurred long before the Christian era. The elephant, being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocence of the victim, the god offered as a propitiatory sacrifice. We have the Lamb of God taking away the sins of the world. The Lamb of God could therefore have been borrowed from the Druids. This legend was found in Gaul long before Jesus Christ was known to history.

Indra of Tibet 725 BC.

Indra, the crucified Savior worshipped in Nepal and Tibet, is identical with Chrishna, the Sun. Indra, who was represented as a crucified god, is also the Sun. No sooner is he born than he speaks to his mother. Like Apollo and all other Sun-gods he has "golden locks (reminiscent of the Sun rays of golden light," and like them he is possessed of an inscrutable wisdom. He is also born of a virgin...the Dawn. This Tibetan saviour is shown nailed to the cross. There are five wounds, representing the nail-holes and the piercing of the side. The antiquity of the story is beyond dispute. Marvellous stories are told of the birth of the Divine Redeemer. His mother was a virgin of black complexion, and hence his complexion was of the ebony hue, as in the case of Christ and some other sin-atoning saviours. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which, he taught, was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the water or upon the air; he could foretell future events with great accuracy. He practised the most devout contemplation, severe discipline of the body and mind, and completely subdued his passions. He was worshiped as a god who had existed as a spirit from all eternity, and his followers were called Heavenly Teachers. Chrishna and Indra are one (Cox, Aryan Mythology, vol. i. pp. 88, 341; vol. ii. p. 131).

Bali of Orissa 725 BC.

In Orissa, in Asia, they have the story of a crucified God, known by several names, including the above, all of which, we are told, signify Lord Second, his being the second person or second member of the trinity. Most of the crucified gods occupied that position in a trinity of gods, the Son, in all cases, being the atoning offering. This God Bali was also called Baliu, and sometimes Bel. Monuments of this crucified God, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures of the temple.

Iao of Nepal 622 BC.

Next we find the crucified Iao around 622 B.C.E. in Nepal. Iao (Divine Love personified) is the crucified Adonis, the Sun. The Lord and Savior was called Iao (Cox, Aryan Mythology, vol. ii. p. 113). Iao was crucified on a tree in Nepal. The name of this incarnate god and oriental saviour occurs frequently in the holy bibles and sacred books of other countries. Some suppose that Iao is the root of the name of the Jewish God, Yehouah (Jehovah), often abbreviated to Yeho.

Mithras of Persia 600 BC.

This Persian God was slain upon the cross to make atonement for mankind, and to take away the sins of the world. He was born on the twenty-fifth day of December, and crucified on a tree. Christian writers both speak of his being slain, and yet both omit to speak of the manner in which he was put to death. And the same policy has been pursued with respect to other crucified gods of the pagans, as we have shown.

Devatat of Siam, Ixion of Rome, Apollonius of Tyana in Cappadocia, are all reported to have died on the cross.

Alcestos of Euripides 600 BC.

A less usual crucified God was Alcestos, who was female, the only example of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

Quezalcoatl of Mexico 587 BC.

Historical authority of the crucifixion of this Mexican god is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon metal plates. One of these plates represents him as having been crucified on a mountain. Another represents him as having been crucified in the heavens, as St Justin tells us

Christ was. Sometimes he is represented as having been nailed to a cross, sometimes with two thieves hanging with him, and sometimes as hanging with a cross in his hand.

Prometheus 547 B.C.

The story of the crucifixion of Prometheus was allegorical, for Prometheus was only a title of the Sun, expressing providence or foresight, wherefore being crucified in the extremities of the earth, signified originally no more than the restriction of the power of the Sun during the winter months (Knight, Ancient Art and Mythology, p. 88). The crucifixion of Prometheus of Caucasus, described by Seneca, Hesiod, and other writers, states that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which has him bound to a rock for thirty years, while vultures preyed upon his vitals, is a Christian fraud. The poet, in portraying his propitiatory offering, says: "Lo! streaming from the fatal tree His all atoning blood, Is this the Infinite?–Yes, 'tis he, Prometheus, and a god! Well might the sun in darkness hide, and veil his glories in, when God, the great Prometheus, died for man the creature's sin." It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian crags for his love to mortals. When he dies: That the whole frame of nature became convulsed. The earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and Our Lord and saviour Prometheus gave up the ghost. The cause for which he suffered was his love for the human race. The whole story of Prometheus' crucifixion, burial and resurrection was acted in pantomime in Athens five hundred years before Christ, which proves its great antiquity. Minutius Felix, one of the most popular Christian writers of the second century addresses the people of Rome: Your victorious trophies not only represent a simple cross, but a cross with a man on it, and this man St. Jerome calls a god. These coincidences are more proof that the tradition of the crucifixion of gods has been very long prevalent among the heathen.

Quirinius of Rome 506 BC.

The crucifixion of Quirinus the Roman saviour is remarkable for the parallel features to that of the Judaean saviour, not only in the circumstances of his crucifixion, but also in much of his antecedent life. He is represented, like Christ:

- **As having been conceived and brought forth by a virgin.**
- **His life was sought by the reigning king, Amulius.**
- **He was of royal blood, his mother being of kingly descent.**
- **He was put to death by wicked hands or crucified. At his mortal exit the whole earth is said to have been enveloped in darkness, as in the case of Christ, Krishna, and Prometheus.**
- **And finally he is resurrected, and ascends back to heaven**

Ixion 400 BC.

Ixion was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. He bore the burden of the world, the sins of the world, on his back while suspended on the cross. He was therefore called the crucified spirit of the world. Ixion, who was bound to the wheel (Sun wheel), was none other than the god Sol, crucified in the heavens. The Sun, as climbing the heights of heaven, was sometime interpreted by men as the Sun being "arrogant" since for himself he made exorbitant claims. He was punished by being bound to a "fiery cross." Stories were invented of the Sun revolving daily on a four-spoked cross (Cox, Aryan Mythology, vol. ii. p. 27). Whatever be the origin of the name, Ixion is the "Sun of noonday," crucified in the heavens, whose four-spoked wheel is seen whirling in the highest heaven. So was Ixion bound on the fiery wheel, and the sons of men see the flaming spokes day by day as it whirls in the big heaven. The "wheel" upon which Ixion and criminals were said to have been executed was a cross, the name of the thing was dissembled among Christians; it was a St. Andrew's cross, of which two spokes confined the arms, and two the legs.

It is curious that Christian writers will recount a long list of miracles and remarkable incidents in the life of

Apollonius of Tyana, the Cappadocian saviour, forming a parallel to those of the Christian saviour, yet say not a word about his crucifixion.

Christian writers find it necessary to omit the crucifixion of these saviours fearing the telling would lessen the spiritual force of the crucifixion of Christ, which has to be unique. They thus exalted the tradition of the crucifixion into the most important dogma of the Christian faith. Hence, their efforts to conceal from the public the fact that it is of pagan origin.

Mackey's Lexicon of Freemasonry says that Freemasons secretly taught the doctrine of the crucifixion, atonement and resurrection preceded the Christian era, and that similar doctrines were taught in all the ancient mysteries.

THE ALLEGORICAL REPRESENTATION OF THE GENERATIVE AND DESTRUCTIVE ATTRIBUTES OF THE SUN-GODS

Hercules is torn limb from limb; and in this catastrophe we see the "blood-red sunset" which closes the career of Hercules (Cox, Tales of Ancient Greece, p. xxxii). The Sun-god Hercules cannot rise to life of the blessed gods until he has been slain. The morning cannot come until Eos who closed the previous day has faded away and died in the black abyss of night.

Achilleus and Meleagros represent alike the "short-lived Sun," whose course is one of toil for others, ending in an early death, after a series of wonderful victories alternating with periods of darkness and gloom (Ibid., p. xxxiii). In the tales of the Trojan war, it is related of Archilleus that he expires at the Skaian, or western gates of the evening. He is slain by Paris, who here appears as the Pani, or dark power, who blots out the light of the Sun from the heaven

We have the story of Adonis, born of a virgin, and known in the countries where he was worshipped as "The Savior of Mankind," killed by the wild boar, afterwards "rose from the dead, and ascended into heaven." This Adonis, Adonai in Hebrew or "My Lord," is simply the Sun. He is crucified in the heavens put to death by the wild boar (personified Winter). "Babylon called Typhon or Winter 'the boar;' they said he killed Adonis or the fertile Sun" (Muller, Science of Religion, p. 186).

The Crucified Dove worshipped by the ancients, was none other than the crucified Sun. Adonis was called the "Dove." At the ceremonies in honor of his resurrection from the dead, the devotees said, "Hail to the Dove! the Restorer of Light" (Calemt, Fragments, vol. ii. pp. 21-22). This Crucified Dove" is described by Pindar, the great lyric poet of Greece, born about 522 B.C.E.

"We read in Pinda of the venerable bird Iynx bound to the wheel, and of the pretended punishment of Ixion. But this rotation was really no punishment, being, as Pindar saith, voluntary (compare to Jesus' death), and prepared by himself and for himself; or if it was, it was appointed in derision of his false pretensions, whereby he gave himself out as the crucified spirit of the world." "The four spokes represent St. Andrew's cross, adapted to the four limbe extended, and furnish perhaps the oldest illusion to the crucifixion. The same cross of St. Andrew was the Taw (T), which Ezekiel commands them to mark upon the foreheads of the faithful, as appears from all Israelitish coins whereon that letter is engraved. The same idea was familiar to Lucian, who calls T the letter of crucifixion. Certainly, the veneration of the cross is very ancient. Iynx, the bird of Mautic inspiration, bound to the four-legged wheel, given the notion of Divine Love crucified. The wheel denotes the world, of which she is the spirit, and the cross the sacrifice made for that world" (Pindar, Nimrod: vol. i. p. 278; Higgins, Anacalypsis, p. 503).

This "Divine Love," of whom Nimrod speaks, was "The First-begotten Son" of the Platonists. The crucifixion of "Divine Love" is often found among the Greeks. Ionah or Juno, according to the Iliad, was bound with fetters, and suspended in space, between heaven and earth. Ixion, Prometheus, Apollo of Miletus were all crucified. At Miletus was the crucified Apollo who overcomes the Serpent of evil and the evil principle in the world.

Semi-Ramis was both a queen of unrivaled celebrity, and also a goddess, worshipped under the form of a Dove. Her name signifies the "Supreme Dove." She is said to have been slain by the last survivor of her sons, while others say, she flew away as a dove. In both Grecian and Hindu histories this mystical queen Semiramis is said to have fought a battle on the banks of the Indus, with a king called Staurobates, in which she was defeated, and from which she flew away in the form of a Dove.

Of this Nimrod says:

"The name Staurobates, the king by whom Semiramis was finally overpowered, alluded to the cross on which she perished," and that, "the crucifixion was made into a glorious mystery by her infaturated adorers"

Make no mistake about it. This Oriental story has had unbelievable impact and influence in almost every nation of the world. These words apply to Christ Jesus , as well as Semiramis, according to Christian Father Ignatius. In his Epistle to the Church of Ephesus, he says: "Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world, as was also the death of our our Lord: three of the mysteries the most spoken of throughout the world, yet done in secret by God."

Here we have the crucified Dove, the Sun, for it is well known that the ancients personified the Sun female as well as male.

We also have the fable of the Crucified Rose, illustrated in the jewel of the Rosicrucians. The jewel of the Rosicrucians is formed of a transparent red stone, with cross on one side and a red rose on the other thus forming a crucified rose. This idea stems from the fable of Adonis who was the Sun whom we have seen often crucified whereupon he was then changed into a red rose by Venus (The Rosicrucians, p. 260).

The emblem of the Templars is a red rose on a cross. Often we find this symbol surrounded with a glory, and placed on a calvary. This is the Naurutz, Natsir, or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily Padma, Pena, Lotus, crucified in the heavens for the salvation of man (Ibid.). The Knights Templars also have a "Cross and the Crown" symbol. A frequent Masonic symbol often seen on churches or religious literature such as the "Bible Tract Watchtower" magazine of the Jehovah's Witness. Charles Tess Russell was a 32nd Degree Freemason. As well as Mary Baker Eddy's Christian Science. Her husband was a Freemason. This symbol can be found on the side of USC Medical Center. The Cross represents the "Cross of the Zodiac" or the Separation of the four seasons. The Crown represents the SUN dying on the cross of the zodiac.



Answer for yourself: Is it just coincidence that Jesus Christ was called the Rose, the Rose of Sharon?

Jesus was believed by his followers to be the incarnation of Divine Wisdom. He was the son of Mair or Maria. He was the Rose of Sharon and the Lily of the Valley, which bloweth in the month of his mother Maia. Thus, when the angel Gabriel gives the salutations to the Virgin, he presents her with the lotus or lily; as may be seen in hundreds of old pictures in Italy. We see therefore that Adonis, "the Lord," "the Virgin-born," "the Crucified," "the Resurrected Dove," "the Restorer of Light," is one and the same with the "Rose of Sharon," the crucified Christ Jesus.

Plato (429 B.C.E.) in his Pimaeus, philosophizing about the Son of God says:

"The next power to the Supreme God was decussated or figured in the shape of a cross on the universe."

This brings to recollection the doctrine of certain so-called Christian heretics, who maintained that Christ Jesus

was crucified in the heavens and not on Earth. These Christian Gnostics who believed in "the Chrestos" and not Rome's "Christ" just happened to be right.

The Chrestos was the Logos, the Sun was the manifestation of the Logos or Wisdom to men; or, as it was held by some, was his peculiar habitation. The Sun being crucified at the time of the winter solstice was represented by the young man playing the Bull (emblem of the Sun) in the Mithraic ceremonies. The Chrest was the Logos, or Divine Wisdom, or a portion of divine wisdom incarnate; in this sense he is really the Sun or the solar power incarnate, and to him everything applicable to the Sun will apply.

Lund, in his Monumental Christianity, provides a great picture of the Christian Savior crucified in the heavens. The pattern of the illustrations can be traced to Chrishna who is also represented crucified in "space." This is exactly displayed in the form of a Roman crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way. There is a glory over the top of it, coming from above, not shining from the figure, as is generally seen in a Roman crucifix. It has a pointed Parthian coronet instead of a crown of thorns. All the avatars, or incarnations of Vishnu, are painted with Ethiopian or Parthian coronets. For these reasons the Christian author will not own that it is a representation of the "True Son of Justice," for he was not crucified in space; but whether it was intended to represent Chrishna, Wittoba, or Jesus, it tells a secret: it shows that someone was represented crucified in the heavens, and undoubtedly has something to do with "The next power to the Supreme God," who, according to Plato, "was decussated or figured in the shape of a cross on the universe." The Sun-gods Apollo, Indra, Wittoba, or Chrishna, and Christ Jesus, are represented as having their feet pierced with nails (Cox, Aryan Mythology, vol. ii. p. 28).

Answer for yourself: Who was the crucified god whom the ancient Romans worshipped, and whom they, according to Justin Martyr, represented as a man on a cross?

Answer for yourself: Can we doubt, after what we have seen, that he was this same crucified Sol, whose birthday they annually celebrated on 25th of December?

In the poetical tales of the ancient Scandinavians, the same legend is found. Frey, the Deity of the Sun, was fabled to have been killed, at the time of the winter solstice, by the same boar who put the god Adonis to death, therefore a boar was annually offered to him at the great feast of Yule (Knight, Anct. Art and Myth, pp. 87-88). "Baldur the Good," son of the supreme god Odin, and the virgin-goddess Frigga, was also put to death by the sharp thorn of winter.

The ancient Mexicans crucified Savior, Quetzalcoatle, another personification of the Sun, was sometimes represented as crucified in space, in the heavens, in a circle of nineteen figures, the number of the metonic cycle. A serpent (emblem of evil, darkness, and winter) is depriving him of the organ of generation (Higgins, Anacalypsis, vol. ii. p. 32).

It is a well known fact that Christ Jesus, and many of the heathen saviors, healers, and preserving gods, were represented in the form of a Serpent. This is owing to the fact that, in one of its attributes, the Serpent was an emblem of the Sun (think of Moses and the serpent on the cross...the Sun crucified). It may, at first, appear strange that the Serpent should be an emblem of evil, and yet also an emblem of the beneficent divinity; but, as Prof. Renouf remarks, in his Hibbert Lectures, "The moment we understand the nature of a myth, all impossibilities, contradictions, and immoralities disappear."

The serpent is an emblem of evil when represented with his deadly sting; he is the emblem of eternity when represented casting off his skin; and an emblem of the Sun when represented with his tail in his mouth, thus forming a circle. This idea is quite consistent with the ideas entertained by the Phenicians as to the Serpent, which they supposed to have the quality of putting off its old age, and assuming a second youth (Sanchoniation: quoted by Wake: Phallism, p. 43). This idea even existed in the Americas. The great century of the Aztecs was encircled by a serpent grasping its own tail, and the great calendar stone is entwined by serpents bearing human heads in their distended jaws. The annual passage of the Sun, through the signs of the zodiac, being in an oblique path, resembles, or at least the ancients thought so, the tortuous movements of the Serpent, and the

facility possessed by this reptile of casting off his skin and producing out of itself a new covering every year, bore some analogy to the termination of the old year and the commencement of the new year. Accordingly, all the ancient spheres: Persians, Indian, Egyptian, Barbaric, Mexican, etc., were surrounded by the figure of a serpent holding its tail in its mouth (Squire: Serpent Symbol, p. 249).

Thus there came to be, not only good, but also bad, serpents, both of which are referred to in the narrative of the Hebrew exodus, but still more clearly in the struggle between good and the bad serpents of Persian mythology, which symbolized Ormuzd, or Mithra, and the evil spirit Ahriman (Wake, Phallism, p. 42).

As the Dove and the Rose, emblems of the Sun, were represented on the cross, so was the Serpent (Cox, Aryan Mythology, vol. ii. p. 128). The famous "Brazen Serpent," said to have been "set up: by Moses in the wilderness, is called in the Targum (the Aramaic versions of the Old Testament) the Savior! It was probably a serpentine crucifix, as is called a "cross" by Justin Martyr. The crucified serpent denoted the Phallos, or the Sun after it had lost is power. It is the Sun in winter, crucified on a tree, which denoted its fructifying power. Being the most intimately connected with the reproduction of life on earth, the Linga became the symbol under which the Sun, invoked with a thousand names, has been worshipped throughout the world as the restorer of the powers of nature after the long sleep or death of Winter. In the brazen Serpent of the Pentateuch, the two emblems of the Cross and the Serpent, the quiescent and energizing Phallos, are united (Cox, Aryan Mythology, vol. ii. pp. 113-118). As Mr. Wake remarks, "There can be no doubt that both the Pillar (Phallus) and the Serpent were associated with many of the Sun-gods of antiquity (Wake, Phallism, p. 60).

This is seen often when the serpent is represented with rays of glory surrounding its head.

The Ophrites, who venerated the serpent as an emblem of Christ Jesus, are said to have maintained that the serpent of Genesis, who brought wisdom into the world, was Christ Jesus. The brazen serpent was called the Word by the Chaldee paraphrast. The Word, or Logos, was Divine Wisdom, which was crucified; thus we have the cross, or Linjga, or Phallus, with the serpent upon it. Besides considering the serpent as the emblem of Christ Jesus, or of the Logos, the Ophites are said to have revered it as the cause of all the arts of civilized life. Several females have been believed to have been selected and impregnated by the Holy Ghost, and is was, in some cases, the form of a serpent which was the form the Holy Ghost chose to impregnate them. This was the incarnation of the Logos.

The serpent was held in great veneration by the ancients, who, considered it as the symbol of the beneficent Deity, and an emblem of eternity. As such it has been variously expressed on ancient sculptures and medals in various parts of the globe.

Although generally, it did not always, symbolize the god Sun, or the power of which the Sun is an emblem; but, invested with various meanings, it entered widely into the primitive mythologies. As Mr. Squire observes:

"It typified wisdom, power, duration, the good and evil principles, life, reproduction; in short, in Egypt, Syria, Greece, India, China, Scahdinavia, America, everywhere on the globe, it has been a prominent emblem" (Squire, Serpent Symbols, p. 155).

The serpent was the symbol of Vishnu, the preserving god, the Savior, the Sun (Wake, Phallism in Acnt. Religs., p. 72). It was an emblem of the Sun-god Buddha, the Angel-Messiah (Ibid. p. 73; Squire, Serpent Symbol, p. 195). The Egyptian Sun-god Osiris, the Savior, is associated with the snake (Faber, Orig. Pagan Idol., in Squire, p. 158). The Persian Mithra, the Mediator, Redeemer, and Savior, was symbolized by the serpent (Ibid.). The Phenicians represented their beneficent Sun-god, Agathodemon, by a serpent (Kendrick, Egypt, vol. i. p. 375). The serpent was, among the Greeks and Romans, the emblem of a beneficent genius. Antipator of Sidon, calls the god of Ammon, the "Renowned Serpent" (Ibid.). The Grecian Hercules, the Sun-god, was symbolized as a serpent; and so was AEsculapius and Apollo. The Hebrews, at one time in their antiquity, worshipped the Sun-

god Sol, and represented him in he form of a serpent. This the the "seraph" spoken of above as set up by Moses (Num. 21:3) and worshipped by the children of Israel. Seraph is the singular of seraphim, meaning Semilice (splendor, fire, light); emblematic of the fiery disk of the Sun, and which, under the name of Nehush-tan, "Serpent-dragon," was broken up by the reforming Hezekiah.

The principal god of the Aztecs was Tonac-actcoatl, which means the Serpent Sun (Squire, p. 161).

The Mexican virgin-born Lord and Savior, Quetzalcoatle, was represented in the form of a serpent. In fact, his names signifies "Feathered Serpent." Quetzaloatle was a personification of the Sun (Ibid. p. 185).

So we see it is relatively easy to connect the Serpent and the Sun, as corresponding symbols of the reproductive or creative powers.

The mysteries of Osiris, Isis, and Horus, in Egypt; Attis and Cybele, in Phrygia; Ceres and Proserpine, at Eleusis; of Venus and Adonis, in Phenicia; of Bona Dea and Priapus, in Rome, and all susceptible of one explanation. They are all set forth and illustrated, by solemn and impressive rites, and mystical symbols, the grand phenomenon of nature, especially as connected with the creation of things and the perpetuation of life. In all, it is worthy of remark, the Serpent was more or less conspicuously introduced, and always as symbolical of the invigorating or active energy of nature, the Sun.

In early Christian art Christ Jesus was represented as a crucified lamb. The crucified lamb is "the Lamb of God taking away the sins of the world, and slain from the foundation of the world" (Lundy, Monumental Christianity, p. 185). In other words, the crucified lamb typifies the crucified Sun, for the lamb was another symbol of the Sun and one of the signs of the Zodiac (Aires which in those days had displaced Taurus in the precession of the equinox...the beginning of a new age had come with the prominence of Aires..the ram/lamb).

We find, then, that the stories of the crucifixion of the different so-called Saviors of mankind all melt into one, and that they are allegorical, for "Savior" was only a title of the "Sun," and his being put to death on the cross, signifies no more than the reconstruction of the power of the Sun in the winter quarter.

With Justin Martyr, an early Church Father of 150 A.D. then, we can say:

"There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under the tents, or wander about in crowed wagons, among whom prayers are not offered up in the name of a CRUCIFIED SAVIOR to the Father and creator of all things" **(Justin Martyr, Dialogue With Trypho, quoted in Gibbons' Rome, vol. i. p. 582).**

Now you know what has been kept from you...that these same concepts were applied to "the Jesus" of the New Testament.

I guess Pontus Pilate said it best: "What is truth?"

Answer for yourself: What is all of this to mean? Do we throw out our "Jesus Story" as a lie, or is there yet something there we fail to understand? Does it stretch believability to know that there is something in common between our "Jesus Story" and the story of all previous gods and goddesses since the dawn of time? What are we missing? Is our "Jesus Story" to be understood as if a "literal" and "historical" story that must be believed in order to escape the fires of Hell as Rome and Protestantism would have us believe? How did the ancients understand their versions of this same "Jesus Story" under their different names like Osiris, Isis, Horus, Dionysus, Quezalcoatl, Krishna, Tammuz, Thulis, Attis, Mithras, etc? Why did the ancients understand that their "crucified Krst/Christ Stories" were never "literal" or "historical" but metaphysical allegories teaching of the Descent of God, Divine Mind, and Soul into incarnational "matter"? Why did they come to understand that they are the evolving "Christs" of God and not us? If God is the same yesterday, today, and tomorrow then how can the "pattern for man's evolution of his Divinity" change? Well, you have to ask Rome and Constantine about that.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #1

Over the years our faithful readership has learned a lot. Again we make significant strides in this current study in discerning truth from error that surrounds such very important topics for the Christian like the crucifixion of Jesus and its relationship to atonement as taught by Paul in the New Testament. Again, if you have read this ministry's materials over the last years you have come complete understanding that much that is found in the New Testament has pagan origins and often this involves such "sacred" Christian doctrines like atonement. This escapes the new believer and often the "seasoned" believer if he has never had the opportunity for such study. If you are a new reader of our ministry's materials then the above statements can be quite difficult to handle and often this diminished one's desire to even look into such subjects. But truth is truth and lies are lies and anyone's worship of the Creator demands faithfulness to our Creator's Truth.

Not often, but in this case I feel warranted to caution my readership that certain necessary foundations will be necessary to be able to comprehend, understand, assimilate, and draw the proper conclusions from the data that will be presented in this series of articles. Let me explain.

Over the years we at Bet Emet have demonstrated that the Christian Old Testament in the vast majority of Christian Bibles are a compilation of purposeful misquotes and mistranslations of the Jewish Masoretic Palestinian text which has been preserved by the Jewish people for over thousands of years. This shocking revelation is open for all to see if they only knew it existed and were interested to look. Of paramount importance for the Christian are their cardinal doctrines of atonement as much of it is taken from Isaiah 53. The problem is that Isaiah the prophet as read in the Hebrew Masoretic text in pertinent passages like Isa. 53 reads completely different than the "Christian edition". We as followers of Yeshua deserve a translation and not a fictional creationism. This purposeful errors in translation was done long, long ago and few Christians and Pastors are aware. They never knew to look! This fact alone means the Isaiah 53 that Christians read is not the Isaiah 53 that Yeshua read! This should upset you; especially since most of the New Testament's atonement teachings are grounded in a falsified text. So, before you read this series of articles, it is mandatory for you to become aware of such a terrible problem that exists with the Christian's Old Testament in the places enumerated. Understand as well that when the New Testament references Isaiah that it as well is mistaken and is quoting and referring to an adulterated text. You should understand up front that the Jews can be shown to only have translated the first five books of the Old Testament into Greek and the rest was done later by non-Jews at the religious capital of the world in that day…Alexandria Egypt. This explains how "pagan ideas" and "pagan religious beliefs" were intermixed among the pages of your Christian Old Testament and was later by default referenced by the New Testament. Our ministry has prepared a detailed expose of such conspiracy and have available on request the documentation of such errors in Isaiah 53. This material is necessary for anyone who desires to read the articles forthcoming in this current series.

Likewise, it is necessary before continuing this series of articles for one to completely understand the Sacrificial System in 'DETAIL". Over the years of my pastorate I encountered continually a level of misinformation and

misinstruction in Gentile Christianity that was of a staggering proportion. Whether one listens to the radio, tunes in on the television, or even listens to Pastors Sunday after Sunday the level of misinformation is staggering. I ought to know; I used to be part of it. I was well educated in one of the finest religious institutions in America where I obtained a Masters in theology with high honors. I continued to study and dedicated myself to such following Seminary and it was there by using the many skills acquired in Seminary that I researched almost every area of my faith. My intentions were not to prove anything wrong at all; I was just in love with God. I wanted to draw closer to Him and help my fellowship do likewise and the better equipped and prepared I made myself the better I could serve the people in this capacity. However, over the years I encountered many things that challenged my "faith" and what I had been taught to accept on "faith alone". Not wishing to be bested, I set out to prove the detractors wrong and vindicate myself and my faith. Honestly, over the years my knees had to bow to a higher truth often as I encountered facts, archeological evidence, reproducible history, and unrefutable evidence that proved that much of what I had accepted by "faith alone" was in truth "lies and error". I had been duped and never knew it; that is, until I studied my blessed assurance off. I could list almost innumerable accounts where by Christian religious belief system was shown to be in error. This is simply because my Christian religious belief system was grounded in a document that could, with just a little effort, be shown to be incompatible with the "facts". I had no choice but to repent because now God and me both knew the truth. If I had to pick an area in Christian theology where almost little light and truth resides that would be in the Christian's understanding of the Sacrificial System. My whole Christian life I had been taught that the "Jews" believe "this" and "that" about the Sacrificial System. Again, I was taught wrong. It was not until I met some Rabbis and asked them one on one about many questions that I had about the Bible that I was able to be the beneficiary of the "light" to the nations. Imagine my surprise when I found out that what I had been told by my Christian leaders that the Jews believe was just the opposite. These encounters only provoked more study on my part. I have said all this to say this: it is mandatory that you have an accurate understanding of the Sacrificial System, the dynamics involved in the role of the blood as it "represents" the soul of the sacrifice. You will come to understand that the whole of the Sacrificial System in reality did not PROVIDE ATONEMENT, it only "WITNESSED" to an already received atonement prior to the slaying of the animal! This crucial truth is mandatory for any Christian to understand even if his goal was not to read the remainder of these articles.

If you have not had the opportunity yet to acquaint yourself with this necessary knowledge, STOP right not and request these valuable and vital informative articles be sent you at once. I tell everyone to believe nothing I say or teach. You must study this out for yourself to prove to yourself these things be so. The references are available to the serious student…just ask. We will be glad to help you find the source documents that expose your "falsehoods" and that will lead you to repentance and more proper worship of God. My prayer is that you will respond and study these articles in detail and let it soak in. Use the greatest organ God ever gave man; his mind and THINK! Now and only now will you be able to handle what comes next.

Let us continue with the next article in this series

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #2

It is taken for granted that the current reader has accomplished the goal of the first article: you have read the materials necessary to continue our study in this set of articles. Hopefully the goals were reached:

- **You now possess a more complete understanding of what the original Isaiah both wrote and taught. Along with this comes a major change in your understanding of "the Suffering Servant" as Israel and the role it plays in the atonement. You now know better that to read only "Jesus" into every verse!**
- **You now possess a complete understanding of how atonement was accomplished prior to the sacrifice of the animal and it's blood being placed on the altar in communion and right standing with God. You now understand the whole process of animal sacrifice was but a picture of the soul of the sacrificer "at that moment". It either was "right" with God or not when then animals was sacrificed. Along with this you can now understand Isaiah 1, for instance, when such wanton destruction of animal life without the necessary spiritual dynamics at work in the heart of the sacrificer "wearied" God.**

THE ORIGIN OF ATONEMENT…YOU MIGHT BE SURPRISED

Almost everyone will point to Adam and Eve and the animals skins and say: "see there, that is the first sacrifice for sin". Where is the word "sin offering" mentioned in the text? Somehow I missed it. Well, then they will say: "Cain and Abel brought offerings and these were for sin". Again, where does it say that these were "sin offerings" or that they brought atonement? We could go on and mention Noah, but again such offerings have something in common with all that went before: the complete silence or mention of : "sin offering", or "atonement". Dear one, if we choose to read into anything we read what we want to "believe" then there is no purpose in continuing our study of anything. We are to draw out, exegete, the text to discern what is meant in the event under question.

For your information the first mention of "sin offering" and "atonement" in the Bible is found FOLLOWING THE GOLDEN CALF incident:

Exod 29:14

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Exod 29:33

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

What should concern us is if these two related incidents are the first examples of "sin offering" and

"atonements" known to man.

The punishment of an individual by crucifixion, for claiming to be "King of the Jews," "Son of God," or "The Christ;" which are the causes assigned by the writers of the New Testament for the Crucifixion of Jesus, would need but a passing glance in our study, were it not for the fact that there is much attached to it of a DOGMATIC and HEATHENISH nature. Therefore this topic demands more considerably more than a "passing glance." The doctrine of atonement for sin has been preached long before the doctrine was deduced from the Christian Scriptures; even longer than the writing of the Old Testament. Before the period assigned for the birth of Christ Jesus, the poet Ovid had assailed the demoralizing delusion with the most powerful shafts of philosophic scorn: "When thou thyself are guilty," says he, "why should a victim die for thee? What folly it is to expect salvation from the death of another."

The idea of expiation by the sacrifice of a god was to be found among the Hindus even in Vedic times. The sacrificer was mystically identified with the victim, which was regarded as the ransom from sin, and the instrument of its annulment. The Rig-Veda represents the gods as sacrificing Purusha, the primeval male, supposed to be coequal with the Creator. This idea is even more remarkably developed in the Tandya-brahmanas, thus:

"The lord or creatures *offered himself a sacrifice for the gods."*

And again, in the Satapatha-brahmana:

"He who, knowing this, sacrifices the *Purusha-medha*, or sacrifice of the *primeval male,* becomes everything" (Monier Williams: Hinduism, pp. 36-40).

Prof. Monier Williams, from whose work on Hinduism I quoted above, brings to our attention that long before Moses and any Old Testament there existed in pagan religion mystical allusions to the sacrifice of a representative man.

THE $64,000 DOLLAR QUESTION

In the pursuit of truth I want to be above board and fair at all costs. This is not always done by those who publish or print their findings. You many not know it but many "opinions" are sold today and read as fact. This is not what we do at Bet Emet. We provide the facts and the evidence and let the reader make up his mind. I believe that you need to make an intelligent decision and that is impossible unless you have the facts.

Such a revelation of the "sacrificial representative man" means either ONE OF three things:

- **YHVH gave primeval mankind the paradigm or pattern of the sacrificial representative man for all mankind…and and there was no need for Israel to be a "light" to anyone…**
- **Primeval mankind developed such a pattern of the sacrificial representative man from evolutionary beliefs connected with sun worship…and Paul and others only incorporated Yeshua within an already existing pagan religious belief system when "evangelizing" the Gentiles….these Gentile ambassadors gave the non-Jews nothing new….that that did not already believe or cherish…they only changed the names of their sun gods and elaborated upon these god's atoning deaths..**
- **Having read the prior articles on Isaiah 53 and the Sacrifical System (at the bottom), you are beginning to see the horrible evidence that you have not the truth concerning atonement and the meaning of the death of Yeshua**

WE BETTER LISTEN TO YESHUA'S WARNING

Matt 24:24

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

First of all you need to understand the word translated "Christs" in verse 24 only means "anointed" and not what you more than likely thought….a False Messiah. The warning is not to be deceived by many who present themselves as anointed of God for this or that purpose. Believe me, this is rampant today. One only needs to listen to the multitude of conflicting doctrines emanating from over the 2000 different Christian denominations that all preach different Jesuses.

To our question in point.

Answer for yourself: It is possible that in your Christian religious belief system you have, without knowing, accepted a belief in a sacrificial representative man that originated with sun worship and paganism, and have rejected or never known up to now the truths concerning these things addressed in this article?

In the pages that follow I will present OVERWHELMING evidence to help you see the truth. I will not tell you now which of the above 3 scenarios is true. I want you to see the evidence for yourself and you make up your own mind. Understand that faith is necessary and I consider myself a man of faith. However, faith is only necessary in the absence of facts and reproducible evidence. When one deals with facts and evidence little "needs to be hoped for" as Hebrews says except the common sense to recognize truth and facts when you see it. Unfortunately to come to knowledge that dispels the darkness of doubt and error one must read and often reading is technical. In the next pages you will encounter hundreds and hundreds of facts and evidence that will paint for you a picture that will be undeniable to the mind. And before some of our detractors say that faith is not to be intellectualized, let me remind you what Yeshua said was the Greatest Commandment……

Matt 22:36-38

36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment.

Notice Yeshua said man was to love God FIRST with all his heart….what did he mean? Love God with my blood pumping organ? No!

Let us examine the Greek behind the English and see what we learn!

2588 kardia-heart

- **a) that organ in the animal body which is the center of the circulation of the blood, and, hence, was regarded as the seat of physical life**
- **b) denotes the center of all physical and spiritual life**
- **a) the vigor and sense of physical life**
- **b) the center and seat of spiritual life**
 - **1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors**
 - **2) used of the understanding, the faculty and seat of the intelligence**
 - **3) used of the will and character**
 - **4) used of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions**
- **c) used of the middle or central or inmost part of anything, even though inanimate**

If you read the above definitions you found something rather interesting…Yeshua said that the Greatest Commandment was to first love God with all your MIND. He tells us we are to use our seat of intelligence to understand God. So help me that is impossible from prayer alone or else there would not be over a billion

Catholics in the world to day praying to Mary. So knowledge of God is very important…and let us understand we are concerned about knowledge that is true and not false.

Hosea 6:6

6 For I [God speaking] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

There we find it again. More than any sacrifice, possibly more than any sacrificial representative man [but we are yet to determine that], God says He desires mankind possess the knowledge of Him more than any sacrifice. Wow! As we continue our study you will be able when finished to say unequivocally whether such sacrifices would include a "representative man" or not.

I would have you hold one thought before we move to the next article.

Answer for yourself: If it can be shown to you that this "representative man and his sacrifice" originated not with YHVH but with sun worship and pagans, then why then were not the Pagans the Lord's chosen people instead of the children of Israel who have rejected such crucified representative men since their origin and yet do so today? Wow, the implications of such a question let alone it's answers are devastating for the New Testament's doctrines and Paul's teachings. Shalom.

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #3

THE ORIGIN OF SACRIFICE

The idea of redemption from sin through the sufferings and death of a Divine Incarnate Savior, is simply the crowing point of the idea entertained by primitive man that gods demanded a sacrifice of some kind, to atone for some sin, or avert some calamity.

In primitive ages, when men lived mostly on vegetables, they offered only grain, water, salt, fruit, and flowers to the gods, to propitiate them and thereby obtain temporal blessings. But when they began to eat meat and spices, and drink wine, they offered the same; naturally supposing the deities would be pleased with whatever was useful or agreeable to themselves. They imagined that some gods were partial to animals, others to fruits, flowers, etc. To the celestial gods they offered white victims at sunrise, or at open day. To the infernal gods they sacrificed black animals in the night. Each god has some creature peculiarly devoted to his worship. They sacrificed a bull to Mars, a dove to Venus;, and to Minerva, a heifer without blemish, which had never been put to the yoke. If a man was too poor to sacrifice a living animal, he offered an image of one made of bread.

In the course of time, it began to be imagined that the gods demanded something more sacred as offerings or atonements for sin. This led to the sacrifice of human beings, principally slaves and those taken in war, then, their own children, even their most beloved "first born." It came to be an idea that every sin must have it prescribed amount of punishment, and that the gods would accept the life of one person as atonement for the sins of others. This idea prevailed in Greece and Rome; areas where much of the New Testament would be written later [THINK].

In the beginning such sacrifices by one for the sins of others were found only among heroic self-sacrifice for the public good but that would change over time. Cicero says: "The force of religion was so great among our ancestors, that some of their commanders have, with their faces veiled, and with the strongest expressions of sincerity, sacrificed themselves to be immortal gods to save their country" (Prog. Relig. Ideas, Vol. I, p. 303).

In Egypt, offerings of human sacrifices, for the atonement of sin, became an almost daily occurrence. When the Egyptian priests offered up a sacrifice to the gods, they pronounced the following imprecations on the head of the victim:

"If any evil is about to befall either those who now sacrifice, or Egypt in general, may it be averted on his head" (Herodotus: bk. ii, ch. 39).

The idea of atonement finally resulted in the belief that the incarnate "Christ", the Anointed one, the representative man, the God among us, was to save mankind from a curse imposed by God. Man had sinned, and God would not and did not forgive without a propitiatory sacrifice. The curse of God must be removed from the sinful society, and the sinless must bear the load of that curse. It was asserted that divine justice required blood . Now notice this is the religious belief system of Pagans and not Moses or Joshua or David. This

religious belief system occurred long, long before Moses, Sinai, or Torah. These are the beliefs of pagans as found from nation to nation as archeology and anthropology have proven. The facts of this religious system are found around the globe and the evidence confront us with the reality of what I said!

You should be curious as to how nations on the other side of the globe, deprived of cell phones in their day, was able to have almost identical copies of the same religion long before there was ever an Abraham or a Moses. The key, as you will find, as I did, was that sun worship was the tie that bonded their religious beliefs together. More on that later.

The belief of redemption from sin by the suffering of a Divine Incarnation, whether by death on a stake, pole, tree, or cross or otherwise, was general and popular among the heathen, centuries before the time of Jesus of Nazareth, and this dogma, no matter how sacred it may have become, or how consoling it may be, must fall along with the rest of the material of which the Gentile Church is built.

Julius Firmicius, referring to this popular belief among the Pagans, says: "The devil has his Christs". This will amaze you but this was the general off-hand manner in which the Christian Fathers disposed of such matters when pagans accused them of copying their pagan religious doctrines. The only resource at hand when cornered was to blame it on the Devil. The Devil was for the Gentile Church, when cornered and exposed by the facts by Pagans who confronted them about their plagiarized religious doctrines, a religious counterfeiter. The Devil, for the church, served as a prophet for things to come. Surely you see the incredibility of such a statement. But what else is new? Most Protestants resort to the same techniques today when such facts come across their path. Some, a little more original, will say that the whole this is nothing but types and figures played over and over again from nation to nation and finally culminating in Jesus of Nazareth. This sounds plausible if it were not for one thing….the existing evidence of sun worship and its inherent doctrines. When one comes to the full understanding of such Pagan worship, along with its manifested evolutionary and variegated religious doctrines, and if one happens to be a traditional Christian, then there is no nightmare worse that this in this life. The absolute horror of the reality will strike home….you are a sun-worshipper for YHVH….and the last time I looked He called people to repent of this and continually spoke very negatively about such religion and people in the Tanakh!

As I have done in prior articles, I will now present a parade of information of staggering proportion. I will first turn to India, where we shall find, in the words of M. l'Abbe Huc, that "the idea of redemption by a divine representative," who came into the world for the express purpose of redeeming mankind, was "general and popular" (Huc's Travels, Vol. I, pp. 326-327).

"A sense of original corruption," says Prof. M. Williams, seems to be felt by all Hindus, as indicated by the following prayer used after the Gayatri by some Vaishnavas:

"I am sinful, I commit sin, my nature is sinful, I am conceived in sin, Save me, O thou lotus-eyed Heri (Savior), the remover of sin" (M. Williams, Hinduism, p. 214).

Chrishna, the virgin-born, "the Divine Vishnu himself," (Vishnu Purana, p. 440), "he who is without beginning, middle or end," (Ibid.), being moved "to relieve the earth of her load," (Ibid.), came upon earth and redeemed man by his suffering…to save him. You need to understand right now we are dealing with a religious belief system of Pagans that preceded Jesus of Nazareth by some 800 years!

The accounts of the deaths of most all virgin-born Saviors of whom I shall speak, are conflicting in some areas. It is stated in one place that such an one died in such a manner, and in another place we may find it stated altogether differently. One might be so inclined to dismiss the matter because of the lack of uniformity surrounding the deaths of the various virgin-born Saviors. But let me assure you that once you come to the knowledge of the vast storehouse of religious doctrines that evolved from Sun Worship, then you will completely understand that each different variety of virgin-born Savior's deaths are nothing more different manifestations of the sun; it setting, the sun being occluded by storms, the change of seasons, eclipse, etc. This will simply amaze you when we come to it!

As the Rev. Geo. W Cox remarks, in his Aryan Mythology, Chrishna is described, in one of his aspects, as a self-sacrificing and unselfish hero, a being who is filled with divine wisdom and love, who offers up a sacrifice which he alone can make (Aryan Mythology, Vol. ii, p. 132). I hope you noticed but not all Pastors are ignorant of this deception. Some have studied to the level to see these things and have been so moved to alert and warn the flock of the terrible conspiracy which has overtaken the brethren. Such a one I believe I am as well.

The Vishnu Purana speaks of Chrishna being shot in the foot with an arrow [think], and states this was the cause of his death. Other accounts, however, state that he was suspended on a tree [think], or in other words "crucified" [think] (Vishnu Purana, pp. 274, 612). Remember this was 800 years prior to Jesus of Nazareth.

Confirmation of the above can be found from Mons. Guigniaut, in his Religion de Antiquite, where he says: "The death of Chrishna is very differently related. One remarkable and convincing tradition makes him perish on a tree, to which he was nailed by the stroke of an arrow".

Rev. J. P. Lundy alludes to this passage of Guigniaut's in his Monumental Christianity, and translates the passage as a "cross" instead of a "tree." One can often find Chrishna as represented as hanging on a cross, and we know that a cross was frequently called the "accursed tree." It was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a tree (Higgins, Anacalypsis, Vol. I, p. 499 and Mrs. Jameson's History of Our Lord in Art, ii, 317, where the cross is called the "accursed tree").

Even later in the Old Testament the writer of Deuteronomy is so influenced as he speaks of hanging criminals upon a tree, as though it was a general custom, and says in Deut. 21:22-23:

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The subject of the verses is that if one breaks the Law of God and it just so happens to demand the death penalty, then it shall be carried out. Such a criminal must pay the price for his sin for the wages of sin is death, and in particular sometime death in this life! His body was to be hung publicly as a deterrent for others to learn not to follow such disastrous ways. Yet the body, tattered and bruised as it became, was yet made in the image of God and to allow the public display of such a body beyond a day was an affront to God and God would bring judgment on the community if such a body was not removed.

Later Paul recasts Jesus in the tradition of Chrishna when he says in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.'"

It is evident, then, that to be hung on a cross was anciently called hanging on a tree, and to be hung on a tree was called crucifixion. We may therefore conclude from this, and from what we will now see, that Chrishna was said to have been crucified.

It the earlier copies of Moor's Hindu Pantheon, is to be seen representations of Chrishna, with marks of holes in both feet, and in others, of holes in the hands. Some representations show holes in both feet and some even have a round hole in his side like Jesus. Some have hanging from his collar or shirt the emblem of a heart which we often see in pictures of Jesus in the Catholic Church. Instead of the crown of thorns usually put on the head of the Christian Savior, Chrishna has the turreted coronet of the Ephesian Diana.

Rev. J.P. Lundy, speaking of the Christian crucifix, says: "I object to the crucifix because it is an image, and liable to grown in abuse, just as the old Hindu crucifix was an idol" (Lundy, Monumental Christianity, p. 128).

And Dr. Inman says: "Chrishna, whose history so closely resembles our Lord's, was also like him in his being

crucified" (Ancient Paths, vol. I, p. 411).

The writers of the New Testament relates that when Jesus was crucified two others were crucified with him, one of whom, through his favor, went to heaven. One of the crucified others reviled him, but the other said to Jesus: "Lord, remember me when thou comest into thy kingdom.: And Jesus said to him: "Verily I say unto thee, to-day shalt thou be with me in paradise." According to the Vishnu Purana, the hunter who shot the arrow at Chrishna afterwards said unto him: "Have pity upon me, who am consumed by my crime, for thou art able to consume me!" Chrishna replied: "Fear not thou in the least. Go, hunter, through my favor, to heaven, the abode of the gods." Then it is reported that Chrishna, having united himself with his own pure, spiritual, unborn, undecaying, imperishable and universal spirit, which is one with Vasudeva (God) [the same concept of John 1:1 in describing the Word with God], abandoned his mortal body, and the condition of the threefold equalities [a term used for the same concept of the Christian Trinity] (Vishnu Purana, p. 612). As it the plagiarism has not been proven satisfactorily, one of the titles of Chrishna is "Pardoner of sins," another is "Liberator from the Serpent of death" (Prog. Relig. Ideas, vol. I, p. 72).

The monk Georgius, in his Tibetinum Alphabetum (p. 203) drew the character of a crucified god who was worshiped in Nepal. These crucifixes were to be seen at the corners of roads like the burma shave signs long ago that said "Jesus saves". The monk Georgius called this god Indra.

P. Andrada la Crozius, one of the first Europeans who went to Nepal and Thibet, in speaking of the god whom they worshipped there…Indra…tells us that they said "he spilt his blood for the salvation of the human race, and that he was pierced through the body with nails" [remember this is long before Jesus ever existed]. He further says that, although they do not say he suffered the penalty of the cross, yet they find, nevertheless, figures of it in their books (Higgins, Anacalypsis, vol. ii. P. 118).

What you need to know is that although the nations of Europe have changed their religions during the past eighteen centuries, the Hindoo has not done so, except very partially. The religious creeds, rites, customs, and habits of though of the Hindus generally, have altered little since the day of Manu, 500 years B. C. (Prof. Monier Williams, Indian Wisdom, p. iv). This means that the concepts we are reading predated Jesus and by over 500-800 years at least and served as a pattern for the crucified representative man of the orient that we find recorded thought the Eastern nations. We find the same story in the New Testament. This should not surprise you. What is of major importance is the absence of such a story from a group of literature…the Jewish Scriptures. The reason is very plain…God sent His revelation to Israel as they were to be a light to these Gentile nations which all have in one way or the other an adaptation of Sun Worship with its hanged/crucified representative man. That is why the Jews have not and will never accept the Jesus' myth for that is what it is.

Answer for yourself: Can anyone wonder why the Jews will not believe the "stores" about Jesus in the New Testament?

In India, in the South at Tanjore, and in the North, at Oude or Ayiondia, was found the worship of the crucified god Bal-li. This god, who was believed to have been an incarnation of Vishnu, was represented with holes in his hands and side (Higgins, Anacalypsis, vol. i. pp. 147).

The incarnate god Buddha, although said to have expired not on a tree but at the foot of a tree, is nevertheless described as a suffering Savior, who, "when his mind was moved by pity (for the human race) gave his life like grass for the sake of others" (Max Muller, Science of Religion, p. 224).

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 10:11

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

A hymn, addressed to Buddha could just as easily be sung to Jesus:

"Persecutions without end, revilings and many prisons, death and murder, these has thou suffered with love and patience, to secure the happiness of mankind, forgiving thine executioners" (Lilly, Buddhism, p. 93).

Buddha was called the "Great Physician" (Bunson, Angel-Messiah, p. 20), the "Savior of the World" (Ibid., p. 20, 25, 35; Prog. Relig. Ideas, vol. i. p. 247; Huc's Travels, vol. i. pp. 326, 327, and almost any work on Buddhism), the "Blessed One" (Bunson, Angel-Messiah, p. 20), the "God among Gods" (Johnson, Oriental Religions, p. 604), the "Anointed," or the "Christ" (Ibid.), the "Messiah" (Ibid.), the "Only Begotten" (Ibid.), etc. Remember again this was long, long before Jesus.

Buddha is likewise described as sacrificing his life to wash away the offenses of mankind and thereby to make them partakers of the kingdom of heaven (Cambridge Key, vol. i. p. 118). Referencing New Testament passages to show the similarity would take to much space but you are most likely well aware that this topic occupies a lot of space in the New Testament.

As a spirit in the fourth heaven, he resolves to give up "all the glory, in order to be born into the world," "to rescue all men from their misery and every future consequence of it." He vows "to deliver all men, who are left as it were without a Savior" (Bunson, Angel-Messiah, p. 20).

Most are familiar with Paul's account in Philippines where he speaks of Jesus emptying himself of his godliness as he takes upon himself frail humanity. In Seminary we called this the "Great Kenosis" passage…kenosis is Greek of empty.

Phil 2:6-8

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

While in the realms of heaven, and when about to descend upon the earth to be incarnated as a man, Buddha said: "I am now about to assume a body; not for the sake of gaining wealth, or enjoying the pleasures of sense, but I am about to descend and be born, among men, simply to give peace and rest to all flesh; to remove all sorrows and grief from the world" (Beal, Hist. Buddha, p. 33).

M. l'Abbe Huc says: "In the eyes of the Buddhists, this personage (Buddha) is sometimes a man and sometimes a god, or rather both one and the other…a divine incarnation, a man-god, who came into the world to enlighten men, to redeem them, and to indicate to them the way of safety. This idea of redemption by a divine incarnation is so general and popular among the Buddhists, that during our travels in Upper Asia we everywhere found it expressed in a neat formula. If we addressed to a Mongol or a Thibetan the question "Who is Buddah?" he would immediately reply: "The Savior of Men!" (Huc's Travels, vol. i. pp. 326,327).

According to Prof. Max Muller, Buddha is reported as saying: "Let all the sins that were committed in this world fall on me, that the world may be delivered" (Muller, Hist. Sanscrit Literature, p. 80).

Answer for yourself: Can a Christian doubt that these Gentile sun gods, or Buddah, or even Chrishna for that matter, was the "TYPE" of the Savior of the World to which Jesus was made to fit by the writers of the New Testament?

The people of India are no strangers to the doctrine of original sin. It is their invariable belief that man is a fallen being. This is admitted by them from time immemorial (Maurice, Indian Antiquities, vol. v. p. 95, and

Williams, Hinduism, p. 214). And what we have seen concerning their beliefs in Chrishna and Buddha unmistakenly shows a belief in a divine Savior, who redeems man, and takes upon himself the sins of the world; so that "Buddha paid it all, all to him is due" (Prog. Relig. Ideas, vol. ii. P. 86). It is said of Buddha: "He in mercy left paradise, and come down to earth, because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their sufferings upon himself, that he might expiate their crimes and mitigate their punishment that they must otherwise inevitably undergo. The object of his mission on earth was to instruct those who were straying from the right path, expiate the sins of mortals by his own sufferings, and produce for them a happy entrance into another existence by obedience to his precepts and prayers in his name. They always speak of him as one with God from all eternity. His most common title is "The Savior of the World" (Ibid., vol. i. p. 247).

By now you should be understanding that the Sun myths were long in place and were being told over and over again from nation to nation and the similarities are astounding.

There truly is nothing new under the sun (forgive the pun)!

Shalom.



Bennoah1@tx.rr.com

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #4

The idea of redemption through the sufferings and death of a Divine Savior, is to be found in almost all the Gentile nations of antiquity. For example, lets begin with the nations of the East, in particular the ancient religions of China. One of their five sacred volumes, called the Y-King, says, in speaking of Tien, the "Holy One": "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labor and suffer much. He must pass the great torrent, whose waves shall enter into his soul, but he alone can offer up to the Lord a sacrifice worthy of him" (Prog. Relig. Ideas, vol. i. p. 211).

An ancient commentator says: "The common people sacrifice their lives to gain bread; the philosophers to gain reputation; the nobility to perpetuate their families. The Holy One (Tien) does not seek himself, but the good of others. He dies to save the world" (Ibid.).

I cannot read the above without thinking of the Gospel of John.

John 3:16

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (KJV)

John 5:30

30 I can of mine own self do nothing. I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (KJV)

John 8:50

50 And I seek not mine own glory: there is one that seeketh and judgeth. (KJV)

Tien, the Holy One, is always spoken of as one with God, existing with him from all eternity, "before anything was made". Again John comes to mind.

John 1:1-3

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

Many will think this is just coincidence. So let us continue to see what we can find.

THE CRUCIFIED "SAVIORS" OF PAGANISM

Osiris and Horus, the Egyptian virgin-born gods, suffered death (Renouf, Religions of Ancient Egypt, p. 178). Mr. Bonwick, speaking of Osiris, says: "He is one of the Saviors or deliverers of humanity, to be found in almost all lands" [only his name was changed from country to country]. "In his efforts to do good, he encounters evil; in struggling with that he is overcome; he is killed" (Bonwick, Egyptian Belief, p. 155).

Alexander Murray says: "The Egyptian Savior Osiris was gratefully regarded as the great exemplar of self-sacrifice, in giving his life for others" (Murray, Manual of Mythology, p. 348).

The writers of the New Testament carry on this same idea.

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 Tim 2:6

6 Who gave himself a ransom for all, to be testified in due time.

Sir. J. G. Wilkinson says of Osiris: "The sufferings and death of Osiris was the great Mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity (remember Sun Worship?). His being the Divine Goodness, and the abstract idea of "good," his manifestation upon earth (like a Hindu god), his death and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the deity converted into a mythological fable" (Rawlinson, Herodotus, vol. ii. P. 171).

Horus was also called "The Savior." "As Horus Sneb, he is the Redeemer. He is the Lord of Life and the Eternal One" (Bonwick, Egyptian Belief, P. 185). He is also called "The Only-Begotten" (Mysteries of Adonai, p. 88).

Attis, who was called the "Only Begotten Son" (Knight, Ancient Art and Mythology, p. xxii.) and "Savior," was worshipped by the Phrygians (who were regarded as one of the oldest races of Asia Minor). He was represented by them as a man tied to a tree, at the foot of which was a lamb (Dupuls, Origin of Religious Belief, p. 255). He is also characterized as a man nailed to the tree, or stake, for we find Lactantius making this Apollo of Miletus (anciently, the greatest and the most flourishing city of Ionia, in Asia Minor) say that : "He was a mortal according to the flesh; wise in miraculous works; but being arrested by an armed force by command of the Chaldean judges (Sadducee like), he suffered a death made bitter with nails and stakes" (Dupuls, Origin of Religious Belief, vol. ii).

In this god of the Phrygians, we again have the same myth of the crucified Savior of Paganism.

By referring to Mrs. Jameson's History of Our Lord in Art, it can easily be seen that a common mode of representing a crucifixion was that of a man, tied with cords by the hands and feet, to an upright beam or stake.

Tammuz, or Adonis, the Syrian Adonai (Lord) was another virgin-born god, who suffered for mankind, and who had the title of "Savior." The accounts of his death are conflicting, just as it is with almost all of the so-called Saviors of mankind (including the Christian Savior). As we progress we shall see that the reason for such variation is the multiple variety of Sun Myths that deal with the dying of the sun. Every nation had their own spin to the story it seems, but the basic story was the same.

As if this was not enough evidence and facts from history and the religions of the world to arouse more than an idle curiosity in the Christian believer, the ancients who honored Tammuz and Adonis as their Lord and Savior also celebrated a feast in commemoration of his death (it was their Lord's Supper). An image, intended as a

representation of their Lord, was laid on a bed or bier, and bewailed in mournful hymns just as the Roman Catholics do at the present day in their "Good Friday" mass.

During this ceremony the priest murmured: "Trust ye in your Lord, for the pains which he endured, our salvation have procured" (Higgins, Anacalypsis, vol. ii. p. 114).

The Rev. Dr. Parkhurst, in his Hebrew Lexicon, after referring to what we have just stated above, says: "His other name, Adonis, is almost the very Hebrew Adonai or Lord, a well-known title of Christ."

Prometheus was a crucified Savior. He was "an immortal god, a friend of the human race, "who does not shrink even from sacrificing himself for their salvation."

The tragedy of the crucifixion of Prometheus, written by Eschylus, was acted in Athens five hundred years before the Christian Era, and is by many considered to be the most ancient dramatic poem now in existence. The plot was derived from materials even at that time of an infinitely remote antiquity. Nothing was ever so exquisitely calculated to work upon the feelings of the spectators. "His (Divine Sufferer) sorrows were endured for their salvation." The majesty of his silence, whilst the ministers of an offended god were nailing him by the hands and feet to Mount Caucasus, could only be equaled by the modesty with which he relates, "while hanging with arms extended in the form of a cross," his services to the human race, which had brought on him that horrible crucifixion (Eschylus, Prometheus Chained, Harper and Bros., N.Y.). In the myth relating to Prometheus, he always appears as the friend of the human race, suffering in its behalf the most fearful tortures. More than strange is the unique story of Prometheus' friend, Oceanus, the fisherman, as his name Petrroeus indicates. This Oceanus tries unsuccessfully to influence Prometheus to not die for mankind, but being unable to prevail on him to make his peace with Jupiter, by throwing the cause of human redemption out of his hands, forsook him and flew. Now contrast this with Matt. 16:22

Matt 16:22

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

None remained to be witness of his dying agonies but the chorus of ever-amiable and every-faithful which also bewailed and lamented him

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

In the words of Justin Martyr: "Suffering was common to all of the sons of Jove." They were called the "Slain Ones," "Saviors," "Redeemers," etc.

Bacchus, the offspring of Jupiter and Semele, was called the "Savior" (Knight, Anct. Art and Mythology, p. 98) He was called the "Only Begotten Son," the "Slain One" (Knight, Ancient Art and Mythology, p. xxii), the "Sin Bearer"(Bonwick, Egyptian Belief, p. 169), the "Redeemer" (Dupis, Origin of Religious Belief, p. 135), etc. Evil having spread itself over the earth, through the inquisitiveness of Pandor, the Lord of the gods is begged to come to the relief of mankind. Jupiter lends a willing ear to the entreaties, "and wishes that his son should be the redeemer of the misfortunes of the world; The Bacchus Savior. He promises to the earth a Liberator..and the universe shall worship him, and shall praise in songs his blessings." In order to execute his purpose, Jupiter overshadows the beautiful young maiden, the virgin Semele, who becomes the mother of the Redeemer."

"It is I (says the lord Bacchus to mankind), who guides you; it is I who protects you, and who saves you; I who am Alpha and Omega." (quoted on the monument of Bacchus)

Hercules, the son of Zeus, was called "The Savior" (Higgins, Anacalypsis, vol. i. p. 322). The words "Hercules the Savior" were engraven on ancient coins and monuments (Celtic Druids, Taylor, Diegesis, p. 153). He was also called "The Only Begotten," and the "Universal Word." He was re-absorbed into God. He was said by

Ovid to be the sun "Self-produced," the Generator and Ruler of all things, and the Father of time (Mysteries of Adonai, p. 91, and Higgins, Anacalypsis, vol. i. p. 322).

Esculapis was distinguished by the epithet "The Savior" (Taylor, Diegesis, p. 153). The Temple erected to his memory in the city of Athens was called: "The Temple of the Savior."

Apollo was distinguished by the epithet "The Savior" as well (Dupuis, Origin of Religious Belief, p. 264). In a hymn to Apollo he is called: "The willing Savior of distressed mankind" (Monumental Christianity, p. 186).

Serapis was called "The Savior" (Higgins, Anacalypsis, vol. ii. p. 15). He was considered by Hadrian, the Roman emperor (117-138 A.D.), and the Gentiles, to be the peculiar god of the Christians (Giles, Hebrew and Christian Records, vol. Ii. p. 86). A cross was found under the ruins of his temple in Alexandria in Egypt (Anacalypsis, vol. ii. p. 15). And notice also that much of the New Testament was written from Alexandria, Egypt along with the translation of the LXX which is corrupted in many places when compared with the Palestinian Masoretic text. It is very evident that the pictures of Christ Jesus, as we know them today, are simply the pictures of some of the Pagan gods. A cursory study of religious art in the early days of Christianity and before will show you the resemblances. One should expect that Jesus of Nazareth to resemble a Jew and have Jewish features and these early pictures do not betray such a fact.

Mithras, who was "Mediator between God and man" (Dunlap, Spirit History, pp. 237, 242) was also called "The Savior." He was the peculiar god of the Persians, who believed that he had, by his sufferings, worked their salvation, and on this account he was called their "Savior" (Higgins, Anacalypsis, vol. ii, p. 20). He was also called "the Logos" (Dunlop, Son of Man, p. 20). According to the most ancient tradition of the East-Iranians recorded in the end-Avesta, the God of Light (Ormuzd) communicated his mysteries to some men through his "Word" (Bunsen, Angel-Messiah, p. 75).

The Persians believed that they were tainted with "original sin" owing to the fall of their first parents who were tempted by the evil one in the form of a serpent (Wake, Phallism, p. 47).

They considered the law-given Zoroaster to be also a Divine Messenger, sent to redeem men from their evil ways, and they always worshipped his memory. To this day his followers mention him with the greatest reverence, calling him "The Immortal Zoroaster," "The Blessed Zoroaster," "The First-Born of the Eternal One," etc. (Prog. Relig. Ideas, vol. i. pp. 258, 259).

"In the life of Zoroaster the common mythos is apparent. He was born in innocence, of an immaculate conception, of a ray of Divine Reason. As soon as he was born, the glory arising from his body enlightened the room, and he laughed at his mother. He was called a Splendid Light from the Tree of Knowledge, and, in find, he or his soul was hung upon a tree, and this was the Tree of Knowledge" (Malcolm, Hist. Persia, vol. i. pp. p. 494; Nimrod, vol. ii. P. 31; Anacalypsis, vol. il. P. 649).

How much this resembles "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:26).

Hermes was called "The Savior." On the altar of Pepi (B.C. 3500) are to be found prayers to Hermes…"He who is the good Savior" (Bonwick, Egyptian Belief, p. 102). He was also called "The Logos." The church fathers, Hippolytus, Justin Martyr, and Plutarch assert that the Logos is Hermes (Dunlap, Son of Man, p. 30). The term "Logos" is Greek and signifies literally "Word" (John 1:1). He was also "The Messenger of God" (Bell, Pantheon, vol. ii, pp. 69-71).

Dr. Inman says: "There are few words which strike more strongly upon the senses of in inquirer into the nature of ancient faiths, than Salvation and Savior. Both were used long before the birth of Christ, and they are still common among those who never heard of Jesus, or of that which is known among us as the Gospels" (Inman, Ancient Faiths, vol. ii. p. 652).

Besides the titles of "God's First-Born," "Only Begotten," the "Mediator," the "Shepherd," the "Advocate,"

the "Paraclete or Comforter," the "Son of God," the "Logos," etc., being applied to heathen virgin-born gods, before the time assigned for the birth of Jesus of Nazareth, we have also that of Christ and Jesus. This terminology can be studied out by you in detail if you acquire copies of Bunsen, Angel-Messiah, p. 119, Knight, Ancient Art and Mythology, pp. xxii and 98, Dunlap, Son of Man, p. 71, and Spirit History, pp. 183, 205, 206, 249, Bible for Learners, vol. ii. p. 25, Isis Unveiled, vol. iii pp. 195, 237, 516, etc.

THE GENTILE'S SAVIOR GODS CALLED "CHRISTS"

We now turn our attention to the many uses of the term "Christ" as used long before the time of Jesus of Nazareth and how they were previously connected with the Gentile's "Saviors".

We not continue our study by examining the terms for other Gentiles Savior-gods of which most will be unfamiliar. I am referring tot the use of the terms "Christ" as it was applied to the representative redeemer men that long predated Jesus of Nazareth.

Cyrus, King of Persia, was called the "Christ," or the "Anointed of God" (Bunsen, Bible Chronology, p. 5, Keys of St. Peter, p. 125). As Dr. Giles says, "Christ" is "a name having no spiritual signification, and importing nothing more than an ordinary surname" (Giles, Hebrew and Christian Records, p. 64, vol. ii). The worshippers of Serapis were called "Christians," and those devoted to Serapis were called "Bishops of Christ" long before the birth of Jesus of Nazareth (Ibid. p. 86; Taylor, Diegesis, pp. 202-206, 407). This fact is amazing. Eusebius, the ecclesiastical historian says, that the names of "Jesus" and "Christ," were both known and honored among the ancients (Eusebius, Eccl. History, lib. 1. Ch. iv.).

Mithras was called the "Anointed" or the "Christ;" (Dunlap, Son of Man, p. 78) and Horus, Mano, Mithras, Bel-Minor, Iao, Adoni, etc., were each of them "God of Light," "Light of the World," the "Anointed," or the "Christ" (Ibid. p. 39).

It is said that Peter called Yeshua "the Christ," whereupon "he straightway charged him (the disciples), and commanded them to tell no man "that thing" (Luke 4:21).

The title of "Christ" or "the Anointed," was held by the kings of Israel. "Touch not my Christ and do my people no harm," says the Psalmist (Psalm 105:15).

The tern "Christ" was applied to religious leaders, leaders of factions, necromancers or wonder-workers, etc. This is seen by the passage in Matthew, where the writer says: "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The virgin-born Chrishna and Buddha were incarnations of Vishnu, called Avatars. An Avatar is an Angel-Messiah, a God-man, a Christ; for the word "Christ" is from the Greek "Christos," an Anointed One, a Messiah.

Let us continue our study in the veneration of "crosses" by the non-Jews in their worship and portrayal of their Savior gods.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #5

You will probably find this next piece of information amazing. The holy Father Minucius Felix, in his Octavius, written as late as 211 A.D., indignantly resents the supposition that the sign of the cross should be considered exclusively as a Christian symbol, and represents his advocate of the Christian government as retorting on an infidel opponent. His words are: "As for the adoration of crosses which you (Pagans) object against us (Christians), I must tell you, that we neither adore crosses nor desire them; you it is, ye Pagans…..who are the most likely people to adore wooden crosses…for what else are your ensigns, flags, and standards , but crosses gilt and beautiful. Your (speaking of the Pagans) victorious trophies not only represent a simple cross, but a cross with a man upon it" (Octavius, c. xxix).

In this Christian's defense of his faith and theological doctrines he admits that the Pagans also have crucified saviors on crosses. When I first ran across such admissions by early Church fathers I was puzzled and disturbed to my very core. I had to find out why Pagans had the same religious belief system that my Christian forefathers did.

Answer for yourself: How could Christianity be the truth for the world when the world already had the Christian crucified Savior? Where did the Pagans get the same ideas which were held sacred by Gentile Christians let alone get them hundreds and thousands of years before the revelation of Jesus of Nazareth?

YOU ARE NOT PREPARED FOR THE INEVITABLE TRUTH

I was to discover through many tears that my whole Christian religious belief system could be traced to Sun Worship and it's many variegated forms. The next years of my study were both insightful but the hardest years of my life. The results of my inquiries yielded tons of insurmountable proofs and facts to substantiate the plagiarism of Sun Worship by the Gentile Christian Church. To make matters worse it would be these Gentile Christians which would craft the document called the New Testament which is filled with Sun Worship as masqueraded through the events of the life of Yeshua. These "sun myths" literally became personified in the personage of Jesus of Nazareth. Later such "sun myths," because they were connected with the life of Yeshua, became religious "dogmas" and "doctrines." We now look more deeply into such myths as seen in the veneration of crosses by the Christian Church over the ages.

CHRISTIAN SUN WORSHIP….THE ATONEMENT OF THE SUN… AND THE CROSS

The above declaration in the writings of Father M. Felix is a miracle. It is a miracle that it was not destroyed by Rome in the early ages of the Christian movement. Its existence is probably owing to an oversight of the destroyers of all evidences against the Gentile Christian religion that could be had. The practice of the Romans, here alluded to, of carrying a cross with a man on it, or, in other words, a crucifix, has evidently been concealed

from us by the careful destruction of such of their works as alluded to it. The priests had everything their own way for centuries, and to destroy what was evidence against their claims was a very simple matter.

It is very evident that this celebrated Christian Father alludes to some Gentile mystery, of which the prudence of his successors has deprived us. When we compare this with the fact that for centuries after the time assigned for the birth of Christ Jesus, he was not represented as a man on a cross, and that the Christians did not have such a thing as a crucifix, we are inclined to think that the effigies of a black or dark-skinned crucified man, which were to be seen in many places in Italy even during the last century, may have had something to do with it (Anacalypsis, vol. ii. p. 110).

While speaking of a "cross with a man on it" as being carried by the Pagan Romans as a standard, we might mention the fact related by Arrian the historian, that the troops of Porus, in their war with Alexander the Great, carried on their standards the figure of a man on a cross (Anacalypsis, vol. ii. p. 118). Here is evidently the crucifix standard again.

Tertullian, a Christian Father of the second and third centuries, writing to the Pagans, says: "The origin of your (Pagans) god is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your standards and banners are the robes of crosses" (Apol. C. 16; Ad Nationes, c. xii.).

We have it then, on the authority of a Christian Father, as late as 211 A.D., that the Christians "neither adored crosses nor desired them," but that the Pagans "adored crosses," and not that alone, but "a cross with a man upon it." Jesus, in those days, nor for centuries after, was NOT represented as a man on a cross. He was represented as a lamb, and the adoration of the crucifix, by the Christians, was a later addition to their religion.

WHO WAS THIS CRUCIFIED MAN WHOM THE PAGANS ADORED BEFORE AND AFTER THE TIME OF JESUS?

Answer for yourself: Who did the crucifix represent?

If you have read these articles you now know. It was "the Savior crucified for the salvation of mankind," long before the Christian Era, whose effigies were to be seen in many places all over Italy and the world. These Pagan crucifixes were either destroyed, corrupted, or adopted; the latter was the case with many ancient paintings of the Bambino (the baby in his mother's arms named differently in almost every culture world-wide). Christians called the mother with child "Mary and baby Jesus." In Babylon it was called "Semiramis and Tammuz." You get the picture. On these paintings we often find the words "Deo Soli." Now, these two words can never apply to Christ Jesus. He was not Deus Solus, in any sense, according to the idiom of the Latin language, and the Romish faith. Whether we construe the words "the only God," or "God alone," they are equally heretical. No priest, in any age of the church, would have thought of putting them there; but finding them there, they tolerated them.

In the "Celtic Druids," Mr. Higgins describes a crucifix, a lamb, and an elephant, which was cut upon the "fire tower," so called at Brechin, a town of Forfarshire, in Scotland. Although they appeared to be of very ancient date, he supposed, at that time, that they were modern, and most likely belonged to Christianity. He would later change his mind and write: "I now date the modern date of the tower, for we have, over and over again, seen the crucified man before Christ. We have also found "The Lamb that taketh away the sins of the world,: among the Carnutes of Gaul, before the time of Christ; and when I contemplate these…I am induced to doubt my former conclusions. All these superstitions must have come from India."

On one of the Irish " round towers" is to be seen a crucifix of unmistakable Asiatic Origin (Lundy, Monumental Christianity, pp. 253, 254, 255).

Answer for yourself: As you contemplate what is being shown to you, and as God watches the uncovering of lies

before your face, are you now more determined than ever to study your faith in detail and then compare it with Biblical Judaism, the faith of Yeshua of Nazareth? What is truth? Now do you think as a Christian you have it?

Let us study the last article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #6

Not forgetting what we have already learned, if we turn to the New World, we shall find, strange though it may appear, that the ancient Mexicans and Peruvians worshipped a crucified Savior as did those on the opposite side of the globe. This is utterly amazing considering in those days the limited travel and communication on this planet. Yet there is unmistakably a common denominator behind all these "crucified representative Saviors" that existed thousands of years before the time of Jesus of Nazareth.

This "crucified Savior" of the New World was the virgin-born Quetzalcoate whose crucifixion is represented in the paintings of the "Codex Borgianus," and the "Codex Vaticanus."

These paintings illustrate the religious opinions of the ancient Mexicans, and were copied form the hieroglyphics found in Mexico. The Spaniards destroyed nearly all the books, ancient monuments and paintings which they could find; had it not been for this, much more regarding the religion of the ancient Mexicans would have been handed down to us. Many chapters were also taken, by the Spanish authorities, from the writings of the first historians who wrote on ancient Mexico. All manuscripts had to be inspected previous to being published. Anything found among these heathens resembling the religion of the Christians, was destroyed when possible (Kinsgborough, Mexican Antiquities, vol. vi. pp. 165 and 179).

The first Spanish monks who went to Mexico were surprised to find the crucifix among the heathen inhabitants, and upon inquiring what it meant, were told that it was a representation of Bacob (Quetzalcoate), the Son of God, who was put to death by Eopuco. They said that he was placed on a ben of wood, with his arms stretched out, and that he died there (Kingsborough, Mexican Antiquities, vol. vi. p. 166).

All of this information can be and is quite troubling to a Christian who is indoctrinated since childhood that a historical Jesus was crucified as a substitutionary atonement for his sins. All of this information and evidence makes such a belief preposterous let alone false. However, when the "Jesus Story" is compared to the life of the crucified Sungods and when the proper hermeneutic and interpretation is given to it as was understood by the ancients who had similar parallels to their crucified Sungods, then we see that the "Jesus Story", and its crucified savior, is but the personification of the descent of the Soul into "matter," into you and me. One needs to investigate for himself this Ancient Mystery and the Mystery Religions that taught such metaphysical and mystical dogmas of the Soul of mankind to understand not only how the "Jesus Story" was taught for the first two centuries of the common era before the rise of Roman Catholicism but what it means to you and your Soul. Here is where the "Jesus Story" is redeemed from such gross and vulgar misunderstanding given us by Rome. The evidence speaks for itself and all that is needed is your desire to find the divine truths that lie behind the "Jesus Story" that were kept from us by Rome over these last 1,800 years.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

If you are a Christian this article contains the most important piece of information you will ever read. I behoove you to read the whole article if you want to understand the death of Jesus as God intended. The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings are with you.

For the purpose of coming to a correct understanding of Judaism and the "Sacrificial System" and the dynamics on how it operated the articles in this series will be approached from the viewpoint that the Jesus of the New Testament was a "historical person".

That might seem strange that I said that we have to assume that the Jesus of the New Testament is a historical person. Let me say for now that is our premise until proven otherwise but in this early study it is necessary to view the New Testament depiction of Jesus/Jesus as a historical person. As our studies advance we will examine this premise in detail but for now we approach all early studies with this as our premise.

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- **The removal of the curse under which mankind labored as a result of the disobedience and fall**
- **The restoration of men to the image and fellowship of God.**

Both of these things accomplished by the historical Jesus we are taught are essential to mankind's salvation as taught by Gentile Christianity. Christianity teaches that the work of Jesus Christ in reconciling God and mankind is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came. We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it by examining thoroughly the Sacrificial System through the eyes of Biblical Judaism.

Now what I say next is very important to remember as our studies in Biblical Atonement begin because it is the very foundation of what lies behind the death of Jesus when depicted as a historical person; when "allegory" of the "descent, death, and resurrection of God", as taken from the ancient Mystery Religions, is altered at the hands of Rome to become a "literal-historical" event by later Roman redactors of the New Testament. What most don't know as our study of atonement begins is that when one encounters the teachings of Atonement in the New Testament, which were collected and altered repeatedly by the Gentile Church over the earliest centuries by the way, one is reading the "Gentile accounts of the "fallen gods/goddesses" and their "deaths" when this "Life/Spirit/Living Energy descended into matter" and the "Soul" as well as "the Christ or Divine

Mind" became internalized within humanity". We will come to see later in more advanced studies that the whole idea of the life of this Jesus as an atonement is the replay and repetition of the prior ancient Spiritual Wisdom taken since the foundation of the world which addresses the "descent of gods/goddesses and their allegorical and metaphorical death when Spirit "crossed" over and into "Matter". Notice I said "crossed" as in a "cross" or "intersection" of the Divine Living Energy of the cosmos with "matter". This is where we get the idea of a "cross" in the beginning of time. Behind this idea, replayed over and over since ancient Egypt and all later world nations and religions up and until the rise of Roman Christianity in the 2nd through the 5th century we find this "dying and rising god concept" in every world major religion. This idea of "Spirit" dying in its incarnation into fleshy "matter", needing a resurrection from the dead while humanity yet lives, is the core idea for all later "Atonements" as taken from mystery religions" and is not to be confused with "fulfillments" of Old Testament Scriptures! Now let us look at the New Testament Jesus and his death as an atonement for sin as taught in the Roman New Testament.

Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Jews like this first century Jesus used. By "Jewish Bible" I refer to the Palestinian Masoretic Text, the Tanakh. It is here we must look for our original teachings concerning Atonement, and show how the dynamics of atonement interrelated with the Sacrificial System and in so doing apply what we learn to the death of Jesus. In so doing we can see, with this unaltered and first hand knowledge of the Sacrificial System and its dynamic workings, just what place and role, if any, that it has in relationship to the death of Jesus as depicted in our New Testaments.

A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THROUGH UNDERSTANDING OF THE TRUE JEWISH SCRIPTURES

First of all you have to have the correct text. I used to think I had it as a Christian with my favorite KJV; that is until my studies in Judaism advanced and I began to compare the Hebrew Texts with the later translations of them in both the Greek and later English version. I was broken to my very core as my studies advanced and I say with my own eyes that my Christian Old Testament as well as my New Testament did not read anything like the ancient Hebrew Texts in "key" theological places that separates Christianity from Biblical Judaism. I would find, and we will look at a little later, many of these "purposefully altered, purposefully mistranslated, purposefully misinterpreted, and purposefully taken out of context texts along with pure inventions of Scriptures" that exist in our Christian Bibles; texts altered to further Rome's creative theology and "radical reinterpretation" of the ancient Divine Wisdom. This was necessary on their parts if they were to manufacture a new "Replacement Religion"; a religion which they controlled and to which only they held the "keys" to the salvation of the whole of humanity. It was during Seminary when reading "outside the box" concerning the "Jewish Jesus" that I ran into many books by Jewish authors that challenged me to my very core to investigate for myself these "altered texts" which they were sharing with me on the pages of these books. I could not believe that this could have happened to my Christian Bible in the beginning, so taking the challenge I invested almost a whole year in just comparing texts from the Hebrew Bible, the Greek Septuagint, the KJV Old and New Testaments and tracing the texts down through the centuries of Bible translations. There was not enough kleenex for my tears streaming from my broken heart when I finally surrendered my apologetic defense of my Christian Faith. I had to face the facts of such eye-opening studies. God knew I had see this for myself and denying it now would have made me a hypocrite, not a good character trait for a young Baptist boy wanting to be a Pastor. I had to bow my knees to the fact that my Christian's Old Testament and New Testament quotes of them is different and tragically dissimilar from the true Jewish Masoretic text in over thousands of places; many of which are located at "key" theological positions that were altered in order to deny and misrepresent Judaism and their original Hebrew Scriptures to the unsuspecting reader. This piece of knowledge should concern you immensely! "Key" earlier Hebrew texts were altered in my Bible dealing with such areas of "theology" like the nature of God, the nature of man, the salvation message from God, forgiveness of sin, atonement, the role of Satan, the frequency of assembly by believers, the role of the Law, the mission of believers to the world, the Biblical Holy days as well as the Sabbath, Messianic

prophecies, etc. The list seemed endless. I realized that I did not have a "translation" but rather a "free creationism" of Scriptures at the hands of later Roman editors and redactors whose intent was to devise and sell to the world a "replacement religion" other than that taught through Israel, the "light unto the Gentiles". If you want the facts check out:http://historyofformationofnewtestament.netfirms.com and in your spare time examine these "key" texts for yourself. You as a child of God deserve and should demand an accurate translation of these ancient Hebrew Texts and not a falsified free creationism which was long ago adulterated, debased, and "doctored" by non-Jews, who over the centuries, transformed the Hebrew Scriptures and the Jewish faith to suit their plans for world domination through the agency of fear and ignorance. Enough of this preparation and introduction. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.

In one of Paul's most condensed and fundamental statements of Christian teaching we read: ***"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.***

Answer for yourself: Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies say that Jesus was to die for sin and that he was to be buried and raised on the 3rd day? Go ahead and find it, I will wait and wait and wait and wait for you to find it.

What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant, the nation of Israel, and never one individual. We will save the Isaiah study for later. But know that if you try to read into the passages the idea of a single person, like Jesus, you must try to explain to yourself why the Isaiah writer uses interchangeably over and over again from chapter 40 through chapter 66 both "singular" and "plural" pronouns for his sole subject. Even in light of this literary style used for 26 chapters in a row in the Book of Isaiah, a style that consistently shows us upon close examination that the author is not referring to a single individual, then in light of this fact if you still try to make it refer to a single person then understand that you invalidate completely what Isaiah intended we learn from the passage. Doing such a thing as making both "singular" and "plural" pronouns refer to but one person, in this case Jesus, is called "eisegesis" and is reading into the text your pre-formed theology based upon prior conditioning. Let us not do that; the fruit of such is always error. We are supposed to believe what we can draw out of the unaltered Scriptural texts. The unaltered Scriptural texts must determine our religious beliefs; not our inherited traditions that oppose such unaltered Scriptural texts. Such is exegesis. I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis and preconditioning since childhood as much as possible because so much error is burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel, a word that means "one who struggles with God".

IF WE HAD A GOOD KNOWLEDGE OF THE HEBREW SCRIPTURES THEN WE COULD NOT BE MISLED BY BY THE NEW TESTAMENT

First of all understand that the word “Christ” means Messiah in Hebrew. So according to Paul, in the New Testament passage in I Cor. 15:3 he states in his "gospel" is saying that the Messiah died for our sins. Now Paul either wrote of did not write this. We really don't know since so many of these New Testament texts have been edited for centuries. We do know, and will address it later in a complete website, that the authentic Paul is a Gnostic, not a pro-Roman believer. Paul, being a Gnostic, only believed like other Gnostic "believers" in the indwelling of the Spiritual Krst/Karest/Christ/Messiah. These Gnostic Chrestian believers never accepted during the following 5 centuries a "literal or historical" Christ who supposedly died on a cross for the sins of mankind. That was the unanimous belief of all Gnostics until their extinction by the hands of Rome in the 5th

century. But, as stated before, for practical reasons and to contrast Judaism and their views of atonement with those of later Roman theology, we will assume that Paul is the writer of this above passage for now.

Answer for yourself: Does the unaltered Hebrew Scriptures teach Israel to prepare for and accept a Messiah who comes to die for their sins? No it does not in fact; it teaches just the opposite and this is where the problem lies. But we as Christians are not aware of this sad fact because our Old Testaments in our Christian Bibles read completely different in "key" doctrinal places from the earlier Hebrew Scriptures. Few Christians are ever enlightened to this fact and die never knowing that their Bibles are simply a fraud and unreliable for "faith or practice".

You might not be able to answer the above question by using only your Old Testament Scripture for now but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the *"Word became flesh,"* meaning by most Christian interpretation that Jesus, the Messiah, came from Heaven in the form of flesh. Few ever stop to think that this "Word" that "became flesh" refers to the whole of humanity:

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Jesus; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. So, important for your understanding now as we study atonement is that according to the texts this Jesus becomes "the" Messiah (Messiah means anointed and we have record of this anointing of Jesus "without measure" at his immersion when he was 30 years old at the Jordan). Thus this Jesus "becomes the Messiah" at 30 years of age. Incidentally, this is exactly what some of the later Jewish followers of "the Christ" both hoped and believed following the destruction of the Temple after 70 A.D.; namely they, accepting the oral tradition of a "crucified Savior" that failed to fulfill the true Messianic promises in his first coming since Israel did not merit her Messiah, would return and become the Messiah of Israel at his second coming. These were called the Ebionites. This branch of Judaism developed long after 70 A.D. and set their hopes upon a yet coming deliverer and many connected such hopes to a slain Messiah how had been among them but not recognized by Israel. Their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. They, for the most part, never saw this Messiah as a Divine person, only mortal like themselves. It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that information available to those who would desire it at: http://www.faithofyeshua.faithweb.com.

NOW LETS THINK …

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

Answer for yourself: Accepting for now that the real Paul wrote I Cor. 15:3 and according to this passage that this this Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures, then should we not rather try to understand this passage to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:

- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned:**
 - **For ALL our sins or**
 - **If his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or**
 - **Did his death NOT atone for ANY of our sins?**
- **Should the emphasis be upon Christ's death or rather his life as an atonement for sin?**

We need to look for a second at a very important Scripture, Leviticus 17:11:

Lev 17:11 11 For the life (Soul) of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood (that contains the Soul) that maketh an atonement for the soul. (KJV)

Notice if you will that the "life or Soul" is in the blood. The word "blood" in this text is the object of the preposition "in" and is not the subject of the clause nor the sentence. Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. The subject of the sentence in Leviticus 17:11 is the word "life" which in Hebrew is "nephesh" or the "Soul". It is the Soul which is the active part of the clause and the subject; it just happens to reside in the blood. The clause specifically states that it is the Soul, not the blood, which atones for sin. Take a deep breath! Hebrew contains a lot of "parallelisms" and in these two clauses we find "synonymous parallelism" where the same thing is said twice. We see upon close scrutiny that God gave "it", a modifier of the pervious subject "the Soul" as the active agent in atonement and forgiveness of sin, not the object of the preposition which is "blood". We should reflect right now what implication does this new knowledge have upon one new understanding of atonement.

Answer for yourself: Do you see that the "blood" is only passive in this sentence and that the Soul is the active agent that obtains atonement? What is the role of blood in this process and why was it thrown upon the altar? We will get to this soon but for right now understand that the Soul and its thoughts and actions is the ONLY atoning agent that Biblical Judaism ever taught; it is one's life and mind and actions which atones for his own sin; not the sin of another. Wow, what a shot heard round the world!

Before we get to the very heart of this issue we must come to a better understanding of the Sacrificial System in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within the Sacrificial System and if it truly affected the forgiveness of mankind's sin.

LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a cereal nature as brought by Cain (Lev. 2). Notice this is not a sin offering! Noah offered up a burnt offering ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7–9). The burnt offerings, signifying complete surrender to God, were by far the most frequent sacrifices at the Israelite sanctuary. Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and

surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to the approach to God through sacrifice. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevahim". Again these were NOT "sin" offerings NOR were they intended for Atonement.

Answer for yourself: Did you notice that we find no "sin offerings" up through Abraham and his sons? Why not? How did man approach God and obtain forgiveness for his sins if he did not bring "sin offerings"? Hold on, we will get there but let the fact stagger your mind that for thousands of years, even as far as 1,500 B.C.E. man NEVER brought "sin offerings" to God!

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. These were not "sin offerings". In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

Answer for yourself: What should we learn from the above?

Common to all these instances was "sacrifices" for other reasons than "sin offerings"! This is so very important to grasp! What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was AFTER the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God

Answer for yourself: Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Can you fathom that mankind on this planet never brought "sin offering" to God up until the time of Moses and the 18th Dynasty of ancient Egypt which is dated to be around 1,350 B.C.E.? Surely mankind sinned from their beginning and must have been given a way of obtaining atonement prior to the Exodus. What was it? Is it still in affect today? Does Judaism teach this? Does Christianity teach this? Well stay tuned!

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

THE SACRIFICES OF THE OLD TESTAMENT AS UNDERSTOOD AND INTERPRETED BY THE JEWISH NATION

Throughout the last 1,800 years few if any attempts have been made by Christianity to interpret the dynamics and working of the Sacrificial System correctly. Christianity has seen fit to interpret the Sacrificial System completely different than how the Jewish people and their Rabbis understood it and with good reason. Had they done so and restored the true understanding to the Jewish Sacrificial System and the proper function of "blood" within it then doing so would have totally exposed the incorrect theology adopted by Rome as applied to the death of Jesus as depicted in the Roman New Testament.Without a correct and proper understanding of the Old Testament Sacrificial System the typical Christian will be continually misled in his understanding of Biblical Atonement and literally "thwarted in coming to the truth concerning Biblical atonement as taught by Moses and the prophets. The proposed explanations and interpretations of Sacrifice and of the Sacrificial System can be divided into three categories: symbolic, judicial, and rational.

SYMBOLIC MEANING OF SACRIFICES

Philo devoted a treatise to the subject of the symbolic interpretation of sacrifices (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish. But the bird was not the real subject that needed to be free of "blemishes"; it was the person who brother the bird who had to free of sin and blemish. Not the bird, but rather the person bringing the sacrifice must be wholesome in body and soul and this Spiritual condition was "represented" in the being of the bird. The bird without blemish represented the Soul of the person bringing the sacrifice of the bird. The bird contributed nothing to the sacrifice, it was the condition of the Soul that presented itself before God in the offering of the bird solely as the symbolic representation of the Soul. Interesting to note the Soul was always represented in the ancient Egyptian religion as a bird since like the bird the Soul was to "fly to Heaven". This meant for the Jewish people that they had to approach the altar with their soul purged of its passions and viciousness if the sacrifice was to be acceptable by God otherwise is was not acceptable. The condition of the person before he brought the sacrifice was determined by his contrition over his sin, this confession of sin, his repentance of sin, and his restitution to those he has wronged by his sin that determined the actual Spiritual condition of his Soul when he brought his offering; an offering that was but a reflection of his hidden Soul which only God could see (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar. A person's soul had to be purged of sin "IF" the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior Spiritual conditions that needed to be met by

the Soul of those who brought sacrifices before the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The actual condition of their Soul in spite of the visible perfect and blemishes offering was the determining factor with God if the sacrifice would be accepted. Only God and the person brining the sacrifice knew the truth. The Rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, *"Do not offer those that persecute, but rather those that are persecuted" (Lev. R. 27:5).* The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev. (Heb. ed.), 64–67).

JUDICIAL MEANING OF SACRIFICES

The juridical approach to understanding sacrifices is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred from himself to the offering by the symbolic act of placing his hands on the victim; this only transferred one's guilt and not his literal sin.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. This means that no sacrifice ever would or could carry the sins of another.

But when we get to the New Testament we hear a completely different understanding of the Sacrificial System which the Jewish people and their Rabbis have refuted now for over almost 2,000 years. It is stated in 1 Peter 2:24, *"and He Himself bore our sins in His body on the cross,..."* . This simply is a complete misunderstanding of the Jewish Sacrificial System and the role and function of the representative animal. Never did the animal become the carrier of the sin of the sacrificer because the person brining the sin offering was, according to the Torah, to have previously repented of his sin before ever bringing a sacrifice to the Temple. Has the person obeyed the Word of God he would have previously confessed his sin, been remorseful over his sin, turned and repented from his sin, and done acts of righteousness and charity before ever bringing his sacrifice to the Temple. In so doing he would have stood before God at the altar in the Temple and been in a condition of "sinlessness"; there would have been no sin present in that person's life that any animal sacrifice could have ever carried or bore. This shows us that such a statement in I Peter 2:24 is an utter falsehood and a complete purposeful misrepresentation of the Sacrificial System as well as how atonement was ever accomplished in the life of a person.

Answer for yourself: What does this say about Jesus being another's sin offering and sacrifice? What does this knowledge of Biblical Judaism and how the Sacrificial System actually operated as well as the role and function of the sacrifice say about Jesus carrying the sins of another as some type of representative sacrifice?

According to the Laws of the Sacrificial System we see clearly that Jesus, a type and shadow of the sacrificial

offerings of the Sacrificial System, could not according to the Laws of the Sacrificial System ever carry the sins of another, let alone the world, as some type of atonement offering. Somebody has purposefully misstated the truth about the role of the sacrifice in the Sacrificial System and related it incorrectly to the death of Jesus. In so doing this errant writer, who surely is not the apostle Peter who, being Jewish, perfectly knew how the Sacrificial System operated, has purposefully clouded the issue of Biblical sacrifice in these New Testament texts. In so doing he has erroneously connected the death of Jesus as sort of an offering and sacrifice which is supposed to bear the sins of the world in his body but that again was never the role or intent of the sacrificial animal; the sacrificial animal was only a symbolic representative of the Soul of the sacrificer at the time he makes the sacrifice. Here we have uncovered outright purposeful deception on the pages of the New Testament in order to make Jesus' death appear to be an atonement for sin. Now back to Ibn Ezra.

Christian writers, when later considering the accounts of the Sacrificial System, observed and took note of the pouring out of the blood and the burning of the sacrifice. Failing to understand Lev. 17:11, where we previously saw according to Biblical Judaism and the teaching of the Rabbis that the "blood" was only a "symbol for the Soul", these Christian writers mistakenly believed that the "blood" was the active agent in the Sacrificially process and not the Soul of the sacrificer prior to brining the sacrificial animal. Lost completely to their awareness, either purposeful or unintentionally, is the symbolic representation of the sacrifice with the Soul of the person brining the sacrifice. Missing this most important dynamic of the Sacrificial System, we find many then erroneously interpreting the whole of the Sacrificial System and in so doing writing that "the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs". Many Christian exegetes adopted this explanations and on it built the whole theological foundation of their Church.

RATIONAL MEANING OF SACRIFICES

Quite different is the rational view of sacrifice advocated by Maimonides. Maimonides held that the sacrificial service was not really of Jewish origin. Maimonides maintained: *"It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors".*

Answer for yourself: Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship; some of which that contained animal sacrifices. It is these pagan sacrifices that had incorrectly influenced the people of Israel and God was intending over time to wean Israel away from blood sacrifices.

Answer for yourself: What should this say to us?

This means that over time Israel will come to see that "atonement" was to be obtained ways other than with "blood". That is why we find in the Hebrew Scriptures many different ways other than "blood sacrifices" whereby man can make atonement for his sin.

Answer for yourself: Can you now, having seen the symbolic interpretation of the Sacrificial System and the role of "blood" and the role of the "sacrificial animal", the judicial view of the Sacrificial System, and the rational view of the Sacrificial System, see also clearly that "blood" was never necessary to accomplish true atonement? Can you now see that "blood" was never required as a "active agent" in obtaining atonement but rather atonement was obtained by a living Soul that repents of its sin, confesses its sin, turns and repents from its sin, and active practices acts of righteousness and charity because of its sin? Can you see that such a repentant Soul then has the right to stand at the altar with God and by proxy lay itself on the altar with God in the form of the "blood" of the sacrificial animal (the blood of the animal is its Soul and it is this animal's Soul (its blood) which represents the Soul of the sacrificer placed on the altar with God)?

We should see clearly now that there will come a time in the life of Israel where they will no longer need to bring blood sacrifices but depend on other ways given by God to obtain atonement for their sin. This has happened even before the destruction of the Temple and has occurred now for the Jewish people who no longer have their Temple for almost 2,000 years. Biblical Judaism has known for over 3,000 years that it is not necessary to perform "blood sacrifices" to obtain atonement for sin since they have as well understood correctly that the "blood" served only a symbolic purpose in representing the Soul of the sacrificer at the time that he brought his sacrifice to the altar. It is we Christians who don't know this because most of us know not the slightest things about Judaism. This needs to change if you ever hope of making sense out of the New Testament and discerning the "truth within it" from the "fiction and falsehoods within it" as well.

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the Sacrificial Service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to sacrifices while in Egypt. To wean them from these Egyptian sacrifices and practices, God commanded, while accepting the sacrifices that had been practiced by His people as influenced by the Egyptian, they were to be offered in one central sanctuary and not in many as were done in ancient Egypt.

The reader should understand that God was going to do a new thing. God was to allow the continuation of these "prior sacrifices" but He will instill a new meaning to them that was to be unique to this new people of God who was separating from the ancient Egyptian peoples. This will be seen in the development of a unique personal relationship between the sacrificer and God Himself through the Sacrificial System. You will see how this works when we look deeper into the concept in Leviticus that *"the life is in the blood"*. God is not concerned about blood, but the life…the soul contained within the blood!

With the destruction of the Temple and the automatic cessation of the Sacrificial System, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b). In the wake of the destruction of the Temple these added prayer services functioned as a form of atonement. The typical Christian response is that the Jewish people are without an atonement because they have lost their Temple and can no longer perform "blood sacrifices". Such statements are outright illiterate and betray the uneducated minds of those who speak such error. Such statement only betrays the lack of knowledge of the Hebrew Scriptures which teach several different ways commanded by God for mankind to obtain forgiveness of sin and personal atonement. Let us not forget what we saw earlier: namely. that God was progressively weaning the Jewish people from animal sacrifices (the physical) with the intent of Spiritual sacrifices such as prayer, repentance, almsgiving, charity, etc.. This is the message of the Prophets!

THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED …SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22, in order to make known His will

through Moses to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings (we saw this above in the form of "burnt offerings"). We already have seen that the Jewish people are told by their own Rabbis that they were allowed to continue the sacrifices of ancient Egypt do performed these sacrifices thousands of years before the Jewish people ever existed. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case: Israel performed sacrifices along with the Egyptians during their stay in Egypt. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God (since sacrifice when properly understood is all about the Soul), and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4). Even after the Exodus from Egypt not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people over a long period of time and a necessity demanded by their religious feelings. Understand that sacrifices were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind. The ancients understood that "life (Soul) was in the blood" and that sacrifice was all about the Soul and its Spiritual condition before God.

Answer for yourself: Are you curious why we have not found one "sin offering" yet and we are up to Moses in our time-line? Why not "sin offering" yet? Has man been out of relationship with God since he had no "sin offering"? No, we see repeatedly "burnt offerings", "peace offerings", and "thanksgiving offerings" being offered since the beginning of the Bible whereby man maintains his relationship with God. All of this mind you without a "blood sacrifice" or "sin offering". That should make you think and only reiterates what I have taught you here. We seen repeatedly that "blood" accomplishes nothing in the Sacrificial System; rather it is only symbolic of a person's Soul and its true relationship with God.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the already existing sacrificial worship of the Israelites they learned in Egypt into an institution in harmony with the covenant between the Lord and His Hebrew people, and in so doing adapt and promote the end for which it was established…communion and fellowship with God. You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was NOT enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God.

Interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words we cannot and do NOT find any mention of "sin offerings" or "priesthood" or "forgiveness offerings" or "expiation offerings" before the Golden Calf incident....more on that soon.

This is very important and you need to let this fact sink deeply into your Christian theology!

Mankind knew what we as Christian's don't today. God has always told man how he can become "acceptable to God" without blood sacrifices. Biblical Judaism has taught for more than 2,000 years that salvation or repentance from sin cannot be achieved through sacrifice on another's behalf because according to Deuteronomy 24:16: ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."***

Instead of substitutionary atonement as taught in Roman Christianity the Hebrew Scriptures and their Egyptian counterparts have taught for several thousands of years that mankind should be focused during his life upon the requirements of personal repentance. According to Ezekiel 33:11 we see:

Say unto them: As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Again, according to Ezekiel 33:19 we see:

And when the wicked turneth (repenteth) from his wickedness, and doeth that which is lawful and right, he shall live thereby.

We find the same testimony in the writings of the prophet Jeremiah in chapter 36:3:

It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return (repent) every man from his evil way, and I may forgive their iniquity and their sin.

In addition, Judaism focuses on understanding how one may live a sacred life according to God's will in this world, rather than the hope of or methods for finding spiritual salvation in a future one. The Hebrew Scriptures teach that Israel, or the Jewish people, should view their divine obligation to be living as a "holy people" in full accordance with Divine will, as a "role model to the nations," and Judaism does not purport to offer the exclusive path to salvation or the "the one path to God." Accordingly, the implications of the Christian conception of Jesus and its imposed theological meaning to his death not only contradicts the very Hebrew texts themselves upon which Christianity is based but distorts terribly the dynamics of the Sacrificial System and its application to obtaining atonement of one' sin before God.

Man makes himself acceptable to God through faith, repentance, prayer, and acts of righteousness and charity. This being the truth of the whole of the Law, Prophets, and Writings of the Hebrew Scriptures, the same Scriptures that the Gospel of Matthew records that Jesus states that he came not to destroy , then we should begin to see why there are important reasons for the omission of "sin offerings" until 1,350 B.C.E. These "sin offerings" were not needed for "forgiveness of sin" nor for "atonement of one's sin" before God; their role according the Biblical Judaism, when correctly understood, were purely symbolic of the person's Soul and its right standing before God.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

We continue in this third article with our studies into Biblical atonement as well as any relationship it might have with the death of Jesus as depicted in the New Testament.

FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - RATHER SACRIFICES REPRESENTED THE SOUL'S FELLOWSHIP WITH GOD

According to the Genesis account, before the Biblically depicted "fall of man" we find that mankind lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifested Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [these were burnt offerings and NOT sin offerings…remember?], thought each not with the same motives or in the same state of heart and Soul toward God. It is important to remember that in reality the offering that is brought to God is symbolic of the Soul so in reality it is the Soul that brings itself as "the sacrifice". In this sense of fellowship and not forgiveness Noah also offered sacrifices [burnt offerings and NOT sin offerings…remember?].

After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from animals like the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward would also be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in a prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition to not eat blood is because the flesh still contained the blood as the animal's Soul (remember we saw that the Soul and the "Divine Life of the Soul" actually lives in the blood of the animal according to Leviticus 17:11?). In this there was

already an intimation, that in the bleeding sacrifice the Soul/life of the animal was given up to God with its blood. Therefore, the animal's blood served as the vehicle of the Soul. Thus animal sacrifice and the offering of blood became the most fitting means of representing the surrender of the human Soul to God. THIS IS VERY IMPORTANT TO GRASP! You will quickly come to see over and over again that although we see the word "blood" used over and over again through our Bibles in reality the "blood" was only symbolic of the Soul and the "blood" actually accomplished nothing; rather it was a picture or image of the Soul of the person who brought the animal sacrifice to offer to God.

THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" on which we should focus but rather the "Soul" which is in the "blood". But when all we have ever heard our whole lives from the pulpits of our churches is about the "blood" or "blood of Jesus" we are ill equipped to understand that that this "blood" is but a symbol of the Soul and this "blood" is but the passive part of the Sacrificial System which only testified to the Soul's standing before God. The Sacrificial System was an outward expression of an "internal condition" of the Soul of the person bringing the sacrifice. The Sacrificial System only demonstrated the Soul's surrender to God. When the "blood" was placed upon the altar in reality it is the "life in the blood" which was placed on the altar. Thus, this "life" or this "Soul of the offerer of the sacrifice" was placed on the altar in lieu of the animal's Soul since he had laid hands upon the sacrificial animal and this sacrificial animal had become his proxy. The "blood" of the animal containing its sinless Soul was to be a perfect representation of the current condition of the Soul of the sacrificer since it was given that the sacrificer had previously obeyed the Torah by turning from his sin, confessed his sin, prayed to God about his sin, and repented of his sin and done charitable and righteous deeds before bringing his "sin offering" to the place of sacrifice. The sacrificer, having done these necessary Spiritual requirements commanded in the Torah, then the Soul of the animal was a perfect representation of the Soul of the person bringing his sacrifice to the altar. The animal was literally the extension of the person bringing the sacrifice. Often the sacrificial animal had been taken from the family's stock and the sacrificer had invested his very life and energy into this animal over its life. Thus, the animal had invested in its very being the very "life" and energy of the sacrificer. The bond between this animal and the scarifier was there. So we see that when the blood of the animal was placed on the altar even more so it was if the very "life" and "Soul" of the sacrificier who had cared for, fed, and groomed this animal was placed on the altar instead.

God would not have a human being sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God. Instead with Noah the animal became the symbol that God choose to express "fellowship" between God and mankind. Beginning with Noah, the animal, instead of the fruits of the ground, was to become the extension of a person's life and his Soul. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and his energy had been invested into the care of the animal. So when the "blood" of the animal was taken and offered upon the altar in reality it was the Soul of the animal that was offered, which again according to the Jewish understanding of the working of the Sacrificial System, "represented" the Soul of the person who had invested his life and energy upon the animal. Thus, we see ultimately it was the Soul of the person who brought the animal to the altar which was "symbolically" placed upon the altar in the blood of the animal. Understand the animal was innocent having never sinned. This "innocence" representative of the Soul of the animal was likewise to be pictured in the Spiritual condition of the Soul of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed to God about his sin, and made restitution to his fellowman in righteous and charitable deeds if needed BEFORE he ever brought the animal to the altar. Then when the would be sacrificer had done these Spiritual necessities PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-

MOMENT (atonement) in right standing with God and he was accepted in renewed communion with God. He was "one" with God. He had obtained atonement right then, long before the animal was ever brought to the altar. He had obtained right standing with God and acceptance long before the animal was ever taken from the flock. He was forgiven of his sin right then and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal and its Soul in its blood was to be offered as his "representative". "At that moment" his Soul was again in right standing and relationship with God. In order to make such a declaration of forgiveness and right standing once again with God to his fellowman and to all, as well to God, then he would have to take an animal and it would be slain and its blood placed on the altar.In so doing, the animal was in its death a CORRECT PICTURE of the previous sinner; now being "dead to sin" and alive unto God this "blood/Soul" of the animal was a perfect image at that moment of the Spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.]. The animal's Soul (in the animal's blood) was on the altar which was but a symbol and image of the Soul/blood of the sacrificer who, in doing so, was making a testimony of his communion with God.

Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Now you know how the Sacrificial System worked in relationship to forgiveness of sin and obtaining atonement.

Answer for yourself: How are we to relate this to Jesus' death? Is it even possible according to the theology in the New Testament once knowing now the facts and truth of the Sacrificial System?

HOW IS JESUS'S DEATH TO BE RELATED TO ALL THIS?

What I just described in the previous study of the Sacrificial System is an aspect of it that we must deal with in relationship with the New Testament theology and teaching concerning the death of Jesus. It appears that, according to the workings of the Sacrifical System, the whole idea of "substitutionary atonement", has hidden meanings and udertones, that impact severely any belief in the death of a substitionary person for another. We must not get confused at what we learned so far in the above two articles; namely that the "scapegoat" carried only the "guilt" away from the sinner and not his "actual sins". Add to that the role of the "blood" being "passive" and it apprears so far that any idea that another person paying the sin debt of another is totally foreign to the Biblical Sacrifical System. This means so far that there is no way the death of a person, let alone even the New Testament Jesus, has anything to do with one's personal sin and his need for personal atonement with God. Just the contrary is what we found, God holds each sinner personally responsible for his "own sin" and has instructed him not only in the Torah but through learned teachers and Prophets of His Word as to how he is to obtain his own personal atonement and acceptance with God. Added to that is the fact that there is no trace of a single "sin offering" throughout the whole of the Hebrew Scriptures until the incident of the Golden Calf which is only 1,350 years prior to the time of the New Testament age.

Up to now you never these few knew concerning the Sacrificial System in relationship to obtaining forgiveness and atonement. But our study is just beginning. There is much more to learn about the Sacifical System and its possible application to the death of Jesus as we will see shortly. Once knowing these facts and Biblical Truth we will come to see over and over again that the meaning of Jesus' death as taught in the New Testament as being a final atoning sacrifice for the sins of the world seems very tenuous at best or outright incorrect.

Now our study continues. This symbolic representation of the Soul of the animal for the Soul of the sacrificer may possibly have been only dimly supposed by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up. Notice in the Abraham account that as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, God supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings…remember?]. Again, we must not be confused here as many might become. The

"blood" of the animal was in all respectes "symbolic" of the "blood or Soul" of the sacrificer. This we know without any dobut. So with Abraham and Isaac we are concerned only with a "burnt offering". A burnt offering is one that is consumed by fire, and regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a "whole burnt offering." The burnt offering was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Gen. 4:3, 4, here called minhah; i.e., "a gift"), Noah (Gen. 8:20), Abraham (Gen. 22:2, 7, 8, 13), and by the Hebrews in Egypt (Ex. 10:25).

Answer for yourself: What was the purpose or intention accomplished in a "burnt offering"? These offerings signified the complete dedication of the offerers unto God.

Now this is critical. We have seen that at times the Jewish people were deprived of their Temple and no sacrifices could be brought. But we also saw when looking at the dynamics of the Sacrifical System that all of these Sacrifices were "symbolic" of the condtion of the Soul, they were but "physical representations" of "Spiritual realities and conditions within the heart and Soul" of the one bringing the sacrifice. So in the absence of the Temple when no burnt offering could be brought a person could let his life become a "burnt offering" before God. Paul states this principle for us in Rom. 12:1:

Rom 12:1-2 1 I beseech you therefore, brethren, by the mercies of God, that ye (you personally) present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

Here we see that the "transformation of your mind" accompanied by corresponding Spiritual actions and deeds in one's life commanded in the Torah can so transform a person that he and his life actually becomes a "living burnt offering" and a "living Sacrifice" before God. You many not know this but receiving these Spiritual Truths in these articles is a major step for you in this regard. When we are finished with this series in Biblical atonement you, the reader, will have seen for yourself that Rome so "radically reinterpred" the Biblical Sacrifical System and applied such untruths to the death of Jesus that in spite of what they say in their "one book" there is no way that his death, or the death of any other, has any bearing whatsoever upon the your sins or the sins of other people. Biblical Judaism, to whom was given this Sacrifical System and not Rome, knows better than any how the Sacrifical System acutally operated and has maintained there is no way the death of any, let alone Jesus, could atone for the sins of others. This truth has been maintained by Biblical Judaism now for over 2,000 years at the point of Roman swords and in droves they eagerly went to their deaths by the millions rather than accept such a lie about the Soul. This knowledge and Spiritual Truth will go along way in your life in helping you reevaluate the Divine Message of Biblical Judaism vs Roman theology and recovering the truth concerning the operation of the Sacrifical System will help restore to you the real way given by God for the path of the Soul in its efforts to obtain forgiveness and atonement for its sin through faith, repentance, prayer, charity and good deeds as the Torah has always maintained.

So we have so far learned that regardless of what we hear preached in our Churche sermons relating the sacrifice of Isaac and how it foreshadowed the sacrifice of Jesus that in reality it was a "burnt offering" and not a "sin offering". Again, because of error instead of truth beind taught from our pulpits I could no longer continue my Pastorate as my studies over the early years of my Pastorte began to open my eyes to the deception to which I had fallen since basically I only read for most of my life "one book", the Bible given me by Rome, a book that I was unqualified to interpret correctly since not being a Jew and not knowing the truth about Biblical Judaism. That will all change the first 5 years following Seminary. Using the skill I was given there I applied them daily to come to terms the many problems I saw concerning the "Jesus Story" while there.

Answer for yourself: So what does a "burnt offering" have in common with a "sin offering"? Other than they involved "fire" they are completely different and the Isaac story cannot truthfully be used to prefigure the death of Jesus. So now we move on.

We must not make the mistake of comparing apples with oranges here but we seem to always do it since we as

Christians are terrible uneducated about the Hebrew Scriptures and the Divine Truths within them. Had we been Old Testament Christians first before we became New Testament Christians then we would never make such tragic theological blunders that we do when reading the New Testament. But not having this Old Testament knowledge we err greatly never knowing we are so far from Divine Truths that God intended that we learn that He must be crying over us now.

We often hear that Jesus is a type and shadow of the of prior Sacrificial System; a system that was replaced by the death of Jesus according to Rome and the writer of the Book of Hebrews. We hear that the Old Testament sin offering and sacrifices point forward to and are a type of the sacrifice of Jesus Christ (Heb. 9:10). We hear that that the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7-14). But all of this is not true to a person possessing the truth and knowledge necessary to understand the intricate dynamics of the operation of the Sacrificial System. If one only hears without understanding "blood this" and "blood that" in relationship to the New Testament texts, like the one below, he can easily be misled to a completely different understanding of the role of "blood" as operational in the Sacrificial System. And even worse he can be led to live a life where repentance and remorse of his sin is not important since he receives a "get out of jail free pass" or a "get out of hell free pass" with Rome's new "radical reinterpretation" of the Jewish Sacrificial System as well as Rome's reinterpretation of the Hebrew Scriptures and their tragic mispresentation in our New Testaments.

Heb 9:12 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (KJV)

On the surface this sounds so wonderful; that is until you find out for yourself that blood sacrifices never operated in this fashion nor obtained redemption. It again, as we saw earlier, the Spiritual condition of the Soul long before the sacrifice that determined such redemption. This above statement and passage from Hebrews 9:12, made in a disputed book later incorporated into the New Testament 500 years after the time allotted for the death of Jesus, stands directly contradicted by the facts concerning how the Sacrificial System actually operated and functioned as we have been instructed above. This passage from Hebrews and many others like it in our official Roman "edited and altered collection of reinterpreted and invented Hebrew Scriptures" (like the one above) are absolutely worthless once the reader is equipped with the the truth and facts necessary to correctly understand the Hebrew Scriptures and the operation of the Sacrifical System. Being so equipped then he is in a position to read the New Testament intelligently and spot the "Roman fiction about the Jesus Story" from the "Divine truths that yet remain within it". Such a passage and many others like them that postulate forgiveness and atonement was attached to the death of Jesus as a historical sacrifice and sin offering is not possible in the Biblical Sacrificial System of Israel as well as never taugtht in the "unaltered" and "unforged" Hebrew Scriptures in the Jewish Tankah. We have to look at our corrupted Old Testament translation to find such "theology" cleverly woven among the Propehts. But all one has to do is buy two more "Bibles", a Hebrew/English one as well as a Greek/English one and compare "line upon line" and "precept upon precept" for himself by comparing the Scriptures in the Hebrew Bible with the corresponding ones in the later Greek translation and the even later English Old Testaemnt translations found in our Roman Christian Bibles. If you do and use Bet Emet's articles as a "pathway" to Divine Truth then you will spot easily such glaring errors. That means dear one what we are reading in our current Christian Bibles, both Old Testament and New Testament is "often" simply not true when compare to the Jewish Bible, the Bible that Jesus would have used and recommended to all. The Hebrew Bible never says that the underpinnings of blood sacrifice, which happen to be remorse of one' sin, confession of one's sin, repentance from sin, prayers to God about one's sin, and one's subsequent acts of righteous deeds and acts of selfless charity and love toward others would ever be changed by the simple application of blood on the altar. Contained in the word "blood" which we read so often on the pages of our Bibles is our mistaken understanding about the Sacrificial System. To come to the truth needed about the Sacrifical System we have to understand even more about how it operated; this being necessary if we are to ever come to the truth about what lies behind the death of Jesus. Know this, that Rome spent 500 years eradicating this Jewish Biblical Truth and understanding of atonement from the minds of mankind and this void of truth concerning the dynamics of the Sacrifical System in Christiantiy continues today. We need to be "transformed by the renewing of our minds" from the erroneous Roman antisemtic theology of 1,800 years ago.

God revealed to Abraham with the proposed sacrifice of Isaac, his only son, that *God did not require or accept human sacrifice from His worshipers, but rather the surrender of heart/Soul and the denial of the natural life, even thought it should amount to a submission to death itself.*

Answer for yourself: The Hebrew Bible condemns human sacrifice. Many passages in the Hebrew Bible state that human sacrifice was a great abomination; these practices were associated with the worship of foreign gods, and were forbidden. Have you ever wondered or thought about why God would not allow or accept human sacrifice in the form of Isaac but was so readily predisposed to sacrifice supposedly His only begotten Son in Jesus? How can God's chastize so severely the many pagan nations that offered human sacrifices to false gods in the Hebrew Scriptures when yet He does not follow his own Words in this regard with Jesus? What does God not practice what He preaches? What happened to the God who changes not? Is this again fictional creation of Scripture at the hands of Roman theological creationists in order to create a Replacement Religion to supersede and replace Judaism as a world religion that had invaded even Ceasar's household? Is God schizophrenic?

The truth of the matter is that God never asked for nor required nor accepted human sacrifice. Rather, the act of surrender of the sacrificier's Soul to God was the intent of the whole of the Sacrifical System and this surrender of one's Soul was to be perfectly imaged in the animal's sacrifice; and only when presented with the Spiritual motivations of contrition, remorse, repentance, prayer, and righteous conduct and charity would the Sacrifice be a true representation of the current condition of the Soul of the sacrificer. Without this contrition, remorse, repentance, prayer, and righteous conduct and charity that was to occur prior to the sacrifice could the killing of the animal and the presentation of its blood and Soul on th altar be acceptable to God as a true representation of the Soul of the sacrificer. Now you know why God is upset in Isaiah, chapter one over the Sacrifices.

Answer for yourself: Can you guess why? Many were only concerned with the externalities of the sacrifice and paid little or any attention to contrition, remorse, repentance, prayer, and righteous conduct and charity. Thus the killing of the animals was meaningless and a gross misrepresenation of the Spiritual conditon of the Soul of the sacrificer. These deaths of these innocent animals was a tragic waste of life and God rebukes them for it; not the Sacrificial System per se but the one who misused it and lied to God and their fellowman about the condition of their Soul.

PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! *"If you have acted righteously, what will you have given Him! (Job 35:7)*; God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of Spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's Soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the Soul of the animals was a true picture of

himself NOW since repenting previously before coming to the altar. The offering was a picture of that Spiritual fact and reality to all the world as well as for God to see Himself!

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

Answer for yourself: How then was he to work and guard Eden?

The Rabbis teach us that Adam "worked" hrough the study of Torah and the performance of positive and negative commandments in the Word of God. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material effort.

Adam's mission was to make himself an offering to God in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal Spiritual self, which represents his goal and his potential. Man's Soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a Soul, and his mission is to triumph in the eternal struggle of body versus Soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins and defies the Creator and His Word which he says he believe in. He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his Soul; on a yet higher level, he should also want his Soul to live up to its counterpart on high.

Similarly, there is a Temple in Heaven that corresponds to the Temple on earth. Egypt taught as the cornerstone of their faith and religion that "So Above, So Below". The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a Spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual Soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: *"the heavens are the Lord's, but the earth He has given to mankind" (Psm. 115:16).* The Heavens are already Heavenly; God does not need man to improve upon them. But He has given us the Earth that we might make it Heavenly, as well. God gave mankind the Torah as instruction to bring Heaven to Earth through obedience of God's will as expressed in His living Word, the Torah. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam, himself, was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; the animal is only secondary.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that offerings and sacrifices and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them

and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishe fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. We must listen to this great wisdom if we are to come to terms with the death of Jesus as depicted in the New Testament.

OFFERINGS AS A SUBSTITUTE FOR MAN…BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the Spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its Soul), representing man's Soul, was placed on the Altar (notice it is the Soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

> **"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [this is the subject of the sentence] of the flesh is in the blood [this is the object of the preposition of the sentence], and I have given it [THE LIFE/SOUL] to you upon the altar to make atonement for your souls; for it is the blood [AGAIN THE "LIFE/SOUL" IS IN THE BLOOD REMEMBER?] *that makes an atonement for the Soul.* Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"**

Answer for yourself: Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand before now that it was the "life" or "Soul" that was placed on the altar that accomplised atonement and not the blood?

In other words it is not the blood that atones, but

the "Soul" [LIFE] that atones..a life that repents, is remorseful, prays, confesses sin, makes restitution, gives alms, etc....!!!

Answer for yourself: Are you aware that as a Christian your whole understanding of the Sacrificial System in the Bible is wrong because you have focused on "blood" for atonement instead of the "life" and the "Soul" in the blood which is the real atoning agent? Are you aware that as a Chrsitian your whole understanding of the supposed atoning death of Jesus on the cross is incorrect and is contradicted by the whole of the Hebrew Scriptures, Biblical Judaism, the dynamic workings of the Sacrifical System, and the testimony of the Jewish people and their Rabbis over the last 2,000 years? But, who listens to them, right? We should! Only in restoring the Hebrew Roots of the early Christian Faith can we uncover and reconize the antisemitic lies of Rome in our Bibles today.

BUT WHAT ABOUT ISAIAH 53....ISN'T IT ABOUT JESUS BEING OUR SACRIFICE?

Well have I got news for you. Isaiah chapter 53 in the Hebrew Scritpures is not about Jesus. I know that is hard for you to listen to let alone swallow for now but we will examine this in detail later. For now know that Isaiah chatper 53 is not about what you think nor does it actually say what you think it does in the "unaltered Hebrew". Again we can make any text say what we want if we want to change it and change it Rome did. The Hebrew Book of Isaiah, when compared with later Greek and English transations, is estimated to have at least 6,000 alterations. Again, what we are reading in our Christian Bibles is a very tragic purposeful mistranslation and misquotation and outright evil translation of the original Hebraic Book of Isaiah. The cover up by Rome is extensive and this was reitnerated to me over and over again during the first 7 years after Seminary where I became a detective intent upon recovering the truth about my Chrsitian Faith. This is why I spend so much time on the text. The Hebrew Bible of the first century which the Jewish people used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is but one of many examples which have been later altered by Rome for "theological agendas". Let me preface what comes next. The writer of Isaiah, chatpers 40-66, uses both "singular" and "plural" pronouns interchangablly all the way through these 26 chapters in describing the corporate nation of Israel. Never does he refer to be a single person. Given this understanding now let us read what is below which is taken from the true Hebrew Massoretic text, called the Tanakh. Here is verse 10 of Isaiah 53:

Isa. 53:10 states " HaShem desired to oppress him and He afflicted him; if his Soul would acknowledge guilt…"

WOW!

That sure is different from what your Christian KJV Bible says:

Here is the KJV "translation" or should I say "free creationism" of Isaiah 53:10 as taken from the Jewish Bible and the Hebrew Scriptures:

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Again, pronouns like "his" and "him" refer to the corporate nation of Israel. Understanding this then we see that it is the Souls of the people who become an "offering" for their own sin. We will see this in great detail when we get to Isaiah 53.

Simply said, this Christian translation has been "Jesusized" by having the word and concept of "guilt removed" from the verse, for in Christian "theology" Jesus can have no guilt if he is to be one's atonement and many try to make Jesus the subject of the passage and the singular pronoun used when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual

This is Earth-shattering to the very foundation of Christianity and its atonement dogmas. We have been fed a pack of lies by Rome over 1,800 years ago and few know it today because they never read or compare the Bible that Jesus would have used with the one they do! This has tragic implication not only for your Soul but the whole of the Chrisitian Faith as it now stands; a Replacement Religion without a true Covenant before God. Back to the subject at hand.

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "Soul" of the "suffering servant" would acknowledge guilt…confess sin, pray, repent...

Answer for yourself: If the passage is about Jesus, our supposed sacrifice, what kind of guilt does he have? What is his sin? Who atones for him?

Answer for yourself: What do you do when you acknowledge guilt?

You confess your sin, you pray, you repent and then your life becomes a living Sacrifice of obedience to the Torah which teaches the Soul of man how to live a life of good deeds and perform acts of righteous charity. Such is love, such is God. This is the subject of the verse. You literally turn around your "life". Your life changes direction; your mind is transformed as is your life from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "Soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about. Jesus has nothing to do with this now would he; he says he came NOT to do away with the Law and this refers to the Law of the Sacrifice which make up 2/3 of the whole of the Old Testament! Think!

Answer for yourself: Could we have missed this Divine Truth and understanding when looking at the death of Jesus being previoulsy conditioned since childhood to think that "blood atones" when we now have learned that it actually does not and is only a "passive" agent in the Sacrifical System?

While this procedure (placing the animal's Soul on the alter in substitute for your Soul by placing the animal's blood on the altar instead of your blood) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and Soul. He contemplates that justice would have dictated that his human body would have been required by God to be burned on the altar as a penalty for his sin but instead God allowed the animal's body to suffice since the sacrificer was expected by God to have repented of his sin previously before bringing his animal to the altar. Instead, by proxy, and since the sacrificer had expressed remorse for his sin, repented, prayed and accomplished good deeds and acts of charity then his body was not required by God as a penalty for his sin. Now God desired his Soul and through the animals sacrifice then the animal's blood and his Soul could be

placed on the altar in communion with God and in so doing represent to God the Soul of the person bringing his offering in repentance to God. Now the person's Soul (his life in his blood according to Lev. 17:11) would now be required and accepted by God through the symbolic represenation of the animal's blood being placed upon the altar. It is only God's graciousness that permits the animal to become the substitute for the repentant sinner. But since having previoulsy repented, previoulsy confessed his sin, previoulsy been broken over his sin, and previously having prayed and done acts of righteous deeds and loving kinkness his death and the destruction of his body on the altar before God is no longer requiried; now his Soul is welcomed on the altar with God and is placed there in proxy through the "blood/Soul" of the animal. This is how the Sacrifical System worked; this is the knowledge that all Christians needs to know in light of the later theology that developed around the death of Jesus as the atonement of the sins of the world. This knowldge and proper understanding of the Sacrifical System topples the Roman atonement dogma they created around Jesus.

Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teaching of the Torah are sustained through sacrifier and so that the people will pray for those who bring them the truths of God's Word. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a "satisfying aroma to God", because God is pleased when His children, His Souls, repent and seek to change their lives for the better and imitate God their Father! A son should be like his Father.

When one brings an offering with such noble thoughts he has truly made *himself* an offering and a "Living Sacrifice". But sin offerings do not have to be always bloody. The Sages of Israel have said of one who brings a humble "meal-offering", it is as if he had offered his own life upon the altar. This is the same thing that occurs with the blood sin offering. We will get to these deeper truths soon as our study advances. The person brining his meal-offering likewise raised his mundane desires and makes his Soul likewise worthy of being placed on the heavenly altar.

More to follow as we look deeper into the Sacrifical System. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the Soul of the animal as found in it's blood, which when presented and placed on the altar in the Sacrificial System as a sacrifice to God which was at the same time a true picture of the Spiritual condition of the sacrificier's Soul which had previously repented, shown remorse over his sin, confessed his sin, prayed to God about his sin, and performed deeds of almsgiving and other righteous deeds which was only then accepted by God as an atonement for sin according to the Hebrew Scriptures and as attested to over for over 3,000 years of Jewish history. Such a procedure of repentance, remorse over sin, prayer, and subsequent righteous deeds as commanded in the Torah was the only way for atonement for sin. Such actions by the sinner was understood by God as the surrender of that person's Soul toward Him. When accomplished by the sinner then his Soul was accepted by God as an atonement for his own sin and then and only then could he rightfully make a declaration through the Sacrificial System that his Soul was in "right standing" with God and this was done my bringing the "blood/Soul" of the animal and placing it upon the altar as a substitutionary representation of the condition of the Soul of the sinner having obeyed the conditions in the Torah concerning obtaining atonement for the sin of his Soul. This is key to the Sacrificial System and the role of "blood" within it which escapes a traditional Christian when reading the Bible. Seeing the numerous times that "blood" is mentioned in both the Old and New Testament often leads us astray from the true function and role of "blood" in the Sacrificial System without the above understanding. Coupled with this is the life-time of hearing sermons in our Churches which totally misrepresents the role of "blood" in the Jewish Sacrificial System and one can see for himself how we come away from such instruction with a completely erroneous understanding and interpretation of the role of "blood"; especially as it relates to the death of Jesus which we are consistently told is the "only" atonement for our sin and our faith and trust in his death is our only way to Heaven. Funny, that the Jewish people and the Rabbis, to whom this Sacrificial System was given in the first place and operated by them for thousands of years, refuse to accept and believe such a teaching about their own Sacrificial System. It should appear to you that if anyone is qualified to both understand and teach about the Sacrificial System correctly then it is the Jewish People and their Rabbis and scholars and not Roman Catholic Monks which created this "Jesus theology" in the first place.

As we have seen it is not the "blood" but the "Soul" in the blood which demonstrates its surrender to God. Later when the blood of the animal is placed on the altar following the hands of the sacrificer being laid upon the animal brought to be sacrificed that actually it is the "blood" or the "Soul of the offerer of sacrifice" which is representatively placed on the altar in lieu of the animal which served only as a substitute for the person who brought the animal to the altar. The animal was literally the extension of the person life who was bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of “communion” and “fellowship” with God; God does not desire the death of His children. Instead the animal was the extension of the person’s life and in such a way the person's actual "life" and Soul was placed on the altar through the animal's blood. The person bringing the animal had fed, groomed, and

cared for the animal usually most of the animal's life. Literally, the animal was part of his life and his life's energy had been invested into the care of the animal. So when the "Soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God, not the animal. Understand the animal was innocent having never sinned and it served as perfect picture of the present condition of the Soul of the sacrificer who had repented of his sin prior to coming to the Tabernacle or the Temple. This Sacrificial procedure was supposed to be a picture of the Spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities as commanded and taught in the Torah PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-MOMENT (atonement) right with God. He stood before God, priesthood, and mankind forgiven and his prior repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his Soul was again in right standing and relationship with God and this mind you was long before he cut the animal from his flock and brought it to the altar for sacrifice. In order to make such a declaration to the the right standing and relationship of his life and Soul to the world and his fellowman, as well as to God, then he was required by the Law of Moses to take an animal and have it slain and its blood placed on the altar which as we have seen was to be true and honest expression of his Soul before God. In so doing, the animal blood and Soul was at that time an ACCURATE PICTURE of the Spiritual state of the person making the sacrifice. The animal's Soul (in his blood) was placed on the altar in communion with God and was AT-THAT-MOMENT a true picture of the sacrificer's Soul and its communion with God. Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

When, when making sacrifice properly, the sacrificer knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank God over the years in my studies that He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

UNION WITH GOD AND FELLOWSHIP WITH GOD WAS THE RESULT OF THE SACRIFICIAL SYSTEM

Answer for yourself: Are you aware that whenever the Torah commands that offerings be brought that these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM)?

YHWH is the distinctive personal name of the God of Israel. Of all the names of God, the name of God, YHWH, is the one which occurs most frequently in the Hebrew Bible. This Tetragrammaton appears 6,823 times in the Hebrew Scriptures according to the Jewish Encyclopedia. If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Such is not the case, only YHWH demanded sacrifices. Since the Name *Elohim* (the plural name for God meaning "gods") represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. Such is not the case, the Godhead is not referred to as requiring these sacrifices but only YHWH. This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Himself. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings?

There are in fact 5 different types of animal sacrifice that regularly took place in Israelite religion

- **Olah (Burnt Offering) - General offering to entreat favor from Yahweh / cleansing.**
- **Minkhah (Grain Offering) - Sacrifice of thanksgiving. The "poor man's" sacrifice.**
- **Shelammim (Peace or Fellowship Offering) - Thanksgiving / to complete a vow.**
- **Khattat (Purification or Sin Offering)- Offered to Yahweh to cleanse the temple sanctuary of the people's accumulated sin.**
- **Asham (Reparation or Guilt Offering) - Restitution for stolen goods, restitution for tithes not paid.**

Answer for yourself: What should this teach us?

Simply that it was not only animal sacrifice which was offered, but other crops and fowl were acceptable as sacrifices. Only needs to see Micah 6 for an example of how God does not glory in sacrifices but in the heart (Soul) of the believer. You should be seeing by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution. This union with God was accomplished by these offerings which only pictured the condition of the Soul of the person bringing them. Only one of these "relationship" offerings was a sin offering. This should teach us that besides the sin offering that mankind was given other ways to approach and become acceptable to God.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's Spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for Spiritual elevation ["korban" or mankind drawing closer to God].

THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *"there is none beside Him" (Deut. 4:35)*. An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not God's will that man dies but that he lives. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness throughout man's life. Thus, by offering his possessions [as seen in the personal animal presented to God in sacrifice, which was usually owned by the person bringing the sacrifice], one symbolizes that he has no existence but for God's will.

UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the Soul to maintain its attachment to the body. Material food cannot provide nourishment to the Soul, which is not a physical entity. It is physical nourishment of the body that enables the animal body to remain healthy enough to play host to the Soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among the people of God and Israel in the Hebrew Scriptures which was a necessity for them being the *"light unto the world".*

The food of the Soul is not measured in calories, vitamins, and minerals. Only intellectual and Spiritual pursuits

can nourish the Soul. Torah study, prayer, even meals in celebration of such events as Sabbath and the Biblical Feasts and Festivals all have a sacred content that is capable of nourishing the Soul. Only in this sense do the Sacrificial offerings constitute food for God. Man's dedication to God and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's Spiritual component; *what emanates from the mouth of God.* This is what holds together body and Soul and what holds together Godliness and Israel through the agency of the offerings, again but a picture of their Souls. This is why the animal had to be presented and offered to God in a Spiritual way when it was killed and not slaughtered behind a person's house. This is why the animal had to be presented first to God and later given to the Priesthood before the sacrificer could take parts of the meat home to his family. Something Spiritual occurred here which we lack understanding as Christians. This personation of the animal to God first before man could eat the meat was God's way of imparting Spiritual nutrition to our Souls; a process which we miss totally today when buying our meats at the deli or the supermarket as it exists today. We have lost a lot.

PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to begin to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how foreign Roman concepts of salvation are woven into Pauline theology throughout your New Testament. Without the truth of the Hebrew Scriptures and the Sacrificial System and accompanying personal knowledge of the Hebrew Scriptures as compared to their later changes in the Greek and later English versions of your Bible you will never notice these by yourself. Serious study is required to open your Soul and Mind to these alterations of the Scriptures in our Bibles and their reflective altered religious dogmas. I have only now begun to show you the truth behind the Biblical teachings of atonement and have not mentioned once the Romanized Paul's theology which we often find in the New Testament. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate beyond the first 5 books of the Old Testament, do you begin to find such falsified ideas of atonement surfacing in the text http://historyofformationofnewtestament.netfirms.com.

But hear now that such concepts concerning atonement as well as many other altered religious dogmas as they exist in our Christian Bibles today cannot be found anywhere in the Hebrew and Jewish Scriptures before they were later "mistranslated on purpose" in the production of Greek, Latin, and later English translations. Somebody "fixed" the Greek translation to read differently and others after them did the same to the Latin and Greek versions. And sadly for you, these altered and paganized Greek, Latin, and English mistranslations became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament in hundreds of "key" theological places (http://www.faithofyeshua.faithweb.com). Unknowingly for you, over and over as you read your Christian Bible you only reinforce and rehearse error and Spiritual untruths! You need to know this in order to begin to verify what I say to yourself for only through your personal study will you see these things for yourself as I and so many others have.

Answer for yourself: What happened to the Divine Truths handed down since the beginning of time, as far back as ancient Egypt and which were later entrusted to the Israel and the Jewish people by Moses and others between the 2nd through the 5th century when they fell into the hands of Rome? What happened to these Sacred Scriptures and texts at the hands of Rome? Who changed these Eternal Divine Truths about the Soul and gave the world a replacement religion completely devoid of its Egyptian, Hebrew and Jewish roots? Who knows this history and sad tale? Who knows of this tragic purposeful misrepresentation of the Hebrew Faith and Scriptures as they now stand so badly corrupted in our Greek and English Bibles? Who is to blame and what can we do about it? Well, for starters we can learn the "truth" before is was changed by Rome. That is a

great place to start and then it is simple from there to make your own "A" and "B" comparisons of what the Scriptures once said and how they were altered later by Rome. Then you can see this for yourself and how the dogmas that come from them were altered almost beyond recognition as we received them in our Bibles today.

The Jews have always known what I am sharing with you in this article; it is Rome who did want to receive a religion that focuses upon the Soul, military might and world domination was they plan. Through their invincible army, fear, and ignorance they accomplished their goal and left 18 million bodies in their wake. It is time someone told you the truth! The righteous Jews know of this alteration in Biblical atonement as it stands in the Greek and later Christian Bibles and have known this since 200 B.C. when the Greek translation was understood by them to be a tragic corruption of the Hebrew Scriptures and its message. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not enough to overtake and thwart the popularity of the already translated LXX (Septuagint) as it had spread into the non-Jewish speaking world. It was all downhill from there.

Back to our point, regardless of what the later Greek and English mistranslations of them say as well as their tragic quotations in the New Testament as surrounding the death and supposed atonement of this Jesus, understand right now that as taught the animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of this Divine Truth only if we know of it. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert and passive blood of the animal or even the "passive" blood of a supposed Jesus who shed his blood. The "blood" in Sacrifices "never atoned" for anything! Lives lived honoring God through faith, repentance and obedience atoned for sin and always will. Your Covenant requires it! Such is the message of Bet Emet Ministries as we are called to live like Jesus, the example for all, and not just "believe in Jesus" or "believe the created theology around his person" which was later created by Rome. It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of the example of this life shared with us in the New Testament. In our "Jesus Story", we find the life of Jesus, a true symbol of the perfected Soul, exampled for us as how our Soul is to live in obedience to God. Our "Jesus Story" is the "pattern" for all Souls. If we choose to be a "follower" of this "way" then we are told certainly by both the Hebrew Scriptures let alone the New Testament that all will be well with our Soul, that our Soul will be our atonement for any sin. Our Soul will be our OWN atonement. We must walk out our salvation with fear and trembling, but we are as well are co-laborers with God in our own salvation through faith, repentance, and obedience. Such a mistaken understanding of our redemption as depicted in the typical Roman "Jesus Story" has robbed us of the truth about true Biblical atonement. We fall into this deception since we were never taught the truth about the Sacrificial System and atonement from a Hebraic perspective. This has caused multitudes of Christians to focus upon the "blood of Jesus" as a way to escape the penalty of our sin instead of focusing of the miraculousness of a life lived above sin!

Answer for yourself: Which of the two above scenarios reflects your love for God, getting out of "hell" free or "living a life reflective of your true Being, a child of God that images his Father"? If God so loves us does it not stand to reason that he desires we love him in return and obey him or just "escape Him"?

Such a false sense of security in "blood" instead of "lives lived holy before God and mankind" unconsciously robs us of the Divine Truth of the Hebrew Scriptures and causes the believer to not regard sin with revulsion, loathing, and repulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached about Jesus and Roman "replacement theology" attached to this example and far too little time has been devoted to serious study from the texts of the Hebrew Scriptures which tell us exactly and accurately who "the Christ/Messiah" of Judaism really is and as well his true message and mission to the world. If we had studied the original sources available to us, we would not be so mixed up Roman theology

in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time producing the fruth that has made America the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????

I don't plan to get into why the Christian message at this time is wrong in so many areas but suffice to say that the Christian message is corrupted today to Rome's efforts to replace a Hebrew centric Faith with one of its own making. We see this repeatedly over and over again in comparison of the texts in "key" theological places in our Old and New Testaments. We will example these in detail when we get there in our studies so please be patient. There is only so much we can tackle competently at a time. Let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus, his example and message that emanated from within the Jewish faith we are camped at the feet of pagan Rome and the Romanized Paul's antinomianism (anti-Law bias). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem and this is your beginning of deliverance from a Replacement Religion. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my "get out of hell free card" saves me. This comes straight out of Rome's literalized Sun worship as you have seen on this site and others. As a Pastor for 8 years I saw such falsehoods and false securities because of "Jesus blood" lived out in the lives of the congregation year after year; the shocking details I cannot share. But when you teach such a pernicious dogma to 2.5 billion people, the there is no personal accountability for sin or that the incarnational purpose is not to evolve into the "fullness and stature of Christ" then mankind loses sight of his Spiritual purpose on this planet and his conduct deteriorates into all different types of debauchery, even in the church where there is no sin too shameful to be names among the parishoners.

When and where there is no Law, no Commandments, no requirements, no accountability, no personal responsibility for one's sin, and no repentance, and only a "false teaching on trusting the blood of Jesus", "blood" again which we have learned has nothing to do with atonement in the first place and was only served a "passive role" in the Sacrificial System, then there is no righteous fruit and we have our newspapers and televisions filled with horror story after horror story and criminal actions done by our predominantly Christian nation. In America, the crime clock continues to click: one murder every 22 minutes, one rape every 5 minutes, one robbery every 49 seconds, and one burglary every 10 seconds. And the cost of crime continues to mount: $78 billion for the criminal justice system, $64 billion for private protection, $202 billion in loss of life and work, $120 billion in crimes against business, $60 billion in stolen goods and fraud, $40 billion from drug abuse, and $110 billion from drunk driving. When you add up all the costs, crime costs Americans a stunning $675 billion each year. And sadly too few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan "literalized and historized" Sun-godman story which Judaism and every nation that has graced this planet before denies, and in doing so we have laid for us the foundation for a religion that allows its followers to get away with anything. Emotionalism is a sorry substitute for Divine Truth and true knowledge.

Answer for yourself: For after all, if I am saved by the blood of Jesus, what need do I have to live like Jesus in

the first place and obey the commandments of God? How much of this "get out of hell free" theology has caused us to not strive for our Soul's perfection?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt? How large should I draw the "gray area" of my life?

Answer for yourself: Are you beginning to see the effects from the tragic erroneous theology concerning atonement as taught by Christianity and related thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin as my example? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown! America has 12% of the world's population and over 25% of the world's incarcerated behind bars. Think on that as ask your Pastor is this "get out of hell free" theology and if he thinks it works. Ask him if this was God's best idea or maybe if the Jewish people were right all along. You can lay this blame on the mess we have in America and large part of the world at the feet of Christianity and their adulterated Bible in which Rome changed the salvation message of God for His Souls incarnated on Earth. We have much to yet learn so hang on.

THINK!

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

LOOKING AT PAUL'S THEOLOGY….WHAT IS TRUTH?

We must not forget what we just learned in prior articles concerning the Sacrificial System. As the reader and "truth-seeker" you must understand that what you learned in these earlier articles is the "theology of sacrifice" that accurately represents the dynamics of the Jewish Sacrificial System and any "sacrifice" must fit this mode of understanding, whether it be of an animal or a supposed sacrifice of the New Testament Jesus. This means when viewing the death of Jesus one must be equipped with this accurate understanding of how the Sacrificial System worked before trying to evaluate any meanings that might be attached to the death of Jesus. But this is often not enough information to make a difference in the religious belief system of a Christian owing to the fact of a life-long indoctrination that the New Testament Jesus is the only sacrifice for sin that God accepts and rejecting it means sure damnation according to the New Testament given us by Rome. Enlightening is the fact that this current New Testament which we have today is not truly the First New Testament, because history and facts reveal that Rome will take the First New Testament of Marcion in 150 A.D. and "edit, alter, and mutate" it almost beyond belief and come out with their "Second Edition" in 180 A.D. with Irenaeus.

Answer for yourself: Many changes were incorporated when this was done needless to say. Are you aware of one of the biggest changes that we find in this Roman Second Edition of the First Gnostic New Testament?

We now find in this Roman Second Edition of the prior Gnostic New Testament the "sacrificial death of a literal and historical Jesus" for the sins of the world when in fact it was TOTALLY absent from the First Gnostic New Testament which provided them the outlive for their creative and inventive theology. Even more alarming is the fact that the whole of the First Gnostic New Testament NEVER taught, as NEITHER did the ancients as far back as ancient Egypt, that the Krst/Karest/Christ was a "historical or literal" person. Inherent in all of these ancient Sacred Wisdoms of these aged nations prior to Rome in the 2nd century was the FACT that "the Krst/Karest/Christ" was always understood as a Divine Living Spirit-Entity which "fell along with the Soul" into material and animal existence. This "incarnation of the Krst/Karest/Christ" into mankind was likened to "death" by the ancient. In fact we have tons of examples where this "incarnation of Christ within humanity" is described as the "death of Krst/Karest/Christ" or as the "death of this Heavenly Divine Mind" which "fell" into material existence in order to "seek and save the Soul" which also "fell" into "matter" and "material existence". This Spiritual Concept of the "death of Krst" for thousands and thousands of years were NEVER never literal UNLESS it was understood to have happened to every human being ever born. This "death of Krst/Karest/Christ" was NEVER limited to but one but one person to the exclusion of others. This alteration by Rome of the Divine Sacred Wisdom is the most deceptive alteration of the Divine Truth imaginable to the minds of mankind. In so doing Rome "radically misrepresented" the Jewish Sacrificial System and applied such tragic alterations of Divine Truth to their invented literal "Jesus Story". I challenge any reader to do your own studies and verify what I have told you; if you take this challenge your pilgrimage and restoration of the the Divine Sacred Wisdom destroyed by Rome will begin and you can be recipient today of such Divine Truths that lay under the ashes of the ancient libraries which Rome burned to cover up their deception and

subterfuge of humanity 1,800 years ago.

When one's study advances to the point of seeing personally for himself that the study of comparative religions reveals a host of identical "Jesus stories" from ancient Egypt, Mesopotamia, Assyria, Persia, China, India, South America, as well as many nations I did not mention. You will see most of these "ancient Jesus Stories" have their god and goddess experience identical deaths on "crosses" and likewise die for 3 days and then resurrect. Seeing this for yourself then one begins to seriously question the efficacy of Jesus' death as defined and interpreted for them in the Roman New Testament, especially in light of the fact that the only function of the indwelling Christ was to enlighten the Soul of mankind whereby his Soul would rise above the instincts of his host animal body and nature and in so doing live a life honoring God and thus becoming an atonement for his prior sins before he "awakened from the dead" or was "resurrected from the dead"; this "death" being the darkened Spiritual condition imposed upon the Soul since being engulfed by the animal body and nature in its incarnation.

Notice if you will Paul is speaking and writing to people who are currently alive. He, being a Gnostic, understood this Metaphysical Spiritual Concept that Rome will later change by moving the "resurrection from the dead" from an experience during one's life to after the biological death of the body. Originally it mean a Spiritual Awakening as to your true identity as a Soul as a Divine Entity yourself. That being the case Paul says:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk (live your incarnational lives) circumspectly, not as fools, but as wise, (KJV)

As you can see the true Paul and not the one of Rome's creation believed that when born we were "born dead" to Spiritual realities needed a "second birth"; a birth that awakened us from the slumber imposed upon the Sol by the flesh. The incarnation of the Krst/Karest/Christ, who also "fell" into "matter", was also termed a "death" and the awakening of the Christ-Consciousness of the Soul was the true "resurrection from the dead"; a Divine Concept which can be traced unchanged from the foundation of history and will remain unchanged until the rise of Roman Orthodoxy during the 2nd through the 5th century. When one discovers books like Bible Myths And Their Parallels In Other Religions by T.W. Doane and The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S, and many others, then he begins to see previously unknown facts of history, Gnosticism, comparative religions, archeology, and textual alterations that throws a whole new light upon the "Jesus Story" along with its Roman imposed interpretation which he has been taught his whole life. This knowledge concerning the term "dying and rising" gods that are the precursor of our later "Jesus Story" produces undeniable facts and evidence for the "thinking believer" whereby he can begin to see the death of Jesus as depicted in the New Testament as being not "new" at all but only a repetition of an ancient story told since the beginning of time. He sees that the "only difference" between the his "Jesus Story" and the multiple stories of "dying and rising gods" is that unlike before since 10,000 years B.C.E. when all of these similar stories, from beginning end were only "allegorical and symbolic" of the death of the Soul and Divine Mind of God as they "fell" into incarnational existence the later Roman interpretation of the "death of the Krst", called by them the "death of Jesus", was make "historical and literal" by Rome and in so doing they altered the Divine Wisdom of the ancients and made Rome in the process the sole distribution center for mankind's salvation for the entire hole world. Any who did not accept and fully believe the Roman theology concerning the "Jesus Story" and accept his "atoning death on a wooden cross for their sins" was damned. Their further alteration of the ancient Sacred Scriptures of the Jewish people sealed their deception to all but those who has the most discerning eyes and prior knowledge of the accurate working of the Sacrificial System. This explains why of all nations in the world who came under Roman military domination that only the Jewish people and their Rabbis and scholars refused to accept the easy "believeism" of the Roman Road of salvation and eagerly went to their deaths instead of believing lies about their Souls before a listening God.

If one comes to the knowledge of these events described above only then can he be guaranteed that he will be

able to discern the true meaning of the depiction of the death of Jesus as described in the New Testament or at least see if concepts from the ancient "mystery religions" have been attached and radically reinterpreted as applied to the death of this Jesus. Now this is important to grasp. If the "Jesus Story" has been faithfully represented as had been all prior "Jesus Stories" down through recorded history then we would not have a problem with the New Testament; but it was not. Rome cleverly altered this ancient Divine Story of the "fall of the Soul and the Krst" in such a way as to destroy its true Metaphysical meaning and in its place gave the world a false "historical and literal" account of a supposed human sacrifice to which they attached the whole salvation of the world to their imposed inaccurate meaning of it. This is especially important when reading the Romanized Paul's writings which are mixed in with the true Gnostic Paul's writings in this same New Testament.

With what we have just learned as a background let us return to Paul's statement that *"Christ died for our sins"* which is the fundamental fact of the early Gentile Roman Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated, that *"Christ died for our sins",* a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine and corner-stone of the Christian message it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the noticeable factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the true Palestinian Masoretic Text and not the corrupted LXX and Greek interpretation of them sadly from which all of our Christian Old Testaments originate) is God's word to man. This fact is stated undeniably by me and other, as well as the Jewish people because they know the hundred of purposeful mistranslations made to them in the Greek translation. The link below will educate the reader concerning these "key" theological changes. This is important for it is here we find the first traces of the Essenes of Alexandria, Egypt and their incorporation of their "godman", their "literalized Osiris theology", into the Greek translation of the Greek translation of the Hebrew Scriptures. This lays the foundation for Rome to come later and build upon this Essene foundation and further desecrate the allegorical truth of the "Christ within" as taught by the ancient Divine Wisdom. This altered Greek translation, or should I say purposeful mistranslation, becomes the fertile ground for all later statements of the Roman New Testament Scriptures regarding the atoning death of Jesus (seethese purposefully mistranslated texts at http://historyofformationofnewtestament.netfirms.com. Armed with this information about the deceptively mistranslated texts in the Greek and English Old Testaments which corrupted the Divine Truths in the Hebrew Scriptures, texts which were slanted to provide an atoning Messiah to the Essenes we see the origin of this idea blossom later with subsequent Roman theological invention in the New Testament. A great source of this information about the Essenes of Alexandria, Egypt, incorporating a "literalized Osiris Theology" to the Greek translation of the Hebrew Scriptures can be found in the great books of Martin Larson on the Essenes such as The Essene-Christian Faith, The Story of Christian Origins, The Religion of the Occident, The Essene Heritage, etc. It is within these book that I first uncovered the corruption of the Greek translation of the the Hebrew Scriptures other than the first 5 books of the Torah which were translated by personally by the Rabbis of Jerusalem when they traveled to Egypt. The rest of the Hebrew Scriptures fell into the hands of the Essenes of Egypt who tragically altered the Hebrew concept of the Messiah in the Prophets and Writings and created an "angel-Messiah" or "literal God-man" whom Rome later elaborated fully upon in their New Testament and "Jesus Theology". If you think I am not telling the truth of the matter I challenge you to obtain and read these books for yourself and begin a serious investigation of the alterations of the Hebrew Scriptures; compare them line upon line with the later Greek mistranslation and the later New Testament corruptions as well. You will come to see that there is false theology attached to this Jesus built around a utterly unbelievable misrepresentation of the Jewish Sacrificial System. In do so you will know for certain why the Jewish people and the Rabbis of Israel refused to accept or use the Septuagint and the Greek translation of the Hebrew Scriptures let alone later the "Jesus Story" and his atonement for their sins; it would be the Jews outside of Israel who would fall prey like us to this adulterated Greek Old Testament just like we have which becomes in time the foundation for the later "literal-historical Jesus Story" of Rome's creation.

If we truly desire the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the Hebrew Scriptures and texts as well as the lies that have been passed down about the death of Jesus which the original followers of the "Jewish Christ/Messiah" never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that the Jewish people accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality of Divine Truth.

According to the New Testament, especially the writings of the Romanized Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any faith, repentance, obedience, and righteous deeds and works which we ourselves are able to accomplish as atonement for our Sins as the Jews have maintained now for 2,000 years.

Answer for yourself: How correct is this Pauline theology when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Let us not forget what we just learned in the prior articles.

Certainly anyone who accepts these facts of the Sacrificial System and acts upon them will be "saved" because the fruit of such a Divine Message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know that these original Divine Truths have been altered and that your Old and New Testaments are corrupted in special "theological" places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Hebrew and Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Hebrew and Jewish Scriptures from which it was supposedly taken! You should demand an answer to this tragic loss of Divine Truth once you see it. Following a religious lie most our your lives surely does not set well with you or God. Most likely you never knew this. It is time to awaken to such sad facts as the Gnostic Paul declares, for it is these alterations of Divine Truth that we have been led to follow false beliefs concerning Jesus, his life, and the death of "the Krst/Karest/Christ".

ANOTHER LOOK AT LEVITICUS 17:11 …POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 ***"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."*** **The sad fact of the matter is that most Christians and Pastors don't understand the verse at all. The Jewish people and their Rabbis teach us the truth of the matter from their own Scriptures and we never listen.**

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is ***"no atonement without blood."*** **But the truth of the matter is that neither the Book of Hebrews [it says "almost all things"..not "all things"] or the Old Testament maintains that there is** ***"no atonement without blood"*** **as the Book of Hebrews maintains. It would help if we would read our texts correctly in the first place let alone teach from pulpits of our Churches fallacies. Note the verse carefully:**

Heb 9:22 22 And almost all things are by the law purged with blood (the blood again being a

symbol for the repentant Soul); and without shedding of blood is no remission. (KJV)

In fact act the Hebrew Scriptures teach just the opposite! Notice the first clause of the passage in Hebrews chapter 9 is correct but the second clause is an outright untruth and misrepresentation of the Hebrew Scriptures as we shall see. In other words it is a lie according to the reading of the Hebrew Scriptures. Of course you are most likely aware that this teaching of Jesus' death as atonement for sin is not shared by traditional Jews and their Rabbis for the last 2,000 years. They have a great reason for not accepting such a teaching in the New Testament. The reason for the rejection of Jesus' atonement by the Jewish people and their Rabbis for 2,000 years is not because Irenaeus will write Romans chapter 11 and in so mischaracterized the Jewish nation as being "blinded" to Divine Truth. Here is what all of a sudden appears after 180 A.D. by the pens of Roman Orthodoxy:

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

Rom 11:25 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. (KJV)

Irenaeus gives the world the "Second New Testament" after 180 A.D. that is filled with "replacement theology" and which labels the Jews "blinded" to the reality of human sacrifice for their atonement in the death of this Jesus. This is absurd once you see how the New Testament was penned in pieces over hundreds and hundreds of years. To believe the Gnostic Paul was the writer of this verse which is not in the earliest Romans in New Testament of Marcion in 150 A.D., a strong advocate of Paul and who would have included everything that Paul had written, tells the true story of the matter. These "verses" did not exist and were never penned by the true Paul. The absence of these verses in the First New Testament, let alone the whole of Romans 9-11, is startling to our senses when it hits home. We are fed a lie. The absence of but these two verses speaks volume to our Soul and should "awaken" us to the reality to which we have fallen. But Irenaeus, by labeling the Jewish people and their esteemed Rabbis as "blinded" to Spiritual Truths has made people look to Rome instead of Jerusalem for their Divine Truths. Sad it is that Rome has few if any! It is the Jewish people and their Rabbis mind you that know intently what the Eternal Word of God and the Hebrew Scriptures teach. This fact has escaped the Gentile Christian church because of the many early mistranslations, alterations, and corruptions of the Hebrew Scriptures. In their place we have a Roman creation of replacement theology full of religious dogmas that are contradicted not only by Biblical Judaism and the Hebrew Scriptures buy by the existing Divine Spiritual Wisdom of the ancients which taught the same theological dogmas as Judaism and the Kabbalah. It is one things to not have these texts in our Bibles any longer but there is no excuse for taking this above verses that says *"almost all things"* and teach it as saying *"all things"* from the pulpits of our Churches as it is so often done. Who notices?

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear to you and me? Why would anyone reject a “free” salvation?

It does not make sense to the rational mind but yet they do and have met their death at the point Roman Christian swords as well as being boarded up in their synagogues and burned to death by the millions during the Dark Ages; men, women and children alike for not accepting this "get out of hell free pass" in Jesus' name.

You might remember that in junior high school, we were often given an assignment to write the title for a story; this title usually reflected what is the central idea of a passage. Let us likewise look at Leviticus 17:11 in context in order to make sure we understand the “central” idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person

who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

What should immediately be apparent is that the topic of this passage is NOT how to secure atonement from sins, but the prohibition against consuming blood. Although atonement is not the central theme expressed in this particular verse it yet provides the necessary knowledge we need to understand how the Sacrificial System actually worked. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (Soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its Soul (life) which is in its blood serves as the atoning agent, and not another part of its body [like the blood]. The writer of Leviticus informs us that it is the Soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for one's sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/Soul" which was "in" the blood. "Blood" is not the subject of the sentence; the Soul is the subject. This might be a shock to you but "life" or the Hebrew word "nephesh" which is the "Soul" is the subject of the sentence. Or better said, it is the "Soul/life" which is the subject of the sentence. That means it is not the "death" or "the blood" which accomplished anything, but rather the life or Soul of the person which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Hebrew Tanakh and Jewish Bible. Even your Christian Old Testament will teach you the same things if you read it closely. But few do and most sermons in our Churches today are always from New Testament texts and not the Hebrew Scriptures. It just so happens that the "life-Soul of the one bringing the sacrifice" is "pictured" and "symbolized" by the "life-Soul" of the animal as the animal's blood is placed on the altar. In reality you are placed on the altar with God where He promised to always meet mankind in Leviticus chapter 6.

Repentance in Judaism known as Teshuva (literally Returning). Repentance is the way of atoning for sin in Judaism and brings the Kingdom of Heaven near. According to Jewish law, if someone commits a sin, he can be forgiven for that sin if he performs Teshuva. This means that he ceases his forbidden actions, regrets what he has done, confesses before God, and firmly resolves never to repeat those actions. When the Temple in Jerusalem was active, a Jew was required to bring various sacrifices for certain types of sins. Unknown to most Christians is that not all sin offerings required blood but all did require the Soul's repentance. Although sacrifices were required, the most essential part of atonement was performing Teshuva or repentance. Presently, with the Temple destroyed, atonement may nevertheless be granted even for such sins if the Soul repents. This brings us to examination of Leviticus chapter 17.

The Hebrew word for "life" which is in the blood is the word for "Soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [which if obeyed perfectly led him throughout life never sinning]. But reality teaches that sin is part of life and is that sin is a "teaching tool" to teach us "life" from "death" as necessary to our Spiritual development as Souls. Such a life that turned and repented from sin was so pleasing to God that He accepted such a repentant life as an offering for one's own sin. Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's Soul before God since he had ALREADY repented. The animal was a picture of him at that time. The Soul of the animal was a picture of the sacrificer's Soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people.

They were just killing the animals and there was no repentance in their hearts!

Isa 1:10-17

- ***10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.***
- ***11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.***
- ***12 When ye come to appear before me, who hath required this at your hand, to tread my courts?***
- ***13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.***
- ***14 Your new moons and your appointed feasts my Soul hateth: they are a trouble unto me; I am weary to bear them.***
- ***15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.***

Notice that God is tired of ritual without repentance.

Notice what God says next and the remedy to this sad state of Spiritual affairs He finds in His people. Notice what God tells them what they must do!

- ***16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;***
- ***17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.***

There you have it. Through repentance, confession, and a return to obedience of the Laws and Commandments of one's Covenant the people could again be received by God. Nowhere does is say in the Hebrew Scriptures that God did not want the people to continue to bring sacrifices that were symbolic of the Spiritual condition of their Souls. Only then, as you now have learned, was their Souls to be represented by the innocent animal's blood and Soul being placed on the altar. Anything sacrificed without repentance was a lie to God and was a waste of life; not only theirs but the animals' as well.

LET US LOOK A LITTLE MORE CLOSELY

The Hebrew word for "Soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

The Hebrew word for "Soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- **soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion**
- **what breathes, the breathing substance or being, a Soul, the inner being of man**
- **a living being**
- **a living being (with life in the blood)**

- **the man himself, a-self, a person or an individual**
- **the seat of the appetites**
- **the seat of emotions and passions**
- **the activity of mind**
- **the activity of the will**
- **the activity of the character**

My whole life I was told that I was "saved" by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my own life before God!

Looking at the definition above, one quickly sees that the activity of one's will, mind, and character [one's Soul] was said to be accepted in Leviticus 17 as an atonement for one's sin [life and not blood remember?]. Mind you this is not the actions of another for me, but rather my own actions which brings my own atonement.

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the "suffering servant Israel". Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used interchangeable plural pronouns. Both singular and plural pronouns from Isa. 40-66 refer to the corporate nation of Jewish Souls which affect their own atonement. It is this "Suffering Servant" who is "the" light for the non-Jewish nations and should today be this same Spiritual light for the Christian Church. With this perspective, we now can come to understand that the blood of Jesus, our example, carried the life force of Jesus (his Soul). Jesus was totally committed and surrendered to the will of God and His Torah as depicted in the New Testament, again our Spiritual example. That instead of Jesus' death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which represents to us the active Spiritual agent that God accepts as atonement for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world at Yom Kippur. THINK! Israel's "Soul", not only Jesus's, but all of righteous Israel, past and future, "atones" for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin. Such in reality "atones and saves". When I as a non-Jew come to the knowledge of God and His commandments, and when my life models through my conduct these Laws lived before God I identify with Israel and join Israel in making atonement for the sins of my life.

Remembering what we have already learned; namely, that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, then we are equipped to look differently as Jesus and any implications for him being the subject of Isaiah 53. In so doing we can find the following verses even the more astonishing.

Isaiah 53:6

6 We (the Kings of the Gentile nations speaking here) all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his ["his" referring to the corporate nation of Israel] prayers for the iniquity of all of us.

Now let us never again underestimate the importance of the prayer service in the Jewish synagogues on the Holy Days for the world for by it atonement comes to the Gentiles who are unaware of such Divine Truths.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as "lights to the nations". This is then easy to understand. Lives lived as examples which were in complete submission to the Commandments of God and as demonstrated by one's complete submission of the mind, will, and emotions to God and His desires for his

people bring atonement for one's past sins. Such examples as the perfect life of Jesus regarding the Laws of God, when followed by me, literally "saves"! Such lives atoned for not only their sins but for the sins of the Gentile world at Yom Kippur and serve as an example to me and you. This example, if followed, provides atonement for our sins. Literally the "corporate" example of Israel is to be individualized in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament which alters the Isaiah Hebrew texts.

One's God-honoring life (Soul) was later accepted as an offering for his sin in behalf because following repentance his Soul was purified and his life could then be accepted upon the altar of God in lieu of his actual life being demanded by the Law due to his sin. God accepted his prayers and repentance for his own iniquity.

Luke 23:34

34 Then said Jesus, Father, forgive them; for they know not what they do… (KJV)

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our own atonement when we live our lives by his example. The death of Jesus was not so much a sacrifice for us but an example for us.

BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US….IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?

Had Jesus's death not circulated by oral tradition among the later Jewish nation as well as the Gentiles then there most likely would not have been a movement catalyzed from within a Messianic Essene Judaism which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was supposedly shed for sin, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of the teaching of Jesus death, first at the hands of the Essenes and later with Rome, there would not likely have come a movement into all the world which aimed at taking the Torah and the Laws of God to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world since within them are the Divine concepts of faith, repentance, prayer and restitution of one's sin. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant, Jesus being but another example of the sacrifice of Israel by the hands of the Gentiles given in efforts to reach them with the truth about the God of the cosmos. Along with the teaching of the death of Jesus, as well as his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Better stated and I hope you understand this, the "descent and death of Krst/Karest/Christ" into "matter" and material incarnation in humanity along with the resurrection of the "Soul from the dead while yet alive" as human beings was later altered to a "literalized story of a historical person as the Christ who died and was likewise resurrected". I don't intend to deal with this Ancient Spiritual Wisdom and the understanding of "the Christ", or as Judaism called it, the Messiah, at this time, but understand down through history the receiving of the Oral Traditions often lost their original meanings. This is the case here without a doubt. The later oral tradition of a Jewish Christ who was incarnated, lived, died, and was resurrected as a "literal person" was the later adaptation of the earlier Sacred Wisdom. Along with this was the attachment of an atonement for the whole of mankind through his death and resurrection; an atonement which we have now seen never occurred.

Although the "keys" to this Divine Spiritual Allegory was lost, along with these teachings would come the

understanding that repentance from sin and a return to God which provides a life pleasing to God which He then accepts as atonement for sin. Many received this truth, many did not. Through the ages of the Christian Gentile Church and at the hands of Rome this teaching was modified and finally lost! Your example of being a Christian today which does not understand the Sacrificial System of the Bible is proof of what I say.

Now you are ready to read our articles on Isaiah to fully understand Isa. 53 correctly

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study as well as associated studies in Gnosticism and comparative religions. And that goes without saying that you have to have the correct texts and unaltered Hebrew Scriptures before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a Stone Edition Tanakh. Then you will have the Bible a Jew like Jesus would have used and then armed with my websites mentioned above you can begin to do your comparison Scriptural comparisons and see these things for yourself.

"And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us" **says the Kings of the nations who are speaking in Isaiah 53 according to Isaiah 52:15, *15 So shall he startle many nations, kings (Gentile kings of these nations) shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.***

What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS! The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! This is prophetic but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by the Romanized Paul was a "bridge" to the non-Jewish nations as Rome attempted to "be all things to all that he might win some". This Romanized Paul gave the non-Jew nothing more that what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the ancient allegorical Divine concepts of the Soul were modified and embodied in a "literal Christ Jesus" by this Romanized Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Basically the allegorical Spiritual concepts of the Soul and "the Krst/Karest/Christ" were both literalized and historicized by Rome and out comes this "golden calf".

Such is the reckless acts of Roman Christianity desperately trying to be received and accepted because of their "gospel" and its rejection by the Jerusalem Church. Rome tries to pass of this "replacement religion" as Pauline when in fact the true Paul was a Gnostic and never believed in a "literal" or "historical Jesus Christ". When Jerusalem would be notified of what Rome was teaching, they rejected it outright and continue to reject the Roman New Testament today. Jerusalem never accepted "Paul's" gospel, or should I say "Rome's Gospel". Neither should you! Rome's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish historical Jesus or the Torah. Such a clever tactic by Rome only made Jesus the head of the non-Jewish pantheon which were already filled gods which gave their body and blood for their followers for salvation. But such teachings in the Divine Spiritual Wisdom were always allegorical for Divine Life; never literal "blood".

The Living Energy of God, poured out for mankind, was symbolized by the Sun's energy which appeared red at dawn and dusk. Many cultures believed the Sun consists of life-enhancing forces that promotes vitality in all living things. This life-enhancing force that appeared red to them was likened by them to be symbolic for the "blood" of God which was poured out for their lives. This life-enhancing and saving power of God was thus called the "blood of God" by the ancients but it was purely Metaphysical to its core; never understood to be literal. Thus again, we see what was symbolic and Metaphysical in meaning was later incorporated and interpreted as if "literal" by Rome and today the whole of Christianity is misled and deceived by Rome's reinterpretation of the ancient Divine Spiritual Wisdom.

I just gave you the Biblical teaching on atonement.

Answer for yourself: Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHWH at Sinai. Now God would add a new Law that had not existed prior to that time. This the "Law that was added". Request our article on "The Law That Was Added" to further your understanding in this area.

NOW…WHAT ABOUT SIN OFFERINGS?

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same Spiritual dynamics applying to the Soul which we have seen before are again applied; namely, the Soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the authenticity of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

CONCLUSION

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian as related to the death of Jesus. Surely you understand that if we was sinless as Christian theology maintains then there is no need for his shedding of blood since the "life in the blood" only atoned for the individual. If you were to do some comparative religious study you will see the preponderance of evidence of how ancient allegorical and metaphorical Spiritual concepts of salvation are woven into a "literalized" Pauline theology cleverly crafted by Rome. I have shown you the Biblical teachings of atonement and have not mentioned or advocated Paul's theology once; rather only shown you the unsoundness of it as revealed by a true understanding of the Hebrew Scriptures. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas of a "literal atonement " surfacing in in germ form in the texts as the Essenes related them to their Teacher of Righteousness who was slain by Rome. This meaningless death of their Teacher was interpreted by them to be an atonement and this idea was worked into the Greek translation of the Hebrew Scriptures when translated by them. But never fail to understand that such concepts cannot be found in the Hebrew and Jewish Scriptures from which the Greek translation emanated. Somebody, namely first the Essenes "fixed" the Greek translation to read differently and Rome followed in symphony with their deceptive Second New Testament. And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from this fraudulent Old Testament and millions of Christians, unknowing of this event, read this later corrupted New Testament texts as Divine Truth. Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that.

Answer for yourself: But that happened over 2000 years ago and who knows of this tragic departure from the ancient Divine Wisdom? Well I do, and others do who have studied enough to see it! The Jews have always known this and this is why they would not accept the LXX and the Greek translation of the Hebrew Scriptures long ago and yet refuse to accept them repeated and enlarged upon in the New Testament today. It was the Jews of the Diaspora who had lost the ability to read Hebrew who were set up for this deception and they readily accepted the Greek translation as well as the secularized Jews of today who accept the New Testament Jesus; never knowing the truth of their Hebrew Scriptures. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were enough to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers given to God for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus's blood. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his Soul in his blood, as lived in obedience to God as a form of atonement and as a "Living Sacrifice". It is time to reconsider your own life lived in such a way lived pleasing to God as your own atonement. We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption as seen from this Romanized Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Hebrew and Jewish Bible and comparative religious studies along with the ancient Divine Wisdom which tell us exactly and accurately who this "Krst/Karest/Christ" is as well as his Heavenly and Earthly mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2,000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF A COUNTRY WITH 12% OF THE WORLD'S POPULATION WITH 25% OF THE WORLD'S INCARCERATED PEOPLE IS THE BEST THE HOLY SPIRIT CAN DO????????

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my "get out of hell free card", signed by Jesus, saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy. Lost in all of this is one's personal accountability to God and the Spiritual progression of one's Soul into

the *"fullness and stature of Christ".*

Answer for yourself: When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute in some motel or exposed on television on "20-20" as being a closet homosexual? When was the last time a Rabbi was found molesting a child? Are they any different that non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

Sadly few can count on their lives being a sufficient atonement for their sin when your whole life in the Church has taught you to live without Law and the necessary obedience to the Laws and Commandments of God. This the legacy of the Romanized Paul and his "literalized" Christ superimposed upon a Rabbi names Jesus/Jesus is the cause of our Spiritual dilemena in America today. You were taught these "laws and commandments" were a curse when it fact they are the pathway to life everlasting.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

Answer for yourself: If saved by the blood of another, what does a little sin mean, what can it hurt; for after all, did not Jesus die for me as the Roman document, the New Testament states? Well, as you can see now this is a great matter of debate once knowing the facts.

Answer for yourself: Can you begin to see the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin and the horrible fruit it produces? This dogma absolute thwarts the incarnational purpose of our Soul.

THINK!

Let us continue our studies into the Sacrificial System in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

IS ONLY BLOOD REQUIRED TO ATONE FOR SIN?

"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)

Answer for yourself: Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Hebrew Scriptures and the testimony of Biblical Judaism for the last 2,000 years?

The central theme of Christianity and the New Testament is centered of the belief that the sacrificial offering of the blood of Jesus Christ is the only atonement for the sins of the entire world. Christianity goes on to maintain that "the blood of Jesus was shed in our stead and is the only means of atonement for our sin." Moreover, evangelical Christians assert that for the past nineteen centuries since the destruction of the second temple in 70 C.E., Jews have lacked the essential and indispensable animal-sacrificial system for atonement. Consequently, they insist, God must have provided a blood atonement in place of the animal sacrifices of the past. This sacrifice, they maintain, is the death of Jesus on the cross.

To support this claim that atonement can only be achieved through the shedding of blood, Missionaries cite Leviticus 17:11 which reads:

"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

With this verse in hand, Christians conclude that only by being covered in the blood of the Cross can man have any hope of being forgiven by God for his sins.

Answer for yourself: Is this Christian claim concerning Jesus' sacrifice as the only atonement for mankind truly consistent with the Hebrew Scriptures and Biblical history? If this theological belief as held central by Christianity is true then how is it that in Acts 21, some 30 or so years following the death of Jesus and his supposedly atoning sacrifice, we find that James, the head of Jesus' church, commanding Paul with the sanction of the whole of the Jerusalem Church, to keep the Nazarite Vow; a vow that required that Paul bring both sin and blood atonements for his sin? Was James mistaken in commanding Paul to bring atonement sacrifices or had the Holy Spirit failed to reveal to these followers of Jesus what his death actually meant? What did James, Paul, and the whole of the Jerusalem church know that we don't today that had them continue to observe the Sacrificial System and continue to bring blood sacrifices long after the death of Jesus?

Answer for yourself: Before you try to come up with an answer to these difficult questions you need to be honest with yourself and answer to God the following question: "Just how well do I really know the Old Testament Scriptures and their Hebrew meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they

will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; *for it is the blood that makes an atonement for the Soul.* Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood. The subject of atonement here is secondary. Contrary to the Christian claim that Leviticus 17:11 proves that man can only atone for his iniquity through the shedding of blood, this verse only explains the prohibition of eating blood. Christians have conveniently severed this verse from its original context, effectively concealing and distorting its message. In the immediate context of Leviticus 17:11 we find that the Torah is speaking of the prohibition of eating blood, not the subject of sin and atonement. The Torah discusses blood atonement in this verse only as a by-product of its central theme. This crucial message is lost when Christians quote Leviticus 17:11 alone, without the surrounding texts as its proper background. Leviticus 17:11 begins with the conjunctive Hebrew word "ki" (pronounced kee), meaning *"This is because...."* Whenever a verse begins with this word, it is explaining what has just been related in the previous verse. The previous verse, Leviticus 17:10, reads,

"And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people."

Leviticus 17:11 then continues this message and explains,

"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Thus, Leviticus 17:11 explains Leviticus 17:10 by revealing that consuming blood is forbidden because it may only be used in the act of sprinkling of the animal's blood on the altar for an atonement. It is a grievous sin to use it for anything else. The Torah therefore commands us in Leviticus 17:13, only three verses later, that when slaughtering an animal, the blood must be poured on to the floor and covered with earth, rendering it useless.

Answer for yourself: Was this done with the death of Jesus as a supposed atonement? Deuteronomy 12:16 states: *"Only you shall not eat the blood; you shall pour it on the earth like water."*

Leviticus 17:10-11 is therefore declaring two principles about blood:

- **you may not eat it**
- **amongst all the various rituals associated with the sin sacrifice, such as the laying of the hands on the animal, slaughtering, collecting, carrying, sprinkling, placing of the animal on the altar, it is only the sprinkling of the Soul in the blood on the altar that completes the true atonement process and picture of the right standing of the sacrificier's Soul.**

You therefore may not eat the blood. This verse does not state or imply that one cannot have atonement for sin without a blood sacrifice. Such a message would contradict all of the Jewish scriptures which clearly outline two other methods of atonement more pleasing to God than a sacrifice - heartfelt repentance and charity.

Although the statement *"without the shedding of blood there is no forgiveness of sins"* is found nowhere in the Hebrew and Jewish scriptures, it does appear in the Christian scriptures. In Hebrews 9:22 the author misquotes Leviticus 17:11 when he states *"Indeed, under the law almost everything is purified with blood,*

and without the shedding of blood there is no forgiveness of sins." **Although this quote in Hebrews 9:22 is always cross referenced in a Christian study Bible to Leviticus 17:11, it is actually a stunning purposeful misquote of the original text.**

Finally, if Christians want to use Leviticus 17:11 to bolster their position that blood sacrifices are indispensable for procuring an atonement, they must use all of the verse, not just a part of it. Leviticus 17:11 specifically says that the blood of the sacrifice must be placed *"upon the altar to make atonement for your souls."* That is to say, Leviticus 17:11 explicitly declares that the Soul in the blood can only effect atonement if it is placed on the altar. Jesus' blood, however, was never placed on the altar in the Temple. If the church is going to take the "blood" part of the verse "literally" as the subject and active agent that supposedly is the atoning agent, they must also take the "altar" part literally as well. Jesus' blood was never sprinkled on the altar, and therefore his death could not provide atonement for anyone. But of course we have already see this in many other examples where the Sacrificial System has been terribly distorted before the uneducated reader in hopes of selling him an easy "false atonement" which will bind him to the Catholic Church for life. We are told that the reason for this prohibition is that the blood contains the life, Soul, and very vitality of the animal. So as you most clearly see now another reason that drinking blood is prohibited is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23). The blood is sacred for it is the home for the Soul, the active atoning agent in the Sacrificial System.

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice in any manner (and this has serious implications for Christian communion, both Catholic and Protestant) which believe the wafer and wine are turned into the actual "literal blood and body of Jesus Christ". Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the ritual worship of pagan deities, and this was done as a form of atonement.

Please listen to this! Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins. This passage in Lev. 17 is very helpful, yes, in determining that it is the very Soul that is in the "blood" that accomplishes the atonement for sin but we must continue to expand our study to see more about how this Sacrificial System operated. This passage in Leviticus will become clearer later on only as we look at other Hebrew Scriptures. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. This passage in Leviticus does not say, however, that blood is the only means of atoning for sins. Indeed, The Holy Hebrew Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock in obtaining atonement and forgiveness of sins.

OTHER MEANS OF ATONEMENT…..IS THIS NEWS TO YOU?

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHWH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)

Answer for yourself: What is the atoning agent in this above Scriptures? It is incense.

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHWH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHWH], to make an atonement for your souls." (Exodus 30:15-16)

Answer for yourself: What is the atoning agent in this above Scriptures? Money as an offering to God is a form of atonement for one's sins.

Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHWH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHWH]." Numbers 31:50)

Answer for yourself: What is the atoning agent in this above Scriptures? They brought their gold and jewelry as an atonement for this sin.

In these passages, money, gold, or jewelry could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought (this was the practice of the great Catholic church whose priests routinely sold forgiveness in indulgences). Rather, this is about doing charitable things with money as a form of restitution, good deeds, and charity which are part of atonement process according to the Torah. In this case, the money was to be used for the physical maintenance of the temple building, at other times it was the care of the poor, the widow, the orphan, lame, blind, poor, crippled, etc.

DOES BLOOD COVER ALL SIN?

Now get ready for an eye-opening teaching that has drastic implication again for Jesus and his death being an atonement for all sin.

According to the Hebrew Scriptures, blood sacrifices held only limited atonement capabilities and did not apply to various types of sin. Let me explain this in detail so that there is no confusion. Foremost among the limitations of blood sacrifices is the fact that blood sacrifices were only brought for the sinner for his unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made and blood sacrifices could be brought to the temple as part of his sin offering. Again, let us not forget that his repentance, confession, prayer, and righteous deed did the actual atoning of his sin of ignorance and the blood sacrifice was later brought to declare before God and mankind that his Soul was in right standing with God. The blood that was placed on the altar was only a "picture" and "symbol" of the Soul of the sacrificer who had previously repented . The blood was the "passive agent" in the whole Sacrificial System process; it was his repentance, prayer, confession and subsequent righteous acts and charity that actually accomplishes his atonement and forgiveness long before he brought a blood sacrifice to the Temple for his sin of ignorance. This is the law of unintentional sin according to Biblical Judaism. Now we look at a whole other matter; the intentional sin.

First of all get prepared. Sacrifices never were brought to help atone for sins

that were done intentionally.

Answer for yourself: Does this mean that all of the sin offerings in the Bible we see brought were considered as unintentional sins? Yes. Were sacrifices ever brought for premeditated sins like adultery and theft? No.

Notice the instructions to the priests concerning this:

"And [YHWH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of [YHWH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHWH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHWH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHWH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHWH], before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before [YHWH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

The claim so often heard uttered from the lips of Christians; namely, "that only blood could atone for sins" raises many questions when one studies the Torah and the Sacrificial System thoroughly whereby he discovers that blood sacrifices could not and were never brought for intentional sins.

Answer for yourself: Right up front, what drastic implication does this have for Jesus' death being an atonement for mankind' sin? Well, for starters it appears that if Christian theology is correct, which it is not, then even if it were then the death of Jesus could only have atoned for mankind's unintentional sin since blood was never brought for intentional sins. This deserves a long consideration by every Christian; especially by those who have been taught that Jesus is the fulfillment of the Sacrificial System as well as those who have been taught that Jesus is the type and shadow of the sacrificial lamb of the Old Testament Yom Kippur sacrifice. It appears now that nothing could be further from the truth for any such death of Jesus which had any connection to atonement would have only applied to unintentional sins.

Answer for yourself: What happens if someone could not afford to purchase a ram or bullock for his unintentional sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

Contrary to the missionary claim that blood-sacrifice is the only method of atonement in the Bible, there are three methods of atonement clearly defined in the Jewish scriptures:

- **The sin sacrifice for unintentional sin; implied here the reader must understand is the sinner's repentance, remorse, contrition, prayer, and almsgiving along with correct instruction that will lead the sinner to never repeat this same sin of ignorance again, if he does then it becomes a sin of intention where no blood sacrifice can be brought (Leviticus 4:1-35)**
- **repentance (Deuteronomy 4:26-31; I Kings 8:46-50; Isaiah 55:6-9; Jeremiah 7:3-23; Ezekiel 18:1-23; Hosea 6:6; 14:2-3; Micah 6:6; Psalm 40:7-9 (6-8); 51:16-19);**
- **charity (Proverbs 10:2; 11:4; 16:6; Daniel 4:24; II Chronicles 6:36-39)**

Moreover, the sin sacrifice and man's repentance accompanied with a subsequent blood sacrifice, known in the Hebrew Scriptures as Korban Chatat, did not atone for all types of sin, but rather, only for man's most insignificant iniquity: unintentional sins. The sin sacrifice along with one's repentance was inadequate to atone for a transgression committed intentionally. This is something of the most serious nature which is only handled between man and God at the High Holy Days on Yom Kippur. The brazen sinner was barred from the Sanctuary, and had to bear his own iniquity because of his rebellious intent to sin against God.

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto [YHWH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7) Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

Answer for yourself: What does this teach us? Namely, that the Torah allowed for non-blood sacrifices to be given in place of blood sacrifices. Thus we learn that blood was not always required for atonement and surely was not the "only way to accomplish atonement" as the writer of the Book of Hebrews maintains.

This is very startling to note in lieu of the traditional Christian teaching that *"...without the shedding of blood there is no forgiveness."* (Hebrews 9:22)

Answer for yourself: It certainly appears to me that the writer of the Book of Hebrews has no idea whatsoever how the Sacrificial System truly operated. Don't you find this situation rather strange for a Jew called by the Holy Spirit to convey Divine Truths yet he gets it completely backwards and wrong? Christianity's blood atonement teachings connected to the death and supposed sacrifice of Jesus and that only Jesus' blood could serve as mankind's atonement is completely destroyed by this contradictory fact taken from Leviticus 5:11.

If birds could not be afforded, some simple flour could be used instead and would be just as effective in the eyes of Israel's Creator. The Hebrew Scriptures are quite clear on this. Since flour could be used for a sin offering, it is evident that blood was not the sole means of atonement; never was and never will be! The Christian position that only the shed blood of Jesus could atone for sins is falling by the wayside in light of the serious study and examination of the Hebrew Scriptures. Actually, considering the beating and torture which Jesus is said to have suffered at the hands of the Romans, you have to wonder if atonement was the goal to be accomplished by his death then why God did not have Jesus request that a sack of flour be brought by the Romans and let them whip, beat, mock and crucify it instead of himself!!!

WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST …HOW WAS ATONEMENT ACHIEVED?

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

Answer for yourself: What, though, was to be the fate of the people who did not have access to the Temple?

Answer for yourself: What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon? How were they to atone for sin without a Temple? If the blood was the "passive agent" in the Sacrificial System then was their repentance, confession, remorse, and acts of charity and righteous deed satisfactory to atone for their sin? Yes, it was and it always has been as we have seen previously.

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After king Solomon completed the spectacular Temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that strangely King Solomon, in reality Amenhotep III, Pharaoh of the 18th Dynasty of Egypt, doesn't speak about sacrifices at all! If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our Creator wants us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

"If they return to You with all their heart and with all their Soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

Here we see that Solomon addresses that part of Israel who was yet and would be again captives in another nation in his dedication of the Temple. Here Solomon understand that although the Jewish people were without a Temple they were never without an atonement. This passage helps us understand Leviticus 17:11 properly. The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins; they were the final "picture representing the atoned Soul" and functioned as the "passive part" of the whole Sacrificial process. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force and Soul, it is the vital part of the animal , mankind being a Soul in an animal body, that affects his atonement.

The prophets declared that repentance and charity are more favorable than a blood sacrifice. Throughout the Hebrew Scriptures, the prophets declared that repentance and charity are more pleasing to God for atonement than a blood sacrifice. They repeatedly forewarned the Jewish people from becoming obsessed with blood offerings. Other methods of atonement were more efficacious and would even replace animal sacrifices. For example, King David, in reality Tuthmose III, another Pharaoh of the 18 Dynasty of ancient Egypt, declares in Psalm 40:76 in the Hebrew Scriptures that:

"Sacrifice and meal offering You have not desired; but my ears You have opened (to hear and understand your Word); burnt offering and sin offering You have not required."

These words of the Hebrew Scriptures stand in sharp disagreement with the later Roman Christian Christian doctrine that sin can "only" be expiated through the shedding of blood. Because the Psalmist's words were deeply offensive to the early church as found in the Hebrew Scriptures and has to potential to destroy their radical reinterpretation of the Jewish Sacrificial System which was being corrupted to provide a blanket-atonement for any believer in Rome's theology attached to the New Testament Jesus, the later pro-Roman writer of the Book of Hebrews 10:5-6 was forced to corrupt and tragically alter Psalm 40:7 as it read in the Hebrew. The altered text we find in our Christian Bible and in our Book of Hebrews is found as follows:

"Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." Hebrews 10:5-6

Notice how King David's original words, *"but my ears You have opened" (to the Torah)* have disappeared entirely in the Hebrews quote when translated into the New Testament. Instead, this New Testament author replaced this expunged clause with the words *"But a body you have prepared for Me."* This is a startling alteration of the Jewish scriptures but also of the Divine Sacred Wisdom of the ancient which always taught obedience to the Laws and Order of God as seen in the Heavens "above" and in Nature "below". But besides that the ancient Divine Wisdom for over 10,000 years taught concurrently from nation to nation of the "fall of Soul as well as the Krst/Karest/Christ" into "matter" and "material existence" in the form of humanity. What was allegory of the "fall" and "death of the Christ in His fall and incarnation into the whole of mankind" was "literalized" and tragically "limited to but one person in the form of the Roman Jesus" and in so doing they altered Psalm 40:7 to make it appear that a "literal incarnation" of Christ into the body of Jesus was a prophecy fulfilled. The "coming of the Christ" to mankind was never limited to but one person; it is the gift of God to all incarnated Souls.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (your glory and your atonement): (KJV)

Nothing could be further from the truth than this Roman theology as found in Hebrew 10:5-6 which we have inherited along with other purposeful deceptions of Messianic promises which applies to all but one of the Messianic Prophecies in the whole of the New Testament. Except for just one of them, the whole of the Messianic Prophecies in our New Testament are all forged, altered, corrupted, or invented out of thin air in one way or the other when compared with the Hebrew originals which they were supposed to faithfully represent to the New Testament reader. This neve happened but you will never know until you compare them with both the Old Testament and New Testament forgeries "line upon line" and "precept upon precept" as the Prophet Isaiah instructs us! I have so I can say what I have; having done these studies my results proved to me than if you do the same studies as I have then you, like myself, cannot be proven wrong in this regard.

Hosea foretold that the Jewish people would be without a sacrificial system, and instructed us to replace animal offerings with prayer. In Hosea 3:4-5, the prophet foretold with Divine exactness that the Nation of Israel would not have a sacrificial system during the last segment of Jewish history until the messianic age. Hosea 3:4-5 reads,

"For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days."

In the words of the Bible, this period of time would last for many days. Yet, despite the repeated proclamations of the church that the crucifixion of Jesus serves as a sin sacrifice today, the words of Hosea were meticulously fulfilled.

Given the spiritual magnitude of this remarkable prophecy, Hosea was compelled to reveal how the ecclesiastical temple functions were to be replaced.

- **Answer for yourself: In essence, if the prophet is testifying that the nation of Israel will indeed be without a Sacrificial System during their long exile until the messianic age, what are they to use instead?**
- **Answer for yourself: How are the Jewish people to worship without blood sacrifices during their bitter exile?**
- **Answer for yourself: What about all the animal sacrifices prescribed in the Book of Leviticus?**

- **Answer for yourself: Can the Jewish people get along without animal offerings?**

By now the reader has the answer to these questions and there is no doubt in is mind to the role of "blood" and its function in the Sacrificial process. Christians, unknowing of how the Sacrificial System actually operated, claim the Jewish are without an atonement since they reject the atonement of Jesus in the New Testament. By now you are clearly seeing that such an atonement does not exist nor has it ever! The Hebrew Bible not only disagrees with this Christian theology but it contradicts it at ever Roman turn; providing you know the Hebrew Scriptures from the later Greek, Latin, and English corruptions and their equally corrupt quotations in the New Testament. For this reason, the statement in Hosea 14:2-3 is crucial. In these two verses, Hosea reveals to his beloved nation how they are to replace the Sacrificial System during their protracted exile. The prophet declares that the Almighty wants us to *"render for bulls the offering of our lips."* Prayer is to replace the sacrificial system. *"Take words with you, And return to the LORD. Say to Him, "Take away all iniquity; receive us graciously, For we will render for bulls the offering of our lips."* (Hosea 14:2-3)

The prophets never instruct the Jews to worship any crucified messiah or demigod (Exodus 20:2-3; Deuteronomy 4:35; 6:14; 32:39; Hosea 13:4). Nor does scripture ever tell us that an innocent man can die as an atonement for the sins of the wicked as seen in Ezekiel 18:1-23. Take time to read this long passage please. Such a message that Roman Christianity teaches about the death of Jesus as an atonement is utterly antithetical to the teachings of the Hebrew Scriptures. Rather, it is the lips of the sinner that is transformed into bulls of the sin offerings.

In the reference to Ezekiel 18: 1-23, we find that the Prophet Ezekiel condemns the doctrine of vicarious atonement which has become the backbone of Christian theology. Throughout the 18th chapter, Ezekiel warned his people that this erroneous teaching that a righteous man could die for another man's sins was contrary to the will of God. The way for the sinful man to come right by God is to turn away from his rebellious ways, repent, and thereby the penitent is assured complete forgiveness. Throughout Ezekiel's uplifting sermon on the forgiveness of sin, notice if you will that blood sacrifices are never mentioned. Ezekiel 18:1-4, 19-23 reads:

"The word of the Lord came to me, saying: "What do you people mean by quoting this proverb about the land of Israel, saying: `The fathers eat sour grapes, and the sons' teeth are set on edge?' As I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son -- they are Mine. Which ever soul sins, it shall die.... Yet you ask: Why did the son not bear the sin of the father? But the son, justice and righteousness did he do, all My decrees did he safeguard and perform them. He shall surely live. The soul that sins, it shall die! The son shall not bear for the sin of the father, nor the father bear for the sin of the son. The righteousness of the righteous person shall be upon him, and the wickedness of the wicked person shall be upon him. As for the wicked man, if he should turn away from all his sins which he did, and safeguard all My decrees, and do justice and righteousness; he shall surely live. He will not die. All his transgressions which he committed will not be remembered against him. For the righteousness which he did, he shall live. Do I desire at all the death of the wicked man -- the words of my Lord, God -- is it not rather his return from his ways, that he might live."

Here again we find the same message in the later Prophets that sin is atoned for by repentance, faith, obedience, and righteous actions as we have since the beginning of the Hebrew Scriptures, during with Israel lived in the land in possession of its Temple as well as when dispersed. The message of all the Prophets of God is the same, repentance saves from death and provides is own atonement for the sinner.

IN SPITE OF ALL THIS EVIDENCE TO THE CONTRARY, COULD JESUS BE AN ACCEPTABLE SACRIFICE?

Another focal point of the New Testament is the Christian claim that the crucifixion of Jesus served as the final atoning sacrifice for the sins of the world. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, it will be clear that Jesus could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the Biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls..." (Lev. 17:11)

Notice that the blood of the acceptable sacrifice was to be shed upon the holy alter of the temple, and not on the pagan phallic symbol of the cross. Besides Jesus died on a single stake without a crossbar as was customary of the Romans and their crucifixions. Clearly, not just any spilled blood is acceptable as a sacrifice. YHWH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. Jesus' crucifixion may qualify as an atonement according to the faith and incomplete knowledge of many but but since his blood was not offered on the altar, it is not in compliance with what he Holy Scriptures of Israel requires.

There are many other factors that would render the crucifixion of Jesus an unacceptable sacrifice according to Scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Levite Priest, a descendant of Aaron. According to the "gospel" accounts, Jesus was killed by pagan Gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHWH] to accomplish his vow, or a freewill offering in beefs or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHWH], nor make an offering by fire of them upon the altar unto [YHWH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the New Testament clearly teach that Jesus was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Jesus' death was more of a symbolic or Spiritual sacrifice. This is rather strange when they damn others for not believing the "Jesus Story" as a literal-historical event. Christians will insist, indeed the New Testament itself makes the claim, that Jesus was literally our Passover sacrifice. Let us all remember in the book of John that the Roman soldiers pierced Jesus's side. In so doing he was a blemished sacrifice and disqualified as an acceptable sacrifice according to the Laws of sacrifice. Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.

"But coming to Jesus' when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays Jesus as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that Jesus was the literal Passover sacrifice, and his blood atoned for our sins, then Jesus, as that sacrifice, was subject to the literal guidelines set by the Law of Moses given by the God of Israel governing an acceptable sacrifice. Christians always seem to want to have it both

ways. The New Testament itself proposes that Jesus was a literal acceptable sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

Answer for yourself: If Jesus was the final sacrifice, why did the James, Paul, and the Jerusalem Church command that Paul undertake the Nazarite Vow that required sin and blood atonement offerings? Even more so why is the sacrificial system returning according to the Prophets in the Hebrew Scriptures?

The New Testament is clear that the animal sacrificial system never could atone for sin in any permanent way, and indeed the entire purpose of the animal sacrificial system was, in the language of the Book of Hebrews, foreshadowing Jesus' death on the cross. Hebrews 10:4 insists that the animal sacrificial system had no lasting value. *"For it is not possible that the blood of bulls and goats could take away sins."*

Answer for yourself: Why was the above statement necessary for the writer of the Book of Hebrews?

Simply because if the animal sacrifices really worked, why was Jesus' death necessary? It should have been sufficient to keep bringing animal offerings. The New Testament therefore repeatedly declares that Jesus was the final sacrifice for all time (Romans 6:10; Hebrews 9:12; 10:10; 10:18), and there would no longer be any future need for the return of the animal sacrificial system. This doctrine, however, completely contradicts the words of the prophets who clearly foretold that the animal sacrificial system would return in the messianic age. Jeremiah 33:17-18; Zechariah 14:21; Ezekiel 43-44 all teach us that the Sacrifices will return to the rebuilt Temple in the Messianic age. Missionaries often try to explain this problem away by claiming that the reason animal sacrifices will return is to point back to Jesus. This response, however, is a rationalization that is not even used in the New Testament, and thoroughly contradicts the statements in Romans and Hebrews. that Jesus' sacrifice was the "final sacrifice" for sin. It does not appear to be that at all having seen these articles and the facts that they reveal to the reader.

You may wonder why I present this this type of material to you, our readers. Simply, because I discovered upon my personal study these serious Spiritual deceptions over the early years of my Pastorate. In looking for a "Jewish Jesus" I turned to Judaism for answers since not finding one in Christianity. There, when studying Judaism intently I discovered not only these textual forgeries in our Christian Bibles when compared to the older Hebrew Scriptures but the unbelievable reinterpretation of almost all Spiritual Doctrines that existed in Biblical Judaism. Later as my studies would advance after my resignation as a Pastor I would discover the venerable links between the Divine Spiritual Wisdom of the ancient religions with Biblical Judaism. These "unaltered Spiritual dogmas" concerning the Souls of mankind basically remained unchanged up until the rise of Roman Orthodoxy in the 2nd through the 5th century when allegorical Spiritual and Divine Truths that had remained unchanged for thousands of years were "literalized and historicize" and altered almost beyond belief and recognition. This is what we inherited from Rome as you are seeing in these articles. I was so moved by what I uncovered over those years that God led me to create Bet Emet in order to warn and share this knowledge with other brothers and sisters desiring the truth about our "Jesus Story". I do so in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true "unity of the faith" given to all mankind which Rome so altered to be almost unrecognizable today without great effort exerted on your part to find such Divine Truths. Such Divine Truths when incorporated in our religious beliefs and lives honors God and guarantees our acceptance when we die. More to follow. Shalom.

Let us continue our studies into the Sacrificial System and the death of Jesus.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

Bennoah1@verizon.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

WHY WAS JESUS PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN AFTER YOM KIPPUR?

It really does not make sense to type Jesus as the Passover sacrifice in the New Testament. Atonement was never connected with the Passover. Doing so shows that the writers of these texts knew little about Biblical Judaism let alone the Biblical Feasts or again how the Sacrificial System actually functioned.

We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. The blood smeared on the doorposts of their homes was but a symbol of their faith and was the sign for the angel of death to pass over Israelite homes during the death of the first born. The only people in danger were first-born males, not first born girls let alone older brothers in the same family. This blood, even it has been an atonement of some sorts did not apply for everyone. This blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family. To try to equate the death of Jesus and his death and sacrifice for the sins of the world evidently let a lot of people "unsaved" if we make Jesus be an accurate "type and shadow" as Christianity teaches. But few study this deep, they are emotionally swayed by pronouncements from the pulpit. It sounds so good and this false assurance that condones any behavior in the name of Jesus satisfies their fears of a lasting hell. Better for them if they had studied at home for truth is often elusive in the Christian Church today which follows "tradition" more than they study their own Scriptures let alone the Hebrew Scriptures. Preaching has always been a poor substitute for "study"; study being the highest form of worship in Biblical Judaism and one of the gifts of the Holy Spirit to the flock of God. Look at you will, you will never find "preaching" as a gift of the Holy Spirit. Once you are taught correctly then you, the congregation, becomes the "proclaimers" and the "preachers". Only in these last 100 years or so has clergy taken salaries to do the job of the congregation. In so doing "serious teaching of the Word of God", a gift from God, has almost vanished from our Churches. The fruit of such a tragic loss of the operation of the Holy Spirit among us speaks for itself.

It would have made much more sense to type Jesus after the Yom Kippur (Day of Atonement) sacrifice, which actually was part of the atonement service for the sins of all the people. But there is a major theological problem connecting the Yom Kippur sacrifice with the death of Jesus as an atonement for sin. Before we "hit the nail on the head" understand that the study of Biblical Judaism is not only enlightening for the Christian but delivers one from incorrect damnable theology we inherited by Rome. You will never know Spiritual Truth and freedom from fear or ignorance until you begin to worship God in the highest way ever given mankind; that way is the study of His word. Only in so doing will you ever break free for erroneous Spiritual traditions like the one we approach next.

Answer for yourself: So, what is the problem connecting Jesus' death to the Yom Kippur atoning sacrificial lamb?

The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was NEVER killed but always sent out alive into the desert! (THINK)...it was not killed...it lived...; just as we saw earlier in the previous articles and even in the Isaiah 53 studies...."life" atones..not death!

Because as Christians, since we are reared on "preaching" and not "study" we are not thoroughly familiar with anything except what we have heard preached from pulpits that comes more from tradition than hard-noses exegesis of Biblical texts. We as Christians are basically ignorant of Biblical Judaism, the corruptions of the Hebrew Scriptures when traced through the later Greek, Latin, and English translations, the dynamics and true workings of the Sacrificial System, basically ignorant of Gnosticism, Comparative Religions, Astronomy, ancient Egyptian Religion, etc. This assures us that we are not equipped to tell "fiction" from "truth" when we hear it.

The Yom Kippur lamb that carried the "guilt" and "symbolic sin" of the nation into the wilderness was never killed. To equate this to the death of Jesus as some form of atoning "death" is completely nonsensical! But few know this since having never studied Judaism and the Biblical Feasts in the both the Hebrew Bible, which are given and commanded of both Jew and non-Jew. Not knowing this then we are content to follow the Constantinian Roman Calendar of the Church which completely replaced God's Holy Days. Few ever stop to look up word in the New Testament in their original Greek; had you done so you would have found like myself following Seminary that both Jews and non-Jews kept the Biblical Festivals in the New Testament. It is hidden in the Greek; totally absent in the English. You have found like me that the word "pascha", or "Passover", is used 29 times in the New Testament. In 28 of these times the word "pascha" is translated correctly, as "Passover". Funny, that when we come to the Books of Acts, 12:4, we find that this same word "pascha" which has been translated 27 times as "Passover" now becomes "Easter".

Answer for yourself: Is Easter the same as Passover? No way. Just ask a Jew or a Rabbi, or better yet see what God has to say about it in His Hebrew Scriptures. Understand Rome could not have the early Gentile church observing Passover; although they did for centuries until the Roman repression and persecutions finally stamped out the last of the Jewish Roots of the Gentile Church at the point of swords and shed blood. Here before us is but another "purposeful mistranslation" of the Hebrew words in our Bibles that turns the reader away from the Divine Truths of the Soul in the ancient Spiritual Wisdom and are blessed today to find these same Divine Truths of the Soul in Biblical Judaism which are completely lacking in Roman Christianity. We have to come to Rome in the 2nd through the 5th century to find this "radical reinterpretation" of almost all of the ancient Divine Wisdom of the Soul and the total mutation and alteration of the Divine Concept of "the Krst/Karest/Christ".

Not aware of the Spiritual dynamics of these Holy Days, sacred days that teach upon the progressive Spiritual evolution of all Souls, we as Christians grow up following Rome's incorrect "Jesus" interpretation of these days; never knowing how far we have fallen from Divine Truth. We live our whole lives accepting a false atonement for our Souls by accepting this "Jesus Story" that Rome crafted; never working out our Soul's salvation through a life devoted to repentance, confession of sin, prayer, righteous works and deeds like almsgiving instead of robbing God by giving our tithes to the Church who uses these funds anyway they please instead of the ONLY ways God commanded it be used in the Hebrew Scriptures.

Now the followers of Jesus had another problem. According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission. The followers of Jesus, who much later claimed through the oral tradition that he was Israel's Messiah, now had to deal with Jesus' embarrassing supposed death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize Jesus as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

Answer for yourself: Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on this subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. But what many writers fail to tell you is that in all of these "myths" that such "dying and rising" gods and goddesses were NEVER LITERAL!

Answer for yourself: So what did these dying and rising gods and goddesses actually mean? This is pretty far advanced for this study but here goes. We find that these "dying", "rising" and "atoning gods and goddesses" were first of all always a Spiritual allegory, metaphor, cipher, or symbol. They were never to be understood as "literal" people. They were ALL symbols for the Descent of the Soul and the Krst, Karest/Christ into "material manifestation". In other words symbolic of the "incarnation into humanity". From beginning to end we find this Spiritual Concept unaltered from nation to nation; from ancient Egypt 10,000 years B.C.E. through the Greek philosophers like Plato, Proclus, Plotinus, Iambilicus, etc. This "death" suffered by these Divine Entities and "Living Energies" which fell into "matter" and "flesh" did to to experience "life" and "Spiritual evolution" necessary in their Heavenly development say the ancients. That is where we find incarnation of the Soul, a Metaphysical concept expressed by the ancients in symbols, pictures, myths, legend, etc. But more than that the Soul, fallen to its "death" and "grace" in Amenta, or "hell", this fleshly body, was doomed to remain "dead" to Spiritual reality due to the power of "matter" and "flesh". But if "awakened" from the "death of incarnational existence" then the Soul could work out its Earthly mission and salvation. But needing help he needed a "Bishop for his Soul" that God supplied in the "falling" and "dying Divine Mind" which comes to "seek and save the lost". Here we find the "incarnation of the Christ" which comes to live "within mankind" to elevate the Soul over the deadening animal nature. These "falls" into "material incarnation" was defined by some as "sin" but a more true understanding is "darkened matter" which was the grave for the Soul; a grave from which is must arise and "awaken from the dead" as the Gnostic Paul admonishes. So in all of this the "atonement" for the Soul comes through the sacrifice of the Krst/Karest/Christ "falling from Heaven" to seek and save the Soul through his "teaching and instruction" during the life of Soul which was "trapped in matter during its Earthly incarnation". Such a fall of the Divine Mind, or Christ to save the Soul, was called by the ancients, believe you me, the "crucifixion of the Krst/Karest/Christ" on the "cross of matter". This "death" of the Christ is is incarnation as was the Soul. Thus we read that *"we are crucified with Christ"* in our texts, never realizing that none of this was ever "literal" or "confined to but one person" but applied to the whole of humanity. This fall of the Christ into "humanity" and "matter" was likened to "death" by the ancient Spiritual masters for thousands of years. This Christ, this Divine Mind, wilfully took upon himself the "death of matter" and in so doing provided Divine Truth for the Soul, deadened as well in "matter", whereby he could "awaken from the dead" and live a life in truth and knowledge whereby he could be the atonement for any wrong doing while in Earthly incarnation. All of this is Metaphysical allegory taught since the beginning of time; Rome will come and not only "literalize this same Divine Spiritual Wisdom" and horribly limit it to but one person, this "reinvention" and "mutation of the Christ". If you think I am not telling you the Divine Truth here then boy do I have some books for you to read whereby you can see this "mutation" and "radical reinterpretation" of God's Divine Spiritual Wisdom step by step at the hands of Rome. This is fact which can be demonstrable to anyone who inquires.

What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Hebrew Scriptures teach. After the sin of the Golden Calf, YHWH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place as a "substitutionary sacrifice". Notice God's response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast

written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33). As great a man as Moses and his life could not be accepted for the sins of the wicked. But yet we are told that the God who changes not decided to do just that! Something is wrong with our Christian theology, but never knowing Biblical Judaism and the dynamics of the Sacrificial System we are prey for the slaughter of our minds and Souls by pernicious and pestilent error masqueraded as Divine oracles Sunday after Sunday. And nobody knows any different in the pews.

Throughout the Hebrew Scriptures YHWH says that one person cannot die for the sins of another:

"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

"No man [Jesus included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)

Answer for yourself: If no "jot" or "title" is to be changed in God's Holy Word, then how do we accept this New Testament which is full of contradictory theology concerning the death of Jesus as an atonement not only for the righteous but the wicked as well?

Unlike the Greek Testament in the Christian Bible, the Holy Scriptures of the One True Creator of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must give an account and pay the price. God does not change! No allegorical virgin born savior deity from Babylonian mythology, or any other for that matter, can later be "literalized" in order to contradict the clear instructions of the God of Israel.

Answer for yourself: Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Romanized Pauline corpus of material in the New Testament that contradicts it by paralleling an incorrect understanding of the ancient Divine mystery religions? This two conflicting atonement messages is very evident when the Old Testament is compared with the New Testament, and if you say you never saw it dear one you never looked deep enough for it is there!

NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never

truthfully answered. This question bothered me all the years I pastored.

Answer for yourself: If indeed Jesus came as the final sacrifice to atone for the sins of the world, why do The Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

- **"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)**
- **"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)**
- **"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)**
- **"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)**
- **"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)**
- **(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."**

Answer for yourself: If Jesus' death is the final sin sacrifice and blood offering to be accepted by God did somebody fail to tell Him or His prophets?

LET THERE BE NO DOUBT

Apparently, dear reader, Jesus' sacrifice did not make any atonement for the sins of all the world. If the death of Jesus had atoned for all sins for all time, why will atonement be required during the messianic era?

Answer for yourself: Having seen all of this in these articles how do you answer the true words of Israel's God? Mr. Christian minister, how do you? These questions caused me to study like I never had in my life to find the answers to these troubling questions; questions that I had never thought to ask nor my Pastor. Only in my studies of Judaism, while looking for a Jewish Jesus, did I run across such information that has eluded me my whole life as a Christian. As you are becoming painfully aware the root of our whole theological dilemma and problem lies in the difference between the Hebrew Scriptures and their later "radical reinterpretation" of them by Rome. It appears to the student and "think-believer" that the Hebrew Scriptures contain the Divine authority; our altered Christian texts do not! As a Christian Pastor I came to realize after about 5 years of serious study following Seminary that the New Testament was little more than a propagandist Roman "replacement" document full of anti-Semitic ideas and teachings. Considering all the New Testament Greek manuscripts available today totaling a little less than 6000 pieces, there are over 300,000 contradictions among these 6000 or so texts and no two are "identical" or "read the same". Surely God, if behind this New Testament could do better. When you compare this with the exactness of the Hebrew copyist then the New Testament is a joke. As if that was not enough, my heart broke within me when I discovered beyond any doubt that my KJV Old Testament was a purposefully falsified and altered translation of the prior Jewish Masoretic text. My Old Testament came to recognized through such serious study in Judaism that it had been "doctored" and "adulterated" in "key" theological positions in order to create and lay the foundation and authority for a "new religion"; a Replacement Religion. I felt no better at all when my New Testament was found to contain the same alteration and forgeries as did my KJV Old Testament. It took over five years of serious study to substantiate these Scriptural discrepancies beyond any doubt and were a major

factor in my resignation from my Pastorate. I was an ordained Pastor of an apostate faith. Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I was a member in high standing of an apostate faith and a man of "unclean lips" as described by Isaiah. I, like most Christians, had accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHWH put in my heart and head the desire to study out the conflicting errors of my Christian theology which surfaced during my 3 years in Seminary. I "awoke" in Seminary. The fruit of my studies I lay before you as a gift from God and as a love offering in hopes your hunger for truth is greater than you commitment to tradition.

YHWH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with the compassion and mercy of the Holy One of Israel. Sometimes, God forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful Creator not desiring the death of the wicked; rather their repentance.

WHAT DO THE PROPHETS HAVE TO SAY?

Answer for yourself: If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. I challenge any Christian to produce a Scripture from Unaltered Holy Hebrew Scriptures (the Old Testament used by the Jewish people of Israel and Babylon) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [amazingly, even the Christian Bible does not say it]. What the prophets teach us is that our own obedience to the laws of Israel's God combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- ***"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)***
- ***"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)***
- ***"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).***
- ***"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the***

righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).

- *"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).*
- *"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).*

Clearly, the central teaching of the Hebrew Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the Laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not procure atonement; they were only symbolic of the Spiritual condition of the sacrificer's Soul "at-that-moment". You now have seen that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance.

Answer for yourself: What is repentance? Returning to God by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without repentance and obedience to God's ETERNAL's Laws:

- *"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless , defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..."(Isaiah 1:11-18).*
- *"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).*
- *"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)*
- *"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).*
- *"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (I Samuel 15:22)*
- *"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)*

Answer for yourself: Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, yet they would always have access to the Holy One of Israel and an atonement for their Soul?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

Answer for yourself: Remember the story of Jonah?

He was sent to the evil city of Nineveh {non-Jews) to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

Answer for yourself: What is YHWH's response to their repentance?

"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).

EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS….VERY INTERESTING....

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

THE POWER OF PRAYER FOR ATONEMENT

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- ***"Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"***
- ***"I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)***
- ***"For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)***
- ***"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)***

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt

repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek mistranslation of them as well as the later corrupted New Testament texts taken from them will reveal two entirely different religions. One is dedicated to the One True God of Israel; the other is dedicated to a "literalized" and falsely "historized" savior as taken from the allegorical Divine Spiritual Wisdom. Rome in "radically reinterpreting" this ancient Divine Spiritual Wisdom along with its repetition in Biblical Judaism has caused us all to err who follow Christianity today.

The Jewish people believe that the time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.

One more article left in the Sacrificial System....let us continue our study.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

"Bet Emet" stands for "truth" as the Hebrew name implies; "House of Truth". Bet Emet has meticulously dug out over these last twenty years this ancient Spiritual Truth from the "religious fiction" and man-made Roman anti-Semitic teachings held sacred today by millions of Christians for over the last 2 millennia. We shave spent much time and research to discover the hidden truths concerning the Sacrificial System and its true relationship to the "Jesus Story" over these last twenty years. Having seen that Rome "radically reinterpreted" not only the ancient Divine Spiritual Wisdom of the ancients that existed basically unchanged for thousands and thousands of years, understand that Biblical Judaism was not immune from this same Roman alteration of truth. The Spiritual Truths found in Biblical Judaism has been terribly misrepresented to the world by this Roman mistranslation of the Hebrew Scriptures. We have seen this repeatedly since the first article regarding the misrepresentation of the workings of the Sacrificial System and its purposeful mischaracterization throughout the New Testament as Rome falsified the whole of the Sacrificial System and the obtainment through if of the atonement of one's sin. We have seen repeatedly in instance after instance in the previous article how Divine Truth as related to the Sacrificial System in Biblical Judaism and the obtainment of atonement for the sins of the Soul were transformed by the monks of Rome into a total farce and mockery of such Divine Spiritual Truth.

That being so then what I am going to do next in this article is somewhat dangerous but I want you warn you ahead of time. I am going to make an "assumption" that is totally false. I will make a "false assumption" regarding the death of Jesus, as depicted in the New Testament, for the purpose of teaching another "Divine Truth" truth which will shed even more light upon the truths of Biblical atonement and the workings of the Sacrificial System.

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice that procured the atonement of the sins of the world was true and correct (although it is not). So we approach what is said next with the erroneous assumption that Jesus' death was an atonement for our sin. Let us see what happens when we approach the Sacrificial System armed with this erroneous "assumption". Now lets proceed.

ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

Answer for yourself: As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement", as seen in Jesus' sacrifice (supposedly a type and shadow of sin offerings), an atonement for all kinds of sin?

Honestly, the answer is "NO"; not all sin, because in the sacrifice of lambs, on Yom Kippur, for instance, the lambs would have only represented the Souls which had repented of sins committed concerning only the First Tablet

of the Law and NOT the Second Tablet of the Law.

Wow! I bet you never knew this! We read the New Testament concerning Jesus' death that it is an atonement for the "believer's sins" never knowing that even if it had been in some way that such an atonement would not have applied to all types of sin. The sins of the Second Tablet of the Law were NEVER atoned for through the Sacrificial System; blood sacrifices were NEVER brought for the sins of the Second Tablet of the Law.

Answer for yourself: What are sins concerning the Second Tablet of the Law?

- **Thou shalt not murder ("Thou shalt not premeditate murder" is a more accurate translation)**
- **Thou shalt not commit adultery**
- **Thou shalt not steal**
- **Thou shalt not bear false witness**
- **Thou shalt not covet thy fellow-man's wife, house, or anything that is his.**

Now, I don't have the time or space to get into depth concerning these various Laws and Commandments but understand that what is usually understood as the Ten Commandments are not really "ten"; they are "ten categories" in which hundreds of Commandments are grouped under each heading. This becomes very plain to us when we study Judaism and see that under these "ten headings" there are in reality 613 Commandments; 248 positive Commandments and 365 negative Commandments. But for now understand that violations of the Laws and Commandments of God concerning these 5 areas above were NEVER atoned for through the Sacrificial System, intentional or unintentional, and blood sacrifices were never brought in their behalf of these sins. This fact, that is easily uncovered in any half-serious study of Judaism and the Sacrificial System is devastating to our "Jesus Theology" and and belief in Jesus' death being an atonement for the sins of the world! Christians, not knowing this dynamic truth regarding how the Sacrificial System operated, then fall for the lies concerning Jesus and his death for their sin that are contained in our Roman New Testament. We have to look again to repentance, remorse for sin, prayer, restitution to our brothers and sisters for our sins against them, righteous works and almsgiving to find atonement regarding these above sins. But this Spiritual Dynamic of the Soul's atonement for its own sin is not new, it is involved in "ALL" types of atonement, both the First and Second Tablets of the Law as we will see later when looking more closely to the atonement connected to the Second Tablet of the Law. The only difference is that "blood sacrifices" are not brought as a part of one's atonement for atonement connected to the Second Tablet of the Law. The only "blood" that is brought in behalf of atonement concerning the Second Tablet of the Law is yours as Lev. 17:11 has already taught us; it is the "life" in our blood, the Soul in "your" blood that atones for these sins of the Second Tablet of the Law. As we have seen previously, it is the Divine Principle set in place by God that your "life in your blood", your "Soul in your blood" that, according to Leviticus 17:11, atones for sin. It is your "life", your "Soul in your blood", your very life and actions, your repentance, your prayer, your righteous conduct and righteous deeds, and your almsgiving toward the injured party and your fellowman following such sin that atones for your sin according to Biblical Judaism, the Torah and the Prophets, and the Sacrificial System.

This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews have always known this and this is but another reason why they won't convert and become Christians believing in the death of Jesus for their sins!

You can be a Christian you whole life and go to church your whole life and NEVER know that even when blood sacrifices were brought to the Temple that they only represented the Soul of the sacrificer who had previously

repented for unintentional sins ONLY! But now we see that these blood sacrifices only represented the Soul of the sinner which had repented of sins committed against the First Tablet of the Law ONLY; never the Second Tablet of the Law.

Nowhere can we find where the sacrificial blood offerings were ever brought in connection for sins committed against the Second Tablet of the Law; sins committed between man and man.

Answer for yourself: Even if Jesus' death was an atonement for sin, and its not, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice or blood offering? At best Jesus' death would have only atoned for sins of the First Tablet of the Law, between man and God, and that being so then the sinner stands yet guilty before God for the sins he committed against the Second Tablet of the Law, between man and man. Any such atonement provided by the death of Jesus is "incomplete". The Christian, believing in Jesus' death for his sin, according to Christian theology, is yet on his way to a burning Hell of torment and pain because the atoning death of Jesus did not cover all of his sins! Jesus did not complete the job, being a righteous Jew and would be Messiah I guess he forgot! We need to think people! Again, something is critically and desperately wrong with our "Jesus theology" when it fails to atone for all the sins of the world as it says and so doing misleads billions of people. But few again study enough to see these irregularities; irregularities encountered by me in my serious studies during and after Seminary which were done "outside the box" seeking knowledge about God and my responsibilities to Him as his son. Judaism was a wonderful place to start such a serious inquiry and it is for all our readers as well. Only when you compare the "religion of Jesus" with the "religion created around his supposed identity" created by Rome over the 2nd through the 5th century can you see these terrible untruths spread over the pages of our Christian Bible as given us by Rome.

We hear our whole lives that God had a wonderful plan to restore mankind unto Himself. We hear as Christians that His plan would take away the sins of the whole world. All one would have to do is accept God's free gift of salvation through the shed blood of Jesus. As Christians we hear that the Word "literally" came down to Earth in the form of one man and became flesh-- born of a virgin, lived a sinless life and gave up His own life on the old rugged cross to pay the price for the sins of the world. We hear that this Word is Jesus Christ who shed His own blood for our sins upon the cross. This sounds so great and reassuring, but there is one problem. This wonderful story of the death of the righteous for the wicked is simply not true, never has been, never will be. God does not justify the wicked; their repentance does.

God clearly states *"I will not justify the wicked" (Exodus 23:7).* That seems to imply that we need to obey the Commandments of God and repent when we break them in order to be justified. Divine justice demands that the righteous person should be justified whereas the wicked should be condemned. It is a miscarriage of justice when lawbreakers are set free and when innocent people are condemned. *"He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the LORD" (Proverbs 17:15).* We can be sure that God will deal justly with us. Therefore He declares: *"I will not justify the wicked" (Exodus 23:7).* Since God is absolutely just, He cannot let the sinner go free.

Answer for yourself: How, then, can God do this very thing, justify the wicked when He has previously said that such a thing "is an abomination" to Him? How can the following passage in the New Testament be true?

"However, to the man who does not work, but trusts God who justifies the wicked, his faith is credited as righteousness." (Romans 4:5 NIV).

Answer for yourself: Don't you think that the "real Paul", being a "Jew of Jews", would have know this or at least the Holy Spirit who moved the "holy ones of old" to pen the Sacred Scriptures of the Jews? Then who is writing such contradictions of Divine Eternal Spiritual Principles?

THINK!

Looking at the Hebrew Scriptures which have "changed not" then we see that this "Romanized Pauline Theology" is a bunch of bunk! But without a through knowledge of the forgery of the Hebrew Scriptures, the ancient Divine Spiritual Wisdom, Gnosticism, and the ancient Egyptian Religion then the misstatements of Rome concerning the Soul are not easily detected let alone their complete butchery of the "the Christ" which we have inherited. But we as normative and typical Christians never know these things since we know almost nothing of Biblical Judaism, the teachings in the Hebrew Scriptures of the true Messiah, the workings of the Sacrificial System, the corruptions of the Hebrew Scriptures that litter the pages of our Old Testament and New Testament, let alone the complete alteration of the "dogmas and identity of the Krst/Karest/Christ" which we received. We, as typical Christians, know little if anything concerning the truths behind the Sacrificial System and how one actually obtained salvation and atonement before God. As the great Egyptian Religion before them, Biblical Judaism is the vessel that the Divine Creator used to express His Divine Mind and Divine Spiritual Truths to the world. Egypt taught the whole of the known world as we see today. God, through the "Divine Mind" and through His "Christ within us all" expressed and yet today expresses Heavenly and Divine Spiritual Truths to the whole of the world and its Souls. No problem until Rome surfaces in the 2nd century with "Plan B".

Knowing this, that Jesus Christ, according to Christian theology is supposedly a solitary "literal" and "historical" type and shadow of "the Christ", instead of the symbolic personification and representation of the human Soul as he really is, then you can see how a false security in focusing on "blood" and not "repentance" could, and does lead, others to think lightly of sin and in so doing compromise with sin in their lives. Not knowing that such sins of the Second Tablet of the Law are not handled by any blood sacrifices for atonement, let alone any sacrifice that Jesus could have made through his death for others, then we should be alarmed as Christians to know that any such atonement procured by Jesus for us is "lacking" and "incomplete"!

Answer for yourself: What? Is this news to you? Did your pastor ever tell you this? Mine never did! Why not? Who will? When will we ever set under teachers who know the truth about Biblical Judaism and the truth hidden behind Christianity's "radical reinterpretation" of almost everything!

Answer for yourself: Then how are we to get atonement for such sins of the Second Tablet of the Law in our lives if Jesus' supposed sacrifice never covered them nor could ever atone for them? Well, again we must look to Biblical Judaism for the answer.

Rambam writes: "While one should scrutinize one's behavior and repent throughout the year, during the ten days between Rosh Hashanah and Yom Kippur it is especially important to introspect and repent, as the time is more propitious and our repentance is received immediately, as the prophet Isaiah (55:6) teaches: *"Seek Hashem when He can be found; call upon Him when He is near"* (Laws of Repentance 2:6).

Answer for yourself: Is there a time that God is "nearer" to man than others? Not knowing Judaism, then as a Christian you are not aware that there is such a time and it passes you by year after year. The Doors of Forgiveness are thrown open on one day of the year, a day not known by Christians. Rambam goes on to write: "On Yom Kippur Hashem is closest to man. Moreover, the Sefer HaChinuch (Mitzvah 185) teaches that the institution of Yom Kippur, the day designated for atonement of sins, is a reflection of Hashem's great love and kindness toward His beings; He does not allow man's sins to accumulate, lest they become so numerous that the natural world could not endure. Thus, in His infinite wisdom, to insure the continuity of this world He designated one day of the atonement and forgiveness of sins for those who repent". Teshuvah, repentance is integral to the essence of Yom Kippur. It is here in repentance, fasting, remorse, and brokenness for one's sin once a year God opens the doors of forgiveness for the sins of the Second Tablet of the Law for all mankind!

Answer for yourself: How many times have you observed Yom Kippur, the Day of Atonement in your life? Most Christians will tell you that these Biblical Festivals are for the Jews only. Really?

Leviticus 16:29. ***And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger (THIS IS THE NON-JEW...THE FOREIGNER AMONG THE ISRAEL OF GOD) that sojourneth among you:***

Here we see from the beginning that God intended all mankind, non-Jew and Jew, to observe the Day of Yom Kippur since both need "forgiveness of sins of both Tablets of the Law".

Answer for yourself: Did God give us, the Gentile, a "way" for atonement of his sins and we not know it as Christians? As Christians and followers of Jesus in Christianity have we failed to understand the Sacrificial System correctly and miss this important message concerning how we, as Souls, are to find atonement for our sins during our Earthly incarnation?

Such Spiritual Truth and knowledge comes only if you study Biblical Judaism, its unaltered Hebrew Scriptures, and the Sacrificial System in detail. If Christians trusting the blood of Jesus for "their sins" only knew the truth; namely, that the atonement provided through the teaching and examples of the Suffering Servant, the nation of Israel, atoned only for unintentional sins of the First Tablet of the Law and not any sins of the Second Tablet of the Law then they would most likely rethink the seriousness of their sin and the easy "believeism" of Christianity would be replaced by their repentance as God intended.

It is a shock to learn as an adult Christian who has trusted the Roman Road of Salvation and Jesus' death for one's sins and their atonement his whole life to realize that such a teaching is totally false. Knowing that there is no atonement in Jesus' death many are fearful and many are often shaken to their very core. But understand what Hosea always knew, Temple or not, God never left the Jewish people nor mankind without an atonement. Knowing that one stands today without atonement before God because you have not been taught the truth of the Sacrificial System let alone the Soul's atonement through repentance by the Christian Church and not lived a life of repentance is a scary thought! Instead of being taught the Divine Truths of Biblical Judaism and the truth about atonement we attend Churches more concerned about teaching that God wants your rich! Thus, now, coming hopefully and finally to the understanding they no one is "under the blood of anyone" for anything, then repentance and the Commandments of God will have a new esteemed value in your life. Since intentional sins and sins of the Second Tablet of the Law never required blood sacrifices, then more important than ever is the fact that our moral responsibility, fear of God, and repentance is a requirement in being co-laborers with God in our own salvation. Now you should better understand the passage which says *"work out your own salvation with fear and trembling" (Php: 2:12).* As Souls, this is "your" and "my" responsibility; not another's!

If we truly understand the Sacrificial system, and you should by now if you have been reading these articles, then you know that this "literalized" Jesus of Rome's invention, did not die for any atonement for anything let alone for "ALL SINS"! Without the truth and this knowledge of sins and their relationship to the Sacrificial System we as Christians rarely if ever come to the knowledge that blood sacrifices were only brought to the Temple in representation of the Souls who had previously repented and in so doing had already atoned for their unintentional Sins of the First Tablet of the Law (sins between man toward God) before any animal or offering was brought to the Priesthood. Lacking this knowledge that only our repentance provides atonement for the sins of the First Tablet of the Law and that only the Day of Atonement, Yom Kippur offers atonement for our sins of the Second Tablet of the Law then we must "awake" as Paul said to this Divine Reality provided for us and do it now! Sadly continuing to accept, in light of all of this knowledge provided by Bet Emet, this false atonement created by Rome around this "Jesus" of their own creation, a Jesus who requires nothing but "faith" and "belief" in religious dogmas created by Rome to contradict the Hebrew Scriptures, one will never have a strong enough deterrent and fear of God to avoid sinning and breaking the Laws involving both "intentional sins" let alone the sins involved in the Second Tablet of the Law (sins between man and man). Most Christians feel that they have a "get out of Hell free card" through a simple belief in this Jesus' death for their sins; sorry it never worked that way and was never intended to work that way where repentance and progressive Spiritual

maturity and evolvement of our Soul, ultimately culminating in the Soul obtaining the "stature and fullness of Christ", was to be subsequently thwarted by such an insidious belief as the death of another was the atonement of one's own sins. Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." WAIT A MINUTE HERE; WHAT ARE YOU SAYING?

Answer for yourself: How is it that this "Christ died for our sins" when Craig, you have spent 7 articles teaching that no "historical" or "literal" Christ could have ever died for our sins? Now, get ready to meet the ancient Divine Spiritual Wisdom that Rome corrupted in remanufacturing the ancient Christ and how the ancients understood "atonement" before the Roman "radical reinterpretation" of this Divine Ancient Spiritual Wisdom.

Get ready for the "hidden keys" that begin to unlock our "Jesus Story". I will only present a short summary at this time but in our "Sacred Mysteries Website" we go into this is great and lengthy detail as we unfold the ancient Divine Spiritual Wisdom concerning "the Krst/Karest/Christ" and his "death on the cross" as taught by the ancients as far back as 10,000 years B.C.E. Please note the ancient Egyptians and later Greek philosophers like Plato, Plotinus, Proclus, etc., were not expressing Divine Concepts concerning some later to be born "Jewish Rabbi" who would be named Jesus; everything in this ancient Divine Spiritual Wisdom was about the Soul and only about the Soul and its Krst/Karest/Christ; its descent into "matter", its death when incarnated into this "matter" and flesh (called Amenta, the pit, Sheol, Hades, Hell, purgatory, the Underworld, Netherworld, abyss, etc.), the Soul's struggles and battles with the "darkness of matter" in its attempt to "awaken from the slumber" imposed upon it by the flesh and its lusts and passions, its "resurrection from its grave and death within this body of death, its Spiritual evolution and eventual resurrection while in this body, its ultimate attainment of Spiritual maturity and mastery of this animal body in its Earthly incarnation, and eventual glorification and ascension at the death of this animal body which had served as the vehicle for the Soul's expression and life.

Answer for yourself: Guess what? You just read "the Jesus Story" told some 10,000 years B.C.E. through mystical symbolism, allegory, metaphor, typification, figuration, similitudes, similes, myths, legends, and analogies, and I could go on.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: But, what does this mean that "Christ died for our sin"? "Craig, are you yet correcting everything you have said so far"? No, not in the least. It is all about "interpretation".

Answer for yourself: Are you aware that we can find today, spread over basically 10,000 years, ancient Divine Spiritual Truths, truths about God and the Soul, from nation to nation, from Sacred Book to Sacred Book, that were expressed basically unchanged? Are you aware that such Spiritual Truths and teachings were preserved over this vast time basically unchanged? Are you aware that these ancient Spiritual Masters protected these Divine Truths by shrouding them in allegories, metaphors, symbols, ciphers, myths, legends, etc.? Are you aware that from ancient Egypt down the corridors of history until the rise of Biblical Judaism these Spiritual Truths kept their integrity and basically were unchanged; that different cultures had only changed symbols unique to their culture to express the exact same identical Spiritual Truths that had been taught in the beginning of time? Are you aware that around 180 A.D. a nation comes along, Rome, and takes all this ancient teachings of God, Krst, and Soul and their incarnation into material existence in the form of God's "internalized Divine Mind", called the "Krst/Karest/Christ", and completely destroys such original intended Spiritual meanings and in its place substitutes a radically different meaning and "literalized and historicized" understanding to the whole of this ancient Divine Spiritual Wisdom? Well, it is time to wake up to this very provable reality.

Rome will burn all the libraries of the world to conceal and cover their your monestrous destruction of Divine Truth and their substitution of lies for Spiritual Truths. In a generation or two later few would know or remember the Spiritual Truths of earlier generations, let alone the original meanings to the dogmas which now carried by the hands of Rome new interpretations and meanings.

Without understanding the ancient Divine Spiritual Wisdom that existed thousands of years before the onslaught of Rome in the 2nd century against existing Divine Spiritual Truth concerning God, Krst and Soul, one cannot understand the New Testament correctly let alone read it through "Metaphysical spectacles" as it was intended and we sadly interpret all we read as if "literal" and "historical" when these ancient stories were written to always be understood Metaphysically, allegorically, and metaphorically concerning God, Christ, and Soul.

Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (the incarnation of the Divine Mind, or "Krst/Karest/Christ" into "matter" and "human flesh": 8 And being found in fashion as a man, he humbled himself, and became obedient unto death (this "death" was termed by the ancients as the "fall" and "descent" of the Soul and Krst/Karest/Christ (Divine Mind of God) into material manifestation and flesh", even the death of the cross (this "cross" was the interaction of cosmic Divine Intelligent Living Spirit and Energy when impregnated into "matter" and "material existences" (ie., flesh). (KJV)

Totally agreeing with Philippians 2:6-8, the ancients taught that the Divine Mind of God, in the form of "Krst/Karest/Christ", humbled Himself and "fell" from Heaven and was "crucified on the cross of matter" when incarnated into material manifestation (humanity) in an attempt to "seek and save the lost Souls" who had previously "died the same death" and was "incarnated within animal bodies as well". This is the very core of all cosmology; the study of the Universe in its totality, and by extension, humanity's place in it. This "fall" from Heaven and the Spiritual realm of both Soul and "Christ" into the flesh of humanity was likened as a "death" to both Soul and Christ. From this "descending death from Heaven" into "flesh" we obtain the various allegories throughout the nations expressing this Metaphysical Divine Concept of incarnation of God, the incarnation of Celestial Consciousness and Living Energy in "matter". The ancients called this incarnation of Spirit/Living Energy/Cosmic Consciousness the "death of the gods and goddesses" in the ancient religions. Truly, Paul would say *"we (Souls) are crucified with Christ"*;, a total allegory concerning the crucifixion of Christ as well as the Soul as they both had descended from Heaven into incarnation into animal bodies led by animal instinct, animal natures, lust, and passions of "matter". The Soul and Christ, as Living Spiritual Entities, had come to reside in an animal body in Earthly incarnation; coming into "matter" was their Spiritual death. But statements like this found in the ancient Spiritual Wisdom were never meant to be understood as "physical" or "literal" events or actual "historical" or "literal" deaths. This "death" of the gods and goddesses were but allegorical pictures of the Divine evolving and emanating Himself into various levels of material existences to experience Himself and develop Consciousness of Himself though various material manifestations throughout the Universe. In reality this "fall into matter" or "humanity" by God is termed the "death of the Soul" along with the death of "the Christ" since both share the same descent into material existence. We read Philippians 2:6 above never grasping this understanding since being conditioned and indoctrinated to think that this verse refers to but one sole "literal person" who conveniently Rome has defined for us as a historical Jesus. The ancients saw incarnation as a Divine Cosmic Concept of how the God of the whole Universe came to tabernacle within "flesh"; mankind being the Temple of God's Holy Spirit/Energy. No wonder the true Gnostic Paul states that *"Christ is in all of us"* according to Col. 1:26-27. Nowhere in this verse is an idea of a lone historical person but a Christ shared by all of us. Along with this the ancients understood the Divine Mind, the Logos, the Christ accompanied the Souls in their descent into "matter" and this Divine Mind was termed by the ancients by the term "Krst/Karest" which today we recognize as "Christ" or "Messiah". Understand this "descent of Divine Mind" into the "limitations of material existence which is resistant to the advance of Divine Energy/Spirit" did so and suffered great loss in the process. This "fall" or "descent" of this Divine Mind was likened by the ancients as a "death" to this "Krst/Karest/Christ" as well as the Soul. This "descent" and "death

of the Christ", this Divine Mind and Logos of God, incarnating into the darkness, lawlessness, passions, and lusts of "matter" and "flesh" was a "death" willing accepted by this "Christ" who likewise suffered as did the Soul in its descent as well. The "Krst", in His mission to dwell with and teach the Soul the path for its Spiritual Maturity and freedom from the sin prevalent in Earthly incarnation, accomplished by being the teacher of the Soul its own atonement. The Christ, this still small voice witin us, came to each each of us in order to convict our Soul "of sin, and of righteousness, and of judgment" in order to deliver the Soul from the death of this material existence; thereby equipping it for its necessary return to the Father. Not only does the indwelling and internal Christ come to teach the Soul within this animal body to properly atone for his sins while on Earth but teaches the Soul as well as to how to progressively Spiritually mature itself which is its incarnation purpose. Had it not been for God sending Himself as "the Christ", His Divine Mind, Logos, into the likeness of human flesh, then the Soul would have no hope of mastering the animal nature, its passions, and lusts and lawlessness. That being so then the Soul would be resigned to never return to the Father as we see is possible in the Prodigal Son allegory.This "descent of the Krst/Karest/Christ" to seek and save the Soul is not possible unless the Christ comes to live "within each child of god"; never being "literalized" and "historicized" to but one period of human history and limited to but one person which Rome has done. Rome, by forging the Hebrew Scriptures radically reinterpreted the whole of the ancient Divine Spiritual Wisdom concerning God, His Christ and the Soul. What was never "literal", what was never "historical", what was never "limited to but one person", becomes just the opposite at the hands of Rome!

The ancients called the incarnation of God within mankind the "death of god" or the "death of His Krst/Karest/Christ" on the "cross of matter" (the intersection of Divine Spiritual Living Intelligent Energy" with "mother matter" (Mary). What was a Divine Spiritual Allegory and Metaphor expressing the highest Divine science and Divine physics regarding the workings of the Creator in His comos was totally corrupted by Rome during the 2nd through the 5th century. The ancients had the most unbelievable knowledge of the workings of Spirit and "matter" known ever to mankind; only today are we with our high technology only reaffirming what the ancient Egyptians knew so long ago. This Divine working of God and cosmos was better known by the ancients who shrouded this ancient Spiritual Wisdom and mystery in allegory, myth, metaphor, cipher, legend, symbol, etc., than any today. All was well and the integrity of this Divine Spiritual Truth was kept intact and unchanged, from nation to nation, from Sacred Book to Sacred Book, for thousands of years until the rise of Rome which "radically reinterpreted the whole of this Divine Spiritual Wisdom of the Soul" and so crudely "literalized" it and "historicized it" and limited all these Divine Spiritual Concepts to but one person of their clever inventiveness, the historical Jesus of Rome's New Testament. The whole of Christian humanity since then never knows the the truth, that they are "gods in animal bodies" as Plato said.Thus the necessity of repentance for our Souls that enable it to evolve into "the Christ". We never stop to realize the implications of what we read in our Bibles since being trained since children to read everything in this Bible as if "literal" when the truth of the matter is that the ancients were not "literalists" at all; in fact just the opposite. Most of the Bible, both Old and New Testaments is a Divine Spiritual allegory of the Soul, its descent, birth, life, maturation, failures, successes, and eventual Spiritual evolution into Spiritual maturity and ascension back to the Father at the biological death of the body. In fact the Old and New Testament is the Egyptian Religion and the Egyptian Book of the Dead retold! Boy, do we have a lot to "unlearn" and "learn" correctly.

So now you see that had it not been for the descent of "the Christ" and his "death" when "incarnated into fleshly matter", then the Soul would have remained lost in "trespasses and sins", without its savior, "the indwelling "Krst/Karest/Christ".

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

This descent of the Christ was allegorically described by the ancient and His sufferings related to the limitations imposed upon Him where previously in Heaven He experienced previously lived an unlimited and unrestrained existence as God's "Divine Mind". Now, fallen to His death in humanity, He found Himself bound in the grave of "matter" and "flesh". This descent, fall, suffering, and limitation self-imposed by the Christ upon

Himself, is the allegorical death of Christ on the cross of "matte" and "flesh" which Rome will later reinterpret as a "literal" and "historical death" of one man for the sins of the world; the efficacy of which can only to people through the doors of the Catholic Church per their creation! How convenient! Truthfully, however, there would have been no salvation for the Soul in its Earthly incarnation had not God not come to tabernacle within each of His children as "the Christ". So, in effect, "Christ had to incarnate", fall to His death, intersecting Heaven (Spirit) and Earth ("matter"), making this "crossing of between two different levels of existence, this "cross" in the Heavens (Heaven/Earth), in order to save the Soul from its sins while in Earthly incarnation and manifestation. Only in this way did "the Christ die on the cross"! Never was this intended by any ancients to be a "literal" event; let alone an event that provided a "substitutionary atonement"! The only atonement that ever ensured because of this "death of the Christ" within mankind is that of the Soul which" had ears to hear and eyes to see" the message of the Christ concerning the way of repentance of the Soul).

Answer for yourself: What is the first word uttered by "the Christ" in our New Testament?

Matt 4:17 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (KJV)

If you paid attention, this is the same message of the Sacrificial System intended for the Soul. This "death of the Soul and Christ" in incarnation was not only understood correctly by the ancients but we see this in our New Testament as well once we possess the "keys" necessary to recognize it. This is why not only Jesus, as the symbolic representation of "the Christ" within us all, was wrapped in burial and swaddling clothes when he was first born into the flesh. When the "Christ came to Earth" is was to die, his incarnation was "his death". In reality, it is not "the Christ" who died, it is our Souls' Spiritual Sensitivity to the indwelling Christ within us which is dead, needing a resurrection while we yet live, a "second birth" (being born again). This is the very same thing we see in the ancient Egyptian Religion just like other symbolic representations of Heavenly Living Energies like Osiris and Ptah who were likewise wrapped in "while mummy shrouds" when incarnated within mankind; this is the "Divine Pattern" reproduced over and over in the ancient Divine Spiritual Wisdom and which we find repeated in our "Jesus Story". Divine Life living within "matter" and material existences (flesh for example) limits the Divine Soul and its Spiritual sensitivity to the Divine Mind while living in material incarnation. All of this symbolism and "keys" to correctly interpreting this allegory in our "Jesus Story" and our New Testament comes in-depth later when we get to the study of the ancient Divine Spiritual Wisdom, our last website at Bet Emet!

But one more thing needs to be said. The True Christ is only found within. His life, distorted as it is today on the pages of our New Testament, can yet serve as a great object lesson. His own life course revealed the path a Soul must pursue in order to attain full realization of the Christ Consciousness. First comes our resurrection from the deadness of our Soul as imposed upon it by the passions, lusts, and carnality of the animal body who lives by instinct and not Spiritual Laws. The Soul needs a "New Birth", where there is an awakening of the Soul to a higher consciousness; something so radically different from former experiences that we call it the awakening of the Christ Within, as though the Christ has been asleep. But the real fact of the matter is that it is we, as Souls, who have been asleep as to the Christ within.

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

To our human consciousness, the Christ was asleep, and yet the Eternal Christ never sleeps. Mark 4:38 reads: *"He was asleep in the hinder parts of the ship".* This is a parallel case, given to show our own consciousness to the Christ within us all, who transforms our lives and consciousnesses when we awaken to the realization of the Christ presence within us, the Bishop of our Souls. As Souls, we have been asleep in the sense-consciousness, asleep as to our Real Being as Divine Entities and Souls fallen from Heaven! Thus the

admonition of the Gnostic Paul to awaken to the Christ that only lives within, not without as Rome would have you believe.

Answer for yourself: And for what purpose are we to awake? Speaking to people who were already "alive" yet we find Paul considering them "dead men walking" as did the ancient Spiritual Wisdom that Rome tried to obliterate from the face of the Earth. And why do we need to awake? In order as Souls to "walk circumspectly" while in this Earthly incarnation and this only comes when we experience our personal resurrection from the death while we yet live, not after the death of the body as Rome will alter the concept. As progressing and evolving Souls, not attained to the stature and fullness of Christ, we at times mess up an sin. Given to us as our means of atonement is not the "blood of another" and some "easy believeism"; rather God gave us "repentance" and the Sacrificial System teaches this Divine Concept in detail; it is all about our Soul as our life, not red blood cells.

The Soul is the student of the Christ within and must be reinstructed, reinstructed by Spiritual Truth until he advances to the stature of Christ. It is through the wilderness of trial and proving, like in the "Jesus Story", that our Souls reach the consciousness that we are "a Son of God". This the the job of both indwelling Christ and Soul as "co-laborers" in the Soul's salvation and atonement while in this Earthly life.

Before we move on many will be amazed to know that in our Bibles is abundant references to this Divine Sacred Wisdom; only it goes unrecognized or falsely interpreted as if "literal" when these same stories were for thousands of years only interpreted allegorically or metaphorically by the ancient Spiritual Masters. Here again, in summary fashion, is what we have described above:

Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (incarnation into humanity and not one person): 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (this cross is the crucifixion in the Heavens, involving Spiritual Living Energy impregnating virginous void called "matter) (KJV)

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (incarnation into humanity and not one person (KJV)

Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses of the ancient nations who descended into "deadened matter" and "humanity", only to later ascend as "Spiritual Mature Souls" to the Father, then we would have no problem reading the New Testament for the very first time and recognizing the Divine Truths of the Soul being told through the "Jesus Story". Knowing this ancient Spiritual Wisdom and its proper interpretation before hand we would have no problem recognizing the Divine Truths behind the Sacrificial System and spotting the Roman lie about the "blood of Christ/Jesus" and his supposed "death" as an atonment for our sins. Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses we would have had no problem seeing clearly that Rome reinterpreted the "incarnation of the Krst/Christ within each person" and transformed it into the "physical death of a literal historical person for the sins of the world whereby his blood supposedly atoned for the sins of the world". We see this clearly now having come to full understanding of how the Sacrificial System actually operated. Even though Rome altered the "Christ Story" and the implications of the "Christ's death", once one comes to know the symbology of the ancient Spiritual Wisdom concerning the "indwelling Christ" he can spot these Roman reinterpretations of the ancient Divine Spiritual Wisdom easily in the New Testament texts. Possessing this

knowledge concerning the ancient Divine Spiritual Wisdom of both Christ and Soul, knowledge that Rome tried to obliterate from the 2nd through the 5th centuries, we would have immediately recognized that the "Jesus Story" is the personification of the descent of the Soul and the indwelling Divine Mind as "the Christ" into the whole of humanity and recognized that this "Jesus Story" is in reality "your" story and "my" story.

Basically, the Old and New Testament are dual "tellings" of the story of the Soul and what it truly represented; "yours and my story", our Soul's story told through personification of the path of the Soul in its Earthly existence through the symbolism and personification of a person named "Jesus". This same story was first noticed by the ancients in the path of the Sun through the Zodiac, a most unbelievable study awaiting you in the ancient Spiritual Wisdom. The story of Jesus, found from Matthew chapter 1 through Matthew chapter 28, can be shown to parallel exactly the personification of the Divine Energy of the cosmos, God/Christ, symbolized by the Sun and its path through the Zodiac (birth, life, death, rebirth). We find the "Jesus Story" repeated verbatim from ancient Egypt down through history over and over again, from Sacred Book to Sacred Book, as symbolic for the incarnated Soul and the indwelling Krst/Karest/Christ within mankind; but unlike our "Jesus Story" inherited from Rome, these prior "Jesus Stories", told on different levels of understanding reflecting Metaphysical realities in the cosmos, were never meant to be taken "literally" unless a person recognized that it was "their own story". Never was this "Christ Story" or "Jesus Story" to be understood "literally" or some atonement attached to the supposed literal life of another. Now, understanding this "death of the Christ" as taken form the ancient Spiritual Wisdom which was later altered by Rome, you see that is is and always will be the responsibility of each Soul to work out his own atonement.

So we see in the literalization of the "Jesus Story" that this Jesus, had it been possible for him to be an actual atonement, would have failed to atone for intentional sins and any sins involved in the Second Tablet of the Law. Jesus' death, had it been an atonement, would have applied only to the First Tablet of the Law ONLY and not the Second Tablet of the Law. The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures which have been later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!

You should not be surprised that the Second Tablet of the Law is atoned for by the same Spiritual methods taught since the first article since *"God changes not".* Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the Gentile world in their prayer services. They literally, as Priests to YHWH, pray for the world and their sins that God would be merciful and forgive their sin since 2.5 billion of them are Christians and are totally deceived when it comes to the "Jesus Story" and any supposed atonement connected to his death. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity! Pray to God that this never happens for if it does the "Light unto the world" is then extinguished as was the great Egyptian Religion before them!

Answer for yourself: If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? They don't even know when this Holy Day falls on God's calendar since fixated only on the Roman one. Christianity does not ever recognize or observe the commanded Holy Days in the Bible. This needs to stop now.

ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE LAW.....AND NOT KNOWING IT?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?"

Not so fast now.

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth? I challenge every reader to read our "Law of Noah Website" and see for yourself the implications of these Laws of the Second Tablet of the Law for themselves and see how innocently we have trespassed them living the typical American Christian Life-style as well as accepting the typical Christian theology as espoused by today's brand of Christianity. Have your kleenex ready for at the end of such a study, and having trusted in a Lawless religion let alone a false atonement, your true standing before God becomes frightfully clear.

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change. Repentance and remorse for our condition is a wonderful place to start as you are seeing.

PUTTING IT ALL TOGETHER

You have seen that it a life, your life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are symbolically with God as "one" on the altar of your heart. You need not bring an animal sacrifice for your sins since your life and your actions are already one! The animal, if you remember, was only a physical demonstration and symbolism of the Spiritual condition of your Soul and atonement ha already been acquired by the sacrificier's repentance, contrition and confession, prayer, righteous deeds and almsgiving. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

The Gentile Christian Anti-Semitic Early Church, over the centuries, has stolen such truths from you and corrupted the texts and the Divine Truth and recorded downright Spiritual Untruths in their anti-Semitic document...the New Testament

There is no atonement for the sins of the Second Tablet of the Law unless you make atonement for yourself!

You now understand our lives, or our "Souls", can go to Church our whole lives but still be led into great error and further sin by being devoted to dogmas taught from the pulpits of our Churches which are Biblically and historically unsound! We can go to Church our whole lives and die without a proper atonement for our sins. But one must know the truth in order to repent or else he will never know he is wrong. That is why study is so important. This series of article is an attempt to address only one of many major problems involving Christian Religious Dogmas that contradict not only the ancient Spiritual Wisdom but the same religious dogmas in Biblical Judaism.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are Commandments regarding Gentile believers keeping them forever.

Answer for yourself: Since hidden in the Hebrew and Greek behind our English translations are commandments and a "Divine Pattern" for non-Jews to observe these Holy Days with the Jewish Nation and as non-Christians we don't, then who atones for your violation of the Laws of the First Tablet of the Law. Do you observe these Biblical Festivals in the Christian Church, festivals which can be shown were observed by non-Jews with the Jews long after the death of Jesus in our New Testament? Have you asked your Pastor why he and your Church does not since "believers" did in the New Testament long after Jesus' death? Nothing changed, never will with God. God changes not. The "Divine Patter" never changes.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law. You will never know this attending a Christian Church; you will continue to give your money to the Church never realizing that no Christian Church I know of understands the Tithe correctly let alone obeys the Laws and Commandments regarding it. We tell Sunday after Sunday the people not to rob God, but that is exactly what our Christian Churches do when they collect the Tithe and spend the money any way they or their budget requires. Just for starters, 2 out of 6 years "all" of the Tithe is to be given to the poor, sick, lame, blind, crippled, mentally ill, widows, orphans, etc. I said "all", not some "love offering to the poor"; ALL. If you are looking for something to repent of I suggest you study the Tithe for yourself or request our articles on it so learn the truth.

Answer for yourself: Who atones for you for giving your money and Tithes to the Church which does not appropriate the funds as commanded in the Hebrew Scriptures? Were you aware that failing to observe the Tithe correctly is sin? Are you aware that Tithing incorrectly is a violation of the Second Tablet of the Law by which only Yom Kippur and your repentance can atone?

Answer four yourself: Can you see how involved this can get and how simple it is to violate these Commandments of God and its affects upon our Soul? Having read these articles don't you think we need to be instructed by the Jewish Nation and Israel instead of Rome? Is *"salvation of the Jews"* as the New Testament records?

"FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the "faith of Jesus" in light of the Jewish views on atonement. Jesus would have believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God and repentant when we break them, result in atonement. But we have to know them first; I dare say as a Christian you cannot recite the 66 Laws of Noah which make up your Covenant with God. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown b God how your life was lived in both obedience and error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating the Laws of the Torah which apply to the non-Jew into our lives can be assured that what we do and believe is correct. Only then, when living our lives obedient to the will and Commandments of God can our lives [Souls] be an atonement. Failure to measure our conduct as compared with these Commandments only assures we live by our own understanding, and not God's.

Now, having this knowledge, the rest is up to you.

Are we following "the faith of Jesus" or do we just have "faith in Jesus"?

and

Are we true followers of Jesus?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANCIENT MAN AND HIS FEAR OF DARKNESS: THE ORIGIN FOR ALL WORLD RELIGIONS?

Archeology is our friend because according to the best understanding we have gleaned from the available ancient records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food to sustain one's family without falling prey to what you hunted and becoming a meal yourself for the roaming predatory animals, was a life and death struggle. As if that was not enough primitive mankind had to battle the elements, in particular winter, for his survival and this was a test of his endurance and skill to survive.

It was from these sparse, distressful conditions of the human race that the Ancient's long history of the search for God, his Creator, and meaning of life has come. From the beginning, man's' profound questions concerning his origins and how he was created and by Whom demanded answers. When no clear answer were forthcoming from the universe, man turned inward, and developed his own based upon what he saw above and around him. Keep in mind that all the theological teachings of the Western World were developed in the Northern Hemisphere. The study of this Subject, man's search for his origin and his Creator, is properly called - "Astro-Theology" or, "The Worship of the Heavens".

The Ancient's understanding of his origins and his Creator is the first, original, and therefore the oldest, and most esteemed tale on Earth! It did not take ancient man very long to decide that in his world of wonder and fear that his single greatest enemy to be feared was the darkness of night, and all the unknown dangers that came with it. Simply stated, man's first enemy was darkness.

Understanding this one fact alone, people can readily see why the greatest and most trustworthy friend the human race could ever have was by far, heaven's greatest gift to the world.

Answer for yourself: And what was ancient man's greatest friend and gift from God? It was the Sun that eliminated the threat of darkness that was man's greatest enemy.

Armed with this important truth we can now begin to unriddle the hidden mysteries that lay behind Christianity as well as the vast majority of earth's religions. It is the oldest and greatest story ever told; namely, the salvation of mankind by God through His Sun.

Modern-day Christianity has often belittled our ancient ancestors and falsely accused them of being no more than ignorant worshippers of the Sun. The hard facts of the matter is that this accusation is a blatant lie. Understand that no people of the ancient world believed the "Sun" to be "God". In reality every Ancient culture and nation on Earth have all used the Sun as the most logically appropriate symbol to represent the Glory of the unseen Creator of the heavens. I used to accept this premise until I began to study for myself and you can't imagine my surprise and amazement as I studied the Ancients and found that they not only did not literally worship this "orb" of Heaven as many Christian writers had depicted but they had a much greater possession of knowledge of the world and the Cosmos than mankind today. That's right; almost impossible to believe until you see this for yourself. I found that the ancient Egyptians had developed a very complex religious system, called the Mysteries, which was also the first system

of salvation given to mankind. As such it regarded the human body as a prison house of the soul, which could be liberated from its bodily impediments, through the discipline of the Arts and Sciences, and advanced from the level of a mortal to that of a God. This was the notion of the sumum bonum or greatest good, to which all men must aspire, and it became the basis of all ethical concepts. The Egyptian Mystery System was also a Secret Order, and membership was gained by initiation and a pledge of secrecy. The teaching was graded and delivered orally to the Neophyte and hierophant; and under these circumstances of secrecy, the Egyptians developed secret systems of writing and teaching, and forbade their Initiates from writing what they had learnt. In the article that follows I will began to explain this "secret wisdom" of the Inner Mysteries that was withheld from the layman and is yet kept from them today primarily because over time this secret legacy has been lost only to be recovered through the efforts of Champollion, a French Egyptologist, who is acknowledged as the father of modern Egyptology. He achieved many things during his short career, but he is best known for his work on the Rosetta Stone. It was his deciphering of the hieroglyphics contained on the Stone that laid the foundations for Egyptian archaeology and this paved the way to restoring not only this earliest salvation message of God to mankind as taught by the Egyptian Priesthoods but explains and reveals the background of the various "Jesus Stories" as collected down through history in the depictions of the many solar gods. So it is time to not only set the record straight regarding the Ancients' understanding of the Sun and its role in their "religions" but expose Christianity for what it is; namely, the literalization of the personified Sun in its path through the Heavens and Zodiac in the person of "Jesus Christ". It is to these issues we now turn.

THE ETERNAL CONFLICT OF LIGHT AND DARKNESS

Paul records for us in one of his epistles:

1 Cor 15:14-15 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. (KJV)

Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)

It goes without saying that the above two verses often confuse the reader because it appears that one verse speaks of a historical Christ Jesus and the other a mystical concept and not a historical person?

Answer for yourself: Who was literally this "Jesus Christ" we read about from the pen of Paul? What does it mean that he is "risen"?

Let's closely examine the original, conceptual foundations of the Christian faith and then decide *"...if Christ be not risen. "* But for that to happen we have to understand an Ancient concept that generated the world's religions and that being primitive man's fear of the dark. You will understand after you read this article.

Let's travel back for a moment to about 20,000 B.C.E. or so and try to put ourselves into the place of Ancient mankind. It's early evening, and the Sun had just set. In this time before sidewalks, streetlights, headlights, and the glow of cities, the moonless night was truly dark, so dark that it was often dangerous to be outside at night. The blackness made it difficult to see the ground, and the dark gave cover to beasts and plunderers that prowled the night. At nighttime, it was very, very dark and until fire was discovered, it was man's most dangerous enemy and threatened his very survival. In the dark cold of night man realized his utter vulnerability to the elements. Each night, mankind was forced to wait for the "Rising of the Sun" to chase away the physical and mental insecurity brought on by the darkness. Therefore, the morning Sun focused man's attention on his heavenly dependence for his frail, short existence on Earth, and in doing so, you can see how the Sun became the appropriate symbol of the Creator's divine benevolence from Heaven. And as winter progressed Ancient man noticed that it became darker for longer and longer periods of time and much colder. It was inarguably, unremittingly, and unexplainably dark. Watching the Heavens primitive man saw the Sun was fading fast and receding at sunset on the horizon as it set. He feared that his source of "salvation" might stop shining altogether, and might never reappear. Ancient mankind saw the dark as his mortal enemy

for it gave cover for all the bad things that could happen to him: attacks from other tribes, the capture of his family, attacks from predator animals, prey to poisonous snakes, injuries sustained by accidents that occur in the dark, etc. All the bad things seemed to happen in the dark. So until the discovery of fire which brought limited light into man's own little world of darkness, primitive man only had the "Great Fire of Day" which served the whole Earth with its heavenly presence.

Answer for yourself: Is this the reason that several thousand years ago mankind said and believed at it says in Deut 4:24, and Heb 12:29 that the God of the Bible was a "Consuming Fire" in heaven? It sure was.

All mankind quickly came to realize that he was attached and bound to a life on Earth, but it was the sky that brought to him his "salvation" and man reasoned that this was the home of his God and Creator. The Heavens above was to the Ancients God's dwelling place. Over time as man created and reasoned his various "theologies" and personified the Sun, the symbol of his God, and its movements in the Heavens it would be a short step to personify the Sun as the "Son" of the Sun and they further reasoned that God's Son/Sun would also reside with his Father "up there in Heaven". It was assumed that God's 'Sun was but a visible representative of the unseen Creator in heaven. So it was said, "*When you have seen the Sun, you have seen the Father* " or *"The Father is glorified in his Sun".*

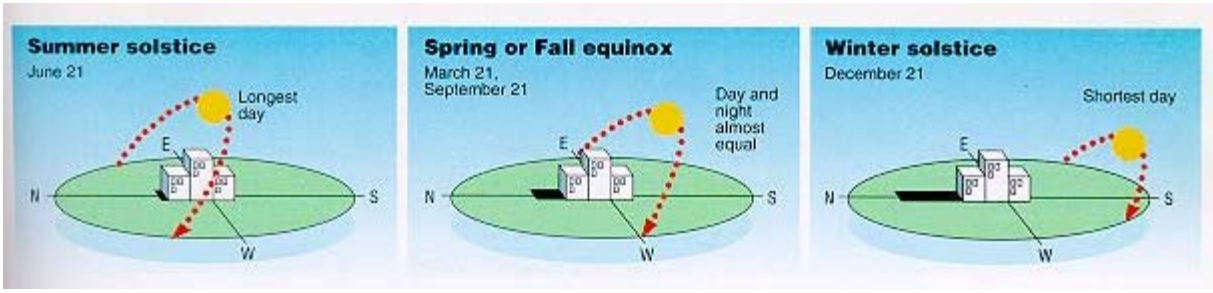
As you can imagine Ancient man had no problem understanding that all life on Earth depended directly on life-giving energy from the Sun because the Sun not only caused the crops to grow and produce a harvest that guaranteed his life and longevity but the light and warmth that it gave mankind was the main factor in his safety and security as explained above. Consequently, all life was lost without the Sun. It followed that God's 'Sun' was nothing less than "mankind's Saviour".

One of the things that amazed me in my study of Egypt was their unbelievable knowledge of Science, Physics, and Astronomy. You have to read it for yourself to see how they understood these disciplines in the way that they did and how the ancients understood the intricacies of the atom and molecules. The Ancients understood energy and since life is energy, and energy from the Sun gave life, they then understood that their own existence was sustained by themselves taking energy into their bodies from the foods that they ate that was again sustained by the Sun. They again reasoned that Sun was giving up its life supporting energy in order that they could live.

Answer for yourself: Is this where we get the concept that God's Sun, or God personified in the Sun, gives His life for us in order that we might live? We sure do.

As you now clearly see the Ancients reasoned that their lives came from and were sustained each day by "Their Saviour... in the form of God's Sun". But this truism only worked as long as the Sun would return each morning to pour out his life for them. Primitive mankind's hope of salvation, both present and future, would be secure only if his "Savior, in the form of the Sun was 'Risen'". This might sound complicated but it is not. The Ancients tracked the Sun, their Savior, across the sky daily and yearly for thousands of years and little escaped their scrutiny. You only have to read the extent and depth of their Astronomy and their records to be amazed and flabbergasted at what they knew and the knowledge they possessed. They knew that if their Sun, their Savior did not rise from his grave of darkness in the dead of Winter then all would be lost for mankind. To understand this you need to understand the schematic that follows.

At the dead of Winter the Sun was noticed to set progressively southward in the horizon and the days progressively possessed less light and warmth. It appeared to the Ancients that the Sun was dying. Ancient mankind reasoned that light was dying; the Sun was dying just as he had seen others of his species die. It was the most scary time for the Ancients. As what we now call mid-December came closer, the days got shorter still. Then came December 21, what we call the Winter solstice, the longest night of the year -- which also meant the shortest day of the year, with Sunlight practically imperceptible after that



harrowing dark night. Our prehistoric ancestors wondered how vegetation and animals would survive, how they would they survive without the Sun. Little wonder that in almost every nation and their recorded histories we find that traditions and ceremonies and customs evolved, some of them not so nice, to propitiate the dark and entice the Sun to come back strong. One element of this frenzy for light, once it was feasible, was bonfires. They kept the dark at bay and illuminated festivities aimed at winning back the Sun. All the world waited patiently for the Son's 'imminent return". They further reasoned that surely the Divine Father and Creator would never leave them at the mercy of this world of darkness. Over the centuries man, through his observations of the Sun and the pattern of its movement, was reassured that the Creator's Heavenly promise concerning his Sun was surely that...*"He would come again"*...to light their path, and save those lost in the darkness. He was reassured every morning and every year as the cycle of the Sun through the Heavens and the Zodiac seemed to repeat.

Logically, the Ancients reasoned that even if man himself died, as long as the Sun continued to dawn and set each day, life on Earth will continue forever. Therefore, it was said in the Ancient texts that "everlasting life was 'the gift' that the Father gives through his Sun.

Answer for yourself: We have mentioned that the Sun was personified as the "Son". Understanding that these Ancient and eternal and Divine concepts were captured for all time in legend and myth by the Ancients then when we read for example:

John 3:16 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (KJV)

then is it too far of a stretch to see that *"God so loved the world that he gave his only begotten SUN that we may have life everlasting"*..on the Earth?

Early mankind not only feared the dark but the manifestations of evil and harm that lurked at every turn in the fearful dark of night. He further reasoned that all evil or harmful deeds were naturally, the..."works of darkness." Let us not forget that anthropomorphism or personification is the attribution of human characteristics to inanimate objects, animals, forces of nature, and others. Anthropomorphism in the form of personification consists of creating imaginary persons who are the embodiment of an abstraction such as Darkness, Death, Lust, or War. In our study we are concerned with the personification of Light and Darkness as man's greatest Savior and greatest Adversary. Early man simply personified these forces because it was extremely difficult for them to picture or discuss God or these forces that came from the Creator of all without an anthropomorphic framework. Thus we see the darkness personified as the "Devil":

- **With the return of the Sun each morning, man felt more secure in his world and therefore, was at peace. Therefore, God's 'Sun' was with his warm rays of life and hope...The Great "Prince of Peace".**
- **Conversely the dark evil of night was ruled by none other than..."Prince of Darkness"**

I want to show you something having understood now the personification of forces:

- **The Dark was Evil**
- **Primitive mankind reasoned it as "Dark"-"Evil"**
- **"D"-"Evil"**
- **the "Devil"..get it?**

You have just seen the origin of one of the biggest theologies known to man...the Devil which is nothing but darkness personified and we don't know it and we raise millions of dollars to fight an imaginary war in our Churches to fight this Devil and pray against him and fast and bind him over and over again as if he and God are in some mortal combat...which they are not. It seems we have learned nothing and find ourselves at the very same stages of development of primitive man thousands and thousands of years ago. At least the Egyptians understood this as allegory and Christians think it is real today.

Answer for yourself: Did you know that we get our English words 'Good' and 'God' from the German word 'Goth' as in 'Gothic'? Now we see God is Good, and Devil is Evil.

Hopefully you can now see that it is only a short step to see "The Light of God's Sun" equated with the light of truth - and evil equated with darkness. From then on, it was simple to understand... "Light was good and dark was bad".

Answer for yourself: Could this be behind all racism where people hate the darker skinned of mankind? You bet it is!

That being true, then that Great Orb of Day, God's Sun, can rightly say of itself,

John 9:5 5 As long as I am in the world, I am the light of the world. (KJV)

We now have before us two cosmic brothers - one very good, and one very evil.

Answer for yourself: Is the first story of this cosmic brotherhood and struggle found in the story of Osiris and Set and their conflict and struggle that ends with Osiris' death and resurrection (similar to the Sun being raised from the dead once a year)? You bet it is. This conflict between light and darkness is replayed in almost every religion of the world between its saviors and its adversaries. Christianity is not immune to this pattern as well.

One of these forces brings the "truth to light" with the "light of truth". The other is the opposite, or in opposition to the light - "The Opposer"... "The Adversary"..."The Devil"..."The God of this world"..."The Prince of this World of Darkness".

KNOWING THIS...THEN LETS EXAMINE THE "JESUS STORY"

It has been said that: *"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."-* Thomas Paine

Answer for yourself: Could this be true? How could this be true? How could the Ancients come to worship the Sun? Well you saw that they didn't but rather the Sun represented to them the Creator. But has the "Sun" or the personification of the Sun as the "Son" become part of the Christian sage and gospel and we not know it?

The above quote is a most serious charge against Christianity and if such a charge can be shown to have validity then one should be honest enough before God to begin a serious investigation in his religious beliefs in order to separate truth from fiction.

Well it is for certain most who read our articles don't wish to be in "sin". A small article of this size cannot possibly do justice to such a complex and verbose subject as we have at hand but I hope to "break the egg" so to speak to help our readers begin to scrutinize the subject matter at hand in more detail by their personal study. Let's closely examine the original, conceptual foundations of the Christian faith, and then decide what to do with the serious "charge" made in the above quote by Thomas Payne; that the Christian faith today is nothing but an evolution of "Sun" worship transfigured into "Son" worship. Again I wish to reiterate the seriousness of such a charge if it can be proven.

IN THE BEGINNING…

But in order to do that, we must go back not 2000 years to the birth of Christ, but 15 to 20,000 years to the birth of modern man. For when one seeks to establish foundations, one must begin at the beginning. We must begin with the Aryan peoples of the world.

Many thousands of years ago, in what we refer to as the "primordial world" of the ancients, human life was a far different experience from that which we enjoy today. While it is true that we have less documentation on that prehistoric world than we have on our own age, enough is known from the ancient writings, many in stone, to paint a rather clear picture of our remote ancestry. If we have learned anything at all, it is this: "That the more we change, the more we stay the same." And nowhere is this more clearly demonstrated than in the history of man's quest for "God", and the ancient religion we still keep holy.

According to the best understanding we have gleaned from the available records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food for one's family without becoming a meal oneself was a life-and-death struggle. It was from these meager, distressful conditions of the human race that our long history of the search for God and meaning of life has come.

Any evolution, at its most accelerated rate, is always agonizingly slow. But from the beginning, man's profound questions demanded answers. When no clear answers were forthcoming from the universe, man turned inward and developed his own. The study of this subject is termed "Astro-Theology" or the "worship of the heavens".

It did not take ancient man very long to decide that in this world the single greatest enemy to be feared was the darkness of night. Simply stated, man's first enemy was darkness.

With this one fact alone, one can readily understand why the greatest and most trustworthy friend the human race would ever have was heaven's greatest gift to the world . . . the Glorious Rising Orb of Day...the Sun. With this simple truth understood, we can now begin to unravel ascent of man and the origin of the "crucifixion of the Sun"; or should I say the "crucifixion of the Son". Notice the word-play and stay tuned!

Even before people understood the details of how the Sun worked, they were aware of its supreme importance in their lives. It is no accident that so many ancient religions had as their major god a personification of the Sun. To ancient peoples, it was extremely important to be able to track the motions of the Sun in the sky and predict the coming of the seasons. After all, planting seeds at the wrong time could lead to complete disaster.

WHAT LED TO THE PERSONIFICATION OF THE SUN AND THE ORIGINS OF RELIGIONS...THEOLOGY OUT OF ASTRONOMY

To understand the Sun's motions and their effects, it is easier to start by imagining the Earth entirely alone. Without the Sun, it would be night everywhere on the Earth at the same time. The stars would silently wheel by, east to west, as the Earth turned. Looking to the north, we would see the stars moving in slow circles around the circumpolar Pole Star, Polaris. Any particular star would always rise in the same location and set directly opposite. That is, if a star rose in the east at a point 30 degrees from due south, it would set in the west at a point 30 degrees from due south. And that would be it. Nothing else would happen. The stars would follow the same paths as seen from the Earth, over and over without change. If this were the case then today we would have no "theology" because as you will see the Ancients would interpret the movement of the Sun and stars in the Heavens and give the world not only Divine Truths written by the Creator in the blackboard of sky but over time theologies would develop that would translate these Divine Truths to mankind but also aberrations of them which nullified them as well. To say I have been disillusioned by

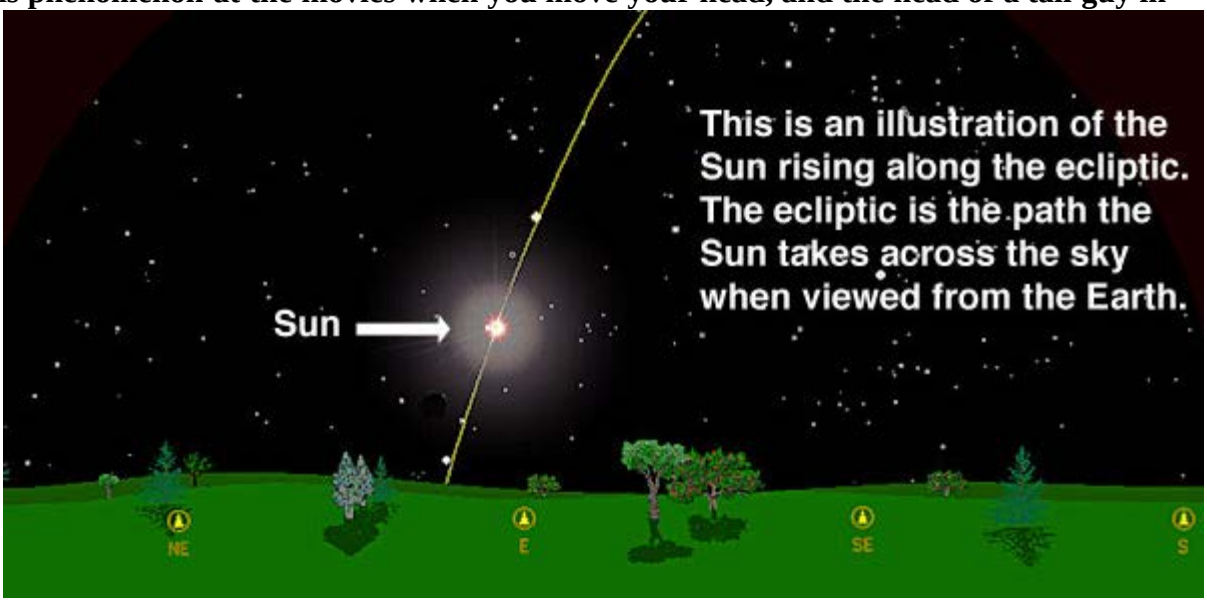
what I have seen in about 20 years of scholarly study into the origins of my birth faith, Christianity, is an understatement but it is only finally coming to study Egypt thoroughly where I uncovered these Divine Truths in their simplest forms as these Ancient masters saw in the Heavens that I was able to rest and sort this whole "theological mess" out to my satisfaction. The final puzzle pieces were long in coming but they came finally and when one undertakes a study of our websites then he sees the progression from Ancient Divine Truths once understood "allegorically" in their purest form to the later "literalization" of them by Rome in which these earlier Divine Truths were so altered to not only lose their truest meanings but alternate erroneous meanings substituted for them. Then sadly the truth was lost for mankind and in is place a false revelation taught as the truths of God. Such comparative study will reveal this to the discerning and dedicated student of comparative religion, mythology, astronomy, astrology, Biblical texts and their alterations, Biblical languages, both Aramaic, Hebrew, and Greek coupled with a through study of the origin, manipulation, and corruption of the New Testament throughout its evolution over the earliest centuries of the antisemitic Gentile Church.

But back to the issue at hand, the way in which the stars appear to move in the sky, or "apparent motion," is a consequence of the rotation of the Earth. The stars seem to move, but of course it is the Earth that is moving.

But we are not immersed in total and perpetual darkness for the Sun does exist. Now imagine the Earth spinning on its axis, but with the Sun very far off to one side. Half of the Earth will be illuminated at any given time. This, of course, is day. Some of the stars will be hidden by the Sun and we will be unable to see them. As the Earth rotates, the Sun will appear to rise and set along with the unseen stars that it is in front of it.

Again if the Earth were stationary, this would be the whole story and we would have more than likely a "limited" theology but that is not the case. If the earth was stationary the same stars would be blocked all the time, and the Sun would simply rise and set in exactly the same way each day. But we know if we have ever watched the horizon that the Sun does not rise and set in exactly the same place on the horizon every day. We can see that very clearly when looking at the tri-part depiction of the Sun as it sets accordingly with the Summer solstice, Spring and Autumn equinoxes, and the Winter solstice pictured above.

The Earth moves around the Sun. As the Earth moves through the year, the Sun blocks different stars. You may have experienced this phenomenon at the movies when you move your head, and the head of a tall guy in front of you blocks a different part of the movie screen. This is why we see different constellations at different times of the year. Each day the Sun appears to move just a little bit relative to the stars. In a year, it goes completely around and comes back to the starting point. The path it takes is called the Ecliptic. If the Sun's path is observed from the Earth's reference frame, it appears to move around the Earth in a path which is tilted with respect to the spin axis at 23.5°. This path is called the ecliptic. It tells us that the Earth's spin axis is tilted with respect to the plane of the Earth's solar orbit by 23.5°. The significance of the ecliptic is evident if we examine the Earth's orbit around the Sun. That orbit lies in a plane, flat like a tabletop, called the plane of the ecliptic (or sometimes just "the ecliptic"). In one year, as the Earth completes a full circuit around the Sun (drawing above), the Earth-Sun line and its continuation past Earth sweep the entire plane. Planets seen in



the sky are always near the ecliptic, which means that their orbits are never too far from the plane of the ecliptic. They all circle the Sun in sort of a group limited to a certain path and angle around the Sun as drawn out in the Heavens. This is astonishing when you think about this. In other words, the solar system is rather flat, with all its major parts moving in nearly the same plane. Even though the planets move on the celestial sphere, they do not wander all over it but are confined to a narrow strip, dividing it in half. Now we come to the stars.

Stars along that same strip are traditionally divided into the 12 constellations of the zodiac. The name, related to "zoo," comes because most of these constellations are named for animals--Leo the lion, Aries the ram, Scorpio the scorpion, Cancer the crab, Pisces the fish, Capricorn the goat and Taurus the bull. At any time, the Sun is also somewhere on the celestial sphere, and as the Earth turns, it rises and sets the same way as stars do. Like the planets, the Sun, too, moves around the zodiac, making one complete circuit each year. Every month it covers a different constellation of the zodiac, which is the real reason why those constellations are 12 in number. Of course, during that month, this particular constellation is not seen, because the sky near the Sun is too bright for its stars to be seen (except, very briefly, during a total eclipse of the Sun). One can however figure out where the Sun is on the zodiac (as ancient astronomers have done) by noting which is the last constellation of the zodiac to rise ahead of the Sun, or the first to set after it. Obviously, the Sun is somewhere in between. In this manner each month-long period of the year was given its "sign of the zodiac."

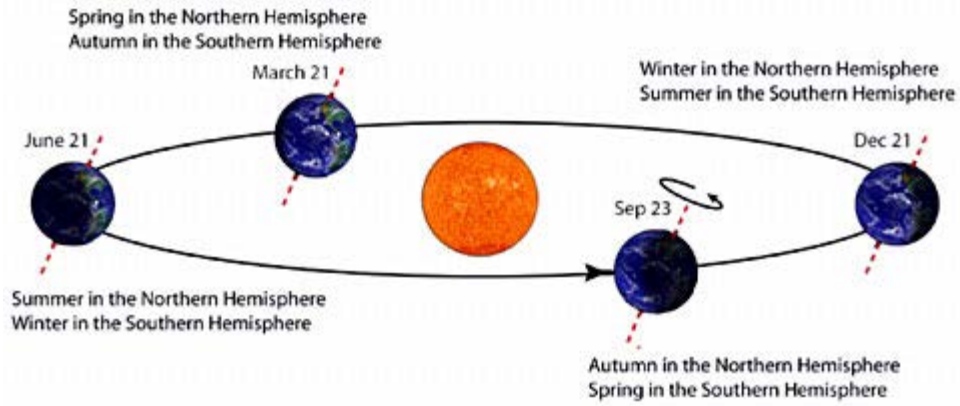
Imagine standing in the center of a racetrack. As the cars go around they will appear to trace out a circle. The cars appear to go horizontally. They do not appear to be moving up in the direction of your head or down in the direction of your feet. If you tilt yourself a bit, the cars will appear to be sometimes up and sometimes down. This is exactly what happens with the Earth. The earth is tilted by 23.5 degrees compared to how it travels around the Sun. So, sometimes the Sun appears to be a bit north and sometimes a bit south. Thus, as the year progresses, the Sun appears to set in slightly different locations relative to the horizon. The winter and summer solstices mark the most southern and northern Sunrises respectively, while at the equinoxes the Sun rises and sets exactly in the east and west (see the picture at the top of the article once again).

As the Sun moves along the Ecliptic it appears higher and lower in the skies.

Answer for yourself: Why is this of major importance for us and all later "theologies", myths, and legends created by Ancient mankind?

This has had and still does have a tremendous and huge effect on life on the earth. In the winter, when the Sun is low in the sky, less solar energy falls on a given unit of area on the surface of the earth, and the weather is much colder and the days much darker. Some plants and animals become dormant. Food is not at plentiful and the encroaching darkness was the greatest threat to Ancient mankind as explained above. In the summer, when the Sun is high in the sky, a lot more solar energy falls on a unit of area on the earth, and the weather is much warmer and harvests are plentiful and Ancient mankind experienced his salvation because of the Sun pouring out is life for him in the form of light and heat and photosynthesis that fed him and his family (as well as the animals which was his food). Plants and animals do not have to compete as strongly for resources, and it is the best time to reproduce. In pre-historic times, summer was a joyous time of the year for those primitive people who lived in the northern latitudes. The snow had disappeared; the ground had thawed out; warm temperatures had returned; flowers were blooming; leaves had returned to the deciduous trees. Some herbs could be harvested, for medicinal and other uses. Food was easier to find. The crops had already been planted and would be harvested in the months to come. Although many months of warm/hot weather remained before the fall, they noticed that the days were beginning to shorten, so that the return of the cold season was inevitable.

The image to the left shows that the seasons are due to the tilt of the Earth,



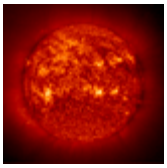
not due to a variation in distance to the Sun. In each of these seasons the Sun played a major role and this was understood by the Ancients during his evolution as a species on this planet. This balance between "light and darkness" was an eternal struggle that spelled either "life" or "death" for primitive mankind. The Sun was the driving force and energy behind all life on the earth and it was understood as such by primitive mankind. As the Sun waned man feared the oncoming darkness and the many threats it brought him and his family as their lives were actually threatened by the loss of the Sun and the daylight and warmth it provided. This onslaught of darkness following the Summer solstice as the Sun slid southwestward in the sky with its diminishing light and warmth was feared by primitive mankind. Over time this "darkness," mankind's greatest enemy, was captured in legend and myth that paralleled the path of the Sun in the sky. This whole event of the demise of the Sun in the winter with the Sun moving to its eventual shortest daylight and warmth of the year at the Winter solstice was immortalized by primitive mankind and the Ancients in myth and allegory which depicted this tension and battle between the forces of light and darkness. By now you understand that Ancient man saw the darkness as his mortal enemy. In so doing he understood that the darkness was evil. Our theology beings with his understanding of the connection between "evil" and "darkness".

The infatuation with this struggle with "Darkness" will go so far as to motivate men to change the Hebrew Scriptures as we find in the forgery of the Hebrew Scriptures where the word "Lucifer" (the light bringer) is later added when the original Hebrew texts never mention this word.

Of course as you now see the background for all of this was Astronomy and not "theology". It won't be long before "theology" will be birthed from Astronomy. And it does not end here! The battle of the Sun versus the darkness has been immortalized in every dualism known to man presently. Behind every religion in some form or another is this basic paradigm of the struggle of "light" versus "darkness". I want you to know that as long as these allegories and metaphors remained just that, allegories and metaphors of Divine truths witnessed in a "literal" sense by primitive mankind and the Ancients then we don't have a problem as I see it since all knew at one time that this was but allegory of forces of Nature.

THE SEPARATION OF MANKIND.....2 GROUPS EMERGE

But over time and with the development of various Priesthoods, there developed a diversification of this knowledge into two camps. Realizing that all mankind is not on the same evolutional level and with different capabilities of understanding there developed two different levels of understanding of this eternal struggle of "Darkness" against the "Light". The most highly evolved are far above the least evolved, both in intelligence and character; the capacity to understand and to act varies at every stage. The Priesthoods reasoned that it was



useless to give to all the same religious teachings. Thus developed an "Inner Mystery"and "Outer Mystery" where the Sun was personified in all nations who were seeking after God who was pictured by them as the Sun (the savior of mankind). Those initiated into the "Inner Mysteries" came to know the truth of the personification of the Sun in the legends and myths that they had heard since childhood while those in the "Outer Mysteries" were content with the "literalized" stories of their culture and religion's heroes. It from these "Outer Mysteries" we find today the host of stories of men like Osiris, Attis, Dionysus, Mithra, etc., all solar personifications believed by those in the "Outer Mysteries" to have been real people in antiquity. But those in the "Inner Mysteries" knew better; they knew the truth behind the stories inherited about assumed people like Osiris and Jesus.

The existence of the Sun at the center of almost all world religions is verified by research into comparative religion and the findings indisputably proves that the religions of the world are markedly similar in their main teachings and the symbolism by which they express their leading beliefs. This similarity, amounting in many cases to indistinguishable identity, proves accordingly a common origin for all world religions. This of course is the Sun and its battle against darkness.

Actually, the connection between astronomy and mythology has not gone unnoticed by apologists. I have a few Christian sources that go to great lengths to "disprove" the connection between astrology and Christianity by steering their readers away from the traditional Sun cycle. To admit such a link would be fatal to the vainness of their faith. Now, we are not longer dependent upon the Ancients and their legacy which has come to light with the aid of archeology in these last 200 years for seeing the "Jesus Story" as an allegory of the Sun and its path through the sky but today, thanks to computer technology, we can simulate these biblical events for ourselves and see with positive proof that the Gospel narratives were derived from the stars and movements of the constellations in the sky. We can confirm that the Bible contains nothing more than a series of pagan myths with a different spin.

One quick example if we might. We all most likely know that Jesus' birthday is celebrated on December 25th but few know the actual reason behind it. If you were to study the Winter solstice you will find that it is at this time of the year that "Darkness" has triumphed over the light of the Sun in its annual path across the sky and the Heavens. Primitive man understood he had entered into the darkest and coldest days of the year which also provided the least light and he and his life and the lives of his family were threatened at every corner. His fear of his death was paramount in his mind and life. Coupled with that was his observation that the Sun had been receding the in the sky and he feared the Sun was dying or had died on those three days annually where it remained motionless in the Southwestern horizon as it set in the very same place 3 days in a row. Relieved on the next day, our December 25th, the Sun began to move again but this time backwards as it begins its climb in the sky and Heavens once again and in so doing bringing with it the promise of longer light, warmer temperatures, photosynthesis, and a bountiful harvest to come that ensure man's life and security and existence.

Understanding this scenario then understand the favorite rationale for why Jesus' birthday is celebrated on December 25th. It has been said that this date of December 25th the early Christian fathers chose as a way of attracting pagan followers. That's not the whole of it however although partly true. It was chosen because of the path of the Sun in relation to the seasons and the circuit of the Sun through the Zodiac. Upon study you can see for yourself that the entire nativity legend can be seen played out in the sky. Christian mythology is written as if the events that took place in the sky and the Heavens actually took place on earth (but they didn't). Unless one knows to even look for this astronomical and astrological evidence behind what we read in the New Testament then he will read the New Testament his whole life never aware that behind the stories he reads are Ancients stories told which originated in the stars and which were depicted in the lives of make-believe heroes. Sadly we don't know to look for the double meaning in the Bible's language and without it the astronomical connection can't be seen. But once you become aware of this hidden revelation behind the depiction of Jesus in the "Jesus Story" then you see that the Gospels are laid out according to the zodiacal motifs with Jesus, the personified Sun hero, passing through the four seasons as well as the whole of the 12 houses of the Zodiac:

Answer for yourself: Is this why the "Jesus Story" in the New Testament is called by both Ancient and modern scholars a "solar myth"? Yes it is.

The seasons of the year are caused by the 23.5º tilt of the earth's axis. Because the earth is rotating like a top or gyroscope, it points in a fixed direction continuously -- towards a point in space near the North Star. But the earth is also revolving around the Sun. During half of the year, the southern hemisphere is more exposed to the Sun than is the northern hemisphere. During the rest of the year, the reverse is true. At noontime in the Northern Hemisphere the Sun appears high in the sky during summertime and low in the sky during winter. The time of the year when the Sun reaches its maximum elevation occurs on the day with the greatest number of daylight hours. This is called the summer solstice, and is typically Jun. 21 -- the first day of

summer. The lowest elevation occurs about Dec. 21 and is the winter solstice -- the first day of winter, when the night time hours are maximum. Almost exactly half-way between the winter and summer solstice is the time of the vernal or spring equinox. It is one of two times during the year when the daytime and nighttime are almost exactly 12 hours long, and very close to being equal to each other.

This personified Sungod, or Sungodman, is born every year on December 25, the Winter solstice, the first day when daylight hours start to increase. In the winter months, the darkness of evil is still in force. As the daylight hours start to increase, he is said to be increasing in strength.

- **His mission starts on the first day of spring on the Spring equinox when daylight hours equal nighttime hours. Spring is the time of righteousness. Christianity and other religious associate three themes with the vernal equinox:**
 - **Conception and pregnancy leading to birth on the winter solstice.**
 - **Victory of a god of light (or life, rebirth, resurrection) over the powers of darkness (death). Some religious historians believe that the god-man's death and resurrection legends were first associated with Pagan deities many centuries before the birth of Jesus. They were simply grafted onto stories of Jesus' life in order to make Christian theology more acceptable to Pagans in the Roman Empire.**
 - **Ancient Christians and Church Fathers, when confronted with their plagiarism of solar gods, had an alternate explanation; they claimed that Satan had created counterfeit Pagan deities with many of the same life experiences as Jesus had. Satan and his demons had done this, in advance of the coming of Christ, in order to confuse humanity.**
 - **The descent of the goddess or god into the underworld for a period of three days. This is such a popular theme among religions that mythologists refer to it as "the harrowing of Hell."**
- **He, the personified Sun, is at full strength at the Summer solstice when the Sun is at its highest position in the sky. As the Sun passes over the solstice it descends through the summer months, the dark forces of evil are said to be sapping his strength. The opposition and conflict between the Darkness and the Light only intensify.**
- **When the Sun passes through the Autumnal equinox, the evil forces of darkness are said to be ruling and the Sun continues it decline in the sky onward to its soon coming death at the Winter solstice.**
- **On the three darkest days of the year, the Winter solstice, the Sun is dead from December 21 to 24. His resurrection restarts on December 25, when the Sun starts to ascend again. This Jesus hath God raised [ascended] up, whereof we all are witnesses. (Acts 2:32)**

Well that sounds simple but I assure you it is not as simple as it looks. As we gain steam in our study you will be convinced that the "Jesus Story" in the New Testament is the personification of the Sun and its path through the Zodiac as well as the relationship of other constellations and the Sun as they both move in the sky. Understand that Christianity is not immune to this syncretism. After all is said and done we have these troublesome questions:

- **What are we do do with Jesus?**
- **Was he a real person? Can we interpret him "literally" or should he be understood only "allegorically"?**
- **Was he an expression of an allegory of the path of the Sun and constellations which were later "literalized as a historical person" and given a historical timeline and placed on the pages of the New Testament as a real person?**
- **If it can be proven that the depiction of Jesus as found in the New Testament is little more than the personification of the Sun in its path in the Heavens and the Zodiac as understood originally as only allegory by the Ancients and primitive mankind but later "literalized" as a historical person by Rome in their creation of the New Testament then how are we to then understand "the Christ"?**
- **Has the depiction of Jesus as a historical person in the New Testament and his later identification as God by Constantine and the Council of Nicea (accepted by Christianity) rendered us as idolators? What can we do about this if we come to a place in our studies that**

we are convinced that the "Jesus Story" is Astronomical allegory later "literalized"?

All of these questions can be answered in the light of modern scholarship but not without a price. This means you must learn and possess the necessary knowledge of this dualism of light versus darkness as understood by the Ancients and which is bequeathed to us today in their oral traditions and writings in order to see how these Ancient undestandings of the workings of the Cosmos were understood by primitive mankind and how they created stories and personified the Sun and forces in the Cosmos in order to explain this working of God within His Universe. The majority of mankind got this knowledge conveyed to them in simple stories but others were privy to the actual Divine revelation behind the story. These of course were initiates into the Inner Mysteries. Coupled with this is need to understand how these primitive understandings of the Cosmos by Egypt and other nations were understood originally only as allegory and how they were over time "literalized" and how these earlier Divine Truths were lost when they were later "literalized". In so doing then we can clearly see how people, having lost the allegorical understanding of these star-stories, strayed from proper worship and began to worship the "creation instead of the Creator". This has always been man's problem; failing to distinguish the object of his worship. And then we find much, much later how these prior personifications of the Cosmos and forces in Nature were continually "literalized" and incorporated onto the pages of our New Testaments as the "Jesus Story". Only in so doing can we then come to the final answers concerning the complicated truths behind the "Jesus Story" as contained in the New Testament.

"All Indo-Germanic nations have worshipped crucified Saviors and overwhelming proof was obtained that the sun-myths of the ancient Aryans were the origin of the religion in all the countries which were peopled by the Aryans"...Charles Morris. Let us study to show ourselves approved by God. Anyone wanting to look into this subject more thoroughly might read Aryan Sun Myths …The Origin of Religion by Charles Morris, Bible Myths by T.W. Doane, The Jesus Mysteries by Timothy Freke and Peter Gandy, The Christ Conspiracy by Acharya S., or The Story of Christian Origins by Martin A. Larson.

It is to these issues we now turn as contained in other articles on this and other websites of Bet Emet Ministries.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEBREW BEHIND THE GREEK… BEHIND THE ENGLISH… CORRECTS THE VIRGIN BIRTH & OTHER NT ACCOUNTS

Christians have always argued for Jesus' virgin birth, but also argue he was descended from David. This overlooks that if virgin born, Jesus' 'father' Joseph, albeit descended from David, would have had no connection with his conception, and his only human connection would have been through/by/with Mary; however she was of the Aaronic line (ie. she was related to Elizabeth who was of this descent - Luke l:6, l:36).

That means she was a Levite and not from Judah, thus being discredited from Davidic lineage and not capable of being a source to the Davidic throne. But Rome did not know that, and when they created the Infancy Narratives after 200 A.D. and added it to the existing documents which would later become the New Testament, the ground work was settled for saving their concepts of Gods cohabiting with women and having super-babies along with allowing for the Jeconiah's curse and still maintain links to the Jewish David. Little did they know the Old Testament, for it they did, they would have known God relented from the Jeconiah's curse because of his repentance in captivity, and no longer is Joseph prohibited from being Jesus' human father and maintaining the throne of David. But that is a story for another day. On with this article.

Answer for yourself: Do you see that if Jesus did not come from Joseph and the Davidic line, then he is disqualified from being the Messiah as the Messiah was to come from Judah, the tribe of David and not Levi, the tribe of Aaron (Mary's lineage)?

As Aaron was of the tribe of Levi, but David was of Judah, then Jesus, if virgin born, could not therefore be of Davidic descent and could not be the messiah which demanded Davidic descent. Furthermore, this would contradict all the N.T statements that Jesus was a descendent of David - Matt 1:1, 12:23, 15:22, Mark 10:47, Rom 1:3, Rev 5:5.

Jesus didn't take on 'David's line' through Joseph being his 'adoptive father' as Rom 1:3 makes it quite clear that Jesus was of David's 'seed' (semen).

Jesus was either of David's line - but that means he wasn't virgin born (ie. Joseph having to have been responsible for his conception),

or

Jesus was virgin born, but that precludes him being of the Davidic line (because only Mary was involved in his humanity and she was not of the Davidic line) - so he couldn't have been the Messiah/Christ as the N.T teaches.

The virgin-birth story is only found in 2 of the 27 N.T writings, and in Luke, the style of writing indicates the part that relates the infancy was written quite separately (added to the existing gospels around 200 A.D.), and added to the main story that begins in 3:1 (Note how 3:1 opens as a commencement here). Even the Catholic Jerusalem Bible admits that Matt most likely had its virgin birth story added to it also. Check it out for yourself.

In fact Luke conflicts sharply with Matthew, for example:

1. **Luke has the birth in the time of the governor Quirinius (2:2,3-7), while Matt has it in the time of Herod, but the rule of these two never coincided or overlapped. There is no substance in the argument that the Ramsay Inscription regarding Quirinius as dummvir 'proves' he was governor in Herod's time. In fact Quirinius was governor in 9 A.D., yet we are to believe that Jesus was a baby when the census was taken. Impossible! This is problematic in that Jesus was born according to the Roman calendar at 4 B.C. making him 12-13 years old at the time of the census. Thus we have a historical inaccuracy recorded in the infancy narrative.**
2. **Matthew states that the family fled from Judea immediately to Egypt (2:4-14) and stayed there; Luke has the family calmly going to Jerusalem in Judea after the birth and then up to Galilee (2:21-22,39) and omits all references to a proposed Egyptian trip.**

The only reason that the writer of the Gospel of Matthew seems to have the story is because he misunderstood Isa 7:14. He read it as messianic (which it isn't) and referring to a virgin birth (which it doesn't).

Answer for yourself: Don't you find it rather amusing that God would choose one to write a book of scripture and in doing so chose one who would misinterpret his own Hebraic Old Testament passages which all other Jews understood quite well to mean entirely different that his interpretation? Answer this!

This is simply the story of Isaiah saying to king Ahaz that by the time that a young girl had conceived and her baby was born, the present threat from Syria would be over (7:14-17). There is nothing messianic about it at all. In this, the child was to be called Emmanuel meaning 'God with us', but the name 'Jesus' (in fact the Greek for the Hebrew Jehoshua) means 'Yahweh is salvation', so Jesus was therefore not called by the name Emmanuel and therefore did not fulfill this 'prophesy'; however Matt's author misunderstood this and therefore couldn't have been the apostle of that name as he was not a Palestinian Jew (nor an eyewitness as he had to use Mark to write his Gospel).

Isa 8:3-4 says how Isaiah went and then impregnated his wife and the prophesy is again made saying that before the child could even talk, Syria would by smashed by Assyria.

Therefore it appears Isa 7:14 relates to Isaiah's own wife/child and does not have any messianic connotations. In fact there is nothing miraculous in Isaiah's saying; he is only saying a woman would conceive. He does not say that a girl who would give birth would still be a virgin at/after the conception.

The author of Matthew was using the Septuagint 'LXX' - the Greek version of the Hebrew Bible compiled in the 2nd century BCE for the Greek-speaking Jews of the Diaspora. However, it is not a good translation in some parts, eg. in the case of Daniel, the Jews would not use it. They understood what we do not today. Namely, that the Jewish Scribes only translated the first 5 books of the LXX Septuagint and the non-Jews the rest. That means that the Greeks or Alexandrian Essenes translated Isaiah and the prophets and are responsible for the changing of the word "young woman" in the Hebrew to "virgin" in the Greek. *This is a blatant mistranslation.*

The Hebrew word in Isa 7:14 for the woman/'virgin' is "almah" and means NOT a virgin, but a young woman; it is in the LXX that it is rendered 'virgin' and there is the additional fact that in the Greek the root doesn't even necessarily mean a girl who has not had sex, but "denotes fullness or the like - fully developed". The word actually used here has nothing to do with the virgin state. As the Gospel writers used the LXX, they could

not have been Palestinian Jews (ie. the apostles) or they would have obviously used the Hebrew Masoretic text and not made such errors. The author of Matthew makes other errors, eg. in 27:9-10 he says he is quoting Jeremiah, but in fact he's quoting Zechariah 11:12-13.

Answer for yourself: Would the Holy Spirit make such a mistake if He was guiding the writing of such a document?

Answer for yourself: Would the Holy Spirit use such a man to write an "inspired" document who does not even know his own Bible…the Old Testament Masoretic Text and the Prophets as taken from the Jewish Masoretic text?

There are other examples of this throughout the New Testament to the discriminating reader who is well versed in the Bible, but a casual reader will overlook such discrepancies.

It is very apparent that the Gospel writers were not Palestinian Jews and in the case of Mark's author there has to be doubt whether he had even set foot in Palestine in view of the historical, chronological, geographical and theological errors he makes about first century Palestine. But this is where it continues to be manifestly absurd.

Jesus was supposedly a true Jew - a direct descendent of Abraham through David (Matthew 1), the Son of David (Matt 21:9), the 'lion of the tribe of Judah' (Rev 5:5) and yet whenever he quoted the Old Testament, he quoted the GREEK LXX version which deviates from the Jewish Masoretic Text in hundreds of places!

Furthermore, in some cases the Hebrew original of the LXX text he is quoting would not support the argument he is making, ie. because of the LXX's inaccuracies. In Mark 7:1-23 Jesus does this, but although it seems the LXX would support the point Jesus is making to the Pharisees, the Hebrew original would not.

So we are asked to believe that Jesus - a true Hebrew Jew - chose to use the Greek translation of the Old Testament, and furthermore, was unaware of the fact that he was using a passage that in reality was defective and the original would say something completely different, and be quite inappropriate for his argument, but also, according to the Gospels, he floored his orthodox Jewish opponents with this - a mistranslation of their own scriptures - and they didn't challenge this?

The fact is, therefore, Jesus could not have spoken what the Gospels reports, and such sayings are put into his mouth by the Gospel writers who being ignorant of Hebrew made their handiwork obvious.

The same applies with James (supposedly Jesus' brother) in Acts 15 - he uses the LXX to support his argument, although again, the Hebrew original says something quite different and would not support his argument, and yet all the Jews in the audience didn't comment on this!

Answer for yourself: So what are we to do when studying the English Bible?

WE MUST STUDY THE JEWISH ROOTS OF CHRISTIANITY

Answer for yourself: Can the teachings and nuances of first century Israel be fully understood from the perspective of twentieth century?

As far as settlement of peoples other than the American Indian, our nation is only about 220 years old. Our nation was established in 1776, a little over 200 years ago. The Americas were settled a little over 500 years ago. This gives us, at best, a historical perspective of five centuries. In the "New Testament:" we are looking at a culture half-way around the world some 2,000 years ago. This same culture started some 4,000 years before that. Continuous in the same place for about 6,000 years is a people from which our faith springs.

I will quote some statements that will clarify my position. I trust these will help you to understand why I have the interest that I have and spark some interest in you as well.

***"The Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people...he has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him...the Egyptian, the Babylonian, and the Persian rose, filled the planet with sound, and splendor, then faded to dream- stuff and passed away; the Greek and the Roman followed and made a vast noise, and they're gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was...all things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"*- by Mark Twain**

> **"To explore and understand the Jewish roots of our faith is to expand and to enrich our Christian experience. This premise is at the heart of the educational endeavors of Bet Emet Ministries, and other Messianic Ministries like it, that are restoring to the Church an appreciation of its full Hebrew heritage."**

It is my hope to assist believers in developing a deeper, more intimate relationship with God through the study of Hebrew language and culture.

The Babylonian Talmud (Sukkah 42A) states that Jewish boys were taught Deuteronomy 6:4 (Shema) as soon as they could speak. The Talmud specifies that "The father must teach him." Early sources suggest that this must have been the first portion from the Hebrew Bible that Jesus committed to memory. We may assume that Joseph was responsible for fulfilling this task. This portion of scripture is known simply as "The Shema." In HEBREW it is...*"Shema Yisra'el Adoni Eloheynu Adoni Ehad"*...ENGLISH...*"Hear, O Israel: The Lord our God, the Lord is One."* The Shema was to be recited first thing in the morning and last thing at night. Countless martyrs through the ages have died with The Shema as the last utterance from their lips, leaving this world with the proclamation of God the last words spoken. This is an affirmation of monotheism in opposition to a polytheistic environment. The Hebrews were/are to know there is only one God, not many.

From the beginning there were only two classes of people; Jews and Gentiles, those who believed in the one true God and everyone else...who, then, are we? We believe in the one true God. This is a Hebrew concept. We are therefore no longer Gentiles, regardless of our ethnic or geographical background. We, in fact, are spiritually Jewish. We have not replaced the Jews as some would have us believe, the Jews have not passed away or become irrelevant with the advent of Jesus. Judaism is just as valid today as it was 2,000 years ago. The vast majority of traditional or formal Jews simply do not accept Jesus as Messiah, they are still looking for Messiah to come and establish an earthly kingdom. We are now grafted into the root of the Olive Tree, Israel, according to the eleventh chapter of Romans.

Paul teaches us that God did not reject His people, Romans 11:1-6. The elect obtained what Israel so earnestly sought, the rest rejected it, and because of this, salvation came to the Gentiles according to verses 7-12. Paul seeks to arouse the Jews to envy and save them. Verse 16 says that "If the root is holy, so are the branches." Paul declares that the root is holy! Furthermore, he declares that the grafted in branches are holy! We are not to despise the Jews, we are to embrace them. They are our spiritual kinsmen and, as such, we have much to

learn from them. We also have much to share, but it must be done in love and not from arrogance. We see that branches have been broken off and wild olive shoots are grafted in - we, Gentiles, have accepted God through the ministry of Jesus and thereby are grafted into Judaism - we do not support the root but the root supports us! We are warned not to be arrogant for if the natural branches were not spared, neither will the grafted in branches be spared. We are part of the same tree by grace, God is also able to engraft the natural branches again if they believe (verses 17-24.) Israel has experienced a hardening in part until the full number of Gentiles have been saved (grafted in) and then all Israel will be saved. We are all candidates for mercy (verses 25-32.)

This is why I feel it is important to study our Jewish background. We are "grafted in Jews," [we as Christians are Israel and not Baptists, Methodists, Catholics, etc.]. We need to know who we are, where we come from and how we are to relate to our roots. Without this understanding, we can hardly expect to grasp the depth of the scripture. I would like to quote David Bivin and Roy Blizzard from their book *Understanding the Difficult Words of Jesus*. "The writers are Hebrew, the culture is Hebrew, the religion is Hebrew, the traditions are Hebrew, and the concepts are Hebrew."

Answer for yourself: If this is true, shouldn't we try to know just who the Hebrews were and are today?

Oh, by the way, is it not interesting that when Jesus was asked the greatest commandment in Mark 12:28-31, He answers by quoting The Shema? In other words, because God is One, then we are to love Him with all our heart, mind, soul, and strength, and those created in His image. So, basically, monotheism is the basic teaching of the Greatest Commandment, and loving God and His creations are how we carry it out. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SINCE THE HEBREW SCRIPTURES SAYS "YOUNG WOMAN" AND NOT "VIRGIN"...HOW DID IT GET CHANGED IN THE NEW TESTAMENT REFERENCES?

There are a number of alleged messianic prophecies about Jesus' birth: prophecies about the location, manner, and time of his birth, about his genealogy, and about events which were to occur at the time of his birth. Probably the most famous of these prophecies is the prophecy that Jesus would be born of a virgin.

The virgin shall conceive idea (Matthew 1:23) comes from the Septuagint, the Ancient Greek translation of the Old Testament. The Hebrew original is now translated as "young woman" (Isaiah 7:14, Revised Standard Version, New English Bible, Good News Bible). Isaiah 7:10 - 8:4, the passage it comes from, is about Isaiah conceiving a child by the young woman, apparently in front of witnesses, as part of a prophecy about Assyria (Isaiah 8:1-4). Little wonder that there is scepticism about the idea of the virgin birth of Jesus.

The gospels of Matthew (1:18-25) and Luke (1:26-35) both claim that Jesus was born of a virgin, but only Matthew (1:23) appeals to the Hebrew scriptures as an explanation for why this should be the case. The verse appealed to is Isaiah 7:14, which reads: "Therefore the Lord himself will give you a sign: Behold, a young woman will be with child and bear a son, and she will call his name Immanuel."

There are a number of difficulties with this passage. As many have noted, the Hebrew word translated as "virgin" in this verse is "almah," which is more accurately translated simply as "young woman." The Hebrew word "bethulah" means "virgin," and this word is not used in Isa. 7:14. In the book of Isaiah, "bethulah" appears four times (23:12, 37:22, 47:1, 62:5), so its author was aware of the word and could have used it in Isa 7:14 if he so desired to convey the idea of a "virgin birth.". In the New American Standard translation of the Bible, all other appearances of "almah" are translated simply as "girl," "maid," or "maiden" (viz: Genesis 24:43, Exodus 2:8, Psalms 68:25, Proverbs 30:19, Song of Solomon 1:3, 6:8). Thus the claimed fulfillment, as found in the New Testament, adds a biologically impossible condition which is not even present in the original prophecy.

DOES YOUR BIBLE TRANSLATE ISAIAH 7:14 CORRECTLY?

Answer for yourself: What does all these Christian translations of the Bible have in common?

Revised Standard Version

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

Revised English Bible

Because you do, the Lord of his own accord will give you a sign; it is this: A young woman is with child, and she win give birth to a son and call him Immanuel.

since ot says young woman and not virgin will conceive how did it get changed in the new testament references?

New English Bible

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and win can him Immanuel.

New Revised Standard Version

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

The Message of the Bible

He will give you a sign. A young woman shall bear a son who shall truly represent the hopes we have inherited from the days of David. His very name, 'G-d-is-with-us,' shall express the secret of his power.

Good News Bible

Well then, the Lord himself will give you a sign: a young woman who is pregnant will have a son and will name him 'Immanuel.'

New World Translation of the Holy Scriptures (Jehovah Witnesses)

Therefore Jehovah himself will give you men a sign: Look! The maiden herself win actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel.

The Jerusalem Bible: Readers Edition

The Lord himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel.

The Bible: A New Translation

An omen you shall have, and that from the Eternal himself. There is a young woman with child, who shall bear a son and call his name

The International Critical Commentary

Therefore the Lord himself will give you a sign. Behold, a damsel is with child, and shall bring forth a son, and call his name Immanuel.

The Layman's Bible Commentary

In reply, Isaiah says that the Lord will provide a sign. It will be a most unusual and remarkable event. A young woman shall bear a son and name him "Immanuel," meaning "G-d is with us."

The Bible: An American Translation

Therefore the Lord himself will give you a sign: Behold! a young woman is with child, and is about to bear a son; and she will call him 'G-d is with us.'

The New Jerusalem Bible

The Lord will give you a sign in any case: It is this: the young woman is with child and will give birth to a son whom she will call Immanuel.

World Biblical Commentary

Therefore my Lord himself will give you (pi)a sign. Behold, the woman shall conceive and bearing a son -she shall call his name Immanuel."

Well I hope you got it, but if you didn't let me help you. None of these translations render the word "almah" [young woman in Hebrew] as "virgin." Each of these translations translated Isa. 7:14 CORRECTLY!

Answer for yourself: Then why does the quote from this passage in Matthew 1:20-23 not say "young woman" and says "virgin" instead?

WHAT IF YOU DON'T HAVE ONE OF THESE TRANSLATIONS?

If you don't have access to one of these translations, and are not familiar with Hebrew of the original passage from which the New Testament quotes from, then this is what you would read in the New Testament which is based off a faulty interpretation of Isa. 7:14:

Matthew 1:20-23

(20) But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying Joseph, thou son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. (21) And she will bear a son; and you shall call his name Jesus, for it is he who will save his people from their sins." (22) Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, (23) "Behold, a virgin shall be with child, and shall bear a son, a they shall call his name Immanuel," which translated means, G-d is with us."

Answer for yourself: Did you notice a difference; namely that the quote of Isa. 7:14 as taken from the Old Testament and the Masoretic Text, does not say the same in the New Testament as it does in the Old Testament? Why not?

Answer for yourself: What is the Masoretic Text of OT?

This is the Hebrew text of the Old Testament as it was translated by the Masoretes who lived around 750-1000 C.E. The Masoretes were Jewish scholars. They had two different schools, Tiberian and Babylonian, and the Tiberian translation of the Old Testament is used in today's Hebrew Bibles.

You should be very curious at this point as you try to understand how "young woman" in the Hebrew as defined by "almah" in Hebrew came to mean "virgin" in the Greek as defined by "parthenos"

and later in the English translations of the New Testament since the original from which it was taken does not covey such an idea.

LET US EXAMINE THE ORIGINAL MASORETIC TEXT OF ISAIAH

since ot says young woman and not virgin will conceive how did it get changed in the new testament references?

7:1-7, 10-16...THE BIBLE YESHUA READ

1. And it came to pass in the days of Ahaz son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not war against it. 2. And it was told to the House of David, saying, "Aram has allied itself with Ephraim," and his heart and the heart of his people trembled as the trees of the forest tread because of the wind. 3. And the Lord said to Isaiah, "Now go out toward Ahaz, you and Shear-Yasb your son to the edge of the conduit of the upper pool, to the road of the washer's field. 4. And you sin say to him, "Feel secure and calm yourself, do not fear, and let your heart not be faint because of the two smoking stubs of firebrands, because of the raging anger of Rizin and Aram and the son of Remalia 5. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying: C. 'Let us go up again Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us.' 7.So said the Lord G-d, 'Neither shall it succeed, nor shall it come to pass..."' 10. And the Lord continue to speak to Ahaz, saying, 11. "Ask for yourself a sign from the Lord, your G-d; ask it either in the depth or in the heights above." 12. And Ahaz said, "I will not ask and I will not test the Lord." 13. And h said, "Listen now, O House of David, is it little for you to weary men, that you weary my G-d as well? *14 Therefore the Lord, of His own, shall give you a sign; behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel.* 15. Cream and hone he shall eat when he knows to reject bad and choose good. 16. For, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned."

Answer for yourself: Did you notice that the Masoretic Text of Isaiah 7:14 agreed with the Christian versions of the same passage given at the beginning of this article?

Answer for yourself: So How Did We Go From "Young Woman" in the Old Testament to "Virgin" in the New Testament in quoting the same verse?

Simply the Greek translation of the Hebrew Scriptures chose another word in place of "almah-young woman" which conveyed a completely different idea..."parthenos-virgin."

Answer for yourself: But does "parthenos" always convey the idea of a virgin birth every time it is used?

IS "PARTHENOS" ALWAYS USED FOR A VIRGIN? NO

An example of the word "Parthenos" as used in the Greek Translation of the Hebrew Scriptures...called the Septuagint.. where the person it is referring to is clearly not a virgin:

Genesis 34:2-4 (King James)

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul cave unto Dinah the daughter of Jacob, and he loved *the damsel* (Septuagint..parthenon) and spake kindly unto the damsel (Sept...parthenon). And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

As you can see for yourself, after Dinah had slept with Shechem and was no longer a virgin, she is referred to as "parthenon" in the Greek translation of the Hebrew passage. Yet at this time she is no longer a virgin. Since describing her as "parthenon" and since she is definitely in a non-virginious condition, to force the meaning of the word "parthenon" to mean "virgin" as it is done in translating Isa. 7:14 is wrong and can be easily shown to be a arbitrary decision of the Gentile Greek translators based upon their existing theology and religious belief system at the time.

Thus, but its own admission in the Genesis 34:2-4 passage, the Greek Translation of the Hebrew Bible (the Septuagint LXX) uses the same word used in translating Isaiah 7:14 (which is correctly recorded for us as "a young woman" in Isa. 7:14) in a way in Genesis 34:2-4 which does not mean "virgin" at all, but rather meaning

one who has previously had intercourse. Thus to use the same word to mean "non-virgin" in Gen. 34:2-4 and later to mean "virgin" in Isa. 7:14 breaks the laws of Biblical Interpretation. Clearly the decision to used a definition foreign to the original interpretation of the word as seen in its "first use" in Genesis 34:2-4 is nothing but an arbitrary decision on the part of the translators due to their religious bias and previously head religious belief system. Such an interpretation on their part does injustice to the original concept from which they translated, because "ha almah" in Hebrew meant "a young women" and not necessarily a "virgin" as we are erroneously led to believe by the translators of the Greek Scriptures.

THE OXFORD COMPANION TO THE BIBLE TELLS THE TRUTH

Isaiah's intent in discussing this child is clearly to set a time frame for the destruction of Israel. There is nothing miraculous about the mother or the conception process. The Hebrew word used *alma*, means simply "young woman," without any implication of virginity. The Greek *word parthenos* used to translate *alma* can mean either a young woman or a virgin. What we as Christians need to understand is that Matthew (or the writer of Gospel of Matthew who was other than the Apostle) used a Greek Bible, so he naturally reinterpreted Isaiah 7:14 as a prophecy referring to the virgin birth of Jesus. For the evangelist, Isaiah's original meaning was superseded by the identification of Jesus as Immanuel (Grk. *Emmanuouel).* [Daniel N. Schowalter, *The Oxford Companion To The Bible.* Excerpt from Virgin Birth of Christ,' New York: Oxford University Press, 1993, pg. 790].

JOSEPHUS INFORMS US THAT THE JEWISH INTERPRETERS OF THE SEPTUAGINT ONLY TRANSLATED THE LAW OF MOSES....5 BOOKS ...THE REST WAS DONE BY GENTILES...NO WONDER THE MISTAKES ABOUND

"I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning and the collection of books; that he was also peculiarly ambitious to procure a translation of our law...into the Greek tongue...for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters gave him only the books of the law, while there were a vast number of other matters in our sacred books. [Josephus, Preface To Antiquities, Section 3].

You may have not noticed, but this often overlooked piece of information is of tremendous importance. For years in debates with other Christians, they have reasoned that the Rabbis translated the "whole" of the Hebrew Scriptures into Greek, thus meaning that they were responsible for the Isaiah translation of "virgin" as in the Septuagint. Now we see for sure that they only translated the first five books of Moses, and were not responsible for the rest. Now it is rather easy to see how the early Essenes, who were involved in sun-worship in Alexandria, Egypt, would translate as virgin...since all the sun-g-dmen were born of virgins. It is time to study these subjects out to see how the Jewish Masoretic text was corrupted by them and how many succeeding theological doctrines cherished and held today by Christians are pagan to the core. They Essenes of Alexandria, to provide clout to their theological positions, produced a translation of the Jewish Scriptures that the Jews of Palestine could not accept, but which yet gave them authority in Alexandria among the other theological sects which they competed with for authority.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

since ot says young woman and not virgin will conceive how did it get changed in the new testament references?



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PROBLEMS ABOUT AND SURROUNDING THE VIRGIN BIRTH

The Virgin Birth is among those concepts that are crucial to an adequate understanding of Christianity, one of the stones in the ideological foundation. Yet, like other stories, it is permeated with problems and contradictions that need to be exposed.

Most of the difficulties associated with the Virgin Birth arise from within the Bible itself. To begin with, several statements contend Mary was a virgin at the time of the birth and that Joseph did not have contact with her until afterwards (Luke 1:34-35, Matt. 1:24-25, 1:18, 20), while other verses say Jesus was Joseph's son (John 1:45, 6:42, Luke 2:27, 41, 4:22, Luke 2:33,43 in NASB, Matt. 13:55, Luke 3:23). Even Mary said Joseph was the father of Jesus (Luke 2:48) and she ought to know. Several others verses show Jesus had a natural birth according to the flesh (Rom. 1:3, 9:5). It's hard to believe the birth was natural if one of the parents was an Un-natural Holy Spirit.

A second major problem connected with the Virgin Birth arises from some of the previously-mentioned verses which allege Joseph was the actual father of Jesus. According to the genealogies in the first chapter of Matthew (1-16) and the third chapter of Luke (23-31) Joseph was a descendant of David. Therefore, Jesus was a descendant of David, which is required of one claiming the Messiahship (Jer. 23:5, 2 Sam. 7:12-13, Psalms 89:3-4, 132:11). But Joseph couldn't be the father of Jesus and Jesus couldn't be of David's seed (2 Tim. 2:8, Acts 13:22-23, Rev. 22:16) "according to the flesh" (Rom. 1:3, 9:5) if he emerged from a virgin birth.

Christians must abandon one of two concepts, either the Virgin Birth or Messiahship of Jesus. They are incompatible. How could he be of David's descent "according to the flesh" if Joseph was not his physical father. A virgin birth would destroy the physical chain, the link between David and any possibility of being the Messiah of Davidic lineage.

Apologists attempt to resolve this dilemma by alleging one of the genealogies (Luke 3) pertains to Mary not Joseph. It allegedly shows he is a physical descendant of David and since Jesus was from her flesh he is also a physical descendant of David and can claim the Messiahship. However, there are several problems with this explanation. Although Joseph was from the house of David (Luke 1:27, 2:4), Mary appears NOT to have been from the house of Judah since her cousin Elizabeth (Luke 1:36) was a daughter of Aaron, i.e. from the house of Levi (Luke 1:5). Moreover, Mary's name is never mentioned in the genealogy of Luke 3 and only arises incidentally in that of Matthew 1. Both genealogies clearly pertain to Joseph. Both clearly trace the descent of Joseph not Mary. In fact, none of the genealogies in either the Old or New Testament trace the lineage of a woman. Women are never given a position of such importance in the Bible as to merit a genealogy and there is no evidence Luke 3 provides an exception. The superiority granted men in the Bible would forestall any possibility of women being considered as equals.

A third problem arising from the birth of Jesus lies in the fact that the Bible repeatedly says nothing pure can

come from woman (Job 25:4, 14:4, Job 15:14 NIV) and anyone touching a woman within seven days after she has menstruated (Lev. 15:19) is impure. Mary had to be purified (Luke 2:22-24) according to the Old Testament law (Lev. 12:8) and it's difficult to see how Jesus could have avoided touching her during these periods. Mary was under the curse of sin like all of us and thus, was no purer than anyone else. Realizing the problem an impure Mary presents, Catholics tried to resolve this difficulty by proclaiming the Immaculate Conception in 1854. They alleged that Mary herself was conceived apart from sin: she was pure. But that does not resolve the problem; it's only removed one step.

Answer for yourself: If this were true how could Mary's sinful parents produce a pure daughter?

Answer for yourself: Moreover, if Mary were sinless, like Jesus, then why would she say in Luke 1:47: "And my spirit hath rejoiced in G-d my Saviour"?

Answer for yourself: If Mary had been sinless, holy, and the mother of G-d, why did she need a Saviour? According to Christianity only sinners need saviours.

A fourth problem with the Virgin Birth arises from the wording of Isaiah 7:14 which supposedly prophesies the virgin birth of Jesus. According to the King James Version (KJV) the verses says: "...Behold, a virgin shall conceive, and bear a son and call his name Immanuel." Translators hotly debate the use of the word "virgin" which came from the Hebrew word "almah." Hebraic scholars say "almah" means a "young woman" not a virgin. They further contend that the real Hebrew word for virgin is "bethulah." They refer to Gen. 24:43 and Ex. 2:8 which show "almah" means a maid, not virgin.

Answer for yourself: Who knows Hebrew better, the Hebrews or the Christians, and the Hebrews say in their Masoretic text that "almah" should be translated as the young woman, not virgin?

Some scholars further allege that "shall conceive" should have been translated as "is with" child which is in the present tense and shows the prophecy pertains to a woman existing in Isaiah's time.

Other critics of Christianity's claim note that "shall conceive" was translated from "harah" which actually means “has Conceived." They say "harah" (conceived) is the Hebrew perfect tense, which represents past completed action in English.

Additional evidence that Isaiah 7:14 does not pertain to Jesus lies in the fact that Jesus was never referred to as Immanuel in the New Testament., is never called Immanuel except by those who do so in order to fulfill the prophecy, and according to Luke 1:31 was to be called Jesus, not Immanuel.

A fifth problem associated with the Virgin Birth is that some Christians allege Mary remained a virgin after the birth of Jesus. But this couldn't have occurred unless all of Jesus' brothers and sisters were products of virgin births also. Many verses show Jesus had brothers and sisters (Matt. 13:55-56, Mark 6:3, Gal. 1:15, Luke 8:19, John 2:12, 7:3-5, 7:10, Acts 1:14), that Jesus was only the first of several offspring (Luke 2:7), and that Joseph had no contact with Mary till she had brought forth her firstborn (Matt. 1:25).

Besides these major problems, there are also several more difficulties related to the Virgin Birth.

If Joseph was the natural father of Jesus as some previously-mentioned verses allege then Jesus was illegitimate, a bastard, since Joseph and Mary were engaged, not married. Luke 2:5 proves the latter quite clearly in the Revised Standard Version (RSV), the New American Standard Version (NAS), and the New International (NI) Version.

Moreover, some say that Jesus couldn't claim the throne of David. To quote the fundamentalists: "...if Jesus had been sired by Joseph, He would not have been able to claim the legal rights to the throne of David. According to the prophecy of Jeremiah 22:28-30, there could be no king in Israel who was a Descendant of King Jeconiah, and Matthew 1:12 relates that Joseph was from the line of Jeconiah. Some say that if Jesus had been fathered by Joseph, He could not rightly inherit the throne of David, since he was a relative of the cursed line."

This problem, concerning this one criticism, is answered in fact that 3 curses were put on Jeconiah…no posterity was to sit upon the throne, he was to remain childless, and poor. But history recounts his repentance in captivity and that he amassed great wealth and children while there. It seems that 2 of the 3 punishments were removed since his sincere repentance.

Answer for yourself: Does it not stand to right that the third was removed by G-d as well…that his descendants could again sit upon the throne of David?

Well out of all these criticisms of the Virgin-Birth position of Christian theology I can honestly say that I have only one response to the "positive," and that is the one dealing with the Jeconiah curse. Otherwise, as stated above and in the other articles in this series the evidence stands overwhelmingly opposed to any credible belief in the Virgin-Birth.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BORN OF A VIRGIN? FULFILLED OR UNFULFILLED?

The following passage is taken from the Christian New Testament: Matthew 1:22-1:23 (KJV)

Now all this happened, in order that it might be fulfilled, that which was spoken by the Lord through the prophet, saying, "Look! A virgin shall be with child, and she shall bring forth a son, and they shall call his name Emanu-El", which being interpreted is, 'GOd is with us'.

Now lets read the passage in the Palestinian Text…the Jewish Masoretic Text...the acutal Hebrew text...Tanakh.

[Isaiah 7:14 - Therefore He (my Lord) shall give to you a sign. Behold! The young woman is with child, and shall bring forth a son and call his name "Emanu-El".]

ANALYSIS

As we can see, the word "virgin" was not in the original Hebrew text.

The word "*HaAlmah*" (which is in the Hebrew text) means "the young woman", while the word for "virgin" is "*Besulah*."

The Hebrew word "HaAlmah" was purposefully mistranslated by the Essenes of Alexandria, Egypt, as "Besulah" in the translation of the Hebrew Scriptures into the Greek. We have taken pains of late to reveal to you that the Jews, contrary to false tradition, did not translate the Prophets or the Writings into Greek. The Rabbis only translated the Torah. This means that Alexandrian Jews or non-Jews translated the rest of the Jewish Scriptures into Greek much later and the Rabbis from Palestine had nothing to do with it. This explains why pagan traditions crept into the text and the translation.

Even so, this sentence was not speaking about the mother of *Moshiach* anyway! That's right, this is a non-Messianic verse, and being so, it is ridiculous that that is used by Christian preachers to "prove" that Jesus was *Moshiach*!

Some preachers even claim (incorrectly) that *HaAlmah* was often used to describe virgins, and that sometimes *HaAlmah* and *Besulah* were used interchangeably. This might explain why many of them believe in the "virgin birth". After all if the "virgin" is pregnant and is still a virgin, then it would make sense that she would always be referred to as a virgin. They have said "Show us a verse in *Torah* where a mother or a wife is called *HaAlmah*." It's in this verse.

Also, note the use of the word *hinei*, or "behold!". This word, when used before describing a future event, often indicates that the event will happen very soon. So in this case, a pregnant non-virginal woman will soon be

giving birth to a son. The context of the verse is the 8th century before Yeshua and to believe or stretch the time frame for the event some 800 years is not "very soon" to say the least.

Answer for yourself: This could not be intentional, could it? Let us look at a typical response to this mistranslating of the original text:

Well, when the Rabbis translated the Torah from Hebrew to Greek, it became part of the problem in the translation."

Nice try, but it doesn't wash. First of all, as stated above, it wasn't Jews who translated the book of Prophets (*Sepher Naviim*). Let us not forget that this prophecy is from Isaiah, the prophet! As stated the Jews did not translate the passage in Isaiah 7.

Second, the Greek word "parthenos" (virgin) was used by Christian translators as the replacement for the Hebrew word *Almah* (young woman).

Answer for yourself: How did this quote get translated in the book of "Matthew" as *virgin* in every other language in the world when it remained *young woman* in the *Tanach* in it's original Hebrew form? Good question!

It was obviously done to promote the "virgin story of pagan mythologies" of which the non-Jews of almost every nation of the world who were involved in sun-worship were already familiar

We fail to realize the existing religious belief systems of the non-Jews to whom Paul went as well as other Gentile ambassadors of the faith in later times. The "virgin birth" of g-dman was a cardinal doctrine to almost all the non-Jews to whom the religion of Yeshua was taken. The "virgin-birth" was an effective bridge into the world and minds of non-Jews. It was easy to sell Jesus as just another "son of G-d who was born of a virgin" to those who already had many such "virgin-born g-dmen." Jesus was presented as just another one. You need to understand that such a change to the text of the Greek Scriptures happened over 200 years before Yeshua would be born and was never changed and intended to be a prophecy for the future Jesus. The alteration was done by the Essenes of Alexandria, Egypt, in order to promote their views of the own unique "anointed avatar" sun-g-dman as against the views of other competing religious sects in Alexandria. Now the Essenes, have a "book" like the Jews, provided clout to their theological positions by altering the texts whereby their "unique solar theology" was given prophetic authority and presented as such to those of Alexandria who neither knew the truth of the Jewish Tanakh or that the texts were purposefully altered to promote the Essene position in the first place.

Regardless of tradition, it is said that 71 Rabbis translated the Torah; yet it was not they who translated the sefer naviim (book of prophets)! It was the result of Essene (proto-Christians) authors who translated sefer naviim from Hebrew into the language of the pagans. When the Christian bible was translated to Latin, the mistake was intentionally kept in, even though the original Hebrew text was still available!

When the Christian bible was again translated into English and other languages, again, this error was kept in placE.

SOMETHING ALL CHRISTIANS NEED TO HEAR AND REALIZE

Many Christians today are becoming honest with the text and with history. Sadly not all however. It wasn't until the early 1950's, a few versions of the Christian bible (beginning with Revised Standard Version of the Christian Bible) were changed back to "young woman," changing their Christian text to fit the Hebrew, but there are still many versions that have kept this in. Not that it matters, because *this isn't even a Messianic*

prophecy! **This use of the word "virgin" also become problematic for the Catholic Church, which has caused "Mother Worship" services, where the icon of Mary is prayed to in lieu of her offspring!**

Answer for yourself: But if it wasn't Mary and Jesus, who was this passage talking about anyway?

The virgin-birth prophecy is not a messianic prophecy. If you read the entire quote, you will see that it concerns Ahaz ben Jotham of Judah at around 700 BCE. Isaiah is providing him with a prophesy. I'll paraphrase the entire section of the story in more contemporary language so that you get the gist of the context in which that passage was written. For the exact text, you can read Isaiah 7:10-7:17 for yourself.

- **Ahaz: Alas! Our land is under siege. All around me are our enemies. Rezin, king of Aram is joining forces with king Pekah. What shall become of our land and our people with these Syrians coming after us? G-d has abandoned us to our enemies!**
- **Isaiah: Do you really want to know?**
- **Ahaz: I'd rather not.**
- **Isaiah: I will tell you anyway. G-d has not abandoned you or your people. Look at the young woman over there who is pregnant. G-d has not abandoned you, and this child will be called *Emmanu-El* because the people will see that G-d *is* with us. And what's more, before that child is old enough to tell the difference between good and evil, those kingdoms that you fear will have been abandoned.**

Answer for yourself: So what discrepancies do we learn from this?

1. **The child was not the focal-point of the passage, but was used as a sign.**
2. **The event was to happen very soon, 800 years before Jesus was even born. The word *hinei* emphasizes how soon the event will take place. Also, before the child is old enough to tell the difference between right and wrong (2-3 years), the war will have been over and the enemy cities abandoned.**
3. **This is not a Messianic prophecy, but one that tells Ahaz that he shall vanquish his enemies and that the war will not be a long one.**
4. **There is nothing virginal about this passage. The young woman needs not be a virgin to give birth to her child; one that I might add is fully human (not a g-dman as the pagans had taught for millennia...all connected with sun-worship of the non-Jewish nations). King Ahaz was a Jew and not a Gentile!**
5. **The message here is that when one has faith in *HaShem*, that ones enemies will fall and that ones kingdom will prosper.**

SO WHAT IS THE IDENTITY OF THE CHILD...CAN WE KNOW?

It is believed by many scholars that the woman, who stood near the king and the prophet during their conversation, was probably the wife of the king, and was giving birth to his son.

Rashi thought that the verse spoke about *Hezekiah.* When *Hezekiah* was 9 years old, his father became king over their land and the land of their enemies. *Hezekiah* was also know as the "Prince of Peace", a term that Christians have delegated to Jesus, which is an interesting "coincidence". However, Ibn Ezra refutes the idea because of the time delay involved. Notice that Isaiah 9 comes after Isaiah 7.

Answer for yourself: That being so is it possible that the troublesome passages in Isaiah 9 concerning a child that is born be the same child of Isaiah 7, and since Hezekiah was called "Prince of Peace," and since there is no "to be verbs" in Hebrew, then could this be strong evidence that the identity of the child in Isaiah 7 and 9 was none other than Hezekiah? You will have to be the judge.

It doesn't matter who the child was, however. The child was not the focal point of the prophecy, but only an interesting sidebar.

As I said before, this was not a Messianic prophecy, and it definitely had

nothing to do with Jesus.

Since all Jews knew the above information as presented in this article, then who the heck is writing the supposed fulfilled "virgin prophecy" of Matthew? And surely G-d knew the difference, and that being so, don't try and tell me the Holy Spirit had anything to do with Matthew as we now are beginning to see the corruption of the New Testament which goes unnoticed by almost all...that is until they begin serious study. I and others have and make our results known to you.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE DOCTRINE OF THE VIRGIN BIRTH WAS NOT TAUGHT BY THE EARLY CHURCH

Because the traditions of the virgin birth and the legends which venerate Mary have been so much a part of the culture and system of dogma of the church, it could logically be supposed that such traditions and stories and the doctrines which were derived from them would have been widely supported by both canonical and non-canonical literature as well as by documentary or other historical evidence. But no literature or historical records which can be dated before the end of the second century support the dogma of the virgin birth. One should not be too surprised by this. Neither of the birth traditions recorded in the gospels of Matthew and Luke are even mentioned anywhere else in the New Testament. And the doctrine of the virgin birth was not taught by the leaders of the primitive church in Jerusalem.

There is not a single reference -- either direct or indirect -- to the virgin birth of Jesus in the entire book of Acts. It must be presumed, therefore, that the doctrine had absolutely no place in the preaching of the apostles.

The writer whom we judged to be probably the most scholarly as well as the most able and thorough defender of the dogma of the virgin birth was J. Gresham Machen. Nevertheless, in his discussion of the relation of the birth narratives to the rest of the New Testament, he was forced to conclude: "From the foregoing review of the evidence, it appears that the virgin birth was not known during the early life of Jesus and even after the resurrection probably did not form a part of the missionary preaching of the earliest apostolic church." [J. Gresham Machen, The Virgin Birth of Jesus, p 263.]

This admission that the doctrine of the virgin birth was not a part of the missionary preaching of the apostles during the period of the early expansion of the church is confirmed by the fact that neither the Christology of Paul nor the theologies of any of the New Testament evangelists depended upon the belief that Jesus was miraculously conceived and subsequently born of a virgin. It will come as a surprise to many Christians that it is actually impossible to fit the doctrine of the virgin birth into the theology of the primitive church -- certainly as that theology is stated in the New Testament. Machen was absolutely correct when he admitted that the doctrine of the virgin birth had no place in the preaching of the apostles. Because the earliest apostolic missionaries never mentioned the belief that Jesus was miraculously conceived and subsequently born of a virgin mother, it may reasonably be concluded that they did not think it necessary to endorse it -- if in fact they had heard of it.

EXAMINING THE LETTERS OF PAUL

Paul never mentions the virgin birth. He does not even allude to it in connection with the creation or the rationalization of any of his doctrines. The logical conclusion must be that he did not believe that Jesus' birth was unusual. But silence alone cannot prove the absence of belief. So, although it is logical to conclude that Paul did not accept the doctrine of the virgin birth, that conclusion cannot be proved to someone who is unwilling to accept it. To do this would require providing an exegesis of every verse of Paul's writings to the end

of demonstrating that none of them supported the theory that Jesus was born of a virgin.

Fortunately it is unnecessary to be so thorough. Assuming that Paul's reasoning is consistent throughout his theology, all one needs to do to determine whether his views can be harmonized with a belief in the virgin birth or whether they preclude such a belief is to analyze a few of his fundamental doctrines as he stated them in letters to certain churches. We have made a rather extended examination of two of his more unique doctrines. That examination requires us to conclude that Paul did not -- in fact, could not -- believe that Jesus' birth was extraordinary. Our conclusion is based largely upon the fact that Paul argued that Jesus was born just as all other human beings were born, that his birth was "common" to all men.

Galatians 4:4-7

When Paul wrote to the Galatians about the birth of Jesus, he stated: "But when the time had fully come, God sent forth his son, born of woman, born under the law . . ." (Galatians 4:4 RSV).

One phrase from this statement deserves particular attention. That phrase is normally translated, "born of woman" -- or "born of a woman." Two translations, however, have the passage read, "born of a human mother." It seems at first that this translation, found in both The Good News Bible and The New Testament in Modern English, stretches the literal meaning of the original language. But a close scrutiny of these words in their context shows that this is the reading which expresses precisely what Paul intended to say to the Galatians. The Greek word he chose to use here was the word for "married woman" or "mother" [gune] instead of the word [parthenos]. “Gune” refers normally to a woman who was married and had borne a child. “Parthenos” refers to any young woman of marriageable age. It would be used occasionally of a young woman even after she had been married but had not yet become a mother. The correct reading of Paul's words is, therefore, "born of a human mother."

It has been argued extensively that Mary's conception was miraculous even though Jesus' birth was perfectly normal. Consequently, the argument runs, it was quite proper to apply the term “gune” to Mary; and because it meant "a married woman who had borne a child," thus, "a human mother," then Mary qualified for the designation “gune”, even though she was a true virgin.

The trouble here is that the advocates of the virgin birth read into Paul's statement to the Galatians all those assumptions about Mary being a true virgin. Paul said absolutely nothing here -- or anywhere else -- to warrant that opinion. Furthermore, it is very questionable whether any of the Galatians had ever heard of either of the birth traditions. And, even if some of them were familiar with at least one, there would surely be others who were not. So it cannot be assumed that the Galatians would read the concept of Mary's virginity into their understanding of this passage. Paul makes no inference here -- much less a direct assertion -- to the effect that Jesus' conception had been unusual.

Paul was actually claiming precisely the opposite. He was stressing to the Galatians that Jesus had been born of "a human mother" just like everyone else had been. The language Paul used here, especially his word for "woman," indicates he was convinced that Jesus' birth was perfectly normal in every respect.

It is essential to understand the context here. Paul first explains to the Galatians that in the past "when we were children, we were slaves to the elemental spirits of the universe" (Galatians 4:3 RSV. Then he tells how God had concluded that the appropriate time had come for him to send his Son to "redeem those who were under the law" (Galatians 4:5 RSV). He states further that God had concluded also that to accomplish this the Son had to become one with those he was coming to redeem. That is, he must be subject to the Law the same as everyone else. This, of course, would require him to be born of woman just as they had been. Paul puts the entire matter into a remarkable statement, one which should be perfectly clear, but which is often misinterpreted. Read how Phillips translates it:

"But when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law and lead us into becoming, by

adoption, true sons of God" (Galatians 4:4-5 Phillips).

Paul is affirming here the reality of Jesus' humanity under the Law. This means that Jesus, like everyone else, was subject to the Law. Paul gives no hint that he believes Jesus was born in a miraculous manner. The impression he gives, and obviously the impression he intends to give, is that Jesus' birth was exactly like that which is common to all men.

This passage from Galatians is often pointed to as one of Paul's clearest and strongest statements about the incarnation. We cannot view this statement as going that far. But it is an affirmation that Paul believed that Jesus was the Son of God. Had Paul believed in the virgin birth, he surely would have mentioned it to support this understanding. Instead, he tacitly denies a belief in the virgin birth when he equates Jesus' birth to that of all others who had been born "under the law."

ROMANS 1:3-4

One of the more significant statements of Paul is found in Romans l:3-4. It provides the theological foundation for several of his doctrines which are stated later in his Letter to the Romans. The language of most translations obscures Paul's meaning Somewhat. No translation, we believe, gives an easily understandable and at the same time a fully accurate rendition of what Paul actually said. This is evidenced by the differences in language in the several versions we have been consulting. We have very little trouble with the translation of The New English Bible, except for its inclusion of one phrase. The concept of "the Holy Spirit" is incorrectly introduced into an otherwise brilliant reading. This concept is used here with the meaning it carried a century or so later. Our quarrel with this particular translation is not with the generic meaning of "Holy Spirit" but with the fact that this term is not found in Paul's original language. Paul never refers to "the Holy Spirit" in this passage. Moreover, other translators do not introduce it into their translations. Among the twelve versions we have been using, The New English Bible is the only one in which "the Holy Spirit" appears. Some versions do speak of "the Spirit of holiness," capitalizing "Spirit," in the attempt to identify "spirit" as "Holy Spirit." This cannot be justified, however, because the word Paul used in this context was 'pneuma." It is the general word for "spirit." It must be translated without capitalizing "s". A few translators have resolved the problem by using "his divine holiness" or an equivalent. Notice how Paul differentiates between the two "levels" of Jesus' person-hood: "It [the gospel] is about his Son: on the human level he was born of David's stock, but on the level of the spirit . . . he was declared Son of God by a mighty act in that he rose from the dead; it is about Jesus Christ our Lord"

(Romans l:3-4 NEB).

What is important here is that Paul was noting how Jesus had a peculiar relationship with God on two levels. On the human level, God designated him as "the Anointed One," that is, as "the Christ." Paul regularly used the Greek synonym, Christ, for Messiah. On the level of the spirit, God declared Jesus to be Son of God on the occasion of raising him from the dead.

Paul points out that on the human level ("according to the flesh") Jesus was qualified to be designated as "the Anointed One." Paul never uses the Hebrew title "Messias". But he is constantly adding its Greek synonym "Christ" to Jesus' name. He was thereby stipulating that Jesus was the "Messias." In Paul's terminology this means "the Christ" by virtue of being born of David's stock.

Answer for yourself: But how had he descended from David? Through his father, Joseph. Because Paul stipulated that Jesus was "of David's stock" he was thereby stipulating also that Joseph was his father. This proves that Paul could not have believed that Jesus was conceived miraculously by the Holy Spirit and was subsequently born of a true virgin – born therefore without a human father. In such a case he would not have been "of David's stock."

But being eligible to be selected as "The Anointed One" did not automatically make Jesus that. Paul believed that Jesus received that designation when God raised him from the dead. Therefore, it was Paul's

understanding that Jesus was not really "the Anointed One" prior to his resurrection.

Something else happened when Jesus was raised from the dead. It happened on the level of the spirit. Note how Paul puts it: ". .. on the level of the spirit . . . he was declared Son of God by a mighty act in that he rose from the dead: it is about Jesus Christ our Lord" (Romans l:4 NEB). This passage shows clearly that Paul was convinced Jesus was the Son of God. It also confirms that Paul believed that Jesus was not to be regarded as the Son of God prior to his resurrection. Paul asserts here that Jesus became the Son of God at the time of his supposed resurrection.

One must not overlook either of the emphases Paul made in this extremely important -- yet often misunderstood -- passage. On the human level, Jesus' relationship with God was as God's Anointed One. But on the spiritual level, his relationship was as Son. This means that Jesus was Son of God on the spiritual level. It is significant that Paul believed that both of these relationships were achieved upon the occasion of Jesus' supposed resurrection.

For the purpose of this study, the most important fact which has come to light is that in Paul's view neither Jesus' relation to God on the human (physical) level as his "Anointed One" -- thus, as the Messiah -- nor his relation to God on the spiritual level as His "Son," had anything to do with the manner of his birth. Paul believed that both relationships were achieved when Jesus was resurrected.

This means that according to Paul, Jesus' divine Son-ship -- in all its aspects -- came neither by virtue of his ancestry nor from his manner of birth but because of and in connection with his resurrection.

ROMANS 5:12-21

Paul presents one of his key doctrines in Romans 5:l2-21. Inasmuch as these verses will be examined thoroughly in a later section, we need only to note here that this passage about the so-called "Second Adam" also precludes Paul's believing in the virgin birth.

PAUL'S CHRISTOLOGY

Many volumes have been written for the purpose of stating, or explaining, or defending Paul's Christology. Even if we felt competent to compose an analysis of Paul's doctrine of Jesus as the Christ, no such analysis is needed here. It is only necessary to point out that Paul is completely silent about the virgin birth. This means that the subject is never mentioned or alluded to in any of his Christolgoical passages. The most impressive thing about Paul's silence here is not just that he is completely silent but that he does not say anything in those areas where his silence is inexplicable if he knew of and accepted either of the birth traditions of Matthew and Luke. Paul obviously was able to develop what was to him a complete and consistent Christology without the use of or the dependence upon the concept of a miraculous conception of Jesus and his subsequent birth of a virgin.

EPISTLE TO THE HEBREWS

The author of The Epistle to the Hebrews, while not an eyewitness (Hebrews 2:3), does have a vivid knowledge of several events in the life of Jesus and in the early church. He was obviously knowledgeable about the contemporary beliefs and activities of the early Christians. But he, like Paul, was completely silent about any understanding that Jesus was born of a virgin.

This early Christian writer emphasized that Jesus was human. If one is surprised by this emphasis, he should

know that there was abroad a heresy which insisted that Jesus was entirely divine and not in the least human. However, it was the contention of this New Testament theologian that Jesus assumed his humanity temporarily in order to become a worthy High Priest and thereby be the source of eternal salvation. In the course of his explanation of how Jesus became temporarily human ("for a little while was made a little lower than the angels," Hebrews 2:9 RSV) this unknown author could have referred to Jesus' birth. Inasmuch as he did not, one must presume that he did not consider such a reference to be necessary or even valuable, although the doctrine of the virgin birth could have supported his stated belief that Jesus was "made a little lower than the angels."

Possibly the author of Hebrews did not refer to the birth traditions because he had not heard them. Or it may be that he was aware of them but rejected the claims being made in them because he believed that Jesus' birth occurred in a completely normal way. This can be deduced from the fact that he made Jesus' humanity -- his perfect humanity -- the basis for his ministry of redemption. It was Jesus' perfect obedience as a human which proved that he was the perfect Son of God. It had nothing to do with how he was born.

The gist of the theology of this unknown author is found in the references we pointed to at the beginning of this section. The one verse which expresses his view best is: "For the one who makes men holy and the men who are made holy share a common humanity" (Hebrews 2:ll Phillips).

This early Christian theologian accepts Jesus as a human being as well as a Son of God. But he does not predicate Jesus' Son-ship upon a virgin birth. When he states that Jesus and the ones he came to "make holy" "share a common humanity," he proves that he considers Jesus' birth to have been exactly like that of all other humans. Their humanity was common.

He confirms all of the previous conclusions when he adds later: "Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:l7-l8 RSV). This entire passage is significant, of course, but the phrase, "in every respect," must be singled out for emphasis. This generalization does not allow for the exclusion of any phase of Jesus' humanity.

The intent of the author of Hebrews was obviously to prove the perfect humanity of Jesus, a humanity he describes as just like that of all other humans. It must follow that he could not have believed the tenets of the dogma of the virgin birth, a dogma which declares that Jesus was not born like other humans.

THE REMAINDER OF THE NEW TESTAMENT

Because none of the gospel writers, nor Paul, nor any apostle ever mentioned the virgin birth, it is not surprising that neither the Pastoral or Catholic Epistles nor the Apocalypse of John ever refers to it either.

The complete silence of the book of James, however, is a different matter. If the writer of this book was James, the brother of Jesus who became the patriarch of the church at Jerusalem --as numerous scholars believe -- then his silence about how Jesus was born must be viewed as saliently significant because it cannot be attributed to ignorance. Had his brother Jesus been conceived in a miraculous way, James would surely have been told of it after Jesus' resurrection if not before.

Or, if the book of James, as now found in the New Testament, is a revision and expansion of the teachings of Jesus' brother James -- as some are convinced --then that editor certainly would have confirmed in his revision of the earlier work that Jesus' birth was miraculous if he understood such was the case. However, because there is nothing in the book of James which even hints that there was anything extraordinary about the birth of Jesus, it must be concluded that the author of James -- whoever he was -- must have believed that Jesus' birth was normal. Our personal view, derived from considerable investigation and reflection, is that the Book of James was written by an early Christian (whether Jesus' brother or not) who was voicing his disagreement with some of Paul's doctrines.

BUT NOT ALL AGREE WITH US....

A few scholars disagree with our claim that the "rest" of the New Testament is silent about the virgin birth. They offer two passages which they insist support the view that Jesus was born in a miraculous manner. The two passages are: I Timothy 3:l6 and Revelation 12.

The problem with the verse in I Timothy is that ancient manuscripts give varied readings for one word. One sentence of the verse reads in The Revised Standard Version: *"He was manifested in the flesh"* (I Timothy 3:l6 RSV). A footnote reading in that version points out that the Greek word which is translated "he" really means "who." Moreover, some manuscripts use "God" and a few use "which." If the word "God" is used, then the verse supports the doctrine of the incarnation, but it still makes no clear reference to the virgin birth. Phillips seems to have caught the meaning of the verse without using "he," "which," or "God:" "No one would deny that this religion of ours is a tremendous mystery, resting as it does on the one who showed himself as a human being . . ." (I Timothy 3:l6 Phillips). Not the slightest hint is given here that there was anything out of the ordinary about the coming of the "one who showed himself as a human being."

In Revelation 12, a pregnant woman is mentioned as a sign visible in the sky. The woman is expected to give birth to a male child who is "to rule all the nations with a rod of iron" (Revelation 12:5 RSV). A few commentators contend that the woman is Mary and the child is Jesus. This interpretation is quite far-fetched. It is based on pure speculation. Other scholars view the woman as representing a variety of things, with the variations of their interpretations so extreme no consensus of opinion could possibly be reached. In any case, no matter what or whom the woman represents, there is no clear reference to, nor even a hint about, a virgin birth. The woman of Revelation 12 is merely a pregnant woman. No reason is given to believe that she became pregnant in an unusual way.

EARLY CHRISTIAN HERESIES

Perversions of the teachings of a great leader begin to appear as soon as he dies. So it is not surprising that several "Christian" heresies arose almost immediately after Jesus' death. Some of them may be lumped together under the general classification of "Gnostic heresies." We need not consider all or even a majority of them for they had many things in common.

Some Gnostics, such as Cerinthus, who was widely known in the western section of Asia Minor, believed that Jesus was the natural son of Joseph and Mary. His unique teaching was that, although Jesus was completely human, Christ dwelt in the man Jesus. Cerinthus explained that Christ descended upon Jesus in the form of a dove at the time of his baptism. Christ then remained in Jesus all during his earthly life. Jesus was endowed with remarkable powers because of the presence of Christ within him. Christ remained in Jesus' body, Cerinthus claimed, until Jesus was about to die on the cross. Thus, it was really the man Jesus who died and was resurrected.

Cerinthus, who was called a "false prophet" in "The Epistle of the Apostles," believed that Jesus truly was God's Son, but that he became God's Son by "adoption." He did not achieve that status by the manner of his birth, but by virtue of the fact that God was willing to adopt him as Son. Some New Testament writers also use the concept of adoption, but certainly not in the manner of Cerinthus. They stress that it was possible for all men to become sons of God, but only because God could "elect" to "adopt" them as sons.

Some Gnostics were known as "Docetists," a name derived from a Greek word which means "to seem." They held that Jesus was not really human, that he never came to earth "in the flesh." They were convinced that he could not have possessed a material body, because all matter was evil. Flesh, as matter, would therefore be evil. Consequently, the perfect and sinless Christ could not have existed even temporarily in an evil body. This led them to believe that Jesus' body of flesh only seemed to exist. Because Jesus was really divine, he only appeared to have a body like humans. The major debate of Gnostics within their own ranks as well as with orthodox

Christians was over whether or not Jesus was born of Mary. (Apparently there is no mention in Gnostic literature of the virgin birth hypothesis).

This sketchy review demonstrates that even the defenders of the absolutely unique nature of Jesus disagreed over his origin. Some believed that he was entirely human, born of two human parents, but with Christ living in him after his baptism. And others believed that he was not in the least human but entirely divine; that his body only seemed to be human. These were the extremes. Other views ranged between them.

It is interesting -- and we believe significant -- that most of the heresies which confronted the early church questioned Jesus' humanity rather than his divinity. A study of the writings of the early church fathers shows that they spent more time trying to prove that Jesus was human rather than that he was divine. Their debate -- both among themselves as well as with others -- concerned whether Jesus was always divine or whether he became divine at his resurrection. A corollary debate raged over how his divinity related to his humanity. Both of these theological arguments continued for centuries. The resolution of these dichotomies came ostensibly with the creation of the dogma of the Trinity. But unfortunately this resolution proved to be only partial and temporary. A debate continues to this day, but now it centers upon what the creeds which define the Trinity really mean.

OTHER TRADITIONS CONCERNING JESUS' BIRTH

The narratives of Matthew and Luke were not the only birth stories which were being told during the last part of the first century. Quite a number of such stories appeared in both Jewish and Jewish-Christian communities.

The theme of some of these stories was that Jesus was really an illegitimate child. At least two of them declared that he was the son of a Roman soldier and that Joseph married Mary to give Jesus a father and a name. One tradition even gave the name of the Roman soldier as "Panthera" (or possibly "Pantera").

This accusation that Jesus was an illegitimate child was repeated for centuries. Even as late as the eighteenth century, Voltaire, a bitter critic of the Christian religion, repeated those allegations as if he were citing documented history. Others, in turn, quoted Voltaire, believing that such a learned man had surely authenticated his information.

A very unusual tradition was related in an early second century manuscript, "The Epistle of the Apostles." "The Epistle of the Apostles," M. S. Enslin, The Interpreter's Dictionary of the Bible, Volume A-D, pp l72-3.] Having been translated into English, this document is now called, "The Testament of Our Lord in Galilee." It purports to record revelations made by Jesus to the Eleven just before he ascended into heaven, revelations made through his answers to questions asked by the apostles. According to this writing, Jesus alleged that he had appeared to Mary as the angel Gabriel and then had entered her body to be born.

The two preceding traditions both claim to explain the origin of the child Jesus. One was eagerly accepted by many of the foes of Christianity. It was given a quasi-historical status by being recorded in Talmudic records. This was the tradition that Jesus was an illegitimate child. The other appeared in a document which claimed to be an authentic Christian writing. In this tradition Jesus is alleged to have said he put himself into Mary's womb.

These illustrations show how wild and ridiculous some of the legends about Jesus' birth were. One could not invent explanations of how Jesus was born more disparate then these two stories along with the biblical traditions. Yet all four are recorded in documents written presumably by Christians in the late New Testament period or shortly thereafter.

THE VENERATION OF MARY

Little is known about the life of Mary the mother of Jesus. This is quite true historically, despite the many

legends which originated within the Catholic Church -- in all branches – where such stories were needed to support the evolving doctrines of the virgin birth, the immaculate conception, Mary as Mother of God, Mary as Queen of Heaven, and related dogmas.

Most of those legends are based upon a few writings composed during the expanding period of the church but not included in the New Testament canon of scripture. They were never accepted officially as "scripture" even by the church which used them. The following are some of the apocryphal works in which legends about Mary are recorded: "Protoevangelium of James (History of James Concerning the Birth of Mary);" "The Gospel of Thomas;" "The Gospel of Pseudo-Matthew;" "The Gospel of the Birth of Mary;" "The Assumption of the Virgin (Liber Transistus);" "The History of Joseph the Carpenter."] These writings claim to report incidents during the life of Mary. No reputable scholar -- neither Catholic nor Protestant -- has accorded these works equal authority with the books of the New Testament. Even a cursory examination reveals quickly that these apocryphal documents were written with doctrine and not history in mind. Nevertheless, artists and popular authors have used these writings as if they possessed historic value equal to that of the gospels.

This is probably because the gospels say so little about Mary. They neither tell much about her life nor venerate her in the least. They simply treat her as the natural mother of Jesus. Even in the interpolated birth traditions she is not viewed as an exceptional woman -- only as an obedient one.

Outside the interpolated narratives about Jesus' birth, Mary is first mentioned in the account of her visit to Jerusalem with Joseph and Jesus when Jesus was twelve years old. The occasion was the celebration of Passover. During the period of celebrating Jesus, a bright and inquisitive boy, spent most of his time in the temple discussing religious matters with scribes and priests. Although one may wonder how it could have happened, when Joseph and Mary left for home with the rest of the travelers they did not realize that Jesus was not in the group until they had traveled a full day. They returned to Jerusalem, of course, and spent three days locating Jesus. When they finally found him in the temple debating with the leading teachers, Mary chastised him for not letting them know where he was. Jesus defended himself by asking: "But why were you looking for me? Did you not know that I must be in my Father's house?" (Luke 2:49 Phillips). The lack of rapport between Jesus and his parents is shown by the next sentence in Luke's account of this incident: "But they did not understand what he meant" (Luke 2:50 NEB). How could Joseph and Mary not understand that Jesus would likely go to the temple if everything that was stated in Luke's account of Jesus' conception and birth had been true? It is impossible to believe that Joseph and especially Mary would have misunderstood what Jesus meant if they knew that Jesus had been conceived miraculously by the Holy Spirit and if shepherds had told them that his birth had been heralded by the singing of angels. The fact that Luke reports that Jesus' parents did not understand him when he suggested to them that they surely should have known he would be interested in going to the temple argues strongly that he did not believe that Jesus was born of a virgin. This proves that the author who wrote the story about the visit of the boy Jesus to Jerusalem for the Passover -- whoever he was – could not have written also the birth tradition found earlier in Luke.]

That Luke believed that Joseph was actually Jesus' father is evidenced by the fact that he treats him as such in this narrative. Twice in the story he calls Joseph and Mary Jesus' "parents." Once he has Mary referring to Joseph as Jesus' "father."

Mary is found next at the wedding feast in Cana (John 2:l-11). She, Jesus and the disciples were enjoying the festivities when the wine gave out. Mary told Jesus about the problem and then told the servants to do just as Jesus would direct. Whereupon Jesus performed his first miracle, the changing of water into wine. The incident is interesting, but teaches nothing about Mary except that she participated in the social life of the community.

According to the Gospel of John, Mary was present at the crucifixion (John l9:25-27). Jesus, dying on the cross, noticed his mother and asked "the disciple whom he loved" to accept her as his own mother. It is surprising that Jesus did not try to see that she was protected and cared for by one of her own sons. Some of them were still living: James, for example (Acts l:l3-l4).

There is a plausible explanation. None of Jesus' brothers or sisters were present at the crucifixion. But,

according to John, one of Mary's sisters was with her at the cross. This sister was probably Salome, the mother of James and John, whose father was Zebedee (Matthew 25:56; Mark l5:40). It has always been presumed that it was her son, John, who was "the disciple whom Jesus loved." In other words, John was Jesus' cousin. So Jesus, on the cross, asked his cousin John to be sure that Mary was cared for.

This explanation, though possible, is still based upon conjecture.

The problem here is that, according to the other three gospels, Mary was not present at the crucifixion. Each of the Synoptic writers records a list of women who were present while Jesus was being crucified. None of these lists include Jesus' mother Mary. Thus, it cannot be stated for sure that she was present at the cross.

Jesus appeared several times after his resurrection and to a considerable number of people. Mary is never mentioned as being among them.

Mary is introduced a few times simply as Jesus' mother.

The scripture tells of two times when Mary did not understand Jesus. Both situations have already been described. The first was when Mary and Joseph discovered their twelve-year-old son in the temple, but did not understand his explanation of why he had gone there (Luke 2:4l-52). The second was when she, along with the rest of her family, came to "take charge" of Jesus because they thought he had lost his mind (Mark 3:2l-3l). Because of this attitude of his family, Jesus was reported to have renounced them in favor of those who do the will of his heavenly Father (Mark 3:3l-35; Matthew 12:46-50; Luke 8:l9-24). We are convinced that these records were edited to make them conform to later beliefs. In any case, the members of Jesus' family eventually became his followers. Mary and his brothers were in the upper room at Pentecost. And James became the leader of the church in Jerusalem.] This is a very weighty argument against the virgin birth. Had Mary known that Jesus was the miraculously conceived Son of God she could not possibly have believed that he had become insane.

The very last time Mary is mentioned in scripture is in the account of what happened to the one hundred and twenty disciples who were gathered in the upper room in Jerusalem on the Day of Pentecost. Like the rest, she was fasting and praying while awaiting divine guidance -- acting precisely as Jesus had instructed. Her sons were again with her. So, if she had gone with her nephew John after the crucifixion, she did not stay with him. The only thing that can be learned about Mary from this incident is that she was present with those who were "filled with the Holy Spirit." It must be presumed that this experience came to her as to the others.

This review demonstrates that, except in the birth narratives, Mary is presented only casually in the New Testament. Her veneration had not yet begun. In fact, after her appearance with the one hundred and twenty at Pentecost, Mary drops from sight. She gradually fades into the past. Tradition claims that she died in 63 A. D. That date, however, is mentioned only in sources which must be dated much later.

To say that Mary was not revered in her lifetime is not to say anything against her. It is only to point out that she was not awarded any special recognition before her death. Even the scriptures of the New Testament do not set her apart from other women. No one has any reason, however, to regard her as less than a good and loving mother, interested in all of her children. Jesus respected his father so much he called God "abba," a child's endearing term for father. It corresponds to our "papa." Surely he respected his mother equally. This is true, no doubt, meven though there were times when neither his family nor any one else really understood him. To those who claim that Mary was "ever virgin" we must ask how the following scriptures can be explained in light of that allegation:

"(Joseph) took Mary home to be his wife, but had no intercourse with her until her son was born (Matthew l:25 NEB).

"All these were constantly at prayer together (in the upper room), and with them a group of women, including Mary the mother of Jesus, and his brothers (Acts l: l4 NEB).

"Then his mother and his brothers arrived . . ." (Mark 3:3l NEB).

"Is not this the carpenter, the son of Mary, the brother of James and Joseph and Judas and Simon? And are not his sisters with us? (Mark 6:3 NEB).]

Now, is it beginning to make a little more sense to you?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A VIRGIN SHALL CONCEIVE...OH REALLY?

According to the New Testament, one of the signs of Jesus' Messiahship was a virgin birth.

Answer for yourself: But is this really a sign that authenticates the identity of the Messiah?

Christianity claims that within some, but not all Christian Old Testaments, we find the following rendering of Isaiah 7:14: *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."*

Answer for yourself: But have we as Christians and followers of Jesus erred in our understanding of the Isaiah 7:14 passage?

There has probably never been an "Old" Testament Scripture more frequently quoted by Christians than this verse. This is especially true every Christmas when we are all reminded, whether we want to be or not, that a virgin brought forth a son to be the savior of the world. But, unknown to most Christians, there is a problem here, and we at Bet Emet are dedicated to the elucidation of the facts that bring assurance to the correct interpretation of the Biblical Scriptures. Thus the reason for this article and those like them. We feel mandated by God to be honest to the text, Biblical history, Biblical language, Biblical context, culture, archeology, anthropology, etc., in our pursuit of truth and the spreading of the true "Gospel" of God.

First of all, the supposed quote from Isaiah 7:14 as found in most English Bibles doesn't follow the Masoretic Text of the "Old" Testament. It comes from the altered and corrupted Septuagint! This is of major importance because accurate Biblical translation requires that the word and the concept it carries in the original be translated accurately in any translation; thus meaning the translated word carry the same concept attached to the original word from which the translation began.

Such is not the case here, and other places as well in your Christian Bibles. We have with this Isaiah 7:14 quote a major instance of the KJV translators inserting their own theology in place of God's Word. They could have chosen to translate the verse according to the Jewish Masoretic Text but instead they opted to translate it according to the Septuagint, which many know and acknowledge is one of the poorest translations of any book every made. Shame on them! But, like billions of Christians, I had heard this verse repeatedly throughout my life and it was certainly ingrained in my mind as sacred Scripture. Also, like those same millions, I can't really say that I had ever bothered to look at the story and accurately of the translation of the Christian version of Isaiah 7:14.

When I began to investigate the facts for myself I found things often completely different from which I both heard and been taught by Christian leaders. And so will you if you will only look for yourself!

A VIRGIN OR A YOUNG WOMAN?

The word translated "virgin," in Christian theology and in most New Testaments, actually means "the young woman," (i.e., the original Hebrew is "ha'almah" or "the young woman," and not "ha'bethulah". which means

"the virgin"). The original Hebrew from which some of the more accurate New Testaments quotes reads: "Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel."

Answer for yourself: Are you aware that a number of modern New Testament translations have correctly translated this verse and maybe you have not possibly yet seen them; especially if you are a KJV man because it is wrong in the KJV?

In fact The New English Bible, The Good News Bible, and The Revised Standard Version translate the Hebrew correctly. And they are not the only ones who translate it correctly as we saw in the last article. The verse is, literally, "Hinneh ha-almah harah ve-yeldeth ben ve-karath shem-o Immanuel" in Hebrew.

Of course there have been volumes written by Christians defending this Scripture as a prophecy of the coming Messiah (specifically Jesus). But, even if an entire library were written, it would mean absolutely nothing in light of the real story and its connection to the salvation and the restoration of the Ten Tribes of Israel in the end time. Let us examine for ourselves.

COMING TO THE KNOWLEDGE OF THE TRUTH CONCERNING THE VIRGIN BIRTH STORY

H.W.F. Gesenius, who has authored a Hebrew Lexicon and who is considered a language scholar by other Christian scholars, renders the Hebrew "ha'almah" thus:

"Used of a youthful spouse recently married, Isa. 7:14 (compare Joel 1:8).

The notion of unspotted virginity is not that which this word conveys, for which the proper word is 'habethulah.'" He notes that the Septuagint "incorrectly rendered" the word as virgin, and ends by saying, "neither does it convey the idea of the unmarried state, as has of late been maintained . . ." (Gesenius' Hebrew-Chaldee Lexicon, p. 634, #5959. 23. Ibid).

I can't help but to quote the added notation of the translator of Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, one Samuel Prideaux Tregelles, L.L.D., which shows the complete ignorance and bias of Christianity in this matter: "The object in view in seeking to undermine the opinion which would assign the signification of virgin to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23." "The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian" (Gesenius' Hebrew-Chaldee Lexicon, p. 634, #5959. 23. Ibid).

Answer for yourself: But I would ask you if the New Testament should carry such authority for you and Christianity if such errors and blatant mistranslations abound?

WAS THE SIGN TO KING AHAZ 800 YEARS BEFORE YESHUA WAS BORN...OR FOR YOU 2800 YEARS LATER?

To put the question of Isaiah 7:14 in context, we need to consider to whom the "Lord Himself" was going to give a sign, which we can do so by simply going back to that time and place. This is one of the first rules of interpretation of Scripture in that passages must be interpreted both historically and contextually. To take out scissors and cut a passage out of it's intended meaning and catapulting it 700 to 800 years into the future in order to create a fulfilled prophecy is not the way to make sense out of the Bible.

Let us examine the context of the prophecy. King Ahaz of Judah was in a terrible state of mind when this prophecy was written as indeed he had every reason to be. His kingdom was shortly to be invaded by the King of Syria teamed with the northern Kingdom of Israel: "And it came to pass in the days of Ahaz the son of

Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it" (Isaiah 7:1). In Isaiah 7:3-7 we read that God sent the prophet Isaiah to meet Ahaz to tell him not to fear the alliance of Israel with Syria, and that He, the Elohim of Judah, would not allow any harm to come upon the nation at this time. To alleviate the king's fears, God was going to give him a sign.

Notice verse 11: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord." Now the king's reply didn't please God, as verse 12 makes clear.

Here was the Creator of the Universe offering not only to deliver Judah and King Ahaz, but to give comfort by performing a sign for reassurance! But, the wicked King Ahaz bluntly refused the offer! Here is God's reply in verse 14: *"Therefore the* Lord Himself shall give you (King Ahaz) a sign *[of deliverance from the military threat]; Behold, ha'almah' [i.e., THE YOUNG WOMAN] shall conceive, and bear a son, and shall call his name IMMANUEL."*

Answer for yourself: Again, for what was this sign given? As assurance that Judah and its king should be delivered from their enemies!

HOW DOES GENTILE CHRISTIANITY DEAL WITH THE QUOTE

Now consider the Christian explanation of this verse: it is that the sign would be the birth of the Messiah, which they claim was Jesus! Can you imagine, if God was trying to comfort King Ahaz and the nation of Judah in the face of such adversity, that He would offer a sign that was to come to pass nearly 700-800 years in the future? That is no comfort to them at all; they will never have seen it! Well, that is what Christianity teaches when they maintain that this was a prophecy about the birth of Jesus Christ! Please understand that I am not trying to discount belief in Jesus as Messiah or to denigrate his name; only to enlighten those who call themselves by his name of the terrible injustice they do to the truth that in the final analysis nullifies their witness to the Jewish people who KNOW BETTER!

God might as well have told Ahaz, "700 years from now, after you and all the people in the kingdom are dust in the ground, I will give you a sign that I will deliver Judah from this enemy that now threatens you." There would be little comfort in such a promise!

Answer for yourself: But let me ask you...was Israel delivered during the time of Jesus or after his lifetime? If anything, things got worse with the war of 70 C.E. and the ultimate defeat in 135 C.E. which would culminate with the banishment of the Jews themselves.

However, Matthew's account would have us believe that the birth of Jesus was the sign from God to King Ahaz: "Now all this was done, *that it might be fulfilled* which was spoken of the Lord by the prophet, saying behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (1:22-23, KJV).

Answer for yourself: Can you see the utter nonsense of such a statement now? Would a Jew who knew better write such absurdness?

What the writer of the Gospel of Matthew and his assertion means in light of what the Scripture actually says is nonsense! This is no inspiration or inerrancy or infallibility in this! What's more, the Hebrew word "harah" is past or perfect tense, "conceived," which in both Hebrew and English, represents past and completed action, and a number of rabbis have pointed this out to stubborn Christians! The verse, understood properly in the Hebrew tense actually reads thus: *"Behold*

the young woman has conceived **[is with child]** ***and bears a son .."*** **(Drazin, Their Hollow Inheritance, pp. 172-174).**

Answer for yourself: Do you now realize that in the Hebrew when the prophecy was given the woman had already has sex and had already conceived the baby in her womb and in just a short time, before the child grew to know right from wrong (mabye 2-3 years) God's presence (Immanuel) would be seen by all by His deliverance of King Ahaz from the military threat that worried him at the present and was pushing him to make alliances with pagans instead of depending upon God for his delieverance? How then could this be a sign for others 800 years later who would never see the women who conceived?

Furthermore, the definite term "the young woman" indicates that King Ahaz personally knew the woman through whom the sign was to be given. It would hardly have been a sign to the king if some totally unknown woman bore a son and named him Immanuel about which Ahaz would have never known. It would have to be someone the king knew as "the young woman" clearly indicates. In other words, at some point into the terrible situation confronting the kingdom, someone would come to the king and say, "by the way, your niece gave birth to a son today: she has named him Immanuel which means that God is with us." Suddenly King Ahaz would remember the words of Isaiah's prophecy! Suddenly, and perhaps finally, he would trust in God to deliver Judah from their enemies!The Collegeville Bible Commentary quite candidly speculates that the young woman in question was known to Ahaz, and notes that she may have well been one of the king's wives. p. 422.

"And she shall call his name Immanuel," which means "God is with us." What an absolutely clear statement! Isaiah 7 does not say that God would be born "among us," but that He was "on our side": He would fight for Judah and deliver them from their enemies!

This would be a good place to make another observation.

WHY CALL HIM YESHUA OR JESUS IF HE WAS TO BE CALLED IMMANUEL?

Answer for yourself: Have you ever wondered why Jesus or Joshua, his Hebrew name, wasn't called Immanuel if Isaiah 7 was a prophecy about the coming Messiah?

The reason Jesus was not called Immanuel was because Isaiah 7 is not a prophecy of a coming Messiah.

All we have in the "Immanuel" prophecy is another case of the NT (Gentile) writers scouring the "Old" Testament in an effort to prove Jesus' Messiahship, and they did so decidedly too late to rename Jesus Immanuel!

SINFUL?...WELL FOR A CHRISTIAN IT CANNOT REFER TO YESHUA THEN

This notwithstanding, let's lay to rest the claim that this is a prophecy of the coming Messiah by looking at verse 15 of chapter 7. This Scripture tells us that the young child, Immanuel, would not, by any means, be perfect as we are told, according to Christian theology, that the sinless Jesus was. "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." In other words, this little boy, Immanuel, was to learn, like all humans do, right from wrong by experience! Notice then verse 16: "For before the child shall know to refuse the evil [meaning he would be a sinner!], and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Again, the child Immanuel was to be born as a sign to Ahaz, and before this imperfect, sinful little human child was two or three years old, Judah would be delivered from her enemies!

If we go to II Kings 16:9 we see God delivered Judah as He had promised Ahaz! History tells us clearly that three years after the sign to King Ahaz (732 B.C.E.) Tiglath-Pileser III took Damascus, and executed the Syrian king and destroyed the Syrian kingdom, which rendered Israel completely powerless (Asimov's Guide to the Bible, pp. 375, 532). These events happening three years from the time of Isaiah's prophecy clearly spells out the meaning of Isaiah 7:16 and the identity of the child Immanuel! What the Holy Scriptures and history clearly spell out is that Ahaz and Judah were delivered from their enemies, which means that the sign of the birth of the child Immanuel must have also come to pass. There is no prophecy here of a child being born almost 700 years in the future! To understand that when God gave a promise of a sign that it was carried out immediately, notice II Kings 20:8 and II Kings 20:11, Judges 6:17 and Judges 6:21.

CHRISTIANITY'S ANSWER TO A DIFFICULT SITUATION...LET US CALL IT A "DUAL-PROPHECY"

One can always deny the facts. One may never know them. I just laid them out for you. Furthermore, if one wants to find a way around these facts by claiming that this is a "dual" prophecy, which many ministers now preach, then to be honest to the truth the entire chapter needs to be applied in this manner. That is, we must understand that Jesus did not live a sinless life because the child Immanuel had to learn to refuse evil and choose good. It is uncertain how the idea of “dual prophecy” came to be instituted in Christianity. Some churches rely very heavily upon the explanation of dual prophecy because it very often relieves them from discarding their erroneous theology and religious belief system and getting bogged down in questions that are unanswerable outside the duality argument. What duality of prophecy means, as taught by some Christian churches, is that prophecies, such as Isaiah 7, that can be shown to have come to pass before the advent of Christianity, will also be fulfilled at a later time. Of course, these ministers will arbitrarily pick and choose which Scriptures are "dual" based solely on their own interpretation of prophecy, itself a victim of their church's doctrine.

In addition we must believe that God delivered Judea from their enemies (meaning Rome) in the time of Jesus. Just a quick check of Biblical history teaches otherwise.

CIRCULAR REASONING....IT IS ALWAYS UNRELIABLE

To sum this discussion up, I would like to illustrate a typical tactic used by Christian writers when dealing with Isaiah chapter 11. Defending the Christian position that this is a prophecy about Jesus, but not being able to explain the Scripture within its "OT" context, Christian writers often assert: "The real key to understanding this remarkable prophecy of Isaiah is found in the New Testament." They then proceeds to explain Isaiah 11 by using the Gospel of Matthew! Absolutely incredible! Not being able to prove the Messiahship of Jesus from the true prophecies of Israel, these Christian ministers assures us that Jesus was the Messiah by quoting other NT scriptures which can be proved to come from a corrupted and adulterated and debauched Greek translation of the Jewish Masoretic text. I guess what gets to me the most is that I don’t want to or feel the need to lie to convince others of the Messiahship of Jesus because God is author of Truth and not lies. Thus I and others with Bet Emet strive to rightly interpret the Word of God so that the Holy Spirit can witness to Truth. Such honors God and His Word. No honest God-fearing human being should present Jesus as Messiah to Non-Jews as well as Jews using lies and historical untruths. It is only by the authority of Israel's sacred Scriptures, the Old Testament, that the Messiah can be understood! We should only teach Jesus as fulfilling Scripture when he actually does, and not apply prophecies to him which never were fulfilled by Jesus in the first place.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RABBINICAL COMMENTARY ON ISAIAH 7:14-21

"Therefore the Lord Himself will give you a sign: Behold the young girl [Almah] is pregnant and gives birth to a son, and will call his name Immanuel [God is with us]." [Isaiah 7:14]

(14) "Therefore G-d will give you a sign," meaning that since you do not want to ask a sign from Him, therefore G-d Himself, and no one else besides Him, without you even asking, will give you a sign. And ponder this: it writes "a sign," not "miracle" or "wonder", because since the Holy One did not intend to repeat this sign, it would be very different from the normal custom of things.

Since Ahaz and his men did not ask him, and without asking Ahaz did not deserve a major miracle, and if he escaped from the King of Aram and the King of Israel it was in the merit of his son Chizkiyahu [Hezekiah], and in the merit of his ancestors, and in the merit of Jerusalem, and it was enough to save him, and not that the Blessed One should do other signs, wonders, and amazing things for him. And therefore [the Prophet] said: "The Lord will give you a sign." That is to say a sign that this prophecy will not be forgotten by you.

And concerning this sign, I shall consider it in two ways. The first is when he said: "Behold the Almah is pregnant and will give birth to a son, and will call his name Immanuel," meaning the wife of Ahaz or his daughter, whom he loved, was in the beginning of her pregnancy. And perhaps Ahaz did not yet know this, and he told him that she is pregnant and would give birth to a son. And that she herself would call his name Immanuel. And that would be the sign for him that the Blessed Lord is with him and would help him and save him form these kings (of Aram and Israel).

And Rashi explained that "Behold the Almah is pregnant" refers to the Prophet's own wife. And the sign was that she would give birth to a son and call his name Immanuel, signifying that the Lord would help them and save them. And this explanation is difficult, for it says "Almah" [young girl] and it would have been more appropriate to call her "Neviah" [Prophetess], as he said later on [Isaiah 8:3] "And I came near to the Prophetess". Therefore it is better to explain that Almah here refers to King Ahaz's own wife or daughter.

And behold he called her an Almah because she was young, because a young boy is called an Elem and a young girl Almah, whether she is a virgin or a non-virginal married- or single-woman. For this term Almah only refers to her age [and not to her marital status].

And given this, it is not right for us to consider that this son whom they called Immanuel was Chizkiyahu, for behold Chizkiyahu was born nine years before his father Ahaz became king. For Ahaz ruled for 16 years, and Chizkiyahu was 25 when he became king. And it appears that this prophecy of Isaiah occurred after Ahaz had ruled for 2 years. But this Almah was a second wife whom Ahaz had taken after Chizkiyahu's mother, and this prophesied son would be her son. Or she was the daughter of Ahaz, who had gotten married only recently and was still a young girl, the king's beloved daughter. And about her Isaiah prophesied that she was pregnant--and king Ahaz did not yet realize this--and that she would name him Immanuel with the urging of my G-d, so that this child should be a sign concerning the fate of the Nation of Israel.

And it is possible that the words "And she will call his name" refer back to Ahaz, and the Hebrew letter Tav in the word "VeKaraT" would be the Tav denoting "You will" and not the feminine Tav. To say that with all Ahaz's wickedness, he would call him this name Immanuel. And already a sign like this has been found in a Prince who came from the Land of Yehuda, who prophesied about the birth of Yoshiah, saying [1 Kings 13:2] "Behold a son is born to the House of David, Yoshia is his name." And this is the perfection of prophecy, that he should mention in it such a powerful detail concerning the future, and also that he will prophesy and testify in the naming of his name that this is G-d's choice and Will.

(15) "Butter and honey he will eat. He will knowingly despise the evil and choose the good." To teach that this child will be taught by his nursemaid to eat butter and honey, so that from training and custom he will know early on to despise the evil and to choose the good. Meaning that since he will be accustomed to eating sweet and desirous things like butter and honey, his nature will be conformed with that sweet food that he is used to and to despise the evil that is its opposite.

(16) "For before the youth will know to despise the evil and to choose the good, the land will be left desolate that you fear from its two kings." And he mentioned that even as the child hurries to become accustomed to despising the evil and to choosing the good, still in that time that hastens to come "before the youth knows to despise the evil and to choose the good" with all the powerful instruction that his caretakers give to him, "the land will be left desolate" meaning that the land of Israel, for whom Ahaz feared due to the two Kings, meaning the king of Aram and the King of Israel that were coming to attack him. And there is no doubt that even though this prophecy was at the beginning of the pregnancy of the Queen or the king's daughter, there still was time until she would give birth and until the child would be accustomed to choose and to desire to eat the good and sweet and pleasant things, and to despise their opposite, of about two years. And this prophecy was before the Kings attacked Jerusalem, about the same amount of time for the child's birth and the development of his judgement, then if so this prophecy testifies to his salvation.

And it seems to me more correct that "the Land will be left desolate" was said not about the Land of Judah, but rather about the Kingdom of Aram and Israel, whose two kings Ahaz feared. And the prophet informed him that before the youth would know to despise the evil and to choose the good, the land of Aram would be desolated of Retzin, for the king of Assyria would attack him and kill him and take his Land from him, and also the Shomron and Land of Israel [the northern kingdom] would be desolated of Pekach ben Remaliah, who would be killed by Hoshea ben Elah, and the lands that they ruled over would be rid of them.

And after Isaiah mentioned this salvation, he mentioned another salvation that would be in the days of Chizkiyahu his son. That Sancheriv King of Assyria would attack Jerusalem to destroy it, and the Blessed Lord would save the city. And this is that he meant in saying:

- **(17) The Lord will bring upon you and upon your People and upon the House of your Fathers days that have not been since Ephraim turned form Yehuda." Meaning since the Kingdoms were divided. And he explained what G-d would bring, and he said that the King of Assyria would attack Jerusalem, and then he added the words:**
- **(18) "And it will be on that day the Lord will call for a fly on the edge of the Nile in Egypt and for a bee in the Land of Assyria." And he mentioned the downfall of Sancheriv saying:**
- **(20) "On that day the Lord will shave like a razor with the mercenaries in the lands of the river of the King of Assyria." And behold the prophet did not say that this would be in the days of his son Chizkiyahu, because he did not want to identify the righteous Chizkiyahu as the son of the wicked Ahaz. So wrote Rashi, and this is the first explanatory approach.**

And the Second approach is that this sign was of the salvation of the Nation from their enemies. And that G-d would help them and they would eat and be satisfied and enjoy abundant peace. And it already is written in Scriptures that a sign would be given about this. In the words of David [Psalms 86:15-16] "Turn to me and show me grace. Give Your power to Your servant and save the son of Your maidservant. Show me a sign of favor, and let my enemies fear and be ashamed. For You G-d helped me and comforted me." Behold he called the salvation and consolation "a sign". And so you will find in the words of Isaiah himself, who said to

Chizkiyahu abut his salvation from the hand of Sancheriv [Isaiah 37:30]: "And this is the sign for you. Eat this year that which grows of its own, and so in the second year, and in the third year sow and reap and plant vineyards and eat their fruit." And the remnant of the daughter of Yehuda that is left will make a root below and fruit above." And he calls it a sign this salvation and that G-d will be bountiful to them in the land afterwards.

"Therefore G-d Himself will give you a sign." And the sign is not the pregnancy and birth of the Almah. Rather that G-d will give you a sign of your salvation from your enemies. Not just this time from the hands of Retzin and ben Remaliah. But also from the hands of Sancheriv, who will attack Jerusalem in the days of Chizkiyahu. And after all this they will eat the goodness of the Land. And therefore he said in order to clarify the sign that he mentioned and when it would be: "Behold the Almah is pregnant and gives birth to a son" meaning "You will surely know that the girl who was the wife or daughter of Ahaz as I mentioned before-behold even though she is only a young girl behold she already is pregnant and will give birth to a son, and she will call his name Immanuel, because in his days the Blessed Lord will be with Israel. And will save them from their afflictions. And therefore he said: "He will eat butter and honey" to say that two successes and two salvations will occur in his days. And as though he is a messenger of G-d on earth to announce the good news and to inform what He will do for the people. For the butter is one type of sweet and desirable thing, and the honey is another type. And they correspond to the two successes and salvations: one from the two kings rising against them: Retzin King of Aram and Pekach ben Remaliah King of Israel, who will be wiped out of the Book of Life and will be uprooted from their Kingdoms in a short while. And the second from the hands of Sancheriv, who will attack Jerusalem afterwards and will fill the whole land of Judah with his people and his soldiers. And G-d will cut them off speedily from the face of the earth, and Jerusalem will dwell securely. And the reason he said "to know to despise the evil and to choose the good" is to teach the time period, as in Genesis 7:4 "in only seven more days." And he said "from the day Ephraim turned from Yehuda" to say that in the same time that this child will learn to despise the evil and to choose the good, he will eat butter and honey." Meaning Israel will eat, as it says later (Isaiah 8:4) "he will take up the riches of Damascus and the spoil of Shomron before the King of Assyria." For Scripture sometimes omits the subject. And the point here is that every member of Israel will eat butter and honey, for there will be great plenty, and peace, and security, and the butter and honey will be plentiful, as will the other forms of success that they symbolize. Or that the child himself in his childhood will eat butter and honey as a sign and good omen, for the people of Judah will eat in peace and contentment all the days of this child. And Rashi favors this explanation, for he wrote: "butter and honey the child will eat, for our Land will be filled with all good."

Answer for yourself: Now does this context remind you of Israel in the day of Yeshua and the Romans? Of course not!

And behold the Prophet immediately explained what are the two successes that the butter and honey symbolize. And of the first he said, "Before the child knows to despise the evil and to choose the good, the Land will be desolated" meaning that while the child is still a child, before he knows to choose the good and to despise the evil, Retzin and Pekach ben Remaliah will be killed and the Land that is their kingdom will be bereft of them, of whom Ahaz feared. And this is the first success that will occur speedily whole the child still is young. And then he mentioned the second success that will come after that, about which he said: "G-d will bring upon you and upon your People and upon the House of your Fathers" meaning that a different siege and dire straits will come upon them, and this would be in the days of Chizkiyahu when Sancheriv would come against him. And about this he said "And it will be on that day G-d will call a fly…" and he mentioned again his downfall saying: "on that day G-d will shave like a razor with the mercenaries…" and he mentioned after this the joy of Israel and their success and their satisfaction in the Land saying (7:21-22): "And it will be on that day that a man will raise a calf and two sheep, and from the overabundance of the milk he will eat butter, for everyone who is left in the midst of the Land will eat butter and honey. And this was the favorable sign that G-d would give them, and to which he intended in saying "butter and honey will he eat" as I have mentioned….

And the Christian Scholars have struggled to refute that this young girl [Almah] would be the wife of Ahaz or the wife of Isaiah, and they asked

many difficult questions about this, and I thought to mention their claims here and to answer them in order to remove a stumbling block from the path of my People.

(1) The first doubt is that if the Almah was the wife of Ahaz then the son born would be Chizkiyahu his son. And it is proven that he already was born before this prophecy, and that the prophecy should refer to him after his birth is not possible. And if the Almah was the wife of Isaiah, how did he say after this (Isaiah 8:8): "And the poles of his wings will fill the breadth of your land Immanuel" which teaches that Immanuel will be the ruler of the Land, and Isaiah and his son were never such?

And I answer that I already have explained that Immanuel was not Chizkiyahu. For he already was born nine years before his father Ahaz reigned. But he was another son who was born to Ahaz from another wife, or the Almah was Ahaz's daughter. And the verse that the Christians cite—"will fill the breadth of your Land Immanuel"—does not teach that Immanuel will be Lord of the Land as they claim. For the simple reading of the verse is that the army of Sancheriv will invade Yehuda, and would flood the Land until the throat "and the poles of his wings will fill the breadth of your Land Immanuel", meaning that the poles of the soldiers of Sancheriv will fill the whole breadth of the Land of Yehuda when they would attack her. And of this they should not be afraid, for God is with them, as is explained in the commentary. Not that he says that the poles of the wings of Immanuel will fill the breadth of the land, for this is an error in the explanation of the simple meaning of the Scripture *{ed. note: it seems to me that the fact that the verse writes "your Land Immanuel" implies that Immanuel indeed is the ruler of that Land.}*

(2) And the second doubt is that if the prophet said to Ahaz (7:11) "Ask a sign to the depths or to the heights" *{ed. note: could this be an allusion to what is written in Romans 10:6-8?}* that the sign should be great and powerful, what was the power and strength of this sign "Behold the Almah is pregnant and will give birth to a son" for the Medical Sages can recognize through the appearance of a woman and through her urine if she is pregnant and if she is carrying a boy or a girl? And I answer this that according to both of my approaches to explaining the verses above no place is left for this doubt according to the meaning of the word "sign" and its portent and the intent of the Prophet's words.

(3) And the third doubt is that Hoshea ben Elah reigned in the12th year of Ahaz, as mentioned in 2 Kings 17:1, and Pekach ben Remaliah already had died, and it is clear from this that when Immanuel was born Retzin and Pekach ben Remaliah already had died in the fourth or fifth year of Ahaz' reign? And I answer that it is not obligatory that since Hoshea ben Elah was crowned in the 12th year of Ahaz King of Yehuda then Retzin and Pekach ben Remaliah already were dead at the time of this prophecy.

For in 2 Kings 15:27 it is written that Pekach ben Remaliah ruled for 20 years, and it is written there (15:16) also that in the days of Yotam King of Yehuda, father of Ahaz, God began to unleash on Yehuda Retzin King of Aram and Pekach ben Remaliah, and in those days Yotam died and in the 17th year of Pekach's reign Ahaz became King of Yehuda (16:1). And if so there remain 3 years from the reign of Pekach ben Remaliah in the days of the reign of Ahaz and ben Remaliah, and during this time Retzin and ben Remaliah were terminated. Therefore they Prophet predicted to Ahaz "that before the child would know to despise the evil and to choose the good the land would be left desolate." Meaning that this would happen in those 3 years during which those Kings were killed and uprooted from their kingdoms. Behold therefore that there is no contradiction here at all. And this prophecy was not in the fourth or fifth year of Ahaz's reign, as the Christian Sages claim, but rather in the first or second year of his reign, for at that time Retzin and Pekach ben Remaliah joined together to attack him because of the war they already had been waging with Ahaz's father (Yotam) before his death.

(4) And the fourth doubt is that behold he wrote after this about this child "that before the lad would know to call 'My Father My Mother' the riches of Damascus and the spoil of Shomron would be taken up before the

king of Assyria." And we don't find that the King of Assyria despoiled the Shomron except when he destroyed it, in the 9th year of Hoshea ben Elah, when Ahaz already had died and his son Chizkiyahu had reigned for 6 years?

And I answer this that if these Christian men understood the simple and true meaning of prophecies this doubt would not concern them at all. For the lad of whom it is said "before he will know to despise the evil and to choose the good" they thought is the same lad of whom it is said afterwards (8:1): "And God said to me take up a scroll…for before the lad knows to say My Father My Mother…" And this is not so with us, for these are two distinct children one form the other. And these two prophecies were not stated at the same time. For the first prophecy that began "And so it was in the days of Ahaz" and the prophecy "And God will add another word to Ahaz" and the following sections all were in the days of Ahaz and the beginning of his reign, as I have mentioned. And the pregnant girl was a young wife that Ahaz took or his daughter, as I have explained. And the child who will eat butter and honey will be her son, and this child will be in the days of Ahaz. However, the section "And God said to me take a scroll…" and the scripture "And I drew near to the Prophetess and she became pregnant and gave birth to a son…" was years afterwards. And the prophet did not prophesy here concerning saving King Ahaz from the two kings as he had prophesied in the first prophecy [in Isaiah 7]. But he prophesied only about the destruction of Damascus and the destruction of the Shomron that occurred afterwards. And the prophetess was Isaiah's wife, and the son born here was her son. And therefore the first child was called Immanuel to announce the salvation of the Nation and its success. And the second child, son of the prophet Isaiah, was called "Maher Shalal Chash Baz" because his purpose was to prophesy the destruction of Damascus and the destruction of the Shomron, and the two prophecies had nothing to do with one another. And if the destruction of Damascus was in the days of Ahaz, when Pillan King of Assyria attacked it and killed Retzin and conquered Damascus, as mentioned in 2 Kings 16:9. And the destruction of the Shomron was after the death of Ahaz in the 6th year of his son Chizkiyahu's reign, this does not refute that the son born to the Prophet Isaiah would portend and teach about the destruction of both Damascus and Shomron, since they were years apart in time, since for that reason they called him two names: "Maher Shalal, Chash Baz" to teach about the two destructions, as I shall explain….

THE RABBIS REJECT THE CHRISTIAN VIRGIN BIRTH

And the Christians claim in the book of the Apostle Matthew that what is written "God will give you a sign. Behold the Almah is pregnant and gives birth to a son and will call his name Immanuel" refers to Miriam, who became pregnant while still a virgin, and gave birth to Yeshua their God, and for that reason he is called Immanuel [God is with us]. And there are seven refutations to this:

(1) That the word "Behold" teaches about something that will take place immediately, as in (Genesis 15:4) "And behold the word of God came to him saying this one will not inherit from you." (Song of Songs 2:8) "Behold this one comes." (Isaiah 12:2) "Behold God is my salvation, I shall trust…" For the word "Behold" (Hinay) is related to the word Hineni (I am here and ready). And how could the verse say "Behold the young girl" concerning something that would happen in the end of days? Rather it would have written "And it will be in the end of days" or something similar from those types of expressions that refer to distant times.

(2) From what is written "Behold the Almah" and the Christian commentators thought that there is no word "Almah" in Scripture except to mean "virgin," as they proved from what is written about Rebecca (Genesis 26:43) "Almah" and that she was "a virgin and no man had known her." (Genesis 26:16) And also about Miriam, the sister of Aharon, it says (Exodus 2:8) "Almah" since she was a girl and a virgin. And so they decreed that the word "Almah" must mean "Virgin." And this is not so, for it is clear to every Jew that this name in the Holy Tongue does not refer to virgin, but also can mean a non-virgin. And the proof is in Proverbs 30:18-20: "Three things are wondrous to me…the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the heart of the sea, and the way of a man with an "Almah." And the next verse says "So also the way of an adulterous woman who ate and wiped her mouth and said 'I did no sin.'" And this is a clear proof that here "Almah" is stated about a non-virgin, of whom it cannot be

ascertained if a man lay with her and she became defiled or not. And to be saved from this doubt some of the Christian Scholars have written that "the way of a man with an Almah" meaning in his Elem (youth), as though the Hebrew word "beAlmah" was written with an Aleph at the end, but this is not so for it is a Hay. And some of them tried to explain symbols in the words of King Solomon, from the eagle, the snake, and the ship, that are symbols that pertain to Yeshua in his Divinity, in order to explain "the way of a man with an Almah" meaning that He entered the womb of the virgin. But they could not then explain in this manner the next verse: "So also is the way of an adulterous woman..."

(3) From what is written "Behold the Almah is pregnant" and the word "pregnant" is in present tense. That she already was pregnant, not that she would become pregnant 600 years afterwards. And if the Prophet were speaking of the future, he should have said: "Behold the Almah will become pregnant" as it says later (8:3) "and she will become pregnant and give birth to a son," and not "is pregnant" in the present tense.

(4) "And she will call his name Immanuel." And it is known that no one called Yeshua the Nazarene by the name Immanuel, not his mother, and not by others. And the Christian scholars already have tried to answer this, saying that "something has both an essential name and an appellate name. As a man's name is his essential name, while his appellate name reveals details about his life. And Yeshua was his nickname, but Immanuel was his essential name referring to his Divinity." And these words are vanity, because Scripture would not say about the essential name "And she will call his name Immanuel" but rather the appellate name, for [the Prophet adjures them and] they agree to call him this name. And of the essential name it is written (Genesis 2:19) "This is his name." And so it should be written here: "And his name will be Immanuel" not "And she will call his name Immanuel" which indicates that he should and will be called by that name….

(5) "For before the lad will know to despise the evil and to choose the good" for this contradicts what the Christians believe, that Yeshua from the time he was born was wise to the greatest perfection. And this they also answered, saying that while Yeshua as God was wise from the beginning of his conception, yet as a physical being the wisdom was hidden from him for a brief time. And this also is a false assertion, for if Yeshua was God behold the power of God is unlimited. And how could the limitations of physicality impede him? And how could the Divine in him be limited, if he is the essential power of God?

(6) "The land that you fear will be left desolate of its two kings." This verse is a self-explanatory contradiction to their claims, for if Ahaz was afraid of Retzin and ben Remaliah, and concerning this the Prophet gave him a sign, to assure him that his heart would not become soft or fearful, how could the sign refer to Miriam and her virginity and the conception of God? For the affliction was close at hand, but the sign would then refer to an event 600 years later. And they also tried to resolve this doubt, saying: this sign was not to confirm the prophecy given to Ahaz, but rather to notify him of an even greater miracle that God would do in the world. And therefore they said this to the House of David, to inform them that from their family would come Miriam, who would give birth to God, and that this would be a consequence, not a miraculous sign, of the salvation of Ahaz.

And also this claim is groundless, because in the beginning the Prophet said to Ahaz: "Ask a sign from the Lord your God, in the depths or in the heights." And there is no doubt that the sign concerned his security from those kings. And when Ahaz answered him "I shall not ask and not test God" the Prophet said to him: "Therefore God Himself will give you a sign" and this shows that this sign was the same one that he told him to ask for originally. And therefore it was not a prediction of what would occur, and not of a bigger miracle to come, but rather a sign of that prophecy and security that he told him about. And therefore it is mandatory for the sign to occur before the time of the security that he promised Ahaz, since its purpose was to enable him to believe in the prophesied security.

Answer for yourself: And how could a person with any intelligence say that "before the lad knows to despise the evil and to choose the good the Land will be left desolate" refers to Yeshua, since those two kings died and left their lands 600 years before Yeshua's birth?

We also found that the Prophet predicted to Chizkiyahu his salvation from Sancheriv, and also his escape from

death and his recovery from his illness. And he gave him on all this signs and wonders in the Heavens and the earth. And he mentioned nothing of the conception of God. For what has this to do with this?

(7) The seventh doubt is from the continuation of the verses "God will bring upon you and upon your People and upon your Father's House days that did not come since the day Ephraim turned from Yehuda: the king of Assyria." For this shows that the Prophet did not budge from the matter of Ahaz with those kings who were attacking Jerusalem. And so he mentioned afterwards Sancheriv's attack against her in the days of his son Chizkiyahu.

Answer for yourself: And how can the human mind tolerate that the Prophet should place, in between these two predictions that pertain to the immediate time and place, another prediction that has nothing to do with this period, but in the distant future? And what else need I add to negate this peculiar idea, since it has no support either in logic or in the Scriptural verses themselves.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DUAL PROPHECY, VIRGIN BIRTH, AND JESUS? FULFILLED OR UNFULFILLED?

One of the methods that should be used to correctly interpret Scripture or Prophecy is to examine the text within the CONTEXT of where it is written. Possibly no greater example can be found for this truth than the seventh chapter of Isaiah because when when this chapter is viewed within the historical context in which it was written then absolutely it cannot be a prophecy about Jesus' virgin birth because it suggests that the prophecy was to have been fulfilled in Ahaz's lifetime, some 700 years before Jesus.
In spite of that often Christian commentators will label this Isa. 7:14 prophecy a "Dual Prophecy" which finds its fulfillment not only in the days of King Ahaz but in the days of Jesus as well. Some maintain that Isa. 7:14 is a "double prophecy;" a prophecy about a boy to be born in the days of Ahaz and also a prophecy to the birth of Jesus. The context is only for the first application of this double prophecy.
Answer for yourself: What is the truth on the matter?

First we must become familiar with the passages in question so lets take time to read from Isaiah chapter 7:

And it came to pass in the days of Ahaz son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not wage war against it. It was told to the House of David, saying, Aram has allied itself with Ephraim, and his heart and the heart of his people trembled as the trees of the forest tremble because of the wind. The Lord said to Isaiah, Now go out toward Ahaz, you and Shear-Yashuv your son to the edge of the conduit of the upper pool, to the road of the washers field, and you shall say to him, Feel secure and calm yourself, do not fear, and let your heart not be faint because of these two smoking stubs of firebrands, because of the raging anger of Rezin and Aram and the son of Remaliah. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying: Let us go up against Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us. So said the Lord God, Neither shall it succeed, nor shall it come to pass The Lord continued to speak to Ahaz, saying, Ask for yourself a sign from the Lord, your God; ask it either in the depths, or in the heights above. Ahaz said, I will not ask, and I will not test the Lord. Then he said, Listen now, O House of David, is it little for you to weary men, that you weary my God as well? Therefore the Lord, of His own, shall give you a sign: Behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. Cream and honey he shall eat when he knows to reject bad and choose good; for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned.

When done reading not only the above verses but the entire chapter then it should be very apparent to the reader that Isaiah chapter 7 is Isaiah's prophecy and declaration of the forthcoming unsuccessful siege of

Jerusalem by the two armies of the Kingdoms of Israel and Syria and not a prophecy concerning a virgin birth more than 700 years later. Now you need to think and use your mind that G-d gave you as you approach the next question.

Answer for yourself: If we interpret this chapter, as some professing Christian scholars attest, as referring to Jesus' birth, then what possible comfort and assurance would Ahaz, who was surrounded by to overwhelming military enemies, have found in the birth of a child seven centuries later? The profoundness of such a question should stop both you and these supposed Christian scholar dead in their tracks as its implications are staggering and questions the intelligence of G-d no less! Both King Ahaz and his people would have been long dead and buried and never had seen such a sign. Such a proposition is plumb stupid! Such a sign would make no sense.

Let us now move on to another part of the verse; in particular verses 15-16 which state that by the time this child reaches the age of maturity ("he knows to reject bad and choose good"), the two warring kings, Pekah and Rezin, will have been removed.

Answer for yourself: Was this part of Isaiah's prophecy of the demise of these kings by the time that a "born child" maturity realized historically? Do you understand that if it can be proven that these kings were removed then the "child in question" had to be born already?

II Kings 15-16 reveal to us that this prophecy was fulfilled when these two kings were suddenly assassinated. With an understanding of the context of Isaiah 7:14 alone along with the historical removal of these two kings as military threats to King Ahaz, then it becomes very evident that the child born in Isaiah 7:14 is not referring to Jesus or to any future virgin birth. Rather, the prophecy as Isaiah received it from G-d is referring to the divine protection that Ahaz and his people would enjoy from their impending destruction at the hands of these two enemies, the northern Kingdom of Israel and Syria.

Now some Christian commentators maintain that this is a "Dual Prophecy." They attempt to explain away this alarming problem of Matthew's complete indifference to the biblical context of Isaiah 7:14 by claiming that Isaiah's words to Ahaz had two different applications. They agree with my contention that the first application of Isaiah's prophecy must have been addressed to Ahaz and his immediate crisis. That child that was born contemporaneously and the first leg of this dual prophesy was fulfilled at the time of Ahaz, 2,700 years ago.

But here is where they disagree. They maintain, however, that the second leg of this dual prophecy applied to Jesus' virgin birth less than 2,000 years ago. In short, these Christians claim that Isaiah's prophecy was fulfilled twice: once in 732 B.C.E., and a second time in the year 1 C.E.

Answer for yourself: This sounds plausible; but is it? What are the problems that surround such hypothetical situation of such a "dual prophecy"?

Without realizing it such a scenario creates an enormous amount of problems.

- **First of all, the proposal of dual prophecy is entirely contrived and has no basis in the Bible. Nowhere in the seventh chapter of Isaiah does the text even hint of a second fulfillment. The notion of a dual prophecy is thoroughly unbiblical and was fashioned in order to explain away a stunning theological problem.**
- **Secondarily, if, as some Christians maintain, the word *ha'almah* means a "virgin," and, as they insist, Isaiah 7:14 was fulfilled twice, then there had to be two virgin births.**
 - **Answer for yourself: Who was the first virgin to conceive in Ahaz's time?**
 - **Answer for yourself: Were there two virgin births?**
 - **Answer for yourself: That is to say, if these Christians claim that the virgin birth of Isaiah 7:14 was fulfilled twice, who then was the first virgin having a baby boy in 732 B.C.E.?**
 - **Answer for yourself: Where is the record of that major event? Should it not have drawn some attention and be written in some record somewhere?**
 - **Answer for yourself: With the Hebrew Scriptures chronicling the many miracles worked by G-d for**

Israel when why is not mentioned among the sacred Hebrew Scriptures as are the many others?

- **Answer for yourself: Is Christianity by taking this "dual prophecy" approach claiming that Mary was not the first and only virgin to conceive and give birth to a child?**

Consider with me for a minute that these Christians insist that the word *ha'almah* can only mean virgin. They are snared by the words of their mouth since they refuse to use the real meaning of the Hebrew word "almah" which does not mean "virgin" but only "young woman." To force such a meaning to "almah" as meaning "virgin" when it does not along with a proposed "dual prophecy" means that there has to be two virgin births as well. History is completely silent as well as all of Jewish history on such an event.

- **Thirdly, if Christianity claims the seventh chapter of Isaiah is a dual prophecy, how does Isaiah 7:15-16 apply to Jesus when these verses continue to speak of this lad?**

Remember, Isaiah 7:14-16 reads

Therefore the Lord, of His own, shall give you a sign, "Behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. Cream and honey he shall eat when he knows to reject bad and choose good; for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned.

- **Answer for yourself: If Isaiah's words are the substance of a dual prophecy, at what age did the baby Jesus mature?**
- **Answer for yourself: Which were the two kingdoms during Jesus' lifetime that were abandoned?**
- **Answer for yourself: Who dreaded the Kingdom of Israel during the first century when there had not been a Kingdom of Israel in existence since the seventh century B.C.E.? Surely it was not Rome with their military might!**
- **Answer for yourself: Besides the prophecy of the birth of a child when or where was Jesus ever called Immanuel as required also by this prophecy?**
- **Answer for yourself: When did Jesus eat cream and honey? Does any of this make any sense to you?**

I would think by now that this is beginning to add up. If you have been a student of Bet Emet Ministries for any length of time then you KNOW that Christianity and its hermeneutic [interpretation] of the Hebrew Scriptures are not only flawed concerning Isaiah 7 but is flawed concerning a great part of the Hebrew Scriptures. This as you have seen is not just "another rendering" but a purposeful attempt to alter the Hebrew Revelation to suite the theological agenda of the Gentile Church which did not want to live under the Law of G-d. Back to our point the whole of their interpretation of Isaiah chapter 7 according to traditional Christian tradition just does not add up because this argument of a dual prophecy was born out of the desperation of Christianity when confronted by the Jewish people and their scholars who know their own Scriptures better than Rome will ever know them. All of the forged and altered translations of the Hebrew Scriptures found in our Christian Bibles that are nothing more than purposeful mistranslation, misquotations, creations, and verses purposefully taken out of context in order to foist upon the unsuspecting Gentile world of yesteryear a replacement religion and in so doing they destroyed much of the Divine Revelation and many of the truths concerning the Jewish Messiah and the historical Jesus as well.

GOOD NEWS ON THE HORIZON

Things, they be a changing. It does my heart good to see that several Christian Bible translations today are reversing the error of their predecessors and translating "almah" and Isaiah chapter 7 correctly concerning the Hebrew. These newer translations are taking not of the forgery of Isa. 7:14 as found in the Septuagint [the Greek translation of the Hebrew Scriptures]. They are no longer going with the forged Greek Septuagint and the following translations attest to the renewed integrity of current Christian commentators and translators. May they be blessed of G-d for their honesty and efforts that go against the current of tradition Catholic

tradition.

Revised Standard Version

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

Revised English Bible

Because you do, the Lord of his own accord will give you a sign; it is this: A young woman is with child, and she will give birth to a son and call him Immanuel.

New English Bible

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel.

New Revised Standard Version

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

The Message of the Bible

He will give you a sign. A young woman shall bear a son who shall truly represent the hopes we have inherited from the days of David. His very name, God-is-with-us, shall express the secret of his power.

New World Translation of the Holy Scriptures

(Jehovah Witnesses) Therefore Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel.

Good News Bible

Well then, the Lord himself will give you a sign: A young woman who is pregnant will have a son and will name him "Immanuel."

The Jerusalem Bible: Readers Edition

The Lord himself, therefore, will give you a sign. It is this: The maiden is with child and will soon give birth to a son whom she will call Immanuel.

The Bible: :A New Translation

An omen you shall have, and that from the Eternal himself. There is a young woman with child, who shall bear a son and call his name Immanuel (God is with us).

The Bible: :An American Translation

Therefore the Lord himself will give you a sign: Behold! A young woman is with child, and is about to bear a son; and she will call him God is with us.

The International Critical Commentary

Therefore the Lord himself will give you a sign. Behold, a damsel is with child, and shall bring forth a son, and call his name Immanuel.

The New Jerusalem Bible

The Lord will give you a sign in any case. It is this: The young woman is with child and will give birth to a son whom she will call Immanuel.

The Layman's Bible Commentary

In reply, Isaiah says that the Lord will provide a sign. It will be a most unusual and remarkable event. A young woman shall bear a son and name him Immanuel, meaning God is with us.

World Biblical Commentary

Therefore my Lord himself will give you (plural) a sign. Behold, the woman shall conceive and bearing a son -- she shall call his name Immanuel.

The Bible in Basic English

For this cause the Lord himself will give you a sign; a young woman is now with child, and she will give birth to a son, and she will give him the name Immanuel.

Now you know the truth of the matter.....blessings

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



VIRGIN BIRTH FINDS IT FOUNDATION IN SUN WORSHIP AND SUN MYTHS

Much of the life Jesus Christ, as recorded in the New Testament, are nothing more than allegorical representations of the Sun God. Long before Jesus the Ancients formulated their Mythology (Religion), after the Image of Astronomical Phenomena. They saw this as the best way to connect with the Creator God, that is by patterning their religious rituals in accordance with the most visible and observable aspect of God's creation, the Cosmos. Many of the stories and accounts in the life of Jesus in the New Testament are actually various dramas (metaphorical representations) of Solar Mythology. We are presently focusing on the Solar-Lunar aspects of ancient mythology and modern religion. We shall at this point commence a dissection of the New Testament gospels. As done previously, I wish to evaluate the most salient and popular episodes within these scriptures and show their parallel to the lives of the other mythical saviors that we have already discussed. And we will illustrate that much within the Gospels are analogous to Solar Mythology. Let me say this is done only to separate the lies and falsehoods from the truth about Jesus so those who follow him and his example can do so in truth.

First, we have the miraculous conception of a virgin.

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

THE ASTRONOMICAL ANALOGY

The astronomical explanation of the first three points is as follows, The Miraculous Conception, as I explained in a previous article, refers to the Conjugation (Conception) that annually takes place at the vernal equinox. God, the Father, the Sun personified, at this time (the vernal equinox) is joined (the crossing of the celestial equator and the ecliptic of the sun) to commence the Gestation of the Son (Sun) of God (Father Sun), that will be born 280 days later on December 25th.

The ancients felt that an offspring of a god, a son of god, should have a purer maternal origin than mortals, and this was evidence of his supernatural or divine origin. A man, even if he were thought of as a god, had to be born of a woman, and this could not be concealed, but paternal parentage is never so obvious, being known only to the mother, if anyone.

The purity of his maternal parentage required these Gentile Saviors to be born of a pure woman—a maiden. Hence, the Gentile saviours often were born of virgins and this "concept" continued even for the Gentile redactors of the New Testament. Besides normal conception ordinary birth was also too ignominious for a god. It had to be spotless, or immaculate. Jesus Christ in an apocryphal gospel, like Chrishna was born through his mother's side, rather than the impure route. Though not in the canonical works, some of the Christian fathers endorsed this story. I have even read Catholic dogma where it testifies that Jesus was born not through Mary's vagina, the normal birth canal, but through her navel!

Not only saviours but famous men, like Plato, Pythagoras, Alexander, Augustus and others, were thought to have been born miraculously. Plato was born of Paretonia, begotten of Apollo, not Ariston, his father, according to one authority.

The doctrine of immaculate conception is ancient but the manner of the holy conception was different in different countries. Zoroaster was immaculately conceived by a ray from the Divine Reason or Word and this was adopted by medieval artists.

But the idea of being overshadowed by the Holy Ghost seems to have been most current. god, the father of a god was believed to *overshadow* the mother of a god, to impregnate her. In 550 BC, Pythais, the mother of Pythagoras, conceived by a spectre or ghost of the god Apollo, the Sun-god.

Answer for yourself: Does the ghost of the sun god differ in principle from the Christian Holy Ghost?.

Juno of Rome grew pregnant at the touch of a flower to give birth to Mars. No impregnation could have been purer. So the most immaculate conception of all was that of the god of War! If it sounds absurd, how is it more senseless than conception by a ghost? Botany has shown that, at least, a flower can fertilize other flowers but no science has yet investigated the virility of ghosts.

The Greek Juno, Hera, was immaculately impregnated by the wind to give birth to Vulcan. Here is a close parallel indeed for the word habitually translated as spirit or ghost in the scriptures and continued into the Greek of the New Testament really means breath or wind! So literally the virgin Mary was impregnated by the wind just like Hera. The author of the Perennial Calendar tells us the miraculous conception of Juno Jugulis, the blessed virgin queen of heaven, fell on the second of February, the day of the early Christian festival of the date of the conception of the ever Blessed Virgin Mary.

A Chinese sect worshiped a saviour known as Xaca, who was conceived of his mother, Maia, by a white elephant, which she saw in her sleep, and for greater purity, she brought him forth from one of her sides. In Chinese popular religion, the virgin mother Shing-Mon gave birth to the god Yu from a conception by a water lily. The procreative refinement evinced here is equal to that of Juno. In another story Yu was conceived of a star!

Tamerlane's mother conceived having had sexual intercourse with the god of Day. The mother of Ghengis Khan, being too modest to claim that she was the mother of the son of god, said only that he was the son of the sun.

Osiris of Egypt and even Julius Caesar were immaculately conceived—the latter being the son of the beautiful virgin Cronis Celestine, and begotten by the Father of all gods, Jupiter. His heir and nephew, Augustus Caesar, was curiously his half brother, as another son of Jove, by whose divine lust he was immaculately conceived in the temple of Apollo.

Both Buddha and Chrishna, of India, were immaculately conceived. The mother of Chrishna was overshadowed by the supreme god, Brahma, and the Holy Ghost was Naraan. Chrishna's mother had given birth seven times previously but remained a virgin. Philostratus, a disciple of Apollonius of Cappadocia, who was contemporary with Jesus Christ , tells that Damis, the mother of Apollonius, gave birth to this god and rival saviour of Jesus Christ, by being overshadowed by the god, Proteus.

Several of the virgin mothers of gods and great men go ten months between conception and delivery.

Plainly the tradition of the miraculous conceptions of gods, sons of gods, saviours and messiahs was prevalent in the world from ancient times on, beginning long before the mother of Jesus was overshadowed by the ghostly representative of the Most High. The belief in immaculate conception extended to every nation in the world. Grote, referring to Greece, declares that the furtive pregnancy of young women, often by a god, is one of the most frequently recurring incidents in the legendary narratives of the country.

Both the prevalence and antiquity of the idea of immaculate conception among the heathen is conceded by earlier Christian writers in their arguments from precedents of the divinity of Christ. St. Augustine, Origen and Lactanius tried to persuade us of the immaculate virginity of the mother of Jesus Christ by the example of similar pagan events. The doctrine of immaculate conception is, then, conceded as long anterior to Christ and therefore not unique in his case.

PROBLEMS WITH THIS DOCTRINE

- **The gospels show that Christ himself did not claim to have a miraculous birth. He did not once allude to it, though as the principal evidence of his divinity, as Christians claim, he would have done so.**
- **His paternal genealogy, as made out by Matthew and Luke, completely confounds his virgin birth. They both trace his lineage through Joseph, which they could only do if Joseph was his father.**
- **His own disciple, Philip, declared him to be the son of Joseph, and several texts show that it was the original belief.**
- **The story of the virgin birth rests on the slender foundations of an angel and a dream. Mary got it by an angel, and Joseph by a dream, and thereby we have the whole of the story of the divinity of Jesus Christ.**
- **However, we have neither Joseph's nor Mary's report of these things, but only Matthew and Luke's. We do not know that either of them ever saw or spoke with Joseph or Mary on the subject.**
- **If Christ were a miraculously born god, would his mother would have reproved him for misconduct when she found him in the temple, as she, if no one else, must have known his nature?**
- **If Mary conceived miraculously, why was it kept so long from Joseph? Did the concubine of god intend to deceive her lawful husband? An angel had to be sent from heaven to let him into the secret.**
- **Why did not god inform Joseph by inspiration instead of using the round about way of sending an angel to do it?**
- **Mary was found with child of the Holy Ghost, but as we are told nothing more about the circumstances, does it not leave us suspicious?**
- **Since it all seems to have been based on dreams, was carried on through dreams, and has no better foundation than dreams, why should we give it better credit than similar stories found in heathen mythology? Or is it that Gentile Christianity is just a dreamy religion?**
- **In an educated and scientific age, should we accept reports of the birth of a god based on no better a foundation than dreams, angels and the legends of oriental mythology? In particular, can any scientist entertain the idea of infinite beings, themselves mere conjecture, actually impregnating human females?**
- **Ancient Eastern belief was that sexual intercourse was sinful, procreation was impure and human children were born thus contaminated. Human beings were imperfect and any god sent into the world as a saviour had to avoid such contamination. The solution was that incarnate gods entered the world through human virgins to avoid the impurity and the slander that the saviour might have arisen in more normal ways if the mother were not a virgin. Can any unbiased deny that this is the source of the origin of the story of Christ's virgin birth?**
- **If Christ had to come into the world avoiding the impurity of human conception and birth, why did he not**

descend directly from heaven in person? If he can descend on the clouds at his—still awaited—second advent, why could he not do the same at his first advent, thereby pre-empting reasons for doubt and saving far more of fallen humanity?

- **Could anyone, free of religious guilt and indoctrination, presented with these stories as the truth today, willingly and joyfully accept them as proof that someone was a god? Or would they consider them to be fraudulent inventions, intended to gull the credulous?**
- **If you have never taken the time as a Christian to study the origins of your faith I highly suggest it. If you would only familiarize yourself with the Council of Nicea in 325 A.D. one can quickly see how under the influence of Constantine, a Sun-worshipper, that in the conversion of the Empire to the Christian faith then its leader, Jesus, had to be moulded into the image of prior Sun-gods. Such was Constantine's wish and whatever the emperor desired was done or else. Check it out!**

Answer for yourself: Does this event as depicted in the New Testament now seem "Divine and unique" to you any longer? That should make us question the historicity of such a man let alone the whole of the "Jesus Story" as it has been related to us since it begins totally with a myth. Could the "Jesus Story" be nothing more than the personification of the descent of the Soul into matter, into humanity and its Spiritual evolution and final ascension and return to God from which we all came to begin with?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE VIRGIN BIRTH OF JESUS CHRIST AS RECORDED IN THE NEW TESTAMENT TRUTH...OR A SUN-MYTH RETOLD?

In antiquity, filled with legend, lore, and superstition, the report of a virtuous woman giving birth to a child with the usual form, and possessing the usual characteristics of a human being, but without a male partner in the conception, might in an age of miracles and ignorance of natural law, be believed with implicit credulity. But in an age of intelligence, when the keys of science have provided modern man the answers for such lengeds and myths. Modern investigations into religous histories of pagan nations have laid bare the fact that most ancient religious countries abound in reports of these "virgin births." That being the case then the only recourse for a Christian who is a "thinking believer" is to obtain a profound and general skepticism after he has done personal study into into such legends.

We continue our search for the truth and origin of the "virgin birth" stories that not only were applied to Jesus in the New Testament, but which also can be traced to the beginning of time for other "god-men" and the various religions of the heathen nations. What is truth? How do we know we have? How do we know we don't have it? Well, the last question is easy: You study!

My research has again linked such "virgin birth" stories to the Sun. Nothing is new here as you shall quickly see. In this respect these immaculately conceived "virgin born" gods are personified from the Sun.

THE EVIDENCE

Mankind will not emulate extraordinary leaders but instead fall to their knees, adore and worship them. Rather than follow a difficult example it is easier to deify the exemplar thus providing an excuse for not emulating him. It has been said: "How can mere men do what gods can do?" This inclination to worship Jesus as a god rather than follow him as a man stems from the earliest days of Christianity. Within 60 years of the crucifixion Jesus's adoring followers had created the myth of the conception of Jesus by the Holy Ghost making him at least half a god from the start. He thus became an impossible role model for merely mortal men. Yet even the half of him that was human passed on by his mother was too much for the adorers. They they wanted a fully fledged god. After centuries as a tolerated heresy, in 1854 the doctrine of "The Immaculate Conception of the Mother of God" was adopted by the Roman Church rendering Jesus's mother a perfect being from her own birth, free of original sin, incapable of sin throughout her life - a sinless mate for God Almighty to conceive a divine son. Jesus as a fine example of loving manhood had been usurped by the adorers and worshippers.

But lets look at the text. No mention is made of the Virgin Birth in the epistles and in fact Paul could not be more explicit in recording that Jesus was "of the seed of David according to the flesh" as if he were refuting the suggestion. For Paul Jesus was the Son of God through the "Spirit of Holiness" which did not require a supernatural conception. Nor does the earliest gospel mention the virgin birth. The mystical Book of the Revelation of John the Divine does not mention it, though it would be perfect for inclusion in such an allegorical

piece. None of the Jewish patriarchs were born of virgins and, though older women beyond the menopause had their wombs "opened" to conceive Isaac, Jacob and Samuel, no divine impregnation was suggested.

The virgin birth appears in Luke and Matthew, years after the event, to prove Jesus's divinity. The birth stories in the two gospels come from different sources and differ widely but both contradict their central thesis that Jesus's mother was a virgin by giving a genealogy to show that Joseph was descended from David, an irrelevancy if Joseph had not impregnated his wife. The original idea was obviously to trace Jesus's lineage through Joseph to David to fulfill messianic prophecy. Then the idea of making Jesus more divine through a virgin birth arose and was tacked on spoiling the object of the genealogy. The editors of both gospels see a problem and try to avoid it: in Luke by inserting "as people thought" to show Jesus was not really Joseph's son and in Matthew by slyly separating Joseph from his son by inserting after "...Joseph" "the husband of Mary, of whom was begotten" Jesus. If the intention was to imply that Mary was begetting Jesus then the person inserting the story was either ignorant or depended on the ignorance of his readers for only men could beget according to Jewish convention. Neither Luke nor Matthew refer to the birth story again and indeed it contradicts the main story. Presumably his family or at least his mother would have been aware of all that feting by kings and shepherds, and glory in the heavens, and the reason for it all. Yet later they are continually puzzled and disappointed by Jesus's behaviour. And why bother trying to establish a divine conception when both refer to Joseph in the main narrative as the father of Jesus.

The Ebionites, the first Jewish followers of Jesus accepted Joseph as the natural father. An attempt was made by the early Christians to justify the virgin birth story by referring to Isaiah 7:14 where is written, "Behold a virgin shall conceive and bear a son". The word employed in the Greek version of the Old Testament was parthenos. But a reference to the original Hebrew yields the word almah. Both parthenos and almah did not necessarily mean a virgin as we understand it, a woman who had never had intercourse. In Greek it could mean youth, the state of unmarriage, or even a person who is first married. In Hebrew it could mean beside the usual meaning, an immature girl who could not conceive because she had not yet started to menstruate. The idea of a virgin as a premenstrual girl allows her to have children and still be a virgin. If she were to conceive from her very first ovulation, she would not have menstruated but would be a mother and still a virgin. If she conceived at the first ovulation after the birth, she could be a virgin mother of two children of different ages. Since Jewish girls often married before menstruation - in Joel 1:8 an almah's husband is mentioned - virgin mothers were not unusual. Now Mary was described as "betrothed" to Joseph implying that she was a minor under the age of twelve and a half. After that age she could become his wife. Thus the "virgin" Mary could have given birth. If she did, the truth was misunderstood in the gentile world of the Roman Empire, and indeed beyond, where it was de rigeur not only for gods but also great men to be born of virgins. Ra, Hatshepsut, Amenophis III, Cyrus the Great, Julius Caesar, Perseus, Plato, Apollonius of Tyana, Fohi, Lao Kium, Zoroaster and Attis all came of virgin births according to their followers.

Herodotus explained that such conceptions occurred by way of a ray of light and according to Plutarch's book on Isis and Osiris it entered through the ear. Tertullian confirms it was a ray of light. Thus medieval pictures of Mary at the moment of conception show a ray of light entering her ear. Furthermore it is common for gods and those akin to gods to have mothers called Mary or a cognate name. Adonis was born of Myrrha, Hermes of Maia, Cyrus of Mariana or Mandane, Joshua of Miriam, Buddha of Maya and Khrishna of Maritala

Many are the cases noted in history of young maidens claiming a paternity for their male offspring by a God.

Mr. Kenrick tells us the likeness of this virgin mother, with the divine child in her arms, may now be seen represented in sculpture on some of the ancient, ruined temples of that ruined empire. And Mr. Higgins (Anacalypsis) makes the broad declaration that "the worship of this virgin mother, with her God-begotten child, prevailed everywhere." This author also quotes Mr. Riquord as saying, this son of God "was exhibited in effigy, lying in a manger, in the same manner the infant Jesus was afterward laid in the cave at Bethlehem." Mr. Higgins further testifies that the worship of this virgin God-mother (that is, the God and the mother) is of very ancient date and universal prevalence in all the eastern countries, as is proved by sculptured figures bearing the marks of great age. By the way, the reprint of Anacalypsis is available on the Internet...I recommend it very highly if you want to get to the truth about many of



the doctrines of Christendom.

Mr. Higgins remarks that the mother was still held to be a virgin, even after she had given birth to other children besides the deity-begotten bantling, which furnishes another striking parallel to the history of Mary, the mother of Jesus, as she was still called a virgin after she had given birth to Jesus and his brothers James and John. And it is an incident worth noticing here, that, in the case of Mayence, virgin-mother of the God-sired Hesus of the Druids, the ancient traditions of the country, more than two thousand years old, represent her body as being enveloped in light, and a crown of twelve stars upon her head, corresponding exactly to the apocalyptic figure described by St. John, in the twelfth chapter of his Revelation. She is also represented with her foot on the head of a serpent, according to Davie's Universal Etymology.

In corroboration of this statement one only needs to examine the evidence existing today of such legends; such evidence from the religious records of India, Egypt, Persia, Greece, Rome, Mexico, Tibet, etc.

Maia, mother of Sakia and Yasoda of Chrishna; Celestine, mother of the crucified Zunis; Chimalman, mother of Quexalcote; Semele, mother of the Egyptian Bacchus, and Minerva, mother of the Grecian Bacchus; Prudence, mother of Hercules; Alcmene, mother of Alcides; Shing- Mon, mother of Yu, and Mayence, mother of Hesus, were all as confidently believed to be pure, holy and chaste virgins, while giving birth to these Gods, sons of God, Saviors and sin-atoning Mediators, as was Mary, mother of Jesus, and long before her time.

Ceres, the virgin mother of Osiris, claimed that he was begotten by the "father of all Gods."

In Greece it became so common that the reigning king issued an edict, decreeing the death of all young women who should offer such an insult to deity as to lay to him the charge of begetting their children. The virgin Alcmene furnishes a case of a young woman claiming God as the father of her offspring, when she brought forth the divine Redeemer Alcides, 1280 years B.C.

Auguste Nichols tells us, in his Philosophical Essays on Christianity, that Io is called, in Eschylus, "the Chaste Virgin," and her son "the Son of God" If you would like to see other example you need look no further than Guigne's History of the Huns.

Gonzales informs us he found on an ancient temple in India the Latin inscription 'Partura, virginis,' "the virgin about to bring forth." And similar inscriptions have been found on pagan temples in the country of the ancient Gauls (Riquord's Theology of the Ancient Gauls, Chapter X.).

"He who hath ears to hear, let him hear," and treasure up these facts. According to Chinese history there were two beings -- Tien and Chang-Ti -- worshiped in that country as Gods more than twenty- five hundred years ago, born of virgins "who knew no man." The mother of the mighty and the almighty God Hercules, we are told, "knew only Jove."

If history and tradition, then, are to be credited, God had many "well-beloved sons," born of pious and holy virgins, besides Jesus Christ. And some of them are represented as being his only begotten," and others his "first begotten," sons. And all these cases appear to be equally as well authenticated as the story of Jesus Christ. All stand upon a level, the same kind and the same amount of evidence being offered in each case.

THE BLACK VIRGIN

Curiously, several of the above-named Saviors are represented as being black, Jesus Christ included with this number. There is as much evidence that the Christian Savior was a black man, or at least a dark man, as there is of his being the son of the Virgin Mary, or that he once lived and moved upon the earth. And that evidence is the testimony of his disciples, who had nearly as good an opportunity of knowing what his complexion was as the evangelists, who omit to say anything about it. In the pictures and portraits of Christ by the early Christians, he is uniformly represented as being black. And to make this the more certain, the red tinge is given to the lips; and the only text in the Christian bible quoted by orthodox Christians, as describing his complexion, represents it as being black. Solomon's declaration, "I am black, but comely, O ye daughters of Jerusalem" (Sol. i. 5), is often cited as referring to Christ. According to the bible itself, then, Jesus Christ was a black man.



But a little background into the "black virgin." Hundreds of icons of Mary have intentionally black faces and hands. In France they are called "Vierge Noires" or Black Virgins; in other countries they are called Black Madonnas. Some call her "the other Mary"; Jung said she is Isis; others consider her to be the iconic remains of prehistoric Earth Mother worship. She is linked with Cybele, Diana, Isis & Venus; cross-culturally she is associated with Kali, Inanna & Lilith. Historically she has ties to the Crusades and the Moorish occupation of Spain, to the Conquistadors, who brought her to the New World, and to the Merovingians and Knights Templars, who saw her as Mary Magdalene. As Sara-la-Kali she is revered by the Gypsies at Saintes Maries de la Mer. For modern psychologists she is said to express the archetype of the Dark Feminine. Whoever the enigmatic Black Virgin may be, she holds a powerful attraction for her millions of devotees around the world. Her sacred sites stand on highly charged earth energy centers, enhanced by megalithic ley-lines and sacred architecture. From ancient times to present, people have undertaken pilgrimages to her shrines as a way to explore her mysteries and to enable her to do her miraculous work of healing, transformation and inspiration. France has more than 300 Black Virgin sites, with over 150 Black Virgins still in existence.

Answer for yourself: It is believed by many that Jesus will return to this planet as Messiah. Let us suppose that, at some future time, he makes his second advent to the earth, as some Christians anticipate he will do, and that he comes in the character of a "black" Messiah, how would he be received negro-hating Christians or the sons of the Aryan nations?

Answer for yourself: Would they worship a negro God?

THE LINK TO ASTROLOGY

And the tradition of divine Saviors being born of undefiled and undeflowered virgins has an astronomical chapter we must not omit to notice. The virgin, with her God-begotten child, was pictured imaginarily in the heavens from time immemorial. They are represented on the Hindu zodiac, at least three thousand years old, and on the ancient Egyptian planispheres. And if you will examine Burritt's Geography of the Heavens, you will find the infant God-son (the sun) is represented as being born into a new year on the 25th of December (the very date assigned for Christ's birth), and may be seen rising over the eastern horizon, out of Mary, Maria, or Mare (the Latin for sea), with the infant God in her arms, being heralded and preceded by a bright star, which rises immediately preceding the virgin and her child, thus suggesting the text, "We have seen his star in the east, and have come to worship him." (Matt. 2:8).

If you have not you need to refresh yourself with the 280 cycle from the vernal equinox to Dec. 25 which the ancients believed was the gestation of the Sun-god impregnation of "mother earth." The ancients believed this "child god" was to be born of a Virgin. This, of course represents the constellation of Virgo. Virgo had command of teh Fall equinox at the time this passage was edited by the Gentile priesthood. And Virgo, as such, represented the fall of the fetus in the third trimester, before it's birth. A human fetus enter's it's third

trimester after 186-187 days. The Fall equinox, Sept. 22 (when the fetus falls toward the vagina, birth) is 186 days from the Conception at the vernal equinox (March. 21). Again, we see the link between the human body and the Cosmos and the ancients interpreted this as man being made in the image of the Cosmos which delcared to them God.

Answer for yourself: Is this a coincidence and is the writers of the New Testament relating "truth" when they write of the birth of Jesus? Where is the Holy Spirit in any of this?

Such facts led the learned Alphonso to exclaim: *"The adventures of Jesus Christ are all depicted among the stars".*

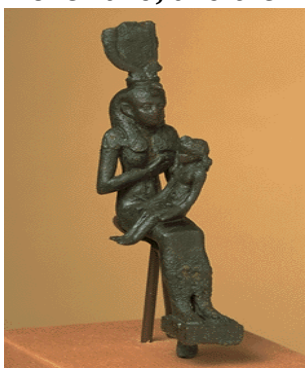
And such facts fasten the conviction on our mind that the stories of Gods cohabiting with young maids or virgins, and begetting other Gods, is of astrological origin -- the story of Jesus Christ included. A critical research shows that astronomy and religion were interblended, interwoven, and confounded together at a very early period of time, so indissolubly, that it now becomes impossible to separate them (at least without a considerable amount of study and finanes to procure the necessary documents for inspection).

INDIAN AND EGYPTIAN MYTHOLOGY

This Virgin, of whom the Sun, the true "Savior of Mankind," is born, is neither the bright and beautiful Dawn, or the dark Earth, or Night. Hence we have, as we have already seen if your have read the prior articles, the "Virgin," or "Virgo," as one of the signs of the Zodiac. The sign of the "Celestial Virgin" rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ (Higgins, Anacalypsis, vol. i. p. 314, and Bonwick, Egyptian Belief, p. 147). We have in the first decade the Sign of the Virgin, following the most ancient tradition of the Persians, the Chaldeans, the Egyptians, Hermes and Aesculapius, a young woman called in the Persian language, "Selinidos de Darzama; in the Arabic, Aderenedesa-that is to say, a chaste, pure, immaculate virgin, suckling an infant, which some nations call Jesus (Savior), but which we in Greek call "Christ" (Abulmazer). As a Christian you need to understand that this is the origin of the Mary and Jesus statues you see in many Catholic Churches. From this would come a whole host of "false doctrines" believed by millions today.

The "Dawn" was personified by the ancients as a "virgin mother, who bore the Sun" (Fiske, Myths and Mythmakers, p. 156). In Sanskrit "Ida" is the "Earth," the wife of Dyaus (the Sky), and so we have before us the mythical phrase, "the Sun at its birth rest on the earth." In other words, "the Sun at birth is nursed in the lap of the mother." The moment we understand the "nature" of a myth, all impossibilities, contradictions, and immoralities disappear. If a mythical personage be nothing more than a name of the Sun, his birth may be derived from ever so many different mothers. He may be the son of the Sky or the Dawn or of the Sea or of the Night (Renouf's Hibbert Lectures, p. 108).

This Celestial Virgin was feigned to be a mother. This Celestial Virgin is represented in the Indian Zodiac of Sr. William Jones, with ears of corn in one hand, and the lotus in the other. In Kircher's Zodiac of Hermes, she has corn in both hands. In other planispheres of the Egyptian priests she carries ears of corn in one hand, and the infant Savior Horus in the other. In Roman Catholic countries, she is generally represented with the child in one hand, and the lotus or lily in the other. In Vol. II. of Montfaucon's work, she is represented as a female nursing a child, with ears of corn in her hand, and the legend IAO. She is seated on clouds, a star is at her head. The reading of the Greek letters, from right to left, show this to be very ancient.



In the Vedic hymns Aditi, the "Dawn," is called the "Mother of the Gods." She is said to have given birth to the Sun (Max Muller, Origin of Religions, p. 261). "As the Sun and all the solar deities rise from the east," says Prof. M. Muller, "we can understand how Aditi (Dawn) came to be called the "Mother of the Bright Gods" (Ibid. p. 230). The poets of the Veda indulged in theogonic speculations and they knew of Indra as the greatest of gods,

they knew of Agni as the god of gods, they knew of Varuna as the ruler of all; but they were by no means startled at the idea that their Indra had a mother, or that Varuna was nursed in the lap of Aditi. All this was true to nature; for their god was the Sun, and the mother who born and nursed him was the Dawn. Without scarcely an exception, all the names by which the "Virgin goddess" of the Akropolis was known point to this mythology of the Dawn (Cox, Aryan Myths, vol. i. p 228).

We find in the Vishnu Purana, that Devaki (the virgin mother of the Hindu Savior Chrishna, whose history corresponds in most every particular with that of Christ Jesus who would come over 800 years later) is called Aditi, which, in the Rig-Veda, is the name for the Dawn. Thus we see the legend is complete. Devaki is Aditi, Aditi is the Dawn, and the Dawn is the Virgin Mother. "The Savior of mankind," who is born of her is the Sun, the Sun is Chrishna, and Chrishna is Christ.

In the Mahabharata, Chrishna is also represented as the "Son of Aditi" (Cox, Aryan Myths, vol. iii, pp. 105, and 130, vol. ii). In other words, Chrishna is the son of the "Virgin Mother" as is the Christ.

Indra, the Sun, who was worshipped in some parts of India as the Crucified God, is also represented in the Vedic hymns as the Son of the Dawn. He is said to have been born of Dahana, who is Daphne, a personification of the Dawn (Fiske, Myths and Mythmakers, p. 118).

The humanity of this SOLAR GOD-MAN, this demiurge, is strongly insisted on in the Rig-Vida. He is the son of God, but also the son of Aditi. He is Purusha, the man, the male. Agni is frequently called the "Son of man." It is expressly explained that the titles Agni, Indra, Mitra, etc., all refer to one Sun-god under "many names." And when we find the name of a mortal, Yama, who once lived upon earth, included among these names, the humanity of the demiurge becomes still more accentuated, and we get at the root idea.

Horus, the Egyptian Savior, was the son of the virgin Isis. Now, this Isis, in Egyptian mythology, is the same as the virgin Devaki in Hindu mythology. She is the Dawn (Renouf, Hibbert Lectures, p. 111 and 161). Isis, as we have already seen, is represented suckling the infant Horus, and, in the words of Prof. Renouf, we may say, "in whose lap can the Sun be nursed more fitly than in that of the Dawn" (Ibid., p. 161, 179).

Among the goddesses of Egypt, the highest was Neith, who reigned inseparable with Amun in the upper sphere. She was called "Mother of the gods," "Mother of the sun." She was the femine origin of all things, as Amun was the male origin. She held the same rank at Sais as Amun did at Thebes. Her temples there are said to have exceeded in colossal grandeur anything every seen before. On one of these was the celebrated inscription thus deciphered by Champollion:

I am all that has been, all that is, all that will be. No mortal has ever raised the veil that conceals me. My offspring is the Sun

She was mother of the Sun-god Ra, and is commonly supposed to represent Heaven; but some expressions which are hardly applicable to heaven, render it more probable that she is one of the many names of the (Ibid., p. 179).

GREEK MYTHOLOGY

If we turn from Indian and Egyptian, to Grecian mythology, we shall also find that their Sun-gods and solar heroes are born of the same virgin mother. Theseus was said to have been born of Aithra, "the pure air," and Cedipus of Iokaste, "the violet light of morning." Perseus was born of the virgin Danae, and was called the "Son of the bright morning" (Tales of Ancient Greece, pp. xxxi). In Io, the mother of the "sacred bull, the mother also of Hercules, we see the violet-tinted morning from which the sun is born; all these gods and heroes being, like Christ Jesus, personifications of the Sun (Cox, Aryan Myths, vol. i. p. 229). The bull symbolized the productive force in nature, and hence it was associated with the Sun-gods. This animal was venerated by nearly all the peoples of antiquity (Wake, Phallism in Anct. Religs. p. 45).

"The Savior of Mankind" was also represented as being born of the "dusky mother," which accounts for many Pagan, and so-called Christian, goddesses being represented black. This is the "dark night," who for many weary hours travails with the birth of her child. The Sun, which scatters the darkness, is also the child of the darkness, and so the phrase naturally went "that he was born of her." Of the two legends related in the poems afterwards combined in the "Hymn to Apollo," the former relates the birth of Apollo, the Sun, from Leto, the Darkness, which is called his mother. The idea was entertained by the ancients that these god-begotten heroes were engendered without any carnal intercourse, and that they were they sons of Jupiter. This idea is later expanded and relates that such "virgin births" comes from the idea that the Holy Spirit was operating in some fashion on the virgin mother Earth (Knight, Ancient Art and Mythology, p. 156).

The dark earth was also represented as being the mother of the god Sun, who apparently came out of, or was born of her, in the East, as Minos (the Sun) was represented to have been born of Ida (the earth) (Cox, Aryan Myths, p. 87).

In Hindu mythology, the Earth, under the name of Prithivi, receives a certain share of honors as one of the primitive goddesses of the Veda, being thought of as the "kind mother." Moreover, various deities were regarded as the progeny resulting from the fancied union of the Earth with Dyaus (Heaven).

Our Aryan forefathers looked up to the heavens and they gave it the name of Dyaus, from a root word which means "to shine." And when, out of the forces and forms of nature, they afterwards fashioned other gods, this name Dyaus became Dyaus pitar, the Heaven-father, or Lord of All; and in far later times, when the wester Aryans had found their home in Europe, the Dyaus pitar of the central Asian land became the Zeupater of the Greeks, and the Jupiter of the Romans, and the first part of his name gave us the word Deity.

According to Egyptian mythology, Isis was also the Earth (Williams, Hinduism, p. 24). Again, from the union of Seb and Nut sprung the mild Osiris, Seb in the Earth, Nut in Heaven, and Osiris is the Sun (Renouf's Hibbert Lectures, p.110-111).

Tacitus, the Roman historian, speaking of the Germans in A.D. 98, says:

There is nothing in these several tribes that merits attention, except that they all agree in worshipping the goddess Earth, or as they call her, Herth, whom they consider as the common mother of all (Manners of the Germans, p. xi).

These virgin mothers and virgin goddesses of antiquity, were also, at times, personifications of the Moon, or of Nature (Knight, Ancient Art and Mythology, pp. 81, 90, and 166). The moon was called by the ancients, "The Queen," "The Highest Princess," "The Queen of Heaven," "The Princess and Queen of Heaven," etc. She was Ishtar, Ashera, Diana, Artemis, Isis, Juno, Lucina, Astarte,etc. (Goldzhier, pp. 158; Knight, pp. 99-100).

Answer for yourself: Who is "God the Father," who overshadows the maiden?

The overshadowing of the maiden by "God the Father," whether he be called Zeus, Jupiter, or Jehovah, is simply the Heaven, the Sky, the "All-Father," looking down upon with love, and overshadowing the maiden, the broad flushing light of Dawn, or the Earth. From this union the Sun is born without any carnal intercourse. (virgin birth). The mother is not yet a virgin. This is illustrated in Hindu mythology by the union of Pritrivi, "Mother Earth," with Dyaus, "Heaven." Various deities were regarded as their progeny. The "God the Father" of all nations of antiquity was nothing more than a personification of the Sky or the Heavens. In one of the Chinese sacred books, the Shu-king, Heaven and Earth are called "Father and Mother of all things" (Taylor, Primitive Culture, pp. 294-296). The "God the Father" of the Indians is Dyaus, that is, the Sky (Williams, Hinduism, p. 24). Ormuzd, the god of the ancient Persians, was a personification of the sky. In Greek iconography Zeus is the Heaven. The Christian God supreme is still Dyaus Pitar, the "Heavenly Father."

NOW PAY ATTENTION: THE SUN BECOME THE SON!!!!!!!!!!

In the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290).

Answer for yourself: Did you notice that the Sun is now become the "Son"? Get ready for incarnational theology for here it comes.

According to Egyptian mythology, Seb (the Earth) is overshadowed by Nut (Heaven), the result of this union being the beneficent Lord and Savior, Osiris (Renouf, Hebbert Lectures, pp. 110-111). The same thing is to be found in ancient Grecian mythology. Zeus or Jupiter is the Sky, and Danae, Leto, Iokaste, Io and others, are the Dawn, or the violet light of morning (Cox, Tales of Ancient Greece, pp. xxxi, and 82; and Aryan Mythology, vol. i. p. 229).

The sky appeared to men to perform the functions of a Father, as the Earth those of a Mother. The sky was the father, for it cast seed into the bosom of the earth (rain), which in receiving them became fruitful, and brought forth, and was the mother...Plutarch

The Phoenician theogony is founded on the same principles. Heaven and Earth (called Ouranos and Ghe) are at the head of a genealogy of aeons, whose adventures are conceived in the mythological style of these physical allegorists (Squire, Serpent Symbol, p. 66).

In the Samothracian mysteries, which seem to have been the most anciently established ceremonies of the kind in Europe, the Heaven and the Earth were worshipped as a male and female divinity, and as the parents of all things (Squire, Serpent Symbol, p. 64).

The Supreme God (the Al-fader), of the ancient Scandinavians was Odin, a personification of the Heavens. The principal goddess among them was Frigga, a personification of the Earth. It was the opinion among these people that this Supreme Being or Celestial God had united with the Earth (Frigga) to produce "Baldur the Good" (the Sun), who corresponds to the Apollo of the Greeks and Romans, and the Osiris of the Egyptians (Mallet, Northern Antiquitiess, pp. 90, 94, 98. 406, 510, 511).

Xiuletl, in the Mexican language, signifies Blue, and hence was a name which the Mexicans gave to Heaven, from which Xiuleti-cutli is derived, an epithet signifying "the God of Heaven," which they bestowed upon Tezcatlipoca, who was the "Lord of All," the "Supreme God." He it was who overshadowed the Virgin of Tule, Chimelman, who began the Savior Quetzalcoatle (the Sun).

Now I could go on but you get the point. As you have seen, the overshadowing of the Earth by the Sky produced the Sun. It would be a short step from personification to glorification to deification. And as you also saw, as far back as the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290). It is this concept later accepted by Nicea that made Jesus "of the same essence as the Father;" therefore the Son is equal with the Father. This is how idolatry and Sun Worship crept into the faith of the early church and remains there today!

But back to the point, the whole concept of the immaculate virgin births of pagan godmen is found in the overshadowing of the Earth by the Sun thus producing the offspring of the Sun and Earth; namely the Son.

Answer for yourself: Now don't you think that these beliefs among the Gentiles of the world played a large part in the fashioning of many doctrines "about Jesus?' Could it be possible such doctrines were "read into the life of Jesus" by non-Jews who had ingrained anit-Semitism? Is is possible that they made "Jesus equal with God" and recorded such "beliefs" in documents that you have come to believe today are "inerrant" and "infallible" (New Testament)?

Answer for yourself: Is the evidence not overwhelming? Where is a Jewish Rabbi to be found in any of this whose purpose was to bring men to God by preaching repentance and obedience to the Commandments of God?

Answer for yourself: As a Christian, could you have inherited and believed lies instead of the truths about the "historical Jesus" which fly in the face of such pagan traditions?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMPLES OF FAMOUS BIRTHS ON DECEMBER 25TH BESIDES THAT OF JESUS

The reverence for December 25, as the Day of Birth for the Sun (Son of God) goes back into pre-history. The hollowed reckoning for this day did not begin two thousand years ago with the Christ. Jesus Christ, so called, was simply the latest personage to be linked to this ancient date of December 25, depicted as the birth of the Sun God.

Some of the others that were revered on this day are as follows:

Chrishna, of India, born on December 25, his mother was a virgin, mother's name was Maia. The name Chrishna means Black or Dark. His uncle, Kamsa, the ruler at the time of his birth sought to kill him (Chrishna) because he had heard a Prophecy that Chrishna would overthrow him. Chrishna escaped death by being smuggled out of the area to safety (sounds like Herod and Jesus does it not?).

Mithra, of Persia, born on December 25, his birth was witnessed by Shepherds that brought gifts to honor him. He was styled as a Mediator between God and Man. Witness this quote from the Encyclopedia Encarta,

"Mithraism was similar to Christianity in many respects, for example, in the ideals of humility and brotherly love, baptism, the rite of communion, the use of holy water, the adoration of the shepherds at Mithra's birth, the adoption of Sundays and of December 25 (Mithra's birthday) as holy days, and the belief in the immortality of the soul, the last judgment, and the resurrection. Mithraism differed from Christianity in the exclusion of women from its ceremonies and in its willingness to compromise with polytheism. The similarities, however, made possible the easy conversion of its followers to Christian doctrine" ("Mithraism," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation).

Horus, of Egypt, born on December 25. His mother, Isis, gave birth to him in the swamp, she was warned by the god Thoth, to flee and conceal the child from the evil Set. Set had killed the father of Horus, whose name was Osiris, and sought to kill Horus, |also. Isis was able to keep Horus hidden from Set, till he (Horus) grew to manhood. Horus sought to avenge the murder of his Father, and made war against Set, and defeated him.

Buddha, of India, born on December 25, his mother's name was Maya (similar to Mary) she was a virgin. He was immaculately conceived, and at birth, he announced that he was a savior to the world. His birth was announced by a star. At his birth, he was visited by Wise Men who declared that they had seen Signs of his birth, that is to say, signs of the royal birth (coincidence?).

Beddou (Fot), was a god of the orient born 1027 BC, his mother was a virgin, he was born of royal blood. The king sought to kill him at birth, because he felt the newborn infant posed a future threat to his Throne. The god child was saved by shepherds, and lived in the desert till he reached the age of thirty, at which time he commenced teaching his spiritual doctrine to that religion.

Quetzalcoatl, a god the Western Hemisphere, was born of a virgin. He sojourned in the wilderness, fasted forty days. Was crucified. He was variously represented as the God of light that struggled against the god of darkness

called Tezcatlipoca.

Hercules, son of the god Zeus, predestined by birth to inherit the throne of Argos. Hera, the jealous wife of Zeus desired the throne for another and sought to delay the birth of Hercules, and subsequently tried to kill Hercules while in his crib, by sending two snakes to strangle him. Hercules killed the snakes, though he was less than a year old. Later, He was sent away to the countryside where he became a shepherd.

Attis, of Phrygia, his mother was a virgin, her name was Nana. He was a shepherd, and reported to have died by self emasculation under a pine tree. He was alleged to have risen from the dead at Easter i.e. The vernal Equinox.

Tammuz was hailed as the only begotten son of the god Ea. His mother was a virgin, by the name of Ishtar. As an infant he was hidden in a chest by Aphrodite, the goddess of love and entrusted to Persephone, the goddess of the nether world. Persephone later opened the chest, and was so stricken by the beauty of the babe, that she refused to return the child to Aphrodite. The two goddesses fought each other for possession of the child, till finally the god Zeus mediated the matter, and declared that the child shall spend half it's year with Aphrodite and the other half in the nether world with Persephone.

There were many, many more gods and saviors born of virgin mothers, than I have listed here. To explore this subject in detail, you need to read only 3 books in detail:

1. The World's Saviors, by Charles Vail

2. The Worlds Sixteen Crucified Saviors, by Kersey Graves

3. The Golden Bough, by George Frazer.

The fact that so many Gentile "Saviors" were alleged to have been born on the same day of the year, under the same and similar circumstances, in vastly scattered locations of the world, throughout thousands of years of history, indicates a worldwide dissemination of a common mythology.

The sameness of these various myths that are widely separated geographically and in language and racial affiliation indicates an extremely ancient source as well as a coalescence of thought and philosophy within the ancient world that, perhaps many of us had not envisioned. Indeed ancient society was evidently nourished from the same spiritual fountain (Religious Philosophy). We see, that over the millennium, minor superficial descriptive differences have entered the ancient Myths, But nevertheless we can easily recognize the original core that pervades all of the various tales.

We should not assume that all people from the various regions of the world possessed the same interpretation of this symbolism. Nor should we assume that all the people within any given society, at the various strata (levels) of which all societies are layered possessed the same interpretation of this allegory. It is evident that the ancient sages, in their wisdom, devised a very refined and uniquely adaptable religious system that was distinctively compatible to an individuals level of understanding.

The problem is that we have come to believe the same "myths" about Jesus as Christians!

It is time to wise up. Whether you want to admit it or not if you are a Christian then your religious philosophy and belief system is directly descended from the Mythical allegories of the ancient world. When in Rome do as the Romans, right? Well you have and not know it. All along you have been falsely assured by those you "trust" as spiritual leaders that you are "right with God." You better rethink that because if half or more of what you believe about Jesus can be shown to be lies, myths, and pagan superstitions derived from their fear and worship of Nature, then you better study for yourself and repent and learn how a non-Jew relates to God within Biblical Judaism, the religion and faith of the Jesus you love and say you follow.

For sharing such things I am often chastised severely by well-meaning simple Christian shepherds thinking they have all truth because they read the New Testament. Understand there are people that know more than they and most spiritual Christian Gentile leaders will reject such knowledge outright because they fear being proved wrong. The facts speak for themselves. When you take the time to look for yourself you only need ask yourself two questions:

In the face of such overwhelming facts and overwhelming evidence then is the Christian faith I have followed as inherited from my parents truly a "Divine and unique revelation from God" or should I begin a serious investigation into the faith of Jesus, Biblical Judaism, and the place for the non-Jewish God-fearer within it who sets at the feet of the teachers of Israel and receive the "light to the world"?

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW THE ANCIENTS VIEWED THEIR SUN GODS AND ITS SPIRITUAL IMPLICATION FOR US TODAY #2

THE ROLE OF MYTH & ALLEGOY AS RELATING TO THE SUN-GODS

Since the word "myth" occurs quite often when dealing with the subject of the Ancient Sun-gods, it is necessary to define it so that we may the better glimpse the nature of the subject. To the modern mind the word carries with it a derogatory implication. To reduce any subject matter to the status of a myth is the "kiss of death" to most people and immediately renders the subject at hand as worthless. This comes from growing up in a modern culture that is "literalistic" to the core and has either forgotten or never learned that the medium of "myth and legend" was the very genius of the Ancients to capture Divine Truths for all eternity. Just think for a moment; here we live some 15,000 yrs removed from Ancient Egypt but the myths of Osiris, Horus, and Isis are yet worldwide in our day and as should be expected the myth of Osiris, Horus and Isis can be found upon study to be the very underpinnings of almost all world religions today. We have heard of these names but few know that the very substrate of their religious worship today, regardless of the name of their religion, come from this origin of Divine Spiritual Concepts which were originally represented by Egypt in their myths of Osiris, Horus, and Isis. The irony is that our "Jesus Story" which is the center of our Western Occidental thinking finds its origin right there in Egypt with Osiris, Horus, and Isis as well. Instead of an allegorical understanding of God expressed through the vehicle of myths as was done by these Ancient Spiritual Masters of the Orient or Eastern hemisphere who were not nearly as "literal" as we "westerners" and were more subjective in their thinking and thereby shrouded their wisdom in symbols, methaphors, legends, and myths, we living in the Western hemisphere usually regard everything "literally" and consider such religious myth of Egypt and "pagan" as a worthless fiction and a falsity. To show that a theory or a belief is only a myth, is to relegate it to the world of non-reality, and dismiss it from further consideration as a thing of value. This is sad for such is not the case at all as I was to find in doing my studies over the years.

I found the above idea of the worthlessness of a religious myth as viewed by the Occidental (Western) Hemisphere today to be a serious miscalculation and misjudgment of the facts at hand and this terrible misunderstanding can and should be laid at the feet of Christian biases once again since most Egyptologists today and for the last one hundred or so years have ties with Christianity and their own writings make clear that they are out to prove the "truth of Christianity" from their evaluation of Ancient Egyptian artifacts and religious studies. The only problem with this is not the link with Christianity, for it is there without a doubt, but the denial by leading Egyptologists today of the fact that Ancient Egypt found the genesis of their spiritual myths being influenced by areas such as Astronomy and Astrotheology as well as the role of these "religious" myths held sacred by them which came from these celestial observations and which were the origins and genesis of such Egyptian religious figures of Osiris, Isis, and Horus, etc., which also can be shown to be the very pattern for the "life and sayings of the

New Testament Jesus. I don't know about you but when the reader sees these hundreds and hundreds of existing parallels between the life events of Osiris and Horus with the New Testament Jesus of Nazareth and as well as Isis (contrasted with Mary, the mother of Jesus) and then see these same identical "wisdom teachings" and "wisdom sayings" from the myths of Osiris and Horus later put into the mouth of the New Testament Jesus Christ then to be alarmed is understatement considering that this "historical Jesus" has been taught as the only way to Heaven and that trust and faith in the "Jesus Story" is necessary for Eternal Life. Such plagiarism of the Ancient Osiris and Horus myths when contrasted with the "Jesus Story" must not be ignored. But current Egyptologists today seem to take little if any note of such identical parallelism. I believe we have to consider the implications that hit us in the face that comes from contrasting these Ancient Egyptian Myths with the "Jesus Story".

With the Ancients, take for example the Egyptians, a myth was a valuable instrumentality of knowledge. It was an intellectual, even a spiritual, tool, by the aid of which truth and wisdom could at one and the same time both be concealed from the unworthy and expressed for the worthy. Again when considering "religious myths" we find the concept so often mentioned of the "Inner Mysteries" and the "Outer Mysteries" of which I so often speak. We as Christians and followers of "the Christ" grew up in the "Outer Mysteries" in America since having for our main source of knowledge concerning "the Christ" basically only "one book", the Christian Bible and New Testament which was given us by Rome who won the war over the Jews, which presented everything concerning "this Christ" as an assumed "historical narrative". We as obedient parishoners, never knowing that we needed to study the origin of this New Testament before we attached our emotions to it let alone an almost unbreakable faith in its "inerrancy and infalliblity", never studied one scholarly book on how we got this New Testament let alone its 600,000 discrepancies. We never studied scholarly books which showed us that the hundreds and hundreds of quotes in it are purposefully misquotes, purposeful mistranslations, and pure inventions of the Hebrew Scriptures. We never knew to study comparative religions and contrast the Ancients "Jesus stories" with the one Rome gave us. We were NEVER aware that behind the mundane historical narratives of "the Christ" and this "Jesus" lie a wealth of Ancient Egyptian myths and legends from which the "Jesus Story" was later "carnalized" and "literalized". We grew up NEVER aware that these same "logia" and "wisdom sayings" of "the Christ" which we find put into the mouth of an assumed historical Jesus and which seem to us as "apples of gold in pictures of silver" (Prov. 25:11) are first found in Egyptian sacred writings coming from such characters as Osiris, Horus, Toth, Isis, etc., some 10,000 years B.C.E. or earlier. Once you see this for yourself then you will never be the same again.

Alvin Kuhn, one of my favorite authors in these types of categories of studies and the author of The Lost Light says it best:

"The ancients rightly regarded spiritual truth and experience as being incapable of expression or impartation by means of words simply. A myth or an allegory could be made the better means of conveying subtly and with a certain added force, the truth veiled under a set form of dramatic presentation. The myth would enhance spiritual truth as a drama reinforces moral situations. It was all the more powerful in its message precisely because it was known not to be outwardly a true story. No one was caught by the literal falsity of the construction. Attention could therefore be given wholly to the hidden import, which was not obscured by the outward occurrence. The myth was known to be a fiction; therefore it deceived nobody -- *until the third century (more on that later).* But at the same time it was most ingeniously designed to instruct in the deepest of spiritual truths. It was a literary device to embalm lofty wisdom in the amber of a tradition that could be easily remembered, in the *guise of a human story*. It was truth incarnated in a dramatic occurrence, which was known to be untrue. *Outwardly fictitious*, but inwardly the substance of a mighty truth, was the myth. And as such it was the universal dress in which ancient knowledge was clothed".

I hope you heard that and understood what Kuhn meant when saying that things will change in the 3rd century, especially after the Council of Nicea, when Rome takes control of "early Christianity" and drives almost out of

existence the early Gnostics who safeguarded, preserved, and cherished this Ancient Spiritual "gnosis" and knowledge which they had inherited from Egypt. The Nag Hammadi Library, a collection of thirteen ancient codices containing over fifty texts, was discovered in upper Egypt in 1945. Understand that this knowledge of "the Christ" has been absent from the minds of men for some almost 2000 years....almost the same time as the assumed existence of a "historical Jesus".

Answer for yourself: Can you estimate the importance of such a discovery and the uniqueness of the time that these writings have remained absent from the minds of men and have been almost obliterated out of existence by Rome?

This immensely important discovery includes a large number of primary Gnostic scriptures -- texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" -- scriptures such as the Gospel of Thomas, the Gospel of Philip, Pistis Sophia, and the Gospel of Truth. The discovery and translation of the Nag Hammadi library, completed in the 1970's, has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism. My Seminary never taught me about these let alone my church and when you look into them you will see why Orthodox Christianity cannot handle such a "hot-potato" for it shows that the earliest Christians were not followers of an "assumed historical person" but rather knew beyond any doubt that "the Christ" is a "Spiritual Concept" only which resides in the bosom of every man and woman and child of God.

I continually have my breath taken away by such wisdom of the Ancients cloaked in the disguise of their spiritual myths which today receive but laughter and denigration by the ignorant. I used to be such a one, being conditioned by Christianity, until my associated studies into Biblical Judaism and my beginning search for a "Jewish Jesus" opened to me, my eyes, and my mind repeatedly to the "African roots" to Judaism which seemed to me of greatest interest. That being so I had to go find out what lay behind these "African origins of Judaism" since I tried to never leave any promising road of knowledge untraveled in my studies since beginning my quest for the truth behind my Faith as a former Christian. I found the "motherload" when I set foot into Egypt and their religious myths but that was only after I had studied sufficiently to learn the "keys" necessary to interpreting these "myths" for as you read closely they also were written in the "guise of a human story" as was the "Jesus Story". Being conditioned you have the tendency to think in "literal" and "historical" parameters but I come to realize beyond any doubt that such an approach to Egyptian religion will never lead me to the truth concerning the Egyptian religion and its "spiritual concepts". A year or so had passed in my scholarly and earnest Egyptian studies where I studied 4 or 5 hours a day as if my life depended upon it and I had come to find no historical Osiris, no historical Horus, no historical Isis. What I had seen beyond any doubt was the hundreds of parallels between these Egyptian myths of Osiris, Horus, and Isis and the "Jesus Story". These parallels existed both in in events and the sayings and teachings in the mouth of this New Testament Jesus. At that time in my life I was beginning to question the "unthinkable". I had to in all honesty ask myself before God that if these same "stories" and same "sayings" which I had come to see paralleled the life of "Jesus Christ" in the New Testament which had their origin with Osiris, Horus, and Isis were but Egyptian "myths" teaching "Divine Spiritual Concepts" (usually about the soul) then was I to even dare to think that my "assumed historical Jesus" might possibly be a nothing more than another replay of prior "religious myths" but in this case designed to appear as if a "historical person". As a Christian Pastor I challenge you to try to understand the crisis which faced me at that time in my life having a very successful ministry at a mega-church in Dallas, Texas. I would have to stop right there and investigate with all my might the evidence for and against the existence of a "historical Jesus" and this information was the most unsettling thing that I have every had to confront as a human being.

In order to arrive at such a point in my studies I had to get beneath the negativity of Christian writers to such topics as Egypt; such negativity which had conditioned me to not seriously consider Egypt earlier in my studies since so much is written negatively about it in the Hebrew Scriptures. It would be later that I would find out that Ezra, himself a Persian and not a Jew, re-wrote basically the Old Testament before and after the return of the Jews from Persia following their conquering of Bablyon. In would be in this rewriting of the history of these Jews where Ezra would give these "black Jews" a different history as a people in order that they would not look to "black Egypt" and their biological "black" parents. Archeology today is teaching us that these Jews were the

offspring and children of these Egyptians through their intermarriage with Semites. We should also note the fact that Persia at that time was at war with these returnees' Egyptian parents. The puzzle pieces were coming together and now I understood this negativity toward Egypt in the Hebrew Scriptures especially when I learned the truth about the 18 Dynasty in Egypt and just how these Pyramids were actually built "voluntarily" contrary to the depiction in the Old Testament. Surely I came to see why Persia did not want these black Jews returning home to ever get the idea that their parents were the Egyptian opponents of Persia for if they did then Persia could not count of them be an "outpost" for them in the fertile cresent. I never could understand how this Moses, whom many believe to be one of the head Pharaohs of the 18th Dynasty of Egypt, who led a religious revolution and rebuilding and unification of Egypt, would turn his back on his land and people and write so derogatorily about them in his writings. Now I knew where this negativity came from; namely Ezra a Persian with both political and religious agendas. Because his efforts as well as Rome we as Christians and followers of "the Christ" are taught not to look toward not only Judaism but surely not Egypt as well.

Answer for yourself: Why is that again? Because if we do then we find not only the beginning of the Jewish Roots there but the very genesis of Christianity as but a pure allegory with Horus, the Son of God, the earlier prototype for the later "Jesus". Rome has reinterpreted everything "literally" and intended the world do the same since they won the wars and controlled the documents and rewrote the history of the world and in such arrogance and deception gave the world their version of religion and history and we read it only only in their New Testament but the writings of the early Church Fathers as well which only fueled the later development of the New Testament.

When I began to read about the Egyptian religion from authors like James Bonwick, Moustafa Gadalla, Ahmed Osman, Robert Bauval, Graham Hancock, John G. Jackson, Colin Wilson, etc., my eyes and heart opened to new depths in my understanding of God and my Creator and "His Christ". This depth of this understanding of the Creative Energy of the Cosmos whom we call God far eclipsed anything I was ever taught or understood that came from my previous Christian perspective including Southwestern Theological Seminary where I earned my Masters Degree. Understand my prior depth of my understanding of the Creative Energy of the Cosmos whom we call God derived from my Jewish studies was wonderful and I cherish it today but it pails in comparison to what I learned of God when doing my Egypt studies. So enlightening over the earlier years of my studies was what Egypt knew of this One Cosmic Unity, this One Creative Energy, that I often had to stop and thank God for letting me see these truths. Judaism for me was liberating as a Christian pastor but what I found in Memphis, Heliopolis, Hermopolis, and Thebes was beyond my wildest imagination as my closeness to this God became greater and greater as I saw and understood wisdom that outshines the very Sun if possible; wisdom that today is being re-ignited by the light being shown on the resurrection of Egyptian truths concerning Amen...the Hidden One which was represented as the Sun. To my amazement when comparing Judaism with Egyptian religion I began to see unbelievably that Judaism is but a modified continuation of Egyptian religion as mentioned above and I found the parallels to be striking and most of the religious concepts in Judaism maintained the integrity of their Egyptian origins as seen in their love for the Torah and Laws of God. There is not "literal God-man" in Judaism as in idolatrous Christianity and this is only the beginnings. Christianity cannot make such a claim since they re-make God after the image of a man. Egypt wrote similar stories of God-men but as stated before they were in the beginning NEVER to be understood to be historical personages like what was done with this "Jesus" and were understood by Egyptians as but myths and allegories and personifications of various forces, powers, and energies (neteroo) that comprised what we call God and Creator of the whole Cosmos as understood by Egypt.

Things were to change and not for the better and God would raise up Moses to deal with it. Let me explain. It would be much later that there would come a division even in Egypt whereby these earlier and deeper metaphysical understandings of God would be hidden in Egypt's "Inner Mysteries" and the laymen given similar to what we have inherited today....a "watered down" version of earlier Spiritual truths in the form of a "god-man" which began to rob the worship intended for Only this One Great God. Osiris worship was at its highest point ever in the 18 Dynasty of Egypt; the same Dynasty which produced Akhenaton, whom many believe to be the Egyptian Moses who will return the nation to the worship of Aten whom was again the visible manifestation of the Sun which was understood to be ONLY symbolic of the Uncreated Energy of the Universe....whom we call God.

Before Moses Egypt, like Constantine Christianity, fell prey to a terrible misunderstanding of earlier Spiritual Concepts; concepts which were never intended to be taken "literally". With this loss of "gnosis" and proper knowledge of just whom and how to worship this Cosmic Unity over time came an over-emphasis on the "god-man" as we find no differently with Jesus today as recorded in the New Testament as well and established for all time by the Council of Nicea when this "assumed historical person" was declared to be of the same essence as God. Jesus was made God at the Council of Nicea. This perversion of truth, allegory being mistaken as "literal history", is the very thing that Moses reacted against in his religious revolution in the 18th dynasty for it was then that Osiris (the Egyptian god-man) worship was at its highest in the history of Egypt. Moses set out to reverse this since he knew that such a view and worship of the "god-man" is incorrect and idolatry. Moses knew what Christians don't; that the "god-man" and the "Sun-god" is only an allegory and that behind such myths and allegories of the Sun-gods and "god-men" were but Spiritual concepts, principles, patterns, and cycles of energy, and missing from all of them is any "historical fleshly personage". It it time for this truth to be renewed through education and repentance from erroneous concepts which has come into being basically due to ignorance and neglect of the Ancients wisdom. What was true for Moses in the 18th dynasty is true for Christianity today as we must deal with our inherited "god-man" in the New Testament in the same way.

To indicate the universality of the Sun-god myth it is only necessary to enumerate some thirty of the chief figures known as Sun-gods amongst the nations about the Eastern Mediterranean, before the advent of Jesus. There were in Egypt, Osiris, Horus, Serapis, Hermes or Taht (Thoth), Khunsu, Atum (Aten, Adon, the Adonis or Phrygia), Iusa, Iu-sa, Iu-em-hetep; in Syria, Atis, Sabazius, Zagreus, Kybele (feminine); in Assyria Tammuz; in Babylonia, Marduk and Sargon; in Persia, Mithra, Ahura-Mazda and the Zoroasters; in Greece, Orpheus, Bacchus (Dionysus), Achilles, Hercules, Theseus, Perseus, Jason, Prometheus; in India, Vyasa, Krishna, Buddha; in Tibet the Boddhisattvas; besides many others elsewhere. And as indicated by one of the last articles sent by Bet Emet Ministries concerning the hidden mystery in our alphabet concerning the etymology of the earliest word or words for God ("I", "O" and "A"...."IO", "IAO", etc.) we saw conclusively that all nations at one time or another understood this "same God" as symbolized by the Sun by these same letter, or letters, consonants and vowels; the name and names only translated differently due to different dialects as the languages differed according to the various nations down through time.

Answer for yourself: What is the implication and conclusion we can draw from the above?

Simply that this means that all nations, at their very core, had a religious belief in the "same God" but only called Him by different and various names and expressed this "same Divine Concept" (God, the Uncreated Energy of the Cosmos) by different symbols and myths such as we findin Egypt in the neteroo as Osiris, Horus, Serapis, Hermes or Taht (Thoth), Khunsu, Atum (Aten, Adon, the Adonis or Phrygia), Iusa, Iu-sa, Iu-em-hetep and as others enumerated above.

Likewise we find in the ancient Mystery dramas the central character of these dramas and stage plays that were performed for the initiates into this secret and "Inner Mysteries" was always the Sun-god which had his role "played out" by the candidate for initiation into this secret wisdom and higher knowledge which was always reserved for those who "desired to go deeper beneath" the mundane story of a Sun-god that was much later told for those laymen who were content to remain within the "Outer Mysteries" down through history. Unlike those in the beginning who knew the stories of these Sun-gods were but allegories and myths expressing Divine Truths, those who came centuries and thousands of years later, take Rome for example, having not been given or possessing the secret "gnosis" concerning these Sun-gods (also like Christians today), could and often did think that these prior Sun-gods had been literal persons like themselves (for example a literal Jesus); never knowing that they were but allegories and myths intended to exist forever as a vehicle for these metaphysical Divine Truths concerning the One High God and His relationship to matter (the human being). You can burn books and libraries and Rome certainly has done that often but you cannot destroy an "idea" or a memory of a "myth". These religious ideas live today thousands of years later and have survived attempted purge after purge to eradicate this knowledge and many attempts to eradicate such knowledge from this world only because they

were burned in the memory of mankind as "myths" and "legends".

Today as Christians we don't know the real truth behind the "Jesus Story" we are taught our whole lives. Few Christians ever studied to the level necessary to see behind the "Jesus Story" and consequently it never dawns on them to ever think that something could be amiss with the "Jesus Story" as we have received it. I believe all good Christians should desire to know what really lays behind the supposed "Historical Jesus". If one takes such a challenge to study as objectively as possible the origins of his faith and what lies behind the "Jesus Story" then he will be confronted with facts that will show him that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. Such scholarly study of the "literal historical Jesus Story", found in this provable forged book, the Roman Bible and the New Testament, reveals that there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee. An unbiased through study of Comparative Religion reveals that the basic plot of the "Jesus Story", from beginning to end, event after event, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus. If you continue such dedicated studies into Astronomy and Solar Mythology one finds not only that the "sayings" of "the Christ" can be found in the wisdom sayings of Osiris and Hours over 10,000 years B.C.E. but also that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through chapter 28 at the end of the book. Such knowledge escapes the casual Sunday Church attendee who is taught since childhood to have "belief" in Jesus as found in a supposed "God-breathed" book; a book which few if any have every submitted to intense scrutiny necessary to determine its reliability.

The facts you gather in such study indicate that this "initiate" into the "Higher Mysteries" went through the several initiations where he was himself the type and representative of the solar divinity in the field of human experience just like Osiris and Horus patterned for him. One can see when having done the comparative studies involving the "Jesus Story" that this initiation is not very different from one following in the footsteps of another "Solar Hero" like Jesus of Nazareth. Having failed to study out these "hidden mysteries" concerning "the Christ", so many today are unknowing of the fact that ironically we walk in the same path as the Ancients only the "names" and "types" have been changed. Behind our Christian Myth and "Jesus Story" is the same God symbolized by the Sun and its path through the Heavens whom can be shown to be personified in the life, events, and sayings of Jesus Christ in the New Testament.

From the study of a mass of the ancient material, beginning with a through study of Osiris and Horus of Egypt and working down through recorded history regarding the chronological secession of other "Sun-gods", the sincere student who "cracks" the books and does the necessary research becomes strongly convinced of the fact that the "Jesus figure" of the Gospels, although portrayed as a historical person in the Gospels, is just another in the long list of the solar gods which were but personifications of the Sun and its path through the Heavens and especially the 12 houses of the Zodiac. I can make that statement because I have seen and studied thoroughly the overwhelming evidence and read these same "Jesus Stories" in the Egyptian archives and the Egyptian Book of the Dead; stories ascribed to Osiris and Horus who were but intended symbolic representations of the Sun and its movements; movements which were seen in a spiritual sense by the Ancients and which conveyed a deep spiritual knowledge of the soul within man and his responsibilities before God.
These Egyptian parallels to the "Jesus Story" are there for anyone to read if they have the interest and devote the time. Gerald Massey's books are full of these parallels. They only have to know that these same parallel stories "exist" between Osiris and Horus and Jesus and that the same "sayings" or the "Logia of the Lord" as taken from the Egyptian Karast (Christ)" are echoed in the sayings and teachings of the New Testament Jesus. These sayings of Jesus can be shown to come right out of the Egyptian Book of the Dead and the rituals contained in them. These Egyptian wisdom sayings were only later put into the mouths of later "Sun-gods" that

were modeled on the previous types that originated in Egypt - the culmination of which was the last of a long line of "Sun-gods" which we find down through history with the Roman depiction of the New Testament "Jesus". Let us not miss the point; these Sun-gods were figured by ancient poetic genius as embodiments of divine solar glory living among and within men and which were presented through the medium of the mythical constructions of the Ancient allegorists. These Sun-god characters, none of whom can it be said positively that they were living personages, were, it must be clearly noted, purely typical figures in the national epics of the several nations. They were only symbols, one might say for Divine realities which were captured in the medium of myth.

Let us continue in the 3rd and final article in this series where we look at the relationship between these myths of the Sun-gods and the human soul.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TRACING THE HEBREW PHARAOHS OF EGYPT...WHO IS THIS KING DAVID?

It did not take me long in Seminary to figure out that the Bible is basically a historical work which had become distorted as a result of its long oral tradition which and also to some extent at the hands of Biblical editors who eventually set it down in writing. Because of this long oral tradition which was both "forgotten" and "altered" down through history we are deprived today of important and necessary truths and facts concerning the identities and events that shaped the beginning of the Jewish nation let alone the subsequent development of Christianity.

The more I studied the more convinced I became of the alteration of key facts concerning not only the Patriarchs but their true identities as well. The more I read of the finds of modern archeology in the last two hundred years the more convinced I became that the identity of major figures in Egyptian history were disguised and depicted as major Jewish figures in the Bible. This was deception at its highest level and I had to get to the bottom of it and it would be a challenging but yet a very rewarding study to say the least. Let me get your feet wet for what is to come in the forthcoming articles.

Out study will be begin with the examination of King David and progress until we are centered on the very important 18th dynasty of Egypt. At the end of the 18th dynasty (after Hatshepsut and 4 other pharaohs) there reigned a strange pharaoh named Amenophis IV, who later called himself Akhenaten. Amenhotep IV was a pharaoh so revolutionary, so radical that those following him had his name which he changed to Akhenaten and face deleted from the Egyptian records so completely that only 3000 years later did archaeology rediscover his new royal capital at Akhet-Aten (modern el-Amarna). The story of Akhenaten is all through the first five books in the Jewish-Christian Bible but due to revisionism we don't recognize him. He is the Biblical Moses and I will present evidence to show that this is a fact. This amazing and courageous Pharaoh worshipped only one god whom he called Aten (the sun disk), and founded a new capital, Akhet-Aten (Horizon of Aten), today called Tell el Amarna. This period is called the Amarna period in Egyptian history. Countless books have been written about Akhenaten but few have put together key pieces of Egyptian and Biblical History together correctly as I hope to reveal to the reader. Of course the point of such study is to see the unbelievable knowledge that Egypt possessed about the God of the Cosmos and their unique and deep understanding of this God and his workings in the Cosmos and its ultimate meaning for mankind. At the same time we will focus upon the efforts of Akhenaton, the Biblical Moses, to bring a religious revolution to bear on his nation who had at his time fallen into the deception of the worship of the "God-man" Osiris which is so similar to the same sin of idolatry which is attached to the worship of the Christian God-man Jesus Christ. The startling ramifications of such a deception, both back then and now, will become evident the more we study. At the crux of this whole study is the growing understanding and revelation that if Moses, the Egyptian Akhenaton, lived today he would oppose such worship of the post-Nicean "God-man" Jesus created by Rome.

It did not take me long to recognize the more I studied Egyptian history and religion that there exists a unique link and relationship between Akhenaten's monotheism and Jewish monotheism that does not exist in Christianity. There had to be a link between the two and my efforts at continued in-depth study revealed to me in time this very important connection between the Egyptian Pharaohs and the

Biblical Patriarchs and later Jewish leaders like King David and King Solomon which we will examine in these next articles.

Answer for yourself: Just what is this link and are major players and Pharaohs in Egyptian history depicted in our Christian Bibles under different names like King David, Solomon, etc? Could it be that Moses was a Pharaoh himself and what if any is the link with Joseph whom was sold into slavery and ended up in Egypt where he married the daughter of the Priest of On (Heliopolis)?

What we will find in examining Egyptian history and religion is that most have missed this link connecting major figures in the Bible with these major figures in Egyptian history. The error to which most has fallen is that they approach such studies trying to fit Egyptian history into the Bible rather than, as common sense would suggest, fit the Bible into Egyptian history. You need to stop and read that sentence once again. What we find upon study is that acceptance of the wrong date for the two dates given in the Old Testament for the length of the Israelite Sojourn in Egypt, four hundred years instead of four generations, will cause us to place incorrectly the events depicted in the Bible at the wrong time and the wrong place. For example this incorrect dating explains why there is no evidence for the Exodus at the time that traditional scholarship looks for Biblical Exodus. It simply occurred at a different time and a different place in Egyptian history and our failure to recognize this leaves us looking for evidence of its occurrence at the wrong time in the timeline of Biblical history. Truly this is a fascinating study to say the least and obtaining the knowledge long lost to this world concerning not only Egypt and their religion but the true identities of King David, Solomon, Moses, etc., as well as what they believed about God has important ramifications upon the Christian faith and their understanding of basic tenants of their faith let alone the "Messiah" today. It is to these issues we now turn as we begin our study with King David of the Bible. Get ready for your world to be rocked.

Answer for yourself: Have you ever wondered how we stumbled onto this knowledge of the existence of the Hebrew Pharaohs of Egypt? I suggest that we read this information before we continue out study into King David.

RECOVERING THE TRUE IDENTITY OF KING DAVID AND OTHER KEY BIBLICAL FIGURES...WERE THEY OBSCURED BY MISLEADING TEXTS?

Little did I ever think when beginning the study of the "Jewish Roots" of Christianity in the 1980's that I would find myself baptized in Egyptian religion but all roads seemed to lead there as my studies into discovering a "Jewish Jesus" expanded. Behind the Jewish people I first discovered this very important link with Egypt which goes concealed in the Hebrew Old Testament to all but a few with a discerning eye when reading the texts and studying the Jewish connection with Egypt. As I grew in my studies of the original Biblical languages as well as my growth in archeology and Jewish history Egypt kept recurring over and over again in my studies. Soon I found repeatedly references in my readings that began to link very important Biblical messianic figures like King David with Egypt and the dynasties of Pharaohs. At first I was bewildered for I thought that unlike the New Testament the texts of the Old Testament were relatively free from tampering as I had found extensively in the New Testament. But that was not the case as I was to discover as my studies continued to develop. Before we begin to look at the Biblical King David and find his true identity some things need to be said about how we lost this information about Thutmose III (King David) in the first place.

LOOKING AT THE TRANSMISSION OF THE BIBLICAL TEXTS & THE LOSS OF THE TRUTH

I was to find in my studies that the sacred books that make up the anthology modern scholars call the Hebrew Bible - and Christians call the Old Testament - developed over roughly a millennium; the oldest texts appear to

come from the eleventh or tenth centuries BCE. The Hebrew Bible, written over a period of more than 500 years, consists of many types of literature and reflects varying points of view. The Bible has undergone substantial changes with regard to its early manuscripts and their translated versions. This Book is a collection of various materials and the worst part is the crude 'editing' where the joints are much in evidence. Gathering and the codification, giving the final written form, of the Books of the Bible took centuries. It uses descriptive methods. Its language is abstract, very rich in images. The smallest or shortest of reports turns into a story in the Bible, full of puzzling descriptions whose ambiguity is intentional. There's no getting away from the fact that the Bible is a very human book. It was not written by God, it was not edited by God, it was not translated by God. In the beginning it wasn't written down at all. Most parts of the Bible started life as sayings or stories that were handed down from generation to generation as part of an oral tradition and doubtless became altered, adulterated, and embellished in the process. Eventually they got written down, which tended to fix them a bit more, but before the invention of printing they were handed on by being copied out, and inevitably mistakes were made. And when they were translated from the original Hebrew, Aramaic, and Greek, they suffered still further alteration because translation can never be exact. Yet the Bible is essentially a religious book, but, unlike most ancient religious books, the Old Testament is characterized by a strong sense of history; even laws and exhortations are woven into the narratives.

The Pentateuch is also called the Torah, or Law, and seems to have reached its current form with Ezra - in the books of Nehemiah and Ezra a rough summary can be seen which matches the Torah as it is now. An interesting clue as to how the current Torah came about is revealed by an episode in the time of Ezra. In the book of Nehemiah Ezra is described as reading the Law to the people. Verses 13 - 18 tell of the first celebration of the "Festival of Booths", or Sukkoth, which is described as not being celebrated like so since the days of Joshua, assistant and successor of Moses. Apparently the festival had been added, and it is not unreasonable to imagine that adding other things were both "added", "deleted", and "concealed" as well as "manufactured" over time.

Answer for yourself: Why would the priests and scribes do this? Simply said "agendas". As intimated previously the war between Persia and Egypt had a strong influence upon Ezra in shaping the texts which would later become the history of the Jewish people and in so doing we see today the true identities of the Patriarchs concealed. We have to face the facts that the Old Testament, as well as the New Testament, are are edited works, collections of various sources intricately and artistically woven together.

The five books of Pentateuch (Genesis-Deuteronomy), for example, traditionally are ascribed to Moses. But by the eighteenth century, many European scholars noticed problems with that assumption. Not only does Deuteronomy end with an account of Moses' death (a tough assignment for any writer to describe his or her own demise), but the entire Pentateuch shows anomalies of style that are hard to explain if only one author is involved.

By the nineteenth century, most scholars agreed that the Pentateuch consisted of four sources woven together. This notion of four sources came to be known as the Documentary Hypothesis (J, E, P, D) and, in various forms, it has been the prevailing theory for the past two hundred years. Israel thus created four independent strains of literature about its own origins, all drawing on oral tradition in varying degrees, and each developed over time. They were combined together to form our Pentateuch sometime in the sixth century B.C.E. by Ezra and his successors.

By this time, many of the other biblical books were coming together. Joshua, Judges, Samuel, and Kings form what scholars call a "Deuteronomistic History" (because the work's theology is heavily influenced by Deuteronomy), a history of the Israelite states over a five-hundred-year period. This work contains much of historical value, but it also operates on the basis of a historical and theological theory: i.e., that God has given Israel its land, that Israel periodically sins, suffers punishment, repents, and then is rescued from foreign invasion. This cycle of sin and redemption shapes the work's way of writing history and gives it a powerful religious dimension, so that even when the sources behind the biblical books are "secular" accounts in which God is far in the background, the theology of the overall work places history in the service of theology. In other

words history is altered to serve the purpose of created theology. The last edition of the Deuteronomistic History, the one in our Bible, comes from the sixth century BCE, the time of the Babylonian Exile. In this context, it offers an explanation for Israel's poor condition and implicitly a reason to hope for the future.

In addition to the prophets, the Hebrew Bible contains what Jews often call the "Writings," or the Hagiographa, hymns and philosophical discourses, love poems and charming tales. These include Psalms, Job, Proverbs, Ecclesiastes (or Qoheleth), Song of Songs, Esther, Daniel, Ezra-Nehemiah, and Chronicles. These books were the last completed and the last to be received as Scripture, although parts of them may be very ancient indeed. The books of Psalms, for instance, contains many hymns from Israelite temple worship from the monarchic period, i.e., before the Babylonian Exile in the sixth century BCE; songs such as Psalm 29 may be borrowed from the Canaanites, while Psalm 104 closely resembles Egyptian hymns. In its current form, the 150 psalms fall into five "books," modeled on the five books of the Pentateuch.

Israel did not exist in political, religious, or intellectual isolation from its geographical neighbors. Intellectual and even direct literary contact is nowhere more evident than in Israel's book of Proverbs. William Kelly Simpson, in his The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry, as well as man other scholars teach us that the book of Proverbs looks a great deal like the instruction literature that has survived from ancient Egypt. The commonality of the book of Proverbs with Egyptian instruction literature suggests that it may have been the court wisdom that was used to train the next generation of Israel's leaders for effective public service. The Instruction of Amenhotep has the most direct bearing on the book of Proverbs. Written in thirty chapters and probably dating to 1200 B.C.E., it has close parallels to many verses in Proverbs 22:17-24:22. Thus we find that Proverbs also has many old parts, including one apparently translated from the second-millennium BCE Egyptian text the "Instructions of Amenhotep" which we find in Proverbs 22. Bryce, in his A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel, 1979, has done a thorough study of parallels between biblical and Egyptian wisdom literature. He notes that there are varying degrees of dependence, from direct literary borrowing to "thought" borrowing; the latter is barely recognizable in the Hebrew Bible because it has been so seamlessly integrated over time and through redaction. Although there are differences in wording, proverbial parallels with Egyptian Instruction sayings seem quite close here in Proverbs. This he states is the evidence of direct literary borrowing from earlier existing Egyptian wisdom.

Answer for yourself: What have we learned so far? Simply that the Hebrew Old Testament was "put together" from many different streams of thought and traditions somewhere around the 6th century B.C.E. and that the name of Egypt keeps coming up repeatedly.

Richard Elliott Friedman, in his masterful book Who Wrote the Bible? teaches us, as do other scholars, that Ezra, in the end, was the one who created this synthesized work that we call the Old Testament which the Jewish nation and Christians have read all these years. In this book Friedman shows the reader how the Jewish scriptures are the product of traditions of oral transmission and eventual scribal transmission which were handed down over hundreds and hundreds of years if not longer.

Answer for yourself: Is it likely that oral transmission of tales and stories change or information can become lost the longer oral transmissions are handed down over chronological history? That is not a hard question when you think about it.

Over centuries, myths, legends, hymns and other literary forms were passed down orally from generation to generation from the time of the Egyptian sojourn, Babylon captivity, and the Persian repatriation of the captured Jewish nation. Only much later following the Persian defeat of Babylon and the repatriation of the Jewish nation did Ezra reconstruct or should I say "create" the Old Testament as the "assumed" history of the Jewish people.

Much of the earlier history of the origin and emergence of the Jewish people from their Sojourn in Egypt was lost or forgotten. The apocryphal writing tells how Ezra dictated all the writings which had been lost in

the destruction of Jerusalem during and following the Babylonian war. A. Soggin, in his Introduction to the Old Testament published in London in 1989 states on page 13-14 that the traditions given by Ezra "do not seem to have any historical foundation".

Answer for yourself: Were you aware that much of the historical information in the Old Testament is not accurate to the findings of archeology and much is out of historical chronological sequence? Well it is and no greater example can be found than when dealing with Egyptian history and Egyptian references in the Old Testament as we will come to see. Remember that Ezra is behind this synthesis of oral traditions that become the written texts and the "official history" of the Jewish people after returning from the Persian captivity. Having no Torahs in captivity and with Ezra "writing" the past history of this new emerging nation of Jews being returned to their homeland it is not far fetched to see how and why Ezra would create a history for these Jews which is not truthful nor accurate to the facts that archeology has provided us today.

A. Soggin is not the only author nor source that reveals that the production of Ezra in drafting the Old Testament has within it many historical inaccuracies regarding the identity and origin for the Jewish nation which was returned to Israel by Persia following the Persian defeat of the Babylonian nation. One could go so far as to say many of these tradition given these returning Jewish captives were "made up" and this is where Ezra comes in as the Egyptian roots of the Jewish Nation is purposefully omitted and concealed by the work of Ezra and instead of identifying correctly the Pharaohs of Egypt they were purposefully characterized as Jews in giving the returning Jews a "false history" of their past which they remembered not. There are reasons why Ezra would conceal the Hebrew-Egyptian link that we have already discussed above. There is reason to believe that Ezra had an official position at the Persian Court and functioned as a commissioner for the affairs of the Jewish minority within Persia. At any rate, he was able to obtain palace sponsorship and aid for a trip to Jerusalem in 458 BC, some 57 years after the completion of the Temple. The reason for the trip was to restore strict religious observance and revive the national identity of the repatriated, which had declined since the original return and this was done under the watchful eyes of Persia and this explains why Judaism has so much Persian apocalypticism within it. The war between Persia and Egypt explains also why the true identity of the "parent" of these returning Jews were misidentified when Ezra rewrote the Old Testament since Persia certainly did not desire that these returning Jews learn that at Persia was almost at war with "their biological parents". Cyrus the Great of Persia frees the captive Jews from Babylonia 539 B.C. and finally conquers Egypt, the biological parents of this returning nation, in 525 B.C. some mere 14 years later. Also if you had not already guessed it these Jews of the Bible had "black skin" as did their Egyptian parents. If Persia was to hope for the friendship and loyalty of these returning Jews let alone allow them to function as an "outpost" half-way between Persian and Egypt and thereby be a warning of any impending Egyptian retaliation then it was necessary to conceal the true identity of these black skinned Jews as children of Egypt.

Answer for yourself: Did the war with Egypt play a role in Ezra's misidentification of key Biblical characters like David and Solomon let alone Abraham and Jacob? Well considering the above it does not take a rocket scientist to figure that one out.

Eventually these "traditions", both true and untrue, were recorded in early scribal forms and were revised over time while at the same time combined with other texts and edited in a process called redaction. The Jewish scriptures, the product of many different theological positions contending over many centuries since their origin in Egypt were later recorded, edited, combined and redacted in the form that we have them today during a process that took many centuries to form. Although some believers hold the Old Testament to be a seamless, monolithic text, historical-critical methods developed by modern scholarship and the findings of archeology in the last 200 years proves them as representing many different perspectives on God and Israel's relationship with God when filtered primarily through the Egyptian, Babylonian, and Persian religious systems. So the bottom line is that not everything in it is "true" which can be said of the New Testament as well. Let us never forget that men with agenda write books and not God.

THE TRUE IDENTITY OF KING DAVID OF THE BIBLE

Answer for yourself: How much do you presently know concerning the Pharaoh Tuthmose III and the other Amarna Pharaohs? Well if you are like most then you know very little if anything at all.

Answer for yourself: Have you ever compared the accounts in the Bible of David and his wars and military battles described in the Tanakh with the exploits of Amenhotep III's great grandfather, the 18th Dynasty Pharaoh Thutmose III as they were written on the stone walls on the Temple of Karnak in Thebes?

Answer for yourself: Do you know what you find when you do? You find that not only are their achievements equivalent and identical but so are their very names as well!

I will try to present evidence showing that the Pharaoh Thutmose III is the King David we find depicted in the Old Testament. Thutmose is an Egyptian compound name comprised of "Thut" (from Thoth, the Egyptian god of wisdom) and "mose" (an Egyptian title or suffix indicating son or rightful heir).

Answer for yourself: Are you aware that in the ancient Egyptian language, like the later Hebrew language, words were written without vowels? Should we not expect knowing this that the Hebrew language was a later development similar to the Egyptian language if the Jews were the offspring of the Egyptians? It sure would seem so and writers like Godfrey Higgins in his Anacalypsis proves the point as do many other scholars today.

The first element of the famous Pharaoh Tuthmose III was always written as "twt", i.e. with 3 consonants. For some mischievous reasons the middle consonant letter was changed to the vowel "u" by some Egyptologists. When "Twt" was written, in the equivalent Hebrew alphabetical characters, it becomes "Dwd". When "Dwd" is pronounced phonetically it becomes "Dawood" which the Hebrew name for "DAVID" (Moustafa Gadalla, Historical Deception: The Untold Story Of Ancient Egypt, p. 147.

Answer for yourself: Is this but a coincidence? Is there the remotest chance that the Egyptian warrior Pharaoh King was the Biblical warrior King David who was better know as the historical Tuthmose III? Is the Biblical account historically without merit?

"Thut", in Egyptian, was, therefore, written as "Twt". The ancient Hebrew language, although very different from Egyptian, originally derived its written structure from the Egyptian language (Cross, "Origins of the Alphabet" in Ebla to Damascus: Art and Archaeology of Ancient Syria, 271-278.) As with Egyptian, the consonants were written and the vowels were vocalized only.

Answer for yourself: Can you guess what you get when you transliterate the Egyptian word "twt" into Hebrew? Let me give you a hint. The name begins with a "D".

Because of their similar alphabets, you end up with "dvd". If you add the vowels necessary for pronunciation in Hebrew you get David! (Cross, "Origins of the Alphabet" in Ebla to Damascus: Art and Archaeology of Ancient Syria, p. 88).

Now let us look at one event recorded and attributed to King David.

2 Sam 8:5-6 5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. 6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went. (KJV)

Answer for yourself: Are you aware that the same things are said of Thutmose III in prior Egyptian history

where it is recorded on stone monuments that Thutmose III defeated an earlier coalition of Syrian and Canaanite kings as described in the Bible and attributed to King David? Are you aware that it is told in Egyptian stone and history that Thutmose III also established garrisons in these same regions in order to permanently secure Egyptian control there? Is this proof that these two men are the same? (Cross, "Origins of the Alphabet" in Ebla to Damascus: Art and Archaeology of Ancient Syria, p. 106, 119).

Answer for yourself: Is this name similarity and identical events described above connected to both Thutmose III and King David just a coincidence? Well this is not enough evidence for me yet to make such a certain identity between King David and Thuthmose III so we keep studying so we can be certain. More evidence to connect the two as identical personages is easily located when one knows to look.

It is a historical fact that at the beginning of the Egyptian 17th Dynasty that much of Egypt was still being dominated by foreign rulers known as the Hyksos. The Hyksos were an important influence on Egyptian history, particularly at the beginning of the Second Intermediate Period. Most of what we know of the nature of the Hyksos depends upon written sources (of the Egyptians), such as the Rhind Papyrus. Also of considerable importance is the systematic excavation of the capital of the Hyksos, Avaris (Tell el-Dab'a). Today the term Hyksos has come to refer to the whole of these people who ruled Egypt during the Second Intermediate Period of Egypt's ancient history, and had to be driven out of the land by the last ruler of the 17th Dynasty and the earliest ruler of Egypt's New Kingdom. Through the initiative of the early Pharaohs of the 17th Dynasty, the Hyksos were attacked and eventually driven out of Egypt during the reign of Ahmose I. Ahmose and his son Amenhotep I extended their campaigns into Asia, "principally to deter any fresh incursions by roving bands into the Eastern Delta [of Egypt]" (Aldred, Akhenaten, p. 121). The Hyksos were basically a Semitic people who were able to wrestle control of Egypt from the early Second Intermediate rulers of the 13th Dynasty, inaugurating the 15th Dynasty. The basic population of Egyptians allowed, from time to time, a new influx of settlers, first from the region of Lebanon and Syria, and subsequently from Palestine and Cyprus. The leaders of these people eventually married into the local Egyptian families (like Joseph?), a theory that is somewhat supported by preliminary studies of human remains at Tell el-Dab'a.

Answer for yourself: Does this remind you of Joseph who married the Egyptian priest's daughter and had children from the mixed marriage of a Semite and Egyptian (Ephraim and Manasseh)?

Answer for yourself: Are you aware that this Hyksos were called "Shepherd Kings? Is this the reason possibly that the Old Testament attests that Joseph warned his family when entering Egypt to not mention this fact?

Gen 46:31-34 31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; 32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? 34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. (KJV)

Answer for yourself: As you can see Joseph did not want the Pharaoh to know that his people and family were "shepherds". Is this a veiled reference to the Hyksos from Palestine?

Parallels for the foreign traits of the Hyksos at Tell el-Dab'a/Avaris (capital of the Hyksos) have been found at southern Palestinian sites such as Tell el-Ajjul, at the Syrian site of Ebla and at Byblos in modern Labanon. By about 1720 BC, the Hyksos had grown strong enough, at the expense of the Middle Kingdom kings, to gain control of Avaris in the northeastern Delta. This site eventually became the capital of the Hyksos kings, but within 50 years, they had also managed to take control of the important Egyptian city of Memphis.

Manetho, and Egyptian Priest-Scribe records in his Aegyptiaca., frag. 42, 1.75-79.2:

- **Then," he says, "the kings of Thebes and the other parts of Egypt rose against the shepherds, and a long and terrible war was fought between them." He says further, "By a king, named Alisphragmuthosis, the shepherds were subdued, and were driven out of the most parts of Egypt and shut up in a place named Avaris, measuring ten thousand acres." Manetho says, "The shepherds had built a wall surrounding this city, which was large and strong, in order to keep all their possessions and plunder in a place of strength.**
- **Tethmosis, son of Alisphragmuthosis, attempted to take the city by force and by siege with four hundred and eighty thousand men surrounding it. But he despaired of taking the place by siege, and concluded a treaty with them, that they should leave Egypt, and go, without any harm coming to them, wherever they wished. After the conclusion of the treaty they left with their families and chattels, not fewer than two hundred and forty thousand people, and crossed the desert into Syria. Fearing the Assyrians, who dominated over Asia at that time, they built a city in the country which we now call Judea. It was large enough to contain this great number of men and was called Jerusalem.**

Answer for yourself: What was the city the fleeing Hyksos built in Palestine? It was Jerusalem. Were these Hyksos related to the Semitic Hebrews? Wow.

Now back to our study of King David.

When Amenhotep I died without a male heir, he was succeeded by the commander of the army who became Pharaoh Thutmose I. Inspired by previous successes, Thutmose I, now as Pharaoh, led his army into Canaan and Syria and crossed the Euphrates River at the Carchemish. After routing Mitanni forces, he set up a monument (stele) to his achievement on the north side of the Euphrates. The heiress daughter of Thutmose I, Hatshepsut was married to her step-brother Thutmose II who became Pharaoh. Thutmose II and Hatshepsut had no surviving sons. After the death of Thutmose II, his young son Thutmose III (by a minor concubine-wife Isis who was possibly of foreign birth) was denied the throne by Hatshepsut who had been married to Thutmose II of full Egyptian blood. Thutmose III, being the offspring of a mixed marriage, was not entitled to the throne. Hatshepsut continued to rule even after Thutmose III had clearly come of age (Diop, The African Origin of Civilization, p. 12). So we find in the final analysis that Tuthmose III, the son of a concubine, came to the throne of Egypt as the fifth ruler of the 18 Dynasty in odd circumstances. The dynasty has been founded nearly a hundred years earlier when, after just over a century rule by the invading Hyksos shepherds, the princes of Thebes united in the 16th century B.C. in a successful attempt to drive them out of Egypt, and Ahmosis was crowned as the dynasty's first ruler (1575-1550 B.C.E.). As we saw shortly before the death of Tuthmose II, Hatshepsut have birth to a daughter, Neferure. The normal method of ensuring the right of Tuthmose III (born of the concubine Isis) to inherit the throne would have been marriage to Neferure, his half-sister, who was the heiress. This marriage never took place between Tuthmose III (David) and Neferure. We only know that Hatshepsut continued to insist that Neferure was the only legal heir and her daughter was called "the Lady of the Two Lands, mistress of Upper and Lower Egypt". In these circumstances, Tuthmose II had to have his son adopted by the State god Amun in order to ensure his right to the throne which reminds us of the passage in Psalm 2 which is said of King David:

Ps 2:7 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (KJV)

This makes all the sense since Tuthmose III was only of half royal blood and since Egypt was a matriarchal society the throne and rulership came through the wife thus the marriage of their sisters. This brings many questions to our mind at once. Thuthmose III was not recognized as King-Pharaoh during the time of the rule of Hatshepsut, the wife of Thuthmose II.

If we follow the life of King David we find the same scenario of rejection of David as we find with Tuthmose III.

Upon Saul's death, David went to Hebron where he was anointed as king of Judah, according to The Lord's

instructions, at about age 30 (2 Samuel 2:1-4). A seven and a half year civil war followed between the forces that supported David, and those that did not recognize David's right to the kingship and throne who supported Ish-bosheth, Saul's only surviving son, for the kingship of all Israel. The military and political situation grew steadily in favor of David however, and when Ish-bosheth was assassinated, David was anointed king over all Israel (2 Samuel 4:1-12, 5:1-5).

Answer for yourself: Does this account above concerning Tuthmose III remind you of the account in the Old Testament when all of Israel would not accept David as their King and only David's military might finally persuaded the total nation to acknowledge him as King as did the military successes of Tuthmose III which persuaded Egypt to acknowledge him as Pharaoh?

When the male blood line of the founding dynasty ended at the death of Amenhotep I, an even greater emphasis was thereafter placed on preservation of the female blood line which by this time had already distinguished itself and wielded considerable power. Ahhotep I had become an interim ruler upon the death of her husband Ahmose I and was immortalized for rallying Egypt's forces against the Hyksos. Her daughter Ahmose-Nefertari was given the title, High Priestess of Amun, and was the first to be designated as the "God's Wife" (Aldred, Akhenaten, p. 139-140). It is important for us to know that the royal offspring of 18th Dynasty Pharaohs were considered to have been conceived through Divine visitation of the state god Amun with the "God's Wife" (Aldred, Akhenaten, p. 139). This concept is clearly demonstrated by large murals in the mortuary temples of both Hatshepsut and Amenhotep III. Ahmose-Nefertari was, according to the famous turn of the century archeologist Flinders Petrie, "the most venerated figure of Egyptian History" (Petrie, A History of Egypt During the XVIIth and XVIIIth Dynasties, p. 41).

Upon Hatshepsut's death, the succession of Thutmose III was complicated not only by his own insufficiency of royal blood, but by the fact that Hatshepsut's daughter Neferure (and holder of the titles "Gods Wife" and virgin High Priestess of Amun) was also no longer living. He could not "marry" into the throne of Egypt as did all other male heirs. The nubile princess who could claim the strongest relation to Ahhotep I and Nefertari was found to be Merit-re, the daughter of Huy, the Superior of the Royal Harem. Thutmose III was married to Merit-ra, and in an official ceremony confirmed as Pharaoh and "adopted" as the son of Amun (Aldred, Akhenaten, p. 70, 141; and Ahmed Osman, House of the Messiah, 110-111).

Answer for yourself: Could this be reference found in Psalm 2:7 as mentioned above?

Ps 2:7 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (KJV)

The word "begotten", "yalad" in Hebrew, carries with it the meaning of "to declare one's birth or pedigree". Having not married the daughter of a Pharaoh and not possessing a full-blood lineage it was necessary for Thutmose III to be "adopted" and in so doing inheriting the necessary pedigree from Amun as his "adopted son".

Like King David Thutmose III is remembered for his great military conquests which helped persuade others to accept his as their Pharaoh (leader). It is recorded that the God/Amun and Father of Thutmose III's spoke of him, *"I grant thee by decree the earth in its length and breadth. The tribes of the East and those of the West ... that thy conquests may embrace all lands ... I ordain that all aggressors arising against thee shall fail..."* (Maspero, The Struggle of the Nations, 267-268; Osman, House of the Messiah, p. 141).

Answer for yourself: Should we not expect to see a similar pronouncement over King David in the Tanakh? We should and we do find one.

Answer for yourself: Does this not remind you of what is also said of King David in Psalm 2?

Ps 2:1-12 1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth

set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (KJV)

As you can see Psalm 2 is in essence the very same pronouncement made by God over Thutmose III. Again this is further proof that these two men are identical. The evidence keeps mounting and the laws of statistics are teaching us that we have moved beyond just a coincidence in these comparisons.

Hatshepsut's daughter Neferure was the real heiress and heir but she suddenly died when 16 years old and from this point on Thutmose III gained increasing importance. The chance for Tuthmose III to rule Egypt on his own came in the middle of the 22 year of his co-regency with Hatshepsut when Hatshepsut, the wife of Thutmose II dies.

Answer for yourself: Should we not expect that Thutmose III would respond in such a manner to engender the people toward himself and gain their support through military conquest? We should and we do find that he does just that which reminds us of the exploits of King David. It seemed his first task he undertook was to deface many of the monuments erected to his aunt-stepmother: her reliefs were hacked out, her inscriptions erased, her cartouches obliterated, her obelisks walled up. Tuthmose III was not the legal descendant of the earlier Ahmosside dynasty. So now, technically speaking, as he was not the son of of the Egyptian Queen, nor had he married the heiress to inherit the throne, he had going for him that he had been chosen and adopted to to rule by the State god Amun. This is reminiscent again of Samuel, the prophet of God, and his choice of David to rule in place of Saul who was later to die and leave the throne vacant for David to fill. From now until the end of the Amarna rule in Egypt - the rule of Akhenaten, Semenkhkare, Tutankhamun, and Aye - it was the dynasty founded by Tuthmose III that sat on the throne of Egypt.

The long frustrated Thutmose III was eager to prove himself, and upon becoming Pharaoh his first act was to march out with the military. In anticipation, a formidable confederation of Canaanite and Syrian kings had already consolidated their own armies and were waiting in their camps when Thutmose III arrived in Canaan with his own. Using a risky strategic maneuver, Thutmose III divided the opposing confederation and conquered them at the original epic battle of the Valley of Armageddon (Har-Megiddon) (Osman, House of the Messiah, p. 115; and Aldred, Akhenaten, p. 121).

- **Tuthmose III splits his army and defeats the divided forces of Qadesh near Megiddo. The kings flee and seek refuge behind the gates of their fortress. After seven months of siege, Tuthmose III rejoins his army from a fortress to the east and leads it in the capture of Megiddo.**
- **David splits his army and defeats the allies of the Amonites in open field. The Amonites flee and seek refuge behind the gates of their city. After the Israelites lay siege to Rabbah (II Samuel 11:1) David rejoins his army from Jerusalem and leads it in the capture of Rabbah.**

The battles of Tuthmose III were recorded on the inside walls surrounding the granite sanctuary at Karnak. This was the Egyptian bible of sorts. These events were recorded at Karnak because Tuthmose's army marched under the banner of the god, Amun, and Amun's temples and estates would largely be the beneficiary of the spoils of Tuthmose's wars. From inscriptions left on walls of the temples we find that Tuthmose started to have

troubles from Prince Kadesh of Palestine (Jerusalem) and Syria. He of course due to his vast military training had to deal with all those things. Thutmose immediately set out with his army and crossing the Sinai desert he marched to the city of Gaza, which had remained loyal to Egypt. The events of the campaign are well documented because they are engraved onto the walls of the temple of Karnak. While the nearby fortress of Megiddo was under a seven month long siege, Thutmose III led a contingent of men to Kadesh (the present day site of Jerusalem), and as the Bible describes, he "took the stronghold of Zion."(Aldred, Akhenaten, p. 105). It is recorded that Tuthmose III took up residence in Jerusalem during the prolonged siege of Megiddo (Osman, House of the Messiah, 114, quoting from Pritchard, Ancient Near Eastern Texts, p. 236).

Answer for yourself: Does this remotely sound like the account of King David in the Old Testament? Well lets see.

The second Book of Samuel describes the taking of Jerusalem as a military operation carried out by the tribal David:

2 Sam 5:7 7 Nevertheless David took the strong hold of Zion: the same is the city of David. (KJV)

The account in II Samuel goes on to indicate that the city was taken by David's men penetrating the fortress through a water shaft (gutter):

2 Sam 5:8 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. (KJV)

However, the evidence makes it clear that the operation was actually a peaceful one, carried out by Tuthmose III, the historical King David, five centuries earlier.

Kadesh (Jerusalem) was the first of over one hundred cities listed as having been conquered by Thutmose III in his Asiatic campaign as recorded on the walls of stone in the temple of Amun at Karnak (Osman, House of the Messiah, p.131-132.)

Answer for yourself: Is it just a coincidence that the same battles that we find in the Old Testament are recorded exactly on the wall of the Temple of Karnak but attributed to Tuthmose III? Jerusalem (Kadesh) immediately precedes the city of Megiddo on the list of conquered cites by Tuthmose III. The more famous city of Kadesh in Syria, and the center of the Syrian-Canaanite opposition of that time, is known to have fallen to Thutmose III in a later military campaign.



The name Jerusalem does not show up on any of the lists of cities conquered during any Egyptian 18th Dynasty military campaign in Asia, however, it was unquestionably part of the Egyptian empire of that time. A diplomatic letter sent to a later Egyptian Pharaoh of the 18th Dynasty was addressed from "mat Urusalim," i.e., "the land of Jerusalem." Another letter from the governor of Jerusalem during the 18th Dynasty refers to Jerusalem as a city "in which the king [i.e., the Pharaoh] has set his name" (Redford, Egypt, Canaan, and Israel in Ancient Times, p. 270).

I Kings 11:36 36 And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. (KJV)

Answer for yourself: Is this to be believed as just another coincidence?

According to Manetho's 3rd Century B.C. History of Egypt as quoted by Josephus, Jerusalem was being ruled

at this time by the Hyksos who had been expelled from Egypt by Ahmose I. It is not surprising that they readily resubmitted themselves to Thutmose III since we saw the link to these Tuthmose Pharaoh's and Joseph!

The name of Jerusalem which literally means "to establish peace or submission" certainly symbolized the role that it played in establishing and maintaining Egyptian control over Palestine during the 18th Dynasty (Osman, House of the Messiah, p. 133). Both names are found in Chapter 11 of Nehemiah where the Hebrew reads as "Yurushalayim ha Qudesh," meaning, "Jerusalem the Holy City" (Osman, House of the Messiah, 132). The capture of Jerusalem/Kadesh by Thutmose III also resolves the formerly unknown source of the name Zion.

Answer for yourself: Can you guess how?

Zion consists of the components:

- **On (Hebrew for the holy city of On/Heliopolis in Egypt) and**
- **The Hebrew word zi (meaning arid place...or desert city).**

Literally translated, Zion appropriately becomes "Holy City of the Desert."(Ibid., p. 129)

Answer for yourself: Did you think of Egypt when you read "the holy city of the Desert"? Did you ever have the wildest notion that the word Zion referred to one of the major religious centers in Egypt? Of greater influence than Memphis in Egyptian religious life was the older city, Heliopolis, in which was developed the solar cult that eventually dominated the land. Never politically pre-eminent in historic times, Heliopolis was yet the spiritual heart of Egypt. It gave its gods to the Memphite kings and drew Memphite gods into its circle; it inspired the dogma of Thebes; it paved the way for Akhenaten's crusade to establish the visible disk of the sun as sole god. Until its destruction, Heliopolis was a holy place, repository for the wisdom of the past.

Now we turn to another important historical references between Tuthmose III and the city we know by the name of Jerusalem today. We have already seen the link between Tuthmose III and Jerusalem derives from the time when he based himself there while his army was besieging Megiddo. His annals refer to his having stayed "at a fortress east of this town". Although the name of the fortress is not mentioned at any point in the Egyptian text, all the indications are that Jerusalem, which lies to the south-east of Megiddo, is the location meant here. Leaving the besieged city and travelling east, the only route was the Way of the Sea, joined near the River Jordan by the road leading south to Jerusalem. It seems that we have an incomplete account of the fortress where the king stayed because the scribe concerned remained with the army, recording details of the military campaign at Megiddo, rather than accompanying Tuthmose III.

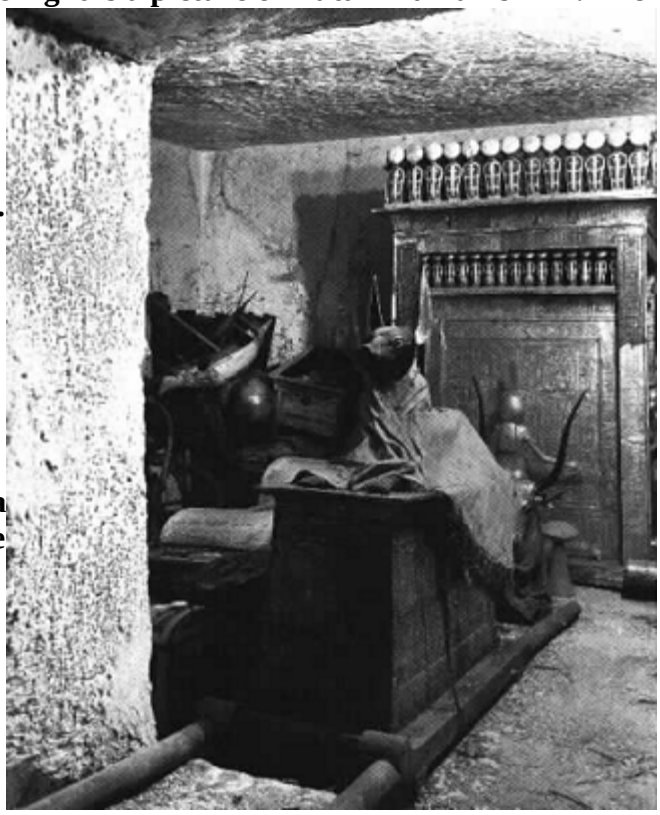


The biblical reference to "the king and his men" indicates that it was the ruler and his bodyguard, not his entire army, that was involved. As for the "gutter" by which they obtained entry to the fortress, this is thought to have been a shaft dug to ensure supplies of water from a spring known as the Gihon - the Christian Virgin Fountain - that lay in the valley some 325 metres below Jerusalem.

Now we look at some startling information concerning the Ark of the Covenant. On reading Grant R. Jeffrey's book Appointment with Destiny I came across a curious reference to the dimensions of the stone chest in the King's Chamber in the Great Pyramid in Egypt. This stone chest found in the Great Pyramid King's chamber has the exact same measurement as the Ark of the Covenant. This Chest was the only object within the King's Chamber, as the Ark was the single sacred object within the Holy



of Holies, in the Temple. Further, the cubit dimensions of the inner chamber of the Temple, the Holy of Holies, are precisely identical in size to the King's Chamber in the Pyramid and the same volume as the molten sea of water on the Temple Mount as prepared by King Solomon. Since the Pyramid was built and sealed long before the days of Moses, when he built the Ark and the Holy of Holies, and had remained sealed for over twenty-five centuries until the ninth century after Christ, there is no natural explanation for the phenomenon of both structures having identical volume measurements. It is interesting to note however that the Egyptians had portable shrines in the shape of boats that were very similar to the Ark of the Covenant used by the Israelites. These arks became extremely popular by the New Kingdom when Moses would have been in Egypt. One of the discoveries in Tutankhamun's tomb (a Thutmose Pharaoh) was an Ark for the afterlife. The New Kingdom saw a greater attention to the aspects of both the hidden and revealed in temple worship. The most holy was kept sacred by keeping it hidden, while the adoration of the masses was acquired through the use of the revealed. To accommodate these two conflicting ideals the Egyptians kept their most holy inner sanctuary hidden, while placing within it a sacred bark (Ark). The picture on the right is a picture of Tutankhamun's Ark. The portable boat shrines (Arks) were made of wood, but ornately gilded and decorated and equipped with a closed cabin (sometimes called a seH-neTr, 'Tent shrine of the god') in which the image of the deity sat. Long carrying-poles on each side or set laterally and up to five in number bore the shrine along on the shoulders of priests" (Kemp, Barry J. Ancient Egypt, p. 185). Notice if you will the poles which aided in the carrying of the Ark as we would expect and have imaged for us in Israel's Ark of the Covenant. In Egypt the Apet Festival focused around the "Ark of Worship", with the Arks being borne aloft by groups of priests and adored by hysterical crowds. The similarity between these Arks and the Old Testament Ark of the Covenant is remarkable. What is surprising, is when Howard Carter opened Tutankhamen's tomb in 1922, he found a number of caskets, which appear to be a form of prototype of the Ark of the Covenant.



Now most are familiar with the story that shortly after David's arrival in Jerusalem, that he and the Israelites brought in the Ark of the Covenant into Jerusalem:

2 Sam 6:17 17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. (KJV)

The consequence of bringing the Ark to Jerusalem is said to have made the city the holy centre for the Israelite tribes. However, there is a further element of confusion here because we are dealing not only with two Davids but with two Arks - the Ark of the Covenant, in which Moses placed the Ten Commandments, and the Ark in which Tuthmose III carried his god, Amun-Ra, into battle before him at Megiddo, as described in his annals at Karnak:

- **Year 23, first month of the third season, day 19- awakening in [life] in the tent of life, prosperity and**

health, at the town of Aruna. Proceeding northward by my majesty, *carrying my father Amun-Ra, Lord of the Thrones of the Two Lands [that he might open the ways] before me."* (Pritchard, Ancient Near Eastern Texts, p. 236).

We saw above the Egypt carried representations of their Gods in their "Arks" or "barques" and often carried them into battle as we find recorded about King David as well.

The idea of a holy Ark was introduced to the Israelites by Moses (Akhenaten) from Egyptian practices of worship. In his festivals and on other occasions, the Egyptian deity used to be carried by the priests in an Ark, usually in the form of a boat when the king went to live in the fortress. When the Pharaoh, Tuthmose III, went to live in the fortress of Jerusalem at the start of the protracted siege of Megiddo, the only possible location for the god Amun-Ra in his Ark was where the king was in residence which we saw was Jerusalem. In fact, we know that there were some rituals in Egyptian religion that only the king and high priests could perform before the deity (Osman, Moses: Pharaoh of Egypt).



The peaceful nature of events is also indicated by the fact that Araunah, the Jebusite king, was still in control of Mount Moriah, the high holy ground to the north of the city. We have an account of how David bought the threshing-floor of Mount Moriah "for fifty shekels of silver" in order to build an altar to the Lord. In the course of these negotiations Araunah said to David:

2 Sam 24:22-23 22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. 23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. (KJV)

The choice of a threshing-floor on Mount Moriah may seem a curious one for the site of an altar, but it is "clear that this site was held sacred even prior to David for an elevated, exposed spot used as a threshing-floor at the approaches to a city often served as the local cultic spot. The sanctity of Jerusalem, atop the Temple Mount, is inferred already in the Book of Genesis (Mount Moriah). . . " (Stern, Encyclopedia of Archaeological excavations In The Holy Land, vol. 3, p. 590). This earlier biblical reference describes how Abraham is said to have received holy blessing on this same piece of ground:

Gen 14:18-20 18 And Melchizedek king of Salem (Jerusalem) brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (KJV)

Therefore, from the time of Abraham this high ground to the north of Jerusalem had been regarded as holy ground, not just for the inhabitants of the city but for other peoples in Canaan as well and this includes Egypt.

However, the reality of the situation is that the threshing-floor was not bought by the tribal David to build an altar for the Lord, but by Tuthmose III as the site for a shrine to his State god, Amun-Ra. This is again made clear in the Book of Psalms as we have already seen where David (Tuthmose III), like Egyptian kings, is spoken of as being the "Son of God"....a title reserved for a Pharaoh (the Son of Ra).

Ps 2:6-8 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (KJV)

The new name of Zion, as we have seen, makes its first appearance in the Bible as soon as we learn of King David's (Tuthmose III's) entry into Jerusalem and assumes more importance from this time onward.

The name Zion, whose meaning is not known for certain until defined from an Egyptian viewpoint (Desert City...Heliopolis) as we have seen did not originate in the Hebrew Bible as thought and has not been found in any historical source outside of Egypt where it finds its origin. What confuses the matter further is that the name is not always used to indicate the same location. In some cases, as the one cited above, it seems to signify the fortress of Jerusalem itself. Yet, at the same time, we have the suggestion that the fortress was named after the king himself:

2 Sam 5:9 9 So David dwelt in the fort, and called it the city of David (Tuthmose III). And David built round about from Millo and inward. (KJV)

In other cases, Zion refers only to the sacred area that was used to build the Temple:

Joel 3:17 17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. (KJV)

Here, while Zion refers clearly to the holy area of the Temple Mount, Jerusalem is clearly separate, although related to it. We have also the reference:

Ps 20:1-2 1 The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; 2 Send thee help from the sanctuary, and strengthen thee out of Zion; (KJV)

It is clear in this case that by Zion only the sanctuary is meant.

Further complications have arisen from the fact that Mount Zion was later believed not to have been in the area of the Temple, high to the north of ancient Jerusalem, but on the western mount. Here, in the first century A.D., a small church was built on the southern end of the hill, which became identified as the Coenaculum (the room of the Last Supper of Jesus according to tradition). This was followed many centuries later - in 1936 - by a Christian monastery known today as the Church of Mary. Nevertheless, modern archaeology has confirmed that this western mount did not form part of ancient Jerusalem and was not occupied at the time of the tribal chief David.

All the indications are, in fact, that by Zion the ancient holy ground of Jerusalem was meant, the artificially flattened ground on Mount Moriah where Solomon (Amenhotep III) built his Temple and which today includes two of the holiest shrines of Islam - the Dome of the Rock, built by Muhammad's second Calif. Omar, and aI-Aqsa Mosque. The Temple area is surrounded by the colossal Herodian enclosure wall, preserved in the east, south and west: a larger section of the western wall (the Wailing Wall), which survives today, is regarded as the most venerated site in Jewish tradition. In ancient times, before David entered the fortress, this area was regarded as holy ground, not only by the Jebusites but by Abraham. In fact, Mount Moriah is identified as the area where the Temple was first built:

2 Chr 3:1 1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David (Tuthmose III) his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. (KJV)

It is the same location where, in the account of Abraham's intention to slay Sarah's son, Isaac, until he was forbidden to do so by the Lord, we have the obscure reference:

Gen 22:14 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. (KJV)

As we saw before, Abraham also received the blessing from the king, Melchizedek, on the same holy ground.

However, it was when King David (Thutmose III) brought *his* Ark and placed it in the same area that this ancient holy ground was transformed into a holy centre believed to be the abode of the Lord:

Ps 132:13-14 13 For the LORD hath chosen Zion; he hath desired it for his habitation. 14 This is my rest for ever: here will I dwell; for I have desired it. (KJV)

Once Tuthmose III had taken the image of Amun-Ra in his Ark to Jerusalem, the logical resting place for it, at a time when religious bigotry did not exist, it was placed on the existing holy high ground of Mount Moriah where, one would expect, Tuthmose III worshipped during his seven-month stay.

After Tuthmose III left Jerusalem at the end of his seven-month stay, the holy ground where he had worshipped became Egyptianized because of him. This can be seen easily from the name it acquired, Zion. Although found for the first time in the Bible, it is not an original Hebrew word but consists of two elements, one Hebrew, the other Egyptian as we saw above.

"On", contained in the word Zion, as we saw above, is the biblical name of the ancient Egyptian holy city known from Greek as Heliopolis, which existed a short distance to the north of modern Cairo. In the Old Testament account of the life of Joseph the Patriarch, who brought the Israelites to Egypt, we are told that Pharaoh, having appointed Joseph to a high position, gave him an Egyptian wife:

Gen 41:45 45 And Pharaoh called Joseph's name Zaphnath-pa'aneah; and he gave him to wife Asenath the daughter of Potipherah priest of On (Heliopolis). And Joseph went out over all the land of Egypt. (KJV)

Although Heliopolis was the original Egyptian holy city, the emphasis changed during the Eighteenth Dynasty when Thebes in Upper Egypt became the new capital city of the Empire as well as the holy city of the State god Amun-Ra. From this time it became the custom to refer to Thebes as "the southern On" and Heliopolis as "the northern On", with the word "On" being used in the sense of "holy city" (the On (holy place) of the desert.

Thus the very word "Zion", used to designate the holy ground to the north of Jerusalem from the time King David (Thutmose III) entered the city, in itself reveals its Egyptian origin. From that time, Mount Moriah, until then holy to the inhabitants of Jerusalem, became holy for all the Asiatic kingdoms of the Empire. By introducing the earlier story of Abraham being blessed by El Elyon, which is one of the names of the Israelite God, on the same Mount Moriah, the biblical narrator wanted to stress that the area was related to the God of Israel even before King David (Thutmose III) used it for his own worship.

After his seven-month stay, Tuthmose III returned to Megiddo for his successful assault on the city, then made his way to Thebes.

We have no means of knowing whether he visited Jerusalem again during one of his many campaigns in western Asia. Nevertheless, his descendants, the children of Sarah, never really forgot their great ancestor and, after leaving Egypt and eventually settling in the Promised Land of Canaan, they made his holy ground the most venerated and holy part of their new home.

The sacredness attributed to Jerusalem by the Egyptians initially derived, as we have seen, from the transport of the Barque of Amun (a holy shrine carried on poles in much the same manner as the Israelite Ark of the Covenant) to the city of Jerusalem by Thutmose III (Osman, House of the Messiah, p. 125). The Egyptian Ark or shrine was normally kept within the Holy of Holies in the Temple of Amun at

Karnak, however Thutmose III (just like King David) had carried the Egyptian Ark with him into battle (Osman, House of the Messiah, p. 125, quoting from Pritchard, Ancient Near Eastern Texts, p. 236).

1 Sam 4:5-8 5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. 7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. 8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? (KJV)

The Ark of Amun remained with Tuthmose III when he took up residence in Jerusalem during the prolonged siege of Megiddo (Ibid. p. 114).

Answer for yourself: Does this remind you of King David carrying the Ark of the Covenant into battle with him?

1 Sam 4:3-5 3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. 4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. 5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again (KJV).

After the fall of the Syrian city of Kadesh (in the Biblical region of Zobah and Hamath) during the sixth military campaign (he conducted a total of 17 in all), Thutmose III was able to cross the Euphrates and erect a second stele beside that of Thutmose I.

Answer for yourself: What is the significance of this conquest of Thutmose III?

Now watch closely what the Old Testament says about King David in the following verse. In essence, Thutmose III (King David):

2 Sam 8:3 3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. (KJV)

Here we find that Tuthmose III (King David) both smote the king of Zobah and crossed the Euphrates as well.

Answer for yourself: Is this a coincidence? The evidence is yet mounting that King David is Thutmose III.

This is the border that was originally established his grandfather Tuthmose I (Osman, House of the Messiah, p.88). It was at this time that Thutmose III (David) "established garrisons in Syria" (Edom) as the Bible describes but attributes again to a King named David:

2 Sam 8:13-14 13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men. 14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. (KJV)

We are almost done but now for some Jewish testimony concerning Kind David being Tuthmose III.

Kings Saul and David reigned in the 10th century B.C.E. according to the biblical chronology but Josephus

dates David to a far earlier period.

"He was buried by his son (questionable) Solomon, in Jerusalem, with great magnificence, and with all the other funeral pomp which kings used to be buried with; moreover, he had great and immense wealth buried with him, the vastness of which may be easily conjectured at by what I shall now say; for a thousand and three hundred years afterward [in the time of] Hyrcanus the high priest, when he was besieged by Antiochus..." **- Josephus Flavius, Antiquities of the Jews.**

The siege of the second Temple in Jerusalem by Antiochus can accurately be dated to 167 B.C.E.



Answer for yourself: What happens if we look another thousand and three hundred years before 167 B.C.E as Josephus says? Well this date puts David's funeral at 1467 B.C.E., or almost 450 years before the generally accepted date (circa 1020 B.C.E.)

Answer for yourself: Does this date coincide with the time of Thutmose III? Yes it does! What another coincidence!

This, according to conventional chronology, would be during the reign of the greatest Egyptian warrior-pharaoh Tuthmose III [1490-1436 B.C.E.], who extended the Egyptian empire to its furthest limits and in so doing "recovered it all"!

1 Sam 30:19 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. (KJV)

In closing Ahmed Osman, in The House of the Messiah, makes some key statements which I now quote:

- **"The David who established an empire that stretched from the Nile to the Euphrates can only have lived in the fifteenth century B.C...The Israelite infiltration of Canaan, the Promised land, was a fragmentary process that did not gather pace until after Egypt lost control over Palestine in the second half of the twelfth century B.C"**
- **"The David whose main campaigns were against the Philistines cannot have lived before the twelfth century B.C. because that was when the mass invasion of the coastal plain of Canaan by the Philistines took place."**
- **"The King of Qadesh, a strong fortified city on the River Orontes in northern Syria, led a Syrio-Canaanite confederacy in a general rebellion against Egypt. In response, Thutmose III marched into western Asia to regain the territories between the Nile and Euphrates that had been conquered forty years earlier by his grandfather, Thutmose I. In the next twenty years he led a total of seventeen campaigns in western Asia, at the end of which he had earned himself the reputation as the mightiest of all the kings of the ancient world. The account of these various wars, copied from the daily records of the scribe who accompanied the army on its campaigns, is to be found in the Annals, a 223-line document that covers the inside of the walls enclosing the corridor surrounding the granite holy of holies Thutmose III built at Karnak"**

Answer for yourself: Are these many evidences just coincidence?

So there you have it. It would appear to a "thinking believer" that the preponderance of the evidence is beyond chance and coincidence and the Biblical King David is not a Jew but in reality a part Hebrew descendent who is recognized and attested to my many infallible proofs to be a Pharaoh named Tuthmose III. No wonder we find so many parallels between Biblical Judaism and Egyptian religion which both oppose the later replacement religion of Rome called Christianity. Now let us finish this study in the 3rd and last article in this series.

- **Bet Emet Ministries**

tracing the hebrew pharaohs of egypt...who is this king david?

- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WERE THERE HEBREW PHARAOHS OF EGYPT?

Over the many years of my study into the "Jewish Roots" of Christianity I kept finding that almost all roads of investigation led eventually to Egypt. Let me give you some examples:

We are more than likely familiar with the following Psalm

"How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures." - Psalm 104:24

Answer for yourself: But are you aware that we find in Egypt the following Psalm?

"How manifold are thy works! They are hidden before men Oh sole God, beside whom there is no other. Thou didst create earth according to thy heart." -Amenhotep IV (Akhenaton) from Rosicrucian Question and Answers, p. 55

This is not the only similarity I assure you. Now for something absolutely incredible. Egypt was familiar with "the Word of God" long before there were ever a Jewish people. "The idea of messages materializing out of marks on stone amazed ordinary people and the scribes who could make 'stone talk' were considered to be holders of great magic. This is easily appreciated when one realizes that the Egyptians called hieroglyphics 'the Words of the God', a term that would often be repeated throughout the Bible." - Christopher Knight & Robert Lomas, The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus.

The more I began to study Egypt the more my eyes were opened to the Egyptian influence upon the later Jewish nation and the ever evolving Judeo-Christianity that we are familiar with today. Everyone knows that Egypt existed long before the Abraham of the Bible and his family. This make my following discovery all the more significant for the Egyptian religious influence upon Abraham and the Jewish nation is undeniable.

Five of the Ten Commandments which would be later delivered from Mount Sinai to Moses can be found in the ancient Egyptian Book of the Dead.

"Thou shalt not take the name of the Lord thy God in vain....Thou shalt not kill. Thou shalt not commit adultery...Thou shalt not bear false witness against they neighbor..." - Exodus 20: 7-16

But look at this:

'Not have I despised god...Not have I killed...Not have I fornicated...Not have I despoiled the thing of the god...not have I defiled the wife of a man...Not have I cursed god...Not have I borne false witness'. - Egyptian Book of the Dead

"...Chapter CXXV of the ancient Egyptian Book of the Dead...consisted on a series of negative confessions that the soul of the deceased was obliged to make before Thoth in his capacity as divine judge and

scribe. A rubric to one part of the Book of the Dead...stated: This chapter (the expression of negative commandments and laws similar to the later Jewish Torah) was found on an alabaster brick, under the feet of the Majesty of this venerable place, the God Thoth, and it was written by the God himself'...The Ark of the Covenant (which contained similar laws and commandments) had frequently been referred to in the Bible as the 'footstool of God' (e.g. I Chronicles 28:2) and...it contained the stone Tablets of the Law written by Yahweh's own finger." - Graham Hancock, The Sign and the Seal.

Answer for yourself: Is this just a coincidence? Could the Ark of the Covenant be a copy from Egyptian religion? In fact if you study you find that it is.

You are beginning to see as I did that the more one studies the more one sees that there is a "hidden link" between the Jewish race and Egypt that lays beneath the conventional accounts of the Bible and the Judeo-Christian faith. It would take me several years to find these "links" and put the whole puzzle together regarding the hidden relationship between Egypt and the Hebrews which lays hidden both in history and the texts of the Old Testament. It would be during the 5 years of study devoted to Egypt that this information would come forth and I would find the true identity of the "Biblical Jews" which most Jews and African American people today are unaware. This is especially important for the Jewish nation for the Biblical Jews were black skinned and the children of Egypt. Today we have the proselytes from Europe and the Eastern Hemisphere which occupy the nation of Palestine while the "black Jew" is found in Africa and Ethiopia. This revelation and knowledge and implications to me was nothing short of astounding and you, the reader, will certainly agree if you continue to study the articles in this series.

My first class in Seminary that beginning summer of 1985 was a class devoted to the study of the Book of Proverbs. It was in that class that I learned that though Solomon's name is traditionally attached to the entire book, it is clear from 22:17; 24:23; 30:1 that unidentified wise men, as well as two who are identified as Agur and Lemuel, also shared in the composition of the book. There I discovered that there are three Solomonic collections in the book (1:1, 10:1, 25:1). Since Solomon authored most of the book, the attachment of his name to it is warranted by most Christian scholars. That of course is what I was taught by the good Baptist folks but that was before I began to study Egypt on my own and find that the Biblical Solomon is indeed a Pharaoh named Amenhotep III. This will be the beginning of my Exodus from Christianity ironically when I just began my Seminary training but I did not recognize it as of yet. That would come later when I would discover the "truth" behind the Religion I inherited.

I came to understand that Egyptian Proverbs were a very important part of the Ancient religion of Egypt, one of the main religious concepts the Egyptians had was "know thyself." Their spiritual aspect of this concept held that within man is the divine essence of the Creator and the Heavens. And this finds expression in their teaching: *"The kingdom of heaven is within you; and whosoever shall know himself shall find it."*. Proverbs were held as a teaching method for a man to understand the universe, thus they were inscribed in temples and tombs of Egypt, these inscriptions might be the first "Holy Book" known by man.

Before we close this introduction I wish to provoke your thinking a little. David and Solomon are portrayed in the Bible as two of the greatest kings of the ancient world.

Answer for yourself: Are you aware that no trace of their empire has ever been found in Palestine? Let that sink in.

The David and Solomon eras are periods curiously missing from the archaeological record of the region where one should expect to find archeological evidence as to its existence! Quoting from the book, Archaeology of the Land of the Bible, "The Bible is the only written source concerning the United Monarchy, and it is therefore the basis of any historical presentation of the period" (Mazar, Archaeology of the Land of the Bible, 369). There is such a complete void of external sources that the archaeologist, author and leading authority on the era, Donald Redford, writes in frustration that "such topics as the foreign policy of David and Solomon, Solomon's trade in horses or his marriage to Pharaoh's daughter must remain themes for midrash and fictional treatment" (Redford, Egypt, Canaan, and Israel in Ancient Times, 310).

Answer for yourself: Don't you find it rather interesting and a matter of concern that archaeology has confirmed the reigns of all other great kings of the ancient world mentioned in the Bible, and some of the later, lesser kings of of Judah and Israel (namely, Omri, Ahab, Jehu, Pekah, Hosea, Ahaz, Hezekiah, Mannasseh, and Uzziah) but cannot confirm the Kingship of David or Solomon?

Of course when questioned about this inconsistency typical Christian and Jewish responses vary around the conservative response that it is only a matter of time before concrete evidence of the reigns of David and Solomon will be found as well.

I am here to inform the reader that such evidence does already exits but as you will find it won't be found in Palestine but in Egypt and in a different era. Concrete evidence for David and Solomon already exists, and comes from the very place one would least expect to find it; namely Egypt. Of course we don't find the names "David" or "Solomon" but we do find the same exploits described in the Hebrew texts accredited to Thutmose III and Amenhotep III. Now we will find that that neither this "King David" or "King Solomon" were Hebrews for they were Egyptian Pharoahs but the son of this "King Solomon/Amenhotep III" with the daugher of Joseph (Tiye) will have Hebrew blood in him. This son will later be Pharoah of Egypt and lead this great Exodus. We will see that in time.

You can now imagine how I was startled in Seminary when reading the Anchor Bible Commentary - Proverbs when they mentioned that these proverbs in the Hebrew Bible were believed to be attributed to Solomon whose real name was Amenhotep III of Egypt! That was the beginning of my "critical thinking" and no longer could I just "accept" what I had been told since being a child in my Christian Church. I had to have the truth I was determined to get it at all costs because I did not want to believe lies about God and my relationship with Him and if my religious literature was less than reliable then I would find out why and get to the bottom of it. This took me years but today I have plumed the depth of it and continue to study to seek out every elusive truths concerning the Creator which remain hidden in antiquity buried beneath the sands and time of Egypt.

The story of Egyptian religion and the hidden Egyptian influence upon Judaism and later Christianity is absolutely fascinating and challenging to the very core and it is to this uncovering of the Hebrew Pharaohs of Egypt that we now turn.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PERSONIFICATION OF THE SUN/NATURE LED TO GLORIFICATION... WHICH LED TO DEIFICATION

If we wish to find the gods and goddesses of the ancestors of our race, we must look to the sun, the moon, the stars, and the sky, the earth, the sea, the dawn, the clouds, the wind, etc., which they personified and glorified. That these have been the gods and the goddesses of all nations of antiquity, is an established fact. They are better understood as being called "Solar Gods".

The words which had denoted the sun and the moon would denote not merely living things but living persons. From personification to deification the steps would be but few; and the process of disintegration would at once furnish the materials for a vast fabric of mythology. Every word would become an attribute, and all ideas, once grouped around a simple object, would branch off into distinct personifications. These attributes of nature and the Sun and stars would gradually be converted into incidents of their mystical careers. Later each would receive a local habitation with a corresponding name unique to each area. These would remain as genuine history, when the origin and meaning of the words had been either wholly or in part forgotten.

BUT HOW DO WE KNOW THE GENTILE NATIONS PERSONIFIED....GLORIFIED...AND DEIFIED THE SUN AND NATURE?

The Aryans are said to have entered India through the fabled Khyber pass, around 1500 BC. They intermingled with the local populace, and assimilated themselves into the social framework. They adopted the settled agricultural life-style of their predecessors, and established small agrarian communities across the state of Punjab. The Aryans are believed to have brought with them the horse, developed the Sanskrit language and made significant inroads in to the religion of the times. All three factors were to play a fundamental role in the shaping of Indian culture. Cavalry warfare facilitated the rapid spread of Aryan culture across North India, and allowed the emergence of large empires. Sanskrit is the basis and the unifying factor of the vast majority of Indian languages. The religion, that took root during the Vedic era, with its rich pantheon of Gods and Goddesses, and its storehouse of myths and legends, became the foundation of the Hindu religion, arguably the single most important common denominator of Indian culture. The Aryans did not have a script, but they developed a rich tradition. They composed the hymns of the four vedas, the great philosophic poems that are at the heart of Hindu thought. "Veda" means knowledge, vedic culture means the spiritually aware society. And "dharma", as the meaning of life, the way to live the existance on Earth.

For the proofs of these assertions, the Vedic poems furnish indisputable evidence, that such as this was the origin and growth of the Greek and Teutonic mythology. In these poems, the names of many, perhaps most, of the Greek gods, indicate natural objects which, if endued with life, took on human personality. Such mythologies haven been grouped around the sun; grounded on those expressions which

describe the recurrence of day and night; on the great tragedy of nature, in the alteration of summer and winter. Simply said it was "nature religion" with the Sun at the center.

Of the vast mass of solar myths, some have emerged into independent legends, others have furnished the groundwork of whole epics, others have remained simply as floating tales (Aryan Myths., vol. ii. pp. 51-53).

The results obtained from the examination of languages in its several forms leaves no room for doubt that the general system of mythology can be traced to its fountain head. We can no longer shut our eyes to the fact. For the comparison of legends current in different countries it is not necessary to carry the search further back than the worship of nature along with the Sun. With the origin of earliest man we find a common language know by all; a language without words. I am speaking about a common language as man interpreted his environment as speaking to him. We have before us a stage of language corresponding to a stage in the history of the human mind in which all sensible objects (perceived by our 5 seneses) were regarded with a conscious life. The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and therefore every phase became for them a picture. Early man described the things he saw, felt, or heard in his world from his point of view. Man's language was the result of an observation of what his senses perceived. In this way, man could not fail to note the changes of days and years, of growth and decay, of calm and storm; but the objects which so changed were to them living things, and the rising and setting of the sun, the return of winter and summer, became a drama in which the actors were their enemies and friends. These myths, from the personification of nature and the sun, exhibit in their germs the myths which afterwards became the legends of gods and heroes with human forms, and furnished the groundwork of the religious epics, poems, whether of the eastern or the western world. It was only a short step from this personification of the sun and nature to human epics in which such forces or nature became deified in every nations' myths and heroes.

The mythical or mythmaking language of mankind had no partialities; and the Sun occupies the largest extent of the myths of these nations. Mankind did not fail to put into words their thoughts and emotions roused in them by the varying phases of the Sun and nature of their world on which we, not less than they, feel that our life depends, although today we know a great something more than they about its nature.

Thus grew up a multitude of expressions which described the sun as the child of the night, as the destroyer of the darkness, as the lover of the dawn and the dew. Such phrases would go on to speak of the sun as killing the dew with his spears, and of forsaking the dawn as he rose in the heaven. The feeling that the fruits of the earth were called forth by his warmth would find utterance in words which spoke of him as the friend and the benefactor of man; which the constant recurrence of his work would lead them to describe him as a being constrained to toil for others, as doomed to travel over many lands, and as finding everywhere things on which he could bestow his love or which he might destroy by his power. His journey might be across cloudless skies, or amid alterations of storm and calm; his light might break fitfully through the clouds, or be hidden from many a weary hour, to burst forth at last with dazzling splendor as he sank down in the western sky. He would be described as facing many dangers and many enemies, none of whom, however, may arrest his course; as sullen, or capricious, or resentful; as grieving for the loss of the dawn whom he had loved, or as nursing his great wrath and vowing a pitiless vengeance. Then as the veil was rent at eventide, they would speak of the chief, who had long remained still, girding on his armor; or of the wanderer throwing off his disguise, and seizing his bow or spear to smite his enemies; of the invincible warrior whose face gleams with the flush of victory when the fight is over, as he greets the fair-haired Dawn who closes, as she had begun, the day. To the wealth of images thus lavished on the daily life and death of the Sun there would be no limit. He was the child of the morning, or her husband, or her destroyer; he forsook her and he returned to her, either in calm serenity or only to sink presently in deeper gloom.

So with other sights and sounds. The darkness of night brought with it a feeling of vague horror and dread; the return of daylight cheered them with a sense of unspeakable gladness; and thus the Sun who scattered the black shade of night would be the mighty champion doing battle with the biting snake which lurked in its dreary hiding-place. But as the Sun accomplished his journey day by day through the heaven, the character of the

seasons is changed. The buds and blossoms of spring-time expand in flowers and fruits of summer, and the leaves fall and wither on the approach of winter. Thus the daughter of the earth would be spoken of as dying or as dead, as severed from her mother for five or six weary months, not to be restored to her again until the time for here return from the dark land should once more arrive. But as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could arouse her, when he slays the frost and cold which lie like snakes around her motionless form.

That these phrases would furnish the germs of myths or legends teeming with human feeling, as soon as the meaning of the phrases were in part or wholly forgotten, was as inevitable as that in the infancy of our race men should attribute to all sensible objects the same kind of life which they were conscious of possessing themselves.

By now you understand how the forces of nature and the sun could be understood by early man. These impressions were woven into various tales reflecting the crude understanding of mother nature as well as the Sun. Simply said, early man did not possess the knowledge to relate such events he encountered in scientific terms as we had today. Crude stories and myths based on his limited knowledge would have to do. Later such events were as stated personified, glorified, and finally deified. Such expressions have been handed down to us and many of them are carried over into the life of Jesus the Jew. The irony is that the Jewish people were called to be a light of knowledge and correction to such men and their myths. We have lost a lot in our attempt to be a follower of Yeshua; in fact the hard reality as I now plan to show you is that 2.5 billions good people who call themselves Christians are little better off than primitive man because they hold dear the same myths which they mistakenly are taught to believe were "literal" and "historical". The only difference is that the historical Yeshua has become the Christ of faith; such an object of faith as expressed in the New Testament is almost a carbon copy of what the earliest Sun-worshippers believed and taught. Let me see if I can prove it to you as we make comparisons between the Christian Savior and the various Sun Myths. After we are through then you can make an intelligent decision once you see the evidence for yourself. It is to that quest we now turn.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PERSONIFICATION OF THE SUN IN THE WORLD'S RELIGIONS

Modern scholarship today has a hard message for Christianity and Christians everywhere. With the advancement of the media and the availability of volumes of information that was for years kept highly secret we see clearly today that Christianity and the Jesus of the "Jesus Story" found in the gospel stories is a retelling of the religious myths of other cultures – in fact, practically all of them rolled into one – in an attempt to unify the Roman Empire under one state religion. This secret is and has been known by the higher-ranking members of the fraternal orders, including the Jesuits, Protestants and Masons for centuries. Serious study today that takes advantage of the abundance of archeological information that has become available today exposes that "Jesus Christ" is a mythical character based on pre-Christian godmen found in the myths of other cultures around the globe. When you compare the early "savior stories" with the last of them, our "Jesus Story", then we have in reality a carbon-copy of the "greatest story every told"; that story being the Descent of the Soul into "matter" in the form of humanity. In reality, the story revolves around the solar hero, the personification of the sun which is the "life-giver" of this solar system, the Divine Logos, which was worshipped in numerous cultures for thousands of years. Now understand, it was never the physical sun that was worshipped as the "life-giver" but the Intelligent Living Energy which lies behind the veil of physical existence. This is the God of the Bible and all nation's sacred books. When one gets his hands on books by such distinguished and brilliant scholars like Thomas Paine, Rev. Robert Taylor, Gerald Massey, J.M. Robertson, Joseph Wheless, G.A. Wells and Barbara Walker then the puzzle pieces come together to reveal that the "Jesus Story" as found in the New Testament is little more than the false "literalization" and "historicatin" of prior Ancient Divine allegories of this "Life-Giver" as symbolized by the path of the Sun through the Zodiac in the solar year along with the associated other constellations along its path which influenced this solar story in various degrees. One only needs listen to Thomas Paine:

"The Christian religion and Masonry have one and the same common origin: Both are derived from the worship of the Sun. The difference between their origin is, that the Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."

If we ever wish to get to the bottom of the "Jesus Story" and likewise wish to find the gods and goddesses of the ancestors of our race, we must look to the sun, the moon, the stars, and the sky, the earth, the sea, the dawn, the clouds, the wind, etc., which they personified and glorified in the spiritual stories that we all inherit today; stories that have survived the test of time only with different names today. That these have been the gods and the goddesses of all nations of antiquity, is an established fact. They are better understood as being called "Solar Gods". Ancient Egypt likened this Solar System in which we live as being "one cell" in the whole body of Ra (God). The analogy is perfect. We only need to look at our hand and finger and imagine "one cell" which makes the whole of us to understand the vastness of our Mighty God, our "Life-Giver" of this cosmos.

Answer for yourself: What is the real reason for the subterfuge and deception in our "Jesus Story"? In a nutshell, fear and ignorance are mighty power to a religion that is centered on control of its subject. What the Legions of Rome could not do, fear and ignornace of Divine Truth will accomplish and unity was the result and

fruit of such baseless fear that the Christiand religion and its imposed Hell provide. As Pope Leo X is reputed to have exclaimed, *"What profit has not this fable of Christ brought us!"* "Believe or perish" served Rome well and has for almost 2,000 years to date.

The words which had denoted the sun and the moon would denote not merely living things but living persons. From personification to deification the steps would be but few; and the process of disintegration would at once furnish the materials for a vast fabric of mythology. Every word would become an attribute, and all ideas, once grouped around a simple object, would branch off into distinct personifications. These attributes of nature and the Sun and stars would gradually be converted into incidents of their mystical careers. Later each would receive a local habitation with a corresponding name unique to each area. These would remain as genuine history, when the origin and meaning of the words had been either wholly or in part forgotten.

BUT HOW DO WE KNOW THE GENTILE NATIONS PERSONIFIED....GLORIFIED...AND DEIFIED THE SUN AND NATURE?

The Aryans are said to have entered India through the fabled Khyber pass, around 1500 BC. They intermingled with the local populace, and assimilated themselves into the social framework. They adopted the settled agricultural life-style of their predecessors, and established small agrarian communities across the state of Punjab. The Aryans are believed to have brought with them the horse, developed the Sanskrit language and made significant inroads in to the religion of the times. All three factors were to play a fundamental role in the shaping of Indian culture. Cavalry warfare facilitated the rapid spread of Aryan culture across North India, and allowed the emergence of large empires. Sanskrit is the basis and the unifying factor of the vast majority of Indian languages. The religion, that took root during the Vedic era, with its rich pantheon of Gods and Goddesses, and its storehouse of myths and legends, became the foundation of the Hindu religion, arguably the single most important common denominator of Indian culture. The Aryans did not have a script, but they developed a rich tradition. They composed the hymns of the four vedas, the great philosophic poems that are at the heart of Hindu thought. "Veda" means knowledge, vedic culture means the spiritually aware society. And "dharma", as the meaning of life, the way to live the existence on Earth.

For the proofs of these assertions, the Vedic poems furnish indisputable evidence, that such as this was the origin and growth of the Greek and Teutonic mythology. In these poems, the names of many, perhaps most, of the Greek gods, indicate natural objects which, if endued with life, took on human personality. Such mythologies haven been grouped around the sun; grounded on those expressions which describe the recurrence of day and night; on the great tragedy of nature, in the alteration of summer and winter. Simply said it was "nature religion" with the Sun at the center.

Of the vast mass of solar myths, some have emerged into independent legends, others have furnished the groundwork of whole epics, others have remained simply as floating tales (Aryan Myths., vol. ii. pp. 51-53).

The results obtained from the examination of languages in its several forms leaves no room for doubt that the general system of mythology can be traced to its fountain head. We can no longer shut our eyes to the fact. For the comparison of legends current in different countries it is not necessary to carry the search further back than the worship of nature along with the Sun. With the origin of earliest man we find a common language know by all; a language without words. I am speaking about a common language as man interpreted his environment as speaking to him. We have before us a stage of language corresponding to a stage in the history of the human mind in which all sensible objects were regarded as instinct with a conscious life. The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and therefore every phase became for them a picture. Early man described the things he saw, felt, or heard in his world from his point of view. Man's language was the result of an observation of what his senses perceived. In this way, man could not fail to note the changes of days and years, of growth and decay,

of calm and storm; but the objects which so changed were to them living things, and the rising and setting of the sun, the return of winter and summer, became a drama in which the actors were their enemies and friends. These myths, from the personification of nature and the sun, exhibit in their germs the myths which afterwards became the legends of gods and heroes with human forms, and furnished the groundwork of the religious epics, poems, whether of the eastern or the western world. It was only a short step from this personification of the sun and nature to human epics in which such forces or nature became deified in every nations' myths and heroes.

The mythical or mythmaking language of mankind had no partialities; and the Sun occupies the largest extent of the myths of these nations. Mankind did not fail to put into words their thoughts and emotions roused in them by the varying phases of the Sun and nature of their world on which we, not less than they, feel that our life depends, although today we know a great something more than they about its nature.

Thus grew up a multitude of expressions which described the sun as the child of the night, as the destroyer of the darkness, as the lover of the dawn and the dew. Such phrases would go on to speak of the sun as killing the dew with his spears, and of forsaking the dawn as he rose in the heaven. The feeling that the fruits of the earth were called forth by his warmth would find utterance in words which spoke of him as the friend and the benefactor of man; which the constant recurrence of his work would lead them to describe him as a being constrained to toil for others, as doomed to travel over many lands, and as finding everywhere things on which he could bestow his love or which he might destroy by his power. His journey might be across cloudless skies, or amid alterations of storm and calm; his light might break fitfully through the clouds, or be hidden from many a weary hour, to burst forth at last with dazzling splendor as he sank down in the western sky. He would be described as facing many dangers and many enemies, none of whom, however, may arrest his course; as sullen, or capricious, or resentful; as grieving for the loss of the dawn whom he had loved, or as nursing his great wrath and vowing a pitiless vengeance. Then as the veil was rent at eventide, they would speak of the chief, who had long remained still, girding on his armor; or of the wanderer throwing off his disguise, and seizing his bow or spear to smite his enemies; of the invincible warrior whose face gleams with the flush of victory when the fight is over, as he greets the fair-haired Dawn who closes, as she had begun, the day. To the wealth of images thus lavished on the daily life and death of the Sun there would be no limit. He was the child of the morning, or her husband, or her destroyer; he forsook her and he returned to her, either in calm serenity or only to sink presently in deeper gloom.

So with other sights and sounds. The darkness of night brought with it a feeling of vague horror and dread; the return of daylight cheered them with a sense of unspeakable gladness; and thus the Sun who scattered the black shade of night would be the mighty champion doing battle with the biting snake which lurked in its dreary hiding-place. But as the Sun accomplished his journey day by day through the heaven, the character of the seasons is changed. The buds and blossoms of spring-time expand in flowers and fruits of summer, and the leaves fall and wither on the approach of winter. Thus the daughter of the earth would be spoken of as dying or as dead, as severed from her mother for five or six weary months, not to be restored to her again until the time for here return from the dark land should once more arrive. But as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could arouse her, when he slays the frost and cold which lie like snakes around her motionless form.

That these phrases would furnish the germs of myths or legends teeming with human feeling, as soon as the meaning of the phrases were in part or wholly forgotten, was as inevitable as that in the infancy of our race men should attribute to all sensible objects the same kind of life which they were conscious of possessing themselves.

By now you understand how the forces of nature and the sun could be understood by early man. These impressions were woven into various tales reflecting the crude understanding of mother nature as well as the Sun. Simply said, early man did not possess the knowledge to relate such events he encountered in scientific terms as we had today. Crude stories and myths based on his limited knowledge would have to do. Later such events were as stated personified, glorified, and finally deified. Such

expressions have been handed down to us and many of them are carried over into the life of Jesus the Jew. The irony is that the Jewish people were called to be a light of knowledge and correction to such men and their myths. We have lost a lot in our attempt to be a follower of Yeshua; in fact the hard reality as I now plan to show you is that 2.5 billions good people who call themselves Christians are little better off than primitive man because they fail to understand the metaphysical meanings behind these sacred religious myths and hold to a false "literal" and "historical" interpretation of them. The only difference is that the historical Yeshua has become the Christ of faith; such an object of faith as expressed in the New Testament is almost a carbon copy of what the earliest Sun-worshippers believed and taught. Let me see if I can prove it to you as we make comparisons between the Christian Savior and the various Sun Myths. After we are through then you can make an intelligent decision once you see the evidence for yourself.

One thing needs to be said before we end. After making such comparisons we yet don't understand what these Sungods and pagan Christs stood for or represented. Sure, our Jesus Christ might not have been "historical" or "literal" but he meant something to many who at one time held the "keys" to proper interpretation and understanding of this "Jesus Story".

Answer for yourself: What lies behind our misunderstood and mischaracterized "Jesus Story" and the other "Pagan Christ Stories". It is to that quest we now turn.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

IS THE SON OF GOD THE PERSONIFICATION OF THE SUN OF GOD!

...there is nothing new under the sun. (Ecclesiastes 1:9)

Never has such a truth been spoken as the one above.

Over the ages, the ancients did not simply observe the movements of the celestial bodies but personified them and created stories about them that were recreated upon the earth. Out of this polytheistic, astrological atmosphere came the "greatest story ever told," as the gospel tale is, in many places in fact, astro-theological and non-historical, recording the mythos found around the globe for eons. Thus, the Christian religion, for the most part, created and shored up by forgery, fraud and force, is in reality astro-theological more than historical and its many stories and accounts of Jesus' life in the New Testament mythical, based on many thousands of years of observation by the ancients of the movements and interrelationships of the celestial bodies and the earth, one of the favorite of which was, understandably, the sun.

One has to understand and know of these solar myths in order to read the New Testament and discern the truth from fiction about the life of Jesus as both are intermixed! ONLY in this way can we understand what lies behind the "Jesus Story" and how it is to be "interpreted correctly"!

The sun figured in the stories and religious myths of virtually every culture worldwide. In many places and eras, the sun was considered the most visible proxy of the divine and the most potent bestower of Spirit. It was regarded as the first entity in "the Void" and the progenitor of all life and matter. The sun also represented the Archetypal Man, as human beings were perceived as "solar entities." In addition to being a symbol of the spirit because it rises and sinks, the sun was the "soul of the world," signifying immortality, as it is eternally resurrected after "dying" or setting. It was also considered the purifier of the soul, as noted. Hence, from at least the Egyptian age down to the Gnostic Christians, the sun, along with the moon and other celestial bodies, was viewed as a "guide" into the afterlife. By the Gnostic Zoroastrians, the sun was considered "the Archimagus, that noblest and most powerful agent of divine power, who 'steps forth as a Conqueror from the top of the terrible Alborj to rule over the world which he enlightens from the throne of Ormuzd'" (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, L.H. Jenkins, 1928, p. 612). Long before the Christian era, the sun was known as the" Son of Ormuzd," the "Mediator," while his adversary, Ahriman, (Devil, D-evil, Dark-evil, Darkness) represented the darkness, which caused the fall of man (Albert Pike, The Morals and Dogman Of The Scottish Rite Freemasonary, L.H. Jenkins, 1928, p. 613).

Answer for yourself: Did you catch above the fact that the "Devil" of all religious and sacred books is nothing more than the enemy of light and the Sun; that the "Devil" is "personified darkness" and nothing more?

Understand the "Sun personified as the 'Son' was understood as the Mediator to God; (between Living Conscious Energy and "matter") therefore the 'Son' (personified Sun) was the Mediator as well." We will get to Paul and Jesus later where Paul uses the same Mediterranean concept about Yeshua/Jesus.

The sun (or Son personified) was considered the "Savior of the World," as it rose and brought light and life to the planet. It was revered for causing seeds to burst and thus giving its life for plants to grow; hence, it was seen to sacrifice itself in order to provide fertility and vegetation.

Answer for yourself: So then since the Sun sacrificed itself and pours out its vital energy and life to provide life, photosynthesis, and the assurance of life through the food-chain for mankind? Does it stand to reason as the Sun was personified as the "Son" of God then the "Son" sacrificed himself to provide life for mankind as well? Is this sacrifice to be understood "literal" and "historical" or should it be understood "astrologically" and "metaphysically"? If it is to be understood "literally" and "historically" then why did not the ancients who had their own "Christ Stories" thousands and thousands of years before our "Jesus Story" which is the exact equivalent to our "Jesus Story" not once teach this same story as it "literal" and "historical" as we have received it from Rome? If it was always taught "allegorically", "mystically" and "metaphysically" then why is the Christian one to be believed any differently since they all were never see this way before the 2nd through the 5th century at the hands of Rome?

The sun is the "tutelary genius of universal vegetation," as well as the god of cultivation and the benefactor of humankind (Albert Pike, The Morals and Dogman Of The Scottish Rite Freemasonary, L.H. Jenkins, 1928, p. 475). When the sun" dies" in winter, so does the vegetation, to be "resurrected" in the spring. The first fruits, vine and grain were considered symbols of the sun's strength and were ritualistically offered to the divine luminary. The solar heroes and gods were said to be teachers as well, because agriculture, a science developed out of astronomy, freed mankind to pursue something other than food, such as other sciences and the arts.

The various personifications of the sun thus represent the "image of fertility which perpetuates and rejuvenates the world's existence (Ibid., p. 594). In their fertility aspects, the sun was the phallus, and the moon was the vulva, the male and female generative principles, the generators of all life on Earth.

Answer for yourself: Do you know just what happened when you read the above sentence? You just saw the mixture of Solar Worship, Sun Worship, and Nature Worship mixed now with Phallic worship. The triad is now complete. As you have already seen life and salvation comes with the Sun, the personified Son, the rebirth of the Sun and it's influence upon Nature and the food supply, and now with sexual reproduction and they are now all intertwined.

In the mythos, the two pillars or columns of the Celestial Temple, the mysterious Jachin and Boaz, are the sun and moon (Ibid., p. 776). Of the relationship between the sun and moon, Hazelrigg adds:

The Sun may be likened to a wire through which the planetary messages are electrically transmitted, and of which the lunar moisture is the insulation" (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 56).

In the ancient world, light was the subject of awe, and the sunlight's ability to make plants grow was considered magical and miraculous. So special is light that the writer of Ecclesiastes waxes, "Light is sweet, and it is pleasant for the eyes to behold the sun." We know that it is *not* pleasant for the eyes to behold the direct *light* of the sun; it is, however, pleasant for humanity to behold the sun as it rises in the morning, bringing light and life. Indeed, the sun itself is the "face of the divine" upon which it is impossible to look.

Thus, the sun was very important to the ancients, so much so that around the world for millennia a wide variety of peoples have built solar temples, monuments and entire religions with priestesses and priests of the Sun, along with complex rituals and accoutrements. Within these religions is contained the ubiquitous mythos, a template or archetypical story that personifies the heavens and Earth, and rolls them into a drama about their interrelationship. Rather than being an entertaining but useless "fairytale," as myths are erroneously considered to be, the mythos is designed to pass along from generation to generation information vital to life on Earth, so that humans do not have to learn it repeatedly but can progress. Without the knowledge, or gnosis, of the celestial mythos, humankind would still be in caves.

The celestial mythos is complicated because the solar myth is intertwined with the lunar, stellar and terrestrial myths. In addition, some of the various celestial players were introduced later than others, and many of them took on new functions as the focus switched from stars to moon to sun to other planets, and back again. For example, Horus is not only the sun but also the North Pole star, and his twin brother-cum-adversary, Set, represents not only darkness but also the South Pole star.

Furthermore, as time progresses and the skies change, as with the precession of the equinoxes and the movements of the sun annually through the zodiac and daily through its "houses," as well as with cataclysm, the attributes of the planetary bodies within the mythos also change. Moreover, the incorporation of the phases of moon into the mythos adds to its complexity:

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to and fro between the upper and lower limits of the Zodiac; and her different places, phases, and aspects there, and her relations with the Sun and the constellations, have been a fruitful source of mythological fables (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 469).

An example of the complexity of the mythos is provided by the story of the "Queen of Heaven," the goddess Isis, mother of Horus, who is not only the moon that reflects the sun, she is the original creator, as well as the personification of the constellation of Virgo. As the moon, she is the "woman clothed with the Sun, and as the Virgin, she is the Sun's mother." She is also Stella Mans, the "Star of the Sea," as she regulates the tides, a fact known of the moon beginning eons ago, as were the facts of the roundness of the earth and of the heliocentricity of the solar system-again, knowledge never actually "lost" and "rediscovered," as popularly portrayed.

The sun and moon were deemed to be one being in some cultures or twins in others. When eclipses occurred, it was said that the moon and sun were uniting to create lesser gods. Thus, the pantheon kept growing.

Although it is generally now considered to be "male," the sun was also regarded as female in several places, including Alaska, Anatolia, Arabia, Australia, Canaan, England, Germany, India, Japan, North America and Siberia. The sun's feminine side was, naturally, suppressed by the patriarchy. As Walker says:

The popular European tradition usually made the sun male and the moon female, chiefly to assert that ·hisº light was stronger, and that ·sheº shone only by reflected glory, symbol of the position of women in patriarchal society. However, Oriental and pre-Christian systems frequently made the sun a Goddess (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, p. 353).

When one factors into this complexity the fertility aspect of the gods and goddesses of the grape and grain, along with the sexual imagery found in all mythologies and religions, one can understand why it has been so difficult to sort it all out.

Let us now turn our attention to the Zodiac. For it is there we find the "Jesus Story" personified as the path of

the Sun. It follows the path of the Sun through the Zodiac from Matthew chapter 1 through chapter 28. You have to see this to believe it because it will take your breath away. Understand, it is not our wish to "destroy Jesus" but to correctly understand what this Jesus is to represent to our Soul and rightly divide the Word of God. This "Jesus Story" is as old as ancient Egypt and when it is all said and done it reveals the Descent of the Soul into "matter" and humanity. It is the story of the birth, life, evolution, death, and rebirth of the Sun which is our picture and example for the whole of mankind as he grows righteously into the "fullness and stature of the Christ of God". Amen.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ISAIAH 53....THE TRUTH ABOUT THE PROPHECY YOUR CHURCH NEVER TAUGHT YOU

In these next pages and articles I have demonstrated beyond any doubt that the original and only logical interpretation of Isaiah 53 as *originally held* and *handed down* by the first readers and hearers of this passage was that the "suffering servant" referred to by Isaiah the prophet is the corporate nation of Israel and was never intended or understood by its first hearers to single out one particular individual apart from the corporate nation. As you read these articles you will see that for yourself. To approach this passage "an agenda" in order to read "Jesus/Yeshua" into the passages whereby you separate him out and apart from the corporate suffering of Israel is not exegesis and does great damage to the intended meaning of the passage as both God gave it and as Isaiah intended his readers to understand it when he gave it to them. Yet it is my firm belief that within the "corporate suffering" of Israel as the "Servant" of YHWH we find Yeshua as possibly the greatest example if not the greatest example of the proto-typical Jewish Servant, who unfortunately like most Jewish people through history, has suffered at the hands of non-Jews in their calling as a "light to the Gentiles". Yeshua is a perfect case in point, for only after his passion did a movement arise to take his message of hope and salvation to the non-Jewish nations of the world. I hope these pages help you better "rightly divide" the Word of Truth where by you come to see the big picture. Shalom.

- **#1 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#2 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#3 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#4 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#5 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#6 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#7 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **#8 WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ISAIAH 53**
- **DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPTERS 52 AND 52 AS THE "NATION"...OR DID RASHI CHANGE THIS INTERPRETATION AS CHRISTIANS SAY?**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

THE SACRIFICES OF THE OLD TESTAMENT AS UNDERSTOOD AND INTERPRETED BY THE JEWISH NATION

Throughout the last 1,800 years few if any attempts have been made by Christianity to interpret the dynamics and working of the Sacrificial System correctly. Christianity has seen fit to interpret the Sacrificial System completely different than how the Jewish people and their Rabbis understood it and with good reason. Had they done so and restored the true understanding to the Jewish Sacrificial System and the proper function of "blood" within it then doing so would have totally exposed the incorrect theology adopted by Rome as applied to the death of Jesus as depicted in the Roman New Testament.Without a correct and proper understanding of the Old Testament Sacrificial System the typical Christian will be continually misled in his understanding of Biblical Atonement and literally "thwarted in coming to the truth concerning Biblical atonement as taught by Moses and the prophets. The proposed explanations and interpretations of Sacrifice and of the Sacrificial System can be divided into three categories: symbolic, judicial, and rational.

SYMBOLIC MEANING OF SACRIFICES

Philo devoted a treatise to the subject of the symbolic interpretation of sacrifices (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish. But the bird was not the real subject that needed to be free of "blemishes"; it was the person who brother the bird who had to free of sin and blemish. Not the bird, but rather the person bringing the sacrifice must be wholesome in body and soul and this Spiritual condition was "represented" in the being of the bird. The bird without blemish represented the Soul of the person bringing the sacrifice of the bird. The bird contributed nothing to the sacrifice, it was the condition of the Soul that presented itself before God in the offering of the bird solely as the symbolic representation of the Soul. Interesting to note the Soul was always represented in the ancient Egyptian religion as a bird since like the bird the Soul was to "fly to Heaven". This meant for the Jewish people that they had to approach the altar with their soul purged of its passions and viciousness if the sacrifice was to be acceptable by God otherwise is was not acceptable. The condition of the person before he brought the sacrifice was determined by his contrition over his sin, this confession of sin, his repentance of sin, and his restitution to those he has wronged by his sin that determined the actual Spiritual condition of his Soul when he brought his offering; an offering that was but a reflection of his hidden Soul which only God could see (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar. A person's soul had to be purged of sin "IF" the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior Spiritual conditions that needed to be met by

the Soul of those who brought sacrifices before the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The actual condition of their Soul in spite of the visible perfect and blemishes offering was the determining factor with God if the sacrifice would be accepted. Only God and the person brining the sacrifice knew the truth. The Rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, *"Do not offer those that persecute, but rather those that are persecuted" (Lev. R. 27:5).* The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev. (Heb. ed.), 64–67).

JUDICIAL MEANING OF SACRIFICES

The juridical approach to understanding sacrifices is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred from himself to the offering by the symbolic act of placing his hands on the victim; this only transferred one's guilt and not his literal sin.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. This means that no sacrifice ever would or could carry the sins of another.

But when we get to the New Testament we hear a completely different understanding of the Sacrificial System which the Jewish people and their Rabbis have refuted now for over almost 2,000 years. It is stated in 1 Peter 2:24, *"and He Himself bore our sins in His body on the cross,..."* . This simply is a complete misunderstanding of the Jewish Sacrificial System and the role and function of the representative animal. Never did the animal become the carrier of the sin of the sacrificer because the person brining the sin offering was, according to the Torah, to have previously repented of his sin before ever bringing a sacrifice to the Temple. Has the person obeyed the Word of God he would have previously confessed his sin, been remorseful over his sin, turned and repented from his sin, and done acts of righteousness and charity before ever bringing his sacrifice to the Temple. In so doing he would have stood before God at the altar in the Temple and been in a condition of "sinlessness"; there would have been no sin present in that person's life that any animal sacrifice could have ever carried or bore. This shows us that such a statement in I Peter 2:24 is an utter falsehood and a complete purposeful misrepresentation of the Sacrificial System as well as how atonement was ever accomplished in the life of a person.

Answer for yourself: What does this say about Jesus being another's sin offering and sacrifice? What does this knowledge of Biblical Judaism and how the Sacrificial System actually operated as well as the role and function of the sacrifice say about Jesus carrying the sins of another as some type of representative sacrifice?

According to the Laws of the Sacrificial System we see clearly that Jesus, a type and shadow of the sacrificial

offerings of the Sacrificial System, could not according to the Laws of the Sacrificial System ever carry the sins of another, let alone the world, as some type of atonement offering. Somebody has purposefully misstated the truth about the role of the sacrifice in the Sacrificial System and related it incorrectly to the death of Jesus. In so doing this errant writer, who surely is not the apostle Peter who, being Jewish, perfectly knew how the Sacrificial System operated, has purposefully clouded the issue of Biblical sacrifice in these New Testament texts. In so doing he has erroneously connected the death of Jesus as sort of an offering and sacrifice which is supposed to bear the sins of the world in his body but that again was never the role or intent of the sacrificial animal; the sacrificial animal was only a symbolic representative of the Soul of the sacrificer at the time he makes the sacrifice. Here we have uncovered outright purposeful deception on the pages of the New Testament in order to make Jesus' death appear to be an atonement for sin. Now back to Ibn Ezra.

Christian writers, when later considering the accounts of the Sacrificial System, observed and took note of the pouring out of the blood and the burning of the sacrifice. Failing to understand Lev. 17:11, where we previously saw according to Biblical Judaism and the teaching of the Rabbis that the "blood" was only a "symbol for the Soul", these Christian writers mistakenly believed that the "blood" was the active agent in the Sacrificially process and not the Soul of the sacrificer prior to brining the sacrificial animal. Lost completely to their awareness, either purposeful or unintentionally, is the symbolic representation of the sacrifice with the Soul of the person brining the sacrifice. Missing this most important dynamic of the Sacrificial System, we find many then erroneously interpreting the whole of the Sacrificial System and in so doing writing that "the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs". Many Christian exegetes adopted this explanations and on it built the whole theological foundation of their Church.

RATIONAL MEANING OF SACRIFICES

Quite different is the rational view of sacrifice advocated by Maimonides. Maimonides held that the sacrificial service was not really of Jewish origin. Maimonides maintained: *"It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors".*

Answer for yourself: Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship; some of which that contained animal sacrifices. It is these pagan sacrifices that had incorrectly influenced the people of Israel and God was intending over time to wean Israel away from blood sacrifices.

Answer for yourself: What should this say to us?

This means that over time Israel will come to see that "atonement" was to be obtained ways other than with "blood". That is why we find in the Hebrew Scriptures many different ways other than "blood sacrifices" whereby man can make atonement for his sin.

Answer for yourself: Can you now, having seen the symbolic interpretation of the Sacrificial System and the role of "blood" and the role of the "sacrificial animal", the judicial view of the Sacrificial System, and the rational view of the Sacrificial System, see also clearly that "blood" was never necessary to accomplish true atonement? Can you now see that "blood" was never required as a "active agent" in obtaining atonement but rather atonement was obtained by a living Soul that repents of its sin, confesses its sin, turns and repents from its sin, and active practices acts of righteousness and charity because of its sin? Can you see that such a repentant Soul then has the right to stand at the altar with God and by proxy lay itself on the altar with God in the form of the "blood" of the sacrificial animal (the blood of the animal is its Soul and it is this animal's Soul (its blood) which represents the Soul of the sacrificer placed on the altar with God)?

We should see clearly now that there will come a time in the life of Israel where they will no longer need to bring blood sacrifices but depend on other ways given by God to obtain atonement for their sin. This has happened even before the destruction of the Temple and has occurred now for the Jewish people who no longer have their Temple for almost 2,000 years. Biblical Judaism has known for over 3,000 years that it is not necessary to perform "blood sacrifices" to obtain atonement for sin since they have as well understood correctly that the "blood" served only a symbolic purpose in representing the Soul of the sacrificer at the time that he brought his sacrifice to the altar. It is we Christians who don't know this because most of us know not the slightest things about Judaism. This needs to change if you ever hope of making sense out of the New Testament and discerning the "truth within it" from the "fiction and falsehoods within it" as well.

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the Sacrificial Service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to sacrifices while in Egypt. To wean them from these Egyptian sacrifices and practices, God commanded, while accepting the sacrifices that had been practiced by His people as influenced by the Egyptian, they were to be offered in one central sanctuary and not in many as were done in ancient Egypt.

The reader should understand that God was going to do a new thing. God was to allow the continuation of these "prior sacrifices" but He will instill a new meaning to them that was to be unique to this new people of God who was separating from the ancient Egyptian peoples. This will be seen in the development of a unique personal relationship between the sacrificer and God Himself through the Sacrificial System. You will see how this works when we look deeper into the concept in Leviticus that *"the life is in the blood".* God is not concerned about blood, but the life…the soul contained within the blood!

With the destruction of the Temple and the automatic cessation of the Sacrificial System, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b). In the wake of the destruction of the Temple these added prayer services functioned as a form of atonement. The typical Christian response is that the Jewish people are without an atonement because they have lost their Temple and can no longer perform "blood sacrifices". Such statements are outright illiterate and betray the uneducated minds of those who speak such error. Such statement only betrays the lack of knowledge of the Hebrew Scriptures which teach several different ways commanded by God for mankind to obtain forgiveness of sin and personal atonement. Let us not forget what we saw earlier: namely. that God was progressively weaning the Jewish people from animal sacrifices (the physical) with the intent of Spiritual sacrifices such as prayer, repentance, almsgiving, charity, etc.. This is the message of the Prophets!

THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED …SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22, in order to make known His will

through Moses to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings (we saw this above in the form of "burnt offerings"). We already have seen that the Jewish people are told by their own Rabbis that they were allowed to continue the sacrifices of ancient Egypt do performed these sacrifices thousands of years before the Jewish people ever existed. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case: Israel performed sacrifices along with the Egyptians during their stay in Egypt. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God (since sacrifice when properly understood is all about the Soul), and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4). Even after the Exodus from Egypt not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people over a long period of time and a necessity demanded by their religious feelings. Understand that sacrifices were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind. The ancients understood that "life (Soul) was in the blood" and that sacrifice was all about the Soul and its Spiritual condition before God.

Answer for yourself: Are you curious why we have not found one "sin offering" yet and we are up to Moses in our time-line? Why not "sin offering" yet? Has man been out of relationship with God since he had no "sin offering"? No, we see repeatedly "burnt offerings", "peace offerings", and "thanksgiving offerings" being offered since the beginning of the Bible whereby man maintains his relationship with God. All of this mind you without a "blood sacrifice" or "sin offering". That should make you think and only reiterates what I have taught you here. We seen repeatedly that "blood" accomplishes nothing in the Sacrificial System; rather it is only symbolic of a person's Soul and its true relationship with God.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the already existing sacrificial worship of the Israelites they learned in Egypt into an institution in harmony with the covenant between the Lord and His Hebrew people, and in so doing adapt and promote the end for which it was established…communion and fellowship with God. You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was NOT enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God.

Interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words we cannot and do NOT find any mention of "sin offerings" or "priesthood" or "forgiveness offerings" or "expiation offerings" before the Golden Calf incident....more on that soon.

This is very important and you need to let this fact sink deeply into your Christian theology!

Mankind knew what we as Christian's don't today. God has always told man how he can become "acceptable to God" without blood sacrifices. Biblical Judaism has taught for more than 2,000 years that salvation or repentance from sin cannot be achieved through sacrifice on another's behalf because according to Deuteronomy 24:16: ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."***

Instead of substitutionary atonement as taught in Roman Christianity the Hebrew Scriptures and their Egyptian counterparts have taught for several thousands of years that mankind should be focused during his life upon the requirements of personal repentance. According to Ezekiel 33:11 we see:

Say unto them: As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Again, according to Ezekiel 33:19 we see:

And when the wicked turneth (repenteth) from his wickedness, and doeth that which is lawful and right, he shall live thereby.

We find the same testimony in the writings of the prophet Jeremiah in chapter 36:3:

It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return (repent) every man from his evil way, and I may forgive their iniquity and their sin.

In addition, Judaism focuses on understanding how one may live a sacred life according to God's will in this world, rather than the hope of or methods for finding spiritual salvation in a future one. The Hebrew Scriptures teach that Israel, or the Jewish people, should view their divine obligation to be living as a "holy people" in full accordance with Divine will, as a "role model to the nations," and Judaism does not purport to offer the exclusive path to salvation or the "the one path to God." Accordingly, the implications of the Christian conception of Jesus and its imposed theological meaning to his death not only contradicts the very Hebrew texts themselves upon which Christianity is based but distorts terribly the dynamics of the Sacrificial System and its application to obtaining atonement of one' sin before God.

Man makes himself acceptable to God through faith, repentance, prayer, and acts of righteousness and charity. This being the truth of the whole of the Law, Prophets, and Writings of the Hebrew Scriptures, the same Scriptures that the Gospel of Matthew records that Jesus states that he came not to destroy , then we should begin to see why there are important reasons for the omission of "sin offerings" until 1,350 B.C.E. These "sin offerings" were not needed for "forgiveness of sin" nor for "atonement of one's sin" before God; their role according the Biblical Judaism, when correctly understood, were purely symbolic of the person's Soul and its right standing before God.

Let us continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

We continue in this third article with our studies into Biblical atonement as well as any relationship it might have with the death of Jesus as depicted in the New Testament.

FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - RATHER SACRIFICES REPRESENTED THE SOUL'S FELLOWSHIP WITH GOD

According to the Genesis account, before the Biblically depicted "fall of man" we find that mankind lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifested Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [these were burnt offerings and NOT sin offerings…remember?], thought each not with the same motives or in the same state of heart and Soul toward God. It is important to remember that in reality the offering that is brought to God is symbolic of the Soul so in reality it is the Soul that brings itself as "the sacrifice". In this sense of fellowship and not forgiveness Noah also offered sacrifices [burnt offerings and NOT sin offerings…remember?].

After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from animals like the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward would also be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in a prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition to not eat blood is because the flesh still contained the blood as the animal's Soul (remember we saw that the Soul and the "Divine Life of the Soul" actually lives in the blood of the animal according to Leviticus 17:11?). In this there was

already an intimation, that in the bleeding sacrifice the Soul/life of the animal was given up to God with its blood. Therefore, the animal's blood served as the vehicle of the Soul. Thus animal sacrifice and the offering of blood became the most fitting means of representing the surrender of the human Soul to God. THIS IS VERY IMPORTANT TO GRASP! You will quickly come to see over and over again that although we see the word "blood" used over and over again through our Bibles in reality the "blood" was only symbolic of the Soul and the "blood" actually accomplished nothing; rather it was a picture or image of the Soul of the person who brought the animal sacrifice to offer to God.

THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" on which we should focus but rather the "Soul" which is in the "blood". But when all we have ever heard our whole lives from the pulpits of our churches is about the "blood" or "blood of Jesus" we are ill equipped to understand that that this "blood" is but a symbol of the Soul and this "blood" is but the passive part of the Sacrificial System which only testified to the Soul's standing before God. The Sacrificial System was an outward expression of an "internal condition" of the Soul of the person bringing the sacrifice. The Sacrificial System only demonstrated the Soul's surrender to God. When the "blood" was placed upon the altar in reality it is the "life in the blood" which was placed on the altar. Thus, this "life" or this "Soul of the offerer of the sacrifice" was placed on the altar in lieu of the animal's Soul since he had laid hands upon the sacrificial animal and this sacrificial animal had become his proxy. The "blood" of the animal containing its sinless Soul was to be a perfect representation of the current condition of the Soul of the sacrificer since it was given that the sacrificer had previously obeyed the Torah by turning from his sin, confessed his sin, prayed to God about his sin, and repented of his sin and done charitable and righteous deeds before bringing his "sin offering" to the place of sacrifice. The sacrificer, having done these necessary Spiritual requirements commanded in the Torah, then the Soul of the animal was a perfect representation of the Soul of the person bringing his sacrifice to the altar. The animal was literally the extension of the person bringing the sacrifice. Often the sacrificial animal had been taken from the family's stock and the sacrificer had invested his very life and energy into this animal over its life. Thus, the animal had invested in its very being the very "life" and energy of the sacrificer. The bond between this animal and the scarifier was there. So we see that when the blood of the animal was placed on the altar even more so it was if the very "life" and "Soul" of the sacrificier who had cared for, fed, and groomed this animal was placed on the altar instead.

God would not have a human being sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God. Instead with Noah the animal became the symbol that God choose to express "fellowship" between God and mankind. Beginning with Noah, the animal, instead of the fruits of the ground, was to become the extension of a person's life and his Soul. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and his energy had been invested into the care of the animal. So when the "blood" of the animal was taken and offered upon the altar in reality it was the Soul of the animal that was offered, which again according to the Jewish understanding of the working of the Sacrificial System, "represented" the Soul of the person who had invested his life and energy upon the animal. Thus, we see ultimately it was the Soul of the person who brought the animal to the altar which was "symbolically" placed upon the altar in the blood of the animal. Understand the animal was innocent having never sinned. This "innocence" representative of the Soul of the animal was likewise to be pictured in the Spiritual condition of the Soul of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed to God about his sin, and made restitution to his fellowman in righteous and charitable deeds if needed BEFORE he ever brought the animal to the altar. Then when the would be sacrificer had done these Spiritual necessities PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-

MOMENT (atonement) in right standing with God and he was accepted in renewed communion with God. He was "one" with God. He had obtained atonement right then, long before the animal was ever brought to the altar. He had obtained right standing with God and acceptance long before the animal was ever taken from the flock. He was forgiven of his sin right then and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal and its Soul in its blood was to be offered as his "representative". "At that moment" his Soul was again in right standing and relationship with God. In order to make such a declaration of forgiveness and right standing once again with God to his fellowman and to all, as well to God, then he would have to take an animal and it would be slain and its blood placed on the altar.In so doing, the animal was in its death a CORRECT PICTURE of the previous sinner; now being "dead to sin" and alive unto God this "blood/Soul" of the animal was a perfect image at that moment of the Spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.]. The animal's Soul (in the animal's blood) was on the altar which was but a symbol and image of the Soul/blood of the sacrificer who, in doing so, was making a testimony of his communion with God.

Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Now you know how the Sacrificial System worked in relationship to forgiveness of sin and obtaining atonement.

Answer for yourself: How are we to relate this to Jesus' death? Is it even possible according to the theology in the New Testament once knowing now the facts and truth of the Sacrificial System?

HOW IS JESUS'S DEATH TO BE RELATED TO ALL THIS?

What I just described in the previous study of the Sacrificial System is an aspect of it that we must deal with in relationship with the New Testament theology and teaching concerning the death of Jesus. It appears that, according to the workings of the Sacrifical System, the whole idea of "substitutionary atonement", has hidden meanings and udertones, that impact severely any belief in the death of a substitionary person for another. We must not get confused at what we learned so far in the above two articles; namely that the "scapegoat" carried only the "guilt" away from the sinner and not his "actual sins". Add to that the role of the "blood" being "passive" and it apprears so far that any idea that another person paying the sin debt of another is totally foreign to the Biblical Sacrifical System. This means so far that there is no way the death of a person, let alone even the New Testament Jesus, has anything to do with one's personal sin and his need for personal atonement with God. Just the contrary is what we found, God holds each sinner personally responsible for his "own sin" and has instructed him not only in the Torah but through learned teachers and Prophets of His Word as to how he is to obtain his own personal atonement and acceptance with God. Added to that is the fact that there is no trace of a single "sin offering" throughout the whole of the Hebrew Scriptures until the incident of the Golden Calf which is only 1,350 years prior to the time of the New Testament age.

Up to now you never these few knew concerning the Sacrificial System in relationship to obtaining forgiveness and atonement. But our study is just beginning. There is much more to learn about the Sacifical System and its possible application to the death of Jesus as we will see shortly. Once knowing these facts and Biblical Truth we will come to see over and over again that the meaning of Jesus' death as taught in the New Testament as being a final atoning sacrifice for the sins of the world seems very tenuous at best or outright incorrect.

Now our study continues. This symbolic representation of the Soul of the animal for the Soul of the sacrificer may possibly have been only dimly supposed by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up. Notice in the Abraham account that as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, God supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings…remember?]. Again, we must not be confused here as many might become. The

"blood" of the animal was in all respectes "symbolic" of the "blood or Soul" of the sacrificer. This we know without any dobut. So with Abraham and Isaac we are concerned only with a "burnt offering". A burnt offering is one that is consumed by fire, and regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a "whole burnt offering." The burnt offering was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Gen. 4:3, 4, here called minhah; i.e., "a gift"), Noah (Gen. 8:20), Abraham (Gen. 22:2, 7, 8, 13), and by the Hebrews in Egypt (Ex. 10:25).

Answer for yourself: What was the purpose or intention accomplished in a "burnt offering"? These offerings signified the complete dedication of the offerers unto God.

Now this is critical. We have seen that at times the Jewish people were deprived of their Temple and no sacrifices could be brought. But we also saw when looking at the dynamics of the Sacrifical System that all of these Sacrifices were "symbolic" of the condtion of the Soul, they were but "physical representations" of "Spiritual realities and conditions within the heart and Soul" of the one bringing the sacrifice. So in the absence of the Temple when no burnt offering could be brought a person could let his life become a "burnt offering" before God. Paul states this principle for us in Rom. 12:1:

Rom 12:1-2 1 I beseech you therefore, brethren, by the mercies of God, that ye (you personally) present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

Here we see that the "transformation of your mind" accompanied by corresponding Spiritual actions and deeds in one's life commanded in the Torah can so transform a person that he and his life actually becomes a "living burnt offering" and a "living Sacrifice" before God. You many not know this but receiving these Spiritual Truths in these articles is a major step for you in this regard. When we are finished with this series in Biblical atonement you, the reader, will have seen for yourself that Rome so "radically reinterpred" the Biblical Sacrifical System and applied such untruths to the death of Jesus that in spite of what they say in their "one book" there is no way that his death, or the death of any other, has any bearing whatsoever upon the your sins or the sins of other people. Biblical Judaism, to whom was given this Sacrifical System and not Rome, knows better than any how the Sacrifical System acutally operated and has maintained there is no way the death of any, let alone Jesus, could atone for the sins of others. This truth has been maintained by Biblical Judaism now for over 2,000 years at the point of Roman swords and in droves they eagerly went to their deaths by the millions rather than accept such a lie about the Soul. This knowledge and Spiritual Truth will go along way in your life in helping you reevaluate the Divine Message of Biblical Judaism vs Roman theology and recovering the truth concerning the operation of the Sacrifical System will help restore to you the real way given by God for the path of the Soul in its efforts to obtain forgiveness and atonement for its sin through faith, repentance, prayer, charity and good deeds as the Torah has always maintained.

So we have so far learned that regardless of what we hear preached in our Churche sermons relating the sacrifice of Isaac and how it foreshadowed the sacrifice of Jesus that in reality it was a "burnt offering" and not a "sin offering". Again, because of error instead of truth beind taught from our pulpits I could no longer continue my Pastorate as my studies over the early years of my Pastorte began to open my eyes to the deception to which I had fallen since basically I only read for most of my life "one book", the Bible given me by Rome, a book that I was unqualified to interpret correctly since not being a Jew and not knowing the truth about Biblical Judaism. That will all change the first 5 years following Seminary. Using the skill I was given there I applied them daily to come to terms the many problems I saw concerning the "Jesus Story" while there.

Answer for yourself: So what does a "burnt offering" have in common with a "sin offering"? Other than they involved "fire" they are completely different and the Isaac story cannot truthfully be used to prefigure the death of Jesus. So now we move on.

We must not make the mistake of comparing apples with oranges here but we seem to always do it since we as

Christians are terrible uneducated about the Hebrew Scriptures and the Divine Truths within them. Had we been Old Testament Christians first before we became New Testament Christians then we would never make such tragic theological blunders that we do when reading the New Testament. But not having this Old Testament knowledge we err greatly never knowing we are so far from Divine Truths that God intended that we learn that He must be crying over us now.

We often hear that Jesus is a type and shadow of the of prior Sacrificial System; a system that was replaced by the death of Jesus according to Rome and the writer of the Book of Hebrews. We hear that the Old Testament sin offering and sacrifices point forward to and are a type of the sacrifice of Jesus Christ (Heb. 9:10). We hear that that the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7-14). But all of this is not true to a person possessing the truth and knowledge necessary to understand the intricate dynamics of the operation of the Sacrificial System. If one only hears without understanding "blood this" and "blood that" in relationship to the New Testament texts, like the one below, he can easily be misled to a completely different understanding of the role of "blood" as operational in the Sacrificial System. And even worse he can be led to live a life where repentance and remorse of his sin is not important since he receives a "get out of jail free pass" or a "get out of hell free pass" with Rome's new "radical reinterpretation" of the Jewish Sacrificial System as well as Rome's reinterpretation of the Hebrew Scriptures and their tragic mispresentation in our New Testaments.

Heb 9:12 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (KJV)

On the surface this sounds so wonderful; that is until you find out for yourself that blood sacrifices never operated in this fashion nor obtained redemption. It again, as we saw earlier, the Spiritual condition of the Soul long before the sacrifice that determined such redemption. This above statement and passage from Hebrews 9:12, made in a disputed book later incorporated into the New Testament 500 years after the time allotted for the death of Jesus, stands directly contradicted by the facts concerning how the Sacrificial System actually operated and functioned as we have been instructed above. This passage from Hebrews and many others like it in our official Roman "edited and altered collection of reinterpreted and invented Hebrew Scriptures" (like the one above) are absolutely worthless once the reader is equipped with the the truth and facts necessary to correctly understand the Hebrew Scriptures and the operation of the Sacrifical System. Being so equipped then he is in a position to read the New Testament intelligently and spot the "Roman fiction about the Jesus Story" from the "Divine truths that yet remain within it". Such a passage and many others like them that postulate forgiveness and atonement was attached to the death of Jesus as a historical sacrifice and sin offering is not possible in the Biblical Sacrificial System of Israel as well as never taugtht in the "unaltered" and "unforged" Hebrew Scriptures in the Jewish Tankah. We have to look at our corrupted Old Testament translation to find such "theology" cleverly woven among the Propehts. But all one has to do is buy two more "Bibles", a Hebrew/English one as well as a Greek/English one and compare "line upon line" and "precept upon precept" for himself by comparing the Scriptures in the Hebrew Bible with the corresponding ones in the later Greek translation and the even later English Old Testaemnt translations found in our Roman Christian Bibles. If you do and use Bet Emet's articles as a "pathway" to Divine Truth then you will spot easily such glaring errors. That means dear one what we are reading in our current Christian Bibles, both Old Testament and New Testament is "often" simply not true when compare to the Jewish Bible, the Bible that Jesus would have used and recommended to all. The Hebrew Bible never says that the underpinnings of blood sacrifice, which happen to be remorse of one' sin, confession of one's sin, repentance from sin, prayers to God about one's sin, and one's subsequent acts of righteous deeds and acts of selfless charity and love toward others would ever be changed by the simple application of blood on the altar. Contained in the word "blood" which we read so often on the pages of our Bibles is our mistaken understanding about the Sacrificial System. To come to the truth needed about the Sacrifical System we have to understand even more about how it operated; this being necessary if we are to ever come to the truth about what lies behind the death of Jesus. Know this, that Rome spent 500 years eradicating this Jewish Biblical Truth and understanding of atonement from the minds of mankind and this void of truth concerning the dynamics of the Sacrifical System in Christiantiy continues today. We need to be "transformed by the renewing of our minds" from the erroneous Roman antisemtic theology of 1,800 years ago.

God revealed to Abraham with the proposed sacrifice of Isaac, his only son, that *God did not require or accept human sacrifice from His worshipers, but rather the surrender of heart/Soul and the denial of the natural life, even thought it should amount to a submission to death itself.*

Answer for yourself: The Hebrew Bible condemns human sacrifice. Many passages in the Hebrew Bible state that human sacrifice was a great abomination; these practices were associated with the worship of foreign gods, and were forbidden. Have you ever wondered or thought about why God would not allow or accept human sacrifice in the form of Isaac but was so readily predisposed to sacrifice supposedly His only begotten Son in Jesus? How can God's chastize so severely the many pagan nations that offered human sacrifices to false gods in the Hebrew Scriptures when yet He does not follow his own Words in this regard with Jesus? What does God not practice what He preaches? What happened to the God who changes not? Is this again fictional creation of Scripture at the hands of Roman theological creationists in order to create a Replacement Religion to supersede and replace Judaism as a world religion that had invaded even Ceasar's household? Is God schizophrenic?

The truth of the matter is that God never asked for nor required nor accepted human sacrifice. Rather, the act of surrender of the sacrificier's Soul to God was the intent of the whole of the Sacrifical System and this surrender of one's Soul was to be perfectly imaged in the animal's sacrifice; and only when presented with the Spiritual motivations of contrition, remorse, repentance, prayer, and righteous conduct and charity would the Sacrifice be a true representation of the current condition of the Soul of the sacrificer. Without this contrition, remorse, repentance, prayer, and righteous conduct and charity that was to occur prior to the sacrifice could the killing of the animal and the presentation of its blood and Soul on th altar be acceptable to God as a true representation of the Soul of the sacrificer. Now you know why God is upset in Isaiah, chapter one over the Sacrifices.

Answer for yourself: Can you guess why? Many were only concerned with the externalities of the sacrifice and paid little or any attention to contrition, remorse, repentance, prayer, and righteous conduct and charity. Thus the killing of the animals was meaningless and a gross misrepresenation of the Spiritual conditon of the Soul of the sacrificer. These deaths of these innocent animals was a tragic waste of life and God rebukes them for it; not the Sacrificial System per se but the one who misused it and lied to God and their fellowman about the condition of their Soul.

PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! *"If you have acted righteously, what will you have given Him! (Job 35:7)*; God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of Spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's Soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the Soul of the animals was a true picture of

himself NOW since repenting previously before coming to the altar. The offering was a picture of that Spiritual fact and reality to all the world as well as for God to see Himself!

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

Answer for yourself: How then was he to work and guard Eden?

The Rabbis teach us that Adam "worked" hrough the study of Torah and the performance of positive and negative commandments in the Word of God. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material effort.

Adam's mission was to make himself an offering to God in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal Spiritual self, which represents his goal and his potential. Man's Soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a Soul, and his mission is to triumph in the eternal struggle of body versus Soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins and defies the Creator and His Word which he says he believe in. He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his Soul; on a yet higher level, he should also want his Soul to live up to its counterpart on high.

Similarly, there is a Temple in Heaven that corresponds to the Temple on earth. Egypt taught as the cornerstone of their faith and religion that "So Above, So Below". The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a Spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual Soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: *"the heavens are the Lord's, but the earth He has given to mankind" (Psm. 115:16).* The Heavens are already Heavenly; God does not need man to improve upon them. But He has given us the Earth that we might make it Heavenly, as well. God gave mankind the Torah as instruction to bring Heaven to Earth through obedience of God's will as expressed in His living Word, the Torah. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam, himself, was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; the animal is only secondary.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that offerings and sacrifices and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them

and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishe fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. We must listen to this great wisdom if we are to come to terms with the death of Jesus as depicted in the New Testament.

OFFERINGS AS A SUBSTITUTE FOR MAN…BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the Spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its Soul), representing man's Soul, was placed on the Altar (notice it is the Soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

> **"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [this is the subject of the sentence] of the flesh is in the blood [this is the object of the preposition of the sentence], and I have given it [THE LIFE/SOUL] to you upon the altar to make atonement for your souls; for it is the blood [AGAIN THE "LIFE/SOUL" IS IN THE BLOOD REMEMBER?] *that makes an atonement for the Soul.* Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"**

Answer for yourself: Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand before now that it was the "life" or "Soul" that was placed on the altar that accomplised atonement and not the blood?

In other words it is not the blood that atones, but

the "Soul" [LIFE] that atones..a life that repents, is remorseful, prays, confesses sin, makes restitution, gives alms, etc....!!!

Answer for yourself: Are you aware that as a Christian your whole understanding of the Sacrificial System in the Bible is wrong because you have focused on "blood" for atonement instead of the "life" and the "Soul" in the blood which is the real atoning agent? Are you aware that as a Chrsitian your whole understanding of the supposed atoning death of Jesus on the cross is incorrect and is contradicted by the whole of the Hebrew Scriptures, Biblical Judaism, the dynamic workings of the Sacrifical System, and the testimony of the Jewish people and their Rabbis over the last 2,000 years? But, who listens to them, right? We should! Only in restoring the Hebrew Roots of the early Christian Faith can we uncover and reconize the antisemitic lies of Rome in our Bibles today.

BUT WHAT ABOUT ISAIAH 53....ISN'T IT ABOUT JESUS BEING OUR SACRIFICE?

Well have I got news for you. Isaiah chapter 53 in the Hebrew Scritpures is not about Jesus. I know that is hard for you to listen to let alone swallow for now but we will examine this in detail later. For now know that Isaiah chatper 53 is not about what you think nor does it actually say what you think it does in the "unaltered Hebrew". Again we can make any text say what we want if we want to change it and change it Rome did. The Hebrew Book of Isaiah, when compared with later Greek and English transations, is estimated to have at least 6,000 alterations. Again, what we are reading in our Christian Bibles is a very tragic purposeful mistranslation and misquotation and outright evil translation of the original Hebraic Book of Isaiah. The cover up by Rome is extensive and this was reitnerated to me over and over again during the first 7 years after Seminary where I became a detective intent upon recovering the truth about my Chrsitian Faith. This is why I spend so much time on the text. The Hebrew Bible of the first century which the Jewish people used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is but one of many examples which have been later altered by Rome for "theological agendas". Let me preface what comes next. The writer of Isaiah, chatpers 40-66, uses both "singular" and "plural" pronouns interchangablly all the way through these 26 chapters in describing the corporate nation of Israel. Never does he refer to be a single person. Given this understanding now let us read what is below which is taken from the true Hebrew Massoretic text, called the Tanakh. Here is verse 10 of Isaiah 53:

Isa. 53:10 states " HaShem desired to oppress him and He afflicted him; if his Soul would acknowledge guilt..."

WOW!

That sure is different from what your Christian KJV Bible says:

Here is the KJV "translation" or should I say "free creationism" of Isaiah 53:10 as taken from the Jewish Bible and the Hebrew Scriptures:

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Again, pronouns like "his" and "him" refer to the corporate nation of Israel. Understanding this then we see that it is the Souls of the people who become an "offering" for their own sin. We will see this in great detail when we get to Isaiah 53.

Simply said, this Christian translation has been "Jesusized" by having the word and concept of "guilt removed" from the verse, for in Christian "theology" Jesus can have no guilt if he is to be one's atonement and many try to make Jesus the subject of the passage and the singular pronoun used when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual

This is Earth-shattering to the very foundation of Christianity and its atonement dogmas. We have been fed a pack of lies by Rome over 1,800 years ago and few know it today because they never read or compare the Bible that Jesus would have used with the one they do! This has tragic implication not only for your Soul but the whole of the Chrisitian Faith as it now stands; a Replacement Religion without a true Covenant before God. Back to the subject at hand.

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "Soul" of the "suffering servant" would acknowledge guilt…confess sin, pray, repent...

Answer for yourself: If the passage is about Jesus, our supposed sacrifice, what kind of guilt does he have? What is his sin? Who atones for him?

Answer for yourself: What do you do when you acknowledge guilt?

You confess your sin, you pray, you repent and then your life becomes a living Sacrifice of obedience to the Torah which teaches the Soul of man how to live a life of good deeds and perform acts of righteous charity. Such is love, such is God. This is the subject of the verse. You literally turn around your "life". Your life changes direction; your mind is transformed as is your life from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "Soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about. Jesus has nothing to do with this now would he; he says he came NOT to do away with the Law and this refers to the Law of the Sacrifice which make up 2/3 of the whole of the Old Testament! Think!

Answer for yourself: Could we have missed this Divine Truth and understanding when looking at the death of Jesus being previoulsy conditioned since childhood to think that "blood atones" when we now have learned that it actually does not and is only a "passive" agent in the Sacrifical System?

While this procedure (placing the animal's Soul on the alter in substitute for your Soul by placing the animal's blood on the altar instead of your blood) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and Soul. He contemplates that justice would have dictated that his human body would have been required by God to be burned on the altar as a penalty for his sin but instead God allowed the animal's body to suffice since the sacrificer was expected by God to have repented of his sin previously before bringing his animal to the altar. Instead, by proxy, and since the sacrificer had expressed remorse for his sin, repented, prayed and accomplished good deeds and acts of charity then his body was not required by God as a penalty for his sin. Now God desired his Soul and through the animals sacrifice then the animal's blood and his Soul could be

placed on the altar in communion with God and in so doing represent to God the Soul of the person bringing his offering in repentance to God. Now the person's Soul (his life in his blood according to Lev. 17:11) would now be required and accepted by God through the symbolic represenation of the animal's blood being placed upon the altar. It is only God's graciousness that permits the animal to become the substitute for the repentant sinner. But since having previoulsy repented, previoulsy confessed his sin, previoulsy been broken over his sin, and previously having prayed and done acts of righteous deeds and loving kinkness his death and the destruction of his body on the altar before God is no longer requiried; now his Soul is welcomed on the altar with God and is placed there in proxy through the "blood/Soul" of the animal. This is how the Sacrifical System worked; this is the knowledge that all Christians needs to know in light of the later theology that developed around the death of Jesus as the atonement of the sins of the world. This knowldge and proper understanding of the Sacrifical System topples the Roman atonement dogma they created around Jesus.

Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teaching of the Torah are sustained through sacrifier and so that the people will pray for those who bring them the truths of God's Word. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a "satisfying aroma to God", because God is pleased when His children, His Souls, repent and seek to change their lives for the better and imitate God their Father! A son should be like his Father.

When one brings an offering with such noble thoughts he has truly made *himself* an offering and a "Living Sacrifice". But sin offerings do not have to be always bloody. The Sages of Israel have said of one who brings a humble "meal-offering", it is as if he had offered his own life upon the altar. This is the same thing that occurs with the blood sin offering. We will get to these deeper truths soon as our study advances. The person brining his meal-offering likewise raised his mundane desires and makes his Soul likewise worthy of being placed on the heavenly altar.

More to follow as we look deeper into the Sacrifical System. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the Soul of the animal as found in it's blood, which when presented and placed on the altar in the Sacrificial System as a sacrifice to God which was at the same time a true picture of the Spiritual condition of the sacrificier's Soul which had previously repented, shown remorse over his sin, confessed his sin, prayed to God about his sin, and performed deeds of almsgiving and other righteous deeds which was only then accepted by God as an atonement for sin according to the Hebrew Scriptures and as attested to over for over 3,000 years of Jewish history. Such a procedure of repentance, remorse over sin, prayer, and subsequent righteous deeds as commanded in the Torah was the only way for atonement for sin. Such actions by the sinner was understood by God as the surrender of that person's Soul toward Him. When accomplished by the sinner then his Soul was accepted by God as an atonement for his own sin and then and only then could he rightfully make a declaration through the Sacrificial System that his Soul was in "right standing" with God and this was done my bringing the "blood/Soul" of the animal and placing it upon the altar as a substitutionary representation of the condition of the Soul of the sinner having obeyed the conditions in the Torah concerning obtaining atonement for the sin of his Soul. This is key to the Sacrificial System and the role of "blood" within it which escapes a traditional Christian when reading the Bible. Seeing the numerous times that "blood" is mentioned in both the Old and New Testament often leads us astray from the true function and role of "blood" in the Sacrificial System without the above understanding. Coupled with this is the life-time of hearing sermons in our Churches which totally misrepresents the role of "blood" in the Jewish Sacrificial System and one can see for himself how we come away from such instruction with a completely erroneous understanding and interpretation of the role of "blood"; especially as it relates to the death of Jesus which we are consistently told is the "only" atonement for our sin and our faith and trust in his death is our only way to Heaven. Funny, that the Jewish people and the Rabbis, to whom this Sacrificial System was given in the first place and operated by them for thousands of years, refuse to accept and believe such a teaching about their own Sacrificial System. It should appear to you that if anyone is qualified to both understand and teach about the Sacrificial System correctly then it is the Jewish People and their Rabbis and scholars and not Roman Catholic Monks which created this "Jesus theology" in the first place.

As we have seen it is not the "blood" but the "Soul" in the blood which demonstrates its surrender to God. Later when the blood of the animal is placed on the altar following the hands of the sacrificer being laid upon the animal brought to be sacrificed that actually it is the "blood" or the "Soul of the offerer of sacrifice" which is representatively placed on the altar in lieu of the animal which served only as a substitute for the person who brought the animal to the altar. The animal was literally the extension of the person life who was bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of “communion” and “fellowship” with God; God does not desire the death of His children. Instead the animal was the extension of the person’s life and in such a way the person's actual "life" and Soul was placed on the altar through the animal's blood. The person bringing the animal had fed, groomed, and

cared for the animal usually most of the animal's life. Literally, the animal was part of his life and his life's energy had been invested into the care of the animal. So when the "Soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God, not the animal. Understand the animal was innocent having never sinned and it served as perfect picture of the present condition of the Soul of the sacrificer who had repented of his sin prior to coming to the Tabernacle or the Temple. This Sacrificial procedure was supposed to be a picture of the Spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities as commanded and taught in the Torah PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-MOMENT (atonement) right with God. He stood before God, priesthood, and mankind forgiven and his prior repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his Soul was again in right standing and relationship with God and this mind you was long before he cut the animal from his flock and brought it to the altar for sacrifice. In order to make such a declaration to the the right standing and relationship of his life and Soul to the world and his fellowman, as well as to God, then he was required by the Law of Moses to take an animal and have it slain and its blood placed on the altar which as we have seen was to be true and honest expression of his Soul before God. In so doing, the animal blood and Soul was at that time an ACCURATE PICTURE of the Spiritual state of the person making the sacrifice. The animal's Soul (in his blood) was placed on the altar in communion with God and was AT-THAT-MOMENT a true picture of the sacrificer's Soul and its communion with God. Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

When, when making sacrifice properly, the sacrificer knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank God over the years in my studies that He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

UNION WITH GOD AND FELLOWSHIP WITH GOD WAS THE RESULT OF THE SACRIFICIAL SYSTEM

Answer for yourself: Are you aware that whenever the Torah commands that offerings be brought that these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM)?

YHWH is the distinctive personal name of the God of Israel. Of all the names of God, the name of God, YHWH, is the one which occurs most frequently in the Hebrew Bible. This Tetragrammaton appears 6,823 times in the Hebrew Scriptures according to the Jewish Encyclopedia. If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Such is not the case, only YHWH demanded sacrifices. Since the Name *Elohim* (the plural name for God meaning "gods") represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. Such is not the case, the Godhead is not referred to as requiring these sacrifices but only YHWH. This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Himself. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings?

There are in fact 5 different types of animal sacrifice that regularly took place in Israelite religion

- **Olah (Burnt Offering) - General offering to entreat favor from Yahweh / cleansing.**
- **Minkhah (Grain Offering) - Sacrifice of thanksgiving. The "poor man's" sacrifice.**
- **Shelammim (Peace or Fellowship Offering) - Thanksgiving / to complete a vow.**
- **Khattat (Purification or Sin Offering)- Offered to Yahweh to cleanse the temple sanctuary of the people's accumulated sin.**
- **Asham (Reparation or Guilt Offering) - Restitution for stolen goods, restitution for tithes not paid.**

Answer for yourself: What should this teach us?

Simply that it was not only animal sacrifice which was offered, but other crops and fowl were acceptable as sacrifices. Only needs to see Micah 6 for an example of how God does not glory in sacrifices but in the heart (Soul) of the believer. You should be seeing by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution. This union with God was accomplished by these offerings which only pictured the condition of the Soul of the person bringing them. Only one of these "relationship" offerings was a sin offering. This should teach us that besides the sin offering that mankind was given other ways to approach and become acceptable to God.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's Spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for Spiritual elevation ["korban" or mankind drawing closer to God].

THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *"there is none beside Him" (Deut. 4:35)*. An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not God's will that man dies but that he lives. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness throughout man's life. Thus, by offering his possessions [as seen in the personal animal presented to God in sacrifice, which was usually owned by the person bringing the sacrifice], one symbolizes that he has no existence but for God's will.

UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the Soul to maintain its attachment to the body. Material food cannot provide nourishment to the Soul, which is not a physical entity. It is physical nourishment of the body that enables the animal body to remain healthy enough to play host to the Soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among the people of God and Israel in the Hebrew Scriptures which was a necessity for them being the *"light unto the world".*

The food of the Soul is not measured in calories, vitamins, and minerals. Only intellectual and Spiritual pursuits

can nourish the Soul. Torah study, prayer, even meals in celebration of such events as Sabbath and the Biblical Feasts and Festivals all have a sacred content that is capable of nourishing the Soul. Only in this sense do the Sacrificial offerings constitute food for God. Man's dedication to God and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's Spiritual component; *what emanates from the mouth of God.* This is what holds together body and Soul and what holds together Godliness and Israel through the agency of the offerings, again but a picture of their Souls. This is why the animal had to be presented and offered to God in a Spiritual way when it was killed and not slaughtered behind a person's house. This is why the animal had to be presented first to God and later given to the Priesthood before the sacrificer could take parts of the meat home to his family. Something Spiritual occurred here which we lack understanding as Christians. This personation of the animal to God first before man could eat the meat was God's way of imparting Spiritual nutrition to our Souls; a process which we miss totally today when buying our meats at the deli or the supermarket as it exists today. We have lost a lot.

PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to begin to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how foreign Roman concepts of salvation are woven into Pauline theology throughout your New Testament. Without the truth of the Hebrew Scriptures and the Sacrificial System and accompanying personal knowledge of the Hebrew Scriptures as compared to their later changes in the Greek and later English versions of your Bible you will never notice these by yourself. Serious study is required to open your Soul and Mind to these alterations of the Scriptures in our Bibles and their reflective altered religious dogmas. I have only now begun to show you the truth behind the Biblical teachings of atonement and have not mentioned once the Romanized Paul's theology which we often find in the New Testament. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate beyond the first 5 books of the Old Testament, do you begin to find such falsified ideas of atonement surfacing in the text http://historyofformationofnewtestament.netfirms.com.

But hear now that such concepts concerning atonement as well as many other altered religious dogmas as they exist in our Christian Bibles today cannot be found anywhere in the Hebrew and Jewish Scriptures before they were later "mistranslated on purpose" in the production of Greek, Latin, and later English translations. Somebody "fixed" the Greek translation to read differently and others after them did the same to the Latin and Greek versions. And sadly for you, these altered and paganized Greek, Latin, and English mistranslations became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament in hundreds of "key" theological places (http://www.faithofyeshua.faithweb.com). Unknowingly for you, over and over as you read your Christian Bible you only reinforce and rehearse error and Spiritual untruths! You need to know this in order to begin to verify what I say to yourself for only through your personal study will you see these things for yourself as I and so many others have.

Answer for yourself: What happened to the Divine Truths handed down since the beginning of time, as far back as ancient Egypt and which were later entrusted to the Israel and the Jewish people by Moses and others between the 2nd through the 5th century when they fell into the hands of Rome? What happened to these Sacred Scriptures and texts at the hands of Rome? Who changed these Eternal Divine Truths about the Soul and gave the world a replacement religion completely devoid of its Egyptian, Hebrew and Jewish roots? Who knows this history and sad tale? Who knows of this tragic purposeful misrepresentation of the Hebrew Faith and Scriptures as they now stand so badly corrupted in our Greek and English Bibles? Who is to blame and what can we do about it? Well, for starters we can learn the "truth" before is was changed by Rome. That is a

great place to start and then it is simple from there to make your own "A" and "B" comparisons of what the Scriptures once said and how they were altered later by Rome. Then you can see this for yourself and how the dogmas that come from them were altered almost beyond recognition as we received them in our Bibles today.

The Jews have always known what I am sharing with you in this article; it is Rome who did want to receive a religion that focuses upon the Soul, military might and world domination was they plan. Through their invincible army, fear, and ignorance they accomplished their goal and left 18 million bodies in their wake. It is time someone told you the truth! The righteous Jews know of this alteration in Biblical atonement as it stands in the Greek and later Christian Bibles and have known this since 200 B.C. when the Greek translation was understood by them to be a tragic corruption of the Hebrew Scriptures and its message. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not enough to overtake and thwart the popularity of the already translated LXX (Septuagint) as it had spread into the non-Jewish speaking world. It was all downhill from there.

Back to our point, regardless of what the later Greek and English mistranslations of them say as well as their tragic quotations in the New Testament as surrounding the death and supposed atonement of this Jesus, understand right now that as taught the animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of this Divine Truth only if we know of it. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert and passive blood of the animal or even the "passive" blood of a supposed Jesus who shed his blood. The "blood" in Sacrifices "never atoned" for anything! Lives lived honoring God through faith, repentance and obedience atoned for sin and always will. Your Covenant requires it! Such is the message of Bet Emet Ministries as we are called to live like Jesus, the example for all, and not just "believe in Jesus" or "believe the created theology around his person" which was later created by Rome. It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of the example of this life shared with us in the New Testament. In our "Jesus Story", we find the life of Jesus, a true symbol of the perfected Soul, exampled for us as how our Soul is to live in obedience to God. Our "Jesus Story" is the "pattern" for all Souls. If we choose to be a "follower" of this "way" then we are told certainly by both the Hebrew Scriptures let alone the New Testament that all will be well with our Soul, that our Soul will be our atonement for any sin. Our Soul will be our OWN atonement. We must walk out our salvation with fear and trembling, but we are as well are co-laborers with God in our own salvation through faith, repentance, and obedience. Such a mistaken understanding of our redemption as depicted in the typical Roman "Jesus Story" has robbed us of the truth about true Biblical atonement. We fall into this deception since we were never taught the truth about the Sacrificial System and atonement from a Hebraic perspective. This has caused multitudes of Christians to focus upon the "blood of Jesus" as a way to escape the penalty of our sin instead of focusing of the miraculousness of a life lived above sin!

Answer for yourself: Which of the two above scenarios reflects your love for God, getting out of "hell" free or "living a life reflective of your true Being, a child of God that images his Father"? If God so loves us does it not stand to reason that he desires we love him in return and obey him or just "escape Him"?

Such a false sense of security in "blood" instead of "lives lived holy before God and mankind" unconsciously robs us of the Divine Truth of the Hebrew Scriptures and causes the believer to not regard sin with revulsion, loathing, and repulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached about Jesus and Roman "replacement theology" attached to this example and far too little time has been devoted to serious study from the texts of the Hebrew Scriptures which tell us exactly and accurately who "the Christ/Messiah" of Judaism really is and as well his true message and mission to the world. If we had studied the original sources available to us, we would not be so mixed up Roman theology

in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time producing the fruth that has made America the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????

I don't plan to get into why the Christian message at this time is wrong in so many areas but suffice to say that the Christian message is corrupted today to Rome's efforts to replace a Hebrew centric Faith with one of its own making. We see this repeatedly over and over again in comparison of the texts in "key" theological places in our Old and New Testaments. We will example these in detail when we get there in our studies so please be patient. There is only so much we can tackle competently at a time. Let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus, his example and message that emanated from within the Jewish faith we are camped at the feet of pagan Rome and the Romanized Paul's antinomianism (anti-Law bias). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem and this is your beginning of deliverance from a Replacement Religion. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my "get out of hell free card" saves me. This comes straight out of Rome's literalized Sun worship as you have seen on this site and others. As a Pastor for 8 years I saw such falsehoods and false securities because of "Jesus blood" lived out in the lives of the congregation year after year; the shocking details I cannot share. But when you teach such a pernicious dogma to 2.5 billion people, the there is no personal accountability for sin or that the incarnational purpose is not to evolve into the "fullness and stature of Christ" then mankind loses sight of his Spiritual purpose on this planet and his conduct deteriorates into all different types of debauchery, even in the church where there is no sin too shameful to be names among the parishoners.

When and where there is no Law, no Commandments, no requirements, no accountability, no personal responsibility for one's sin, and no repentance, and only a "false teaching on trusting the blood of Jesus", "blood" again which we have learned has nothing to do with atonement in the first place and was only served a "passive role" in the Sacrificial System, then there is no righteous fruit and we have our newspapers and televisions filled with horror story after horror story and criminal actions done by our predominantly Christian nation. In America, the crime clock continues to click: one murder every 22 minutes, one rape every 5 minutes, one robbery every 49 seconds, and one burglary every 10 seconds. And the cost of crime continues to mount: $78 billion for the criminal justice system, $64 billion for private protection, $202 billion in loss of life and work, $120 billion in crimes against business, $60 billion in stolen goods and fraud, $40 billion from drug abuse, and $110 billion from drunk driving. When you add up all the costs, crime costs Americans a stunning $675 billion each year. And sadly too few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan "literalized and historized" Sun-godman story which Judaism and every nation that has graced this planet before denies, and in doing so we have laid for us the foundation for a religion that allows its followers to get away with anything. Emotionalism is a sorry substitute for Divine Truth and true knowledge.

Answer for yourself: For after all, if I am saved by the blood of Jesus, what need do I have to live like Jesus in

the first place and obey the commandments of God? How much of this "get out of hell free" theology has caused us to not strive for our Soul's perfection?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt? How large should I draw the "gray area" of my life?

Answer for yourself: Are you beginning to see the effects from the tragic erroneous theology concerning atonement as taught by Christianity and related thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin as my example? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown! America has 12% of the world's population and over 25% of the world's incarcerated behind bars. Think on that as ask your Pastor is this "get out of hell free" theology and if he thinks it works. Ask him if this was God's best idea or maybe if the Jewish people were right all along. You can lay this blame on the mess we have in America and large part of the world at the feet of Christianity and their adulterated Bible in which Rome changed the salvation message of God for His Souls incarnated on Earth. We have much to yet learn so hang on.

THINK!

Let us continue our study in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

LOOKING AT PAUL'S THEOLOGY….WHAT IS TRUTH?

We must not forget what we just learned in prior articles concerning the Sacrificial System. As the reader and "truth-seeker" you must understand that what you learned in these earlier articles is the "theology of sacrifice" that accurately represents the dynamics of the Jewish Sacrificial System and any "sacrifice" must fit this mode of understanding, whether it be of an animal or a supposed sacrifice of the New Testament Jesus. This means when viewing the death of Jesus one must be equipped with this accurate understanding of how the Sacrificial System worked before trying to evaluate any meanings that might be attached to the death of Jesus. But this is often not enough information to make a difference in the religious belief system of a Christian owing to the fact of a life-long indoctrination that the New Testament Jesus is the only sacrifice for sin that God accepts and rejecting it means sure damnation according to the New Testament given us by Rome. Enlightening is the fact that this current New Testament which we have today is not truly the First New Testament, because history and facts reveal that Rome will take the First New Testament of Marcion in 150 A.D. and "edit, alter, and mutate" it almost beyond belief and come out with their "Second Edition" in 180 A.D. with Irenaeus.

Answer for yourself: Many changes were incorporated when this was done needless to say. Are you aware of one of the biggest changes that we find in this Roman Second Edition of the First Gnostic New Testament?

We now find in this Roman Second Edition of the prior Gnostic New Testament the "sacrificial death of a literal and historical Jesus" for the sins of the world when in fact it was TOTALLY absent from the First Gnostic New Testament which provided them the outlive for their creative and inventive theology. Even more alarming is the fact that the whole of the First Gnostic New Testament NEVER taught, as NEITHER did the ancients as far back as ancient Egypt, that the Krst/Karest/Christ was a "historical or literal" person. Inherent in all of these ancient Sacred Wisdoms of these aged nations prior to Rome in the 2nd century was the FACT that "the Krst/Karest/Christ" was always understood as a Divine Living Spirit-Entity which "fell along with the Soul" into material and animal existence. This "incarnation of the Krst/Karest/Christ" into mankind was likened to "death" by the ancient. In fact we have tons of examples where this "incarnation of Christ within humanity" is described as the "death of Krst/Karest/Christ" or as the "death of this Heavenly Divine Mind" which "fell" into material existence in order to "seek and save the Soul" which also "fell" into "matter" and "material existence". This Spiritual Concept of the "death of Krst" for thousands and thousands of years were NEVER never literal UNLESS it was understood to have happened to every human being ever born. This "death of Krst/Karest/Christ" was NEVER limited to but one but one person to the exclusion of others. This alteration by Rome of the Divine Sacred Wisdom is the most deceptive alteration of the Divine Truth imaginable to the minds of mankind. In so doing Rome "radically misrepresented" the Jewish Sacrificial System and applied such tragic alterations of Divine Truth to their invented literal "Jesus Story". I challenge any reader to do your own studies and verify what I have told you; if you take this challenge your pilgrimage and restoration of the the Divine Sacred Wisdom destroyed by Rome will begin and you can be recipient today of such Divine Truths that lay under the ashes of the ancient libraries which Rome burned to cover up their deception and

subterfuge of humanity 1,800 years ago.

When one's study advances to the point of seeing personally for himself that the study of comparative religions reveals a host of identical "Jesus stories" from ancient Egypt, Mesopotamia, Assyria, Persia, China, India, South America, as well as many nations I did not mention. You will see most of these "ancient Jesus Stories" have their god and goddess experience identical deaths on "crosses" and likewise die for 3 days and then resurrect. Seeing this for yourself then one begins to seriously question the efficacy of Jesus' death as defined and interpreted for them in the Roman New Testament, especially in light of the fact that the only function of the indwelling Christ was to enlighten the Soul of mankind whereby his Soul would rise above the instincts of his host animal body and nature and in so doing live a life honoring God and thus becoming an atonement for his prior sins before he "awakened from the dead" or was "resurrected from the dead"; this "death" being the darkened Spiritual condition imposed upon the Soul since being engulfed by the animal body and nature in its incarnation.

Notice if you will Paul is speaking and writing to people who are currently alive. He, being a Gnostic, understood this Metaphysical Spiritual Concept that Rome will later change by moving the "resurrection from the dead" from an experience during one's life to after the biological death of the body. Originally it mean a Spiritual Awakening as to your true identity as a Soul as a Divine Entity yourself. That being the case Paul says:

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk (live your incarnational lives) circumspectly, not as fools, but as wise, (KJV)

As you can see the true Paul and not the one of Rome's creation believed that when born we were "born dead" to Spiritual realities needed a "second birth"; a birth that awakened us from the slumber imposed upon the Sol by the flesh. The incarnation of the Krst/Karest/Christ, who also "fell" into "matter", was also termed a "death" and the awakening of the Christ-Consciousness of the Soul was the true "resurrection from the dead"; a Divine Concept which can be traced unchanged from the foundation of history and will remain unchanged until the rise of Roman Orthodoxy during the 2nd through the 5th century. When one discovers books like Bible Myths And Their Parallels In Other Religions by T.W. Doane and The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S, and many others, then he begins to see previously unknown facts of history, Gnosticism, comparative religions, archeology, and textual alterations that throws a whole new light upon the "Jesus Story" along with its Roman imposed interpretation which he has been taught his whole life. This knowledge concerning the term "dying and rising" gods that are the precursor of our later "Jesus Story" produces undeniable facts and evidence for the "thinking believer" whereby he can begin to see the death of Jesus as depicted in the New Testament as being not "new" at all but only a repetition of an ancient story told since the beginning of time. He sees that the "only difference" between the his "Jesus Story" and the multiple stories of "dying and rising gods" is that unlike before since 10,000 years B.C.E. when all of these similar stories, from beginning end were only "allegorical and symbolic" of the death of the Soul and Divine Mind of God as they "fell" into incarnational existence the later Roman interpretation of the "death of the Krst", called by them the "death of Jesus", was make "historical and literal" by Rome and in so doing they altered the Divine Wisdom of the ancients and made Rome in the process the sole distribution center for mankind's salvation for the entire hole world. Any who did not accept and fully believe the Roman theology concerning the "Jesus Story" and accept his "atoning death on a wooden cross for their sins" was damned. Their further alteration of the ancient Sacred Scriptures of the Jewish people sealed their deception to all but those who has the most discerning eyes and prior knowledge of the accurate working of the Sacrificial System. This explains why of all nations in the world who came under Roman military domination that only the Jewish people and their Rabbis and scholars refused to accept the easy "believeism" of the Roman Road of salvation and eagerly went to their deaths instead of believing lies about their Souls before a listening God.

If one comes to the knowledge of these events described above only then can he be guaranteed that he will be

able to discern the true meaning of the depiction of the death of Jesus as described in the New Testament or at least see if concepts from the ancient "mystery religions" have been attached and radically reinterpreted as applied to the death of this Jesus. Now this is important to grasp. If the "Jesus Story" has been faithfully represented as had been all prior "Jesus Stories" down through recorded history then we would not have a problem with the New Testament; but it was not. Rome cleverly altered this ancient Divine Story of the "fall of the Soul and the Krst" in such a way as to destroy its true Metaphysical meaning and in its place gave the world a false "historical and literal" account of a supposed human sacrifice to which they attached the whole salvation of the world to their imposed inaccurate meaning of it. This is especially important when reading the Romanized Paul's writings which are mixed in with the true Gnostic Paul's writings in this same New Testament.

With what we have just learned as a background let us return to Paul's statement that *"Christ died for our sins"* which is the fundamental fact of the early Gentile Roman Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated, that *"Christ died for our sins",* a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine and corner-stone of the Christian message it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the noticeable factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the true Palestinian Masoretic Text and not the corrupted LXX and Greek interpretation of them sadly from which all of our Christian Old Testaments originate) is God's word to man. This fact is stated undeniably by me and other, as well as the Jewish people because they know the hundred of purposeful mistranslations made to them in the Greek translation. The link below will educate the reader concerning these "key" theological changes. This is important for it is here we find the first traces of the Essenes of Alexandria, Egypt and their incorporation of their "godman", their "literalized Osiris theology", into the Greek translation of the Greek translation of the Hebrew Scriptures. This lays the foundation for Rome to come later and build upon this Essene foundation and further desecrate the allegorical truth of the "Christ within" as taught by the ancient Divine Wisdom. This altered Greek translation, or should I say purposeful mistranslation, becomes the fertile ground for all later statements of the Roman New Testament Scriptures regarding the atoning death of Jesus (see these purposefully mistranslated texts at http://historyofformationofnewtestament.netfirms.com. Armed with this information about the deceptively mistranslated texts in the Greek and English Old Testaments which corrupted the Divine Truths in the Hebrew Scriptures, texts which were slanted to provide an atoning Messiah to the Essenes we see the origin of this idea blossom later with subsequent Roman theological invention in the New Testament. A great source of this information about the Essenes of Alexandria, Egypt, incorporating a "literalized Osiris Theology" to the Greek translation of the Hebrew Scriptures can be found in the great books of Martin Larson on the Essenes such as The Essene-Christian Faith, The Story of Christian Origins, The Religion of the Occident, The Essene Heritage, etc. It is within these book that I first uncovered the corruption of the Greek translation of the the Hebrew Scriptures other than the first 5 books of the Torah which were translated by personally by the Rabbis of Jerusalem when they traveled to Egypt. The rest of the Hebrew Scriptures fell into the hands of the Essenes of Egypt who tragically altered the Hebrew concept of the Messiah in the Prophets and Writings and created an "angel-Messiah" or "literal God-man" whom Rome later elaborated fully upon in their New Testament and "Jesus Theology". If you think I am not telling the truth of the matter I challenge you to obtain and read these books for yourself and begin a serious investigation of the alterations of the Hebrew Scriptures; compare them line upon line with the later Greek mistranslation and the later New Testament corruptions as well. You will come to see that there is false theology attached to this Jesus built around a utterly unbelievable misrepresentation of the Jewish Sacrificial System. In do so you will know for certain why the Jewish people and the Rabbis of Israel refused to accept or use the Septuagint and the Greek translation of the Hebrew Scriptures let alone later the "Jesus Story" and his atonement for their sins; it would be the Jews outside of Israel who would fall prey like us to this adulterated Greek Old Testament just like we have which becomes in time the foundation for the later "literal-historical Jesus Story" of Rome's creation.

If we truly desire the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the Hebrew Scriptures and texts as well as the lies that have been passed down about the death of Jesus which the original followers of the "Jewish Christ/Messiah" never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that the Jewish people accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality of Divine Truth.

According to the New Testament, especially the writings of the Romanized Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any faith, repentance, obedience, and righteous deeds and works which we ourselves are able to accomplish as atonement for our Sins as the Jews have maintained now for 2,000 years.

Answer for yourself: How correct is this Pauline theology when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Let us not forget what we just learned in the prior articles.

Certainly anyone who accepts these facts of the Sacrificial System and acts upon them will be "saved" because the fruit of such a Divine Message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know that these original Divine Truths have been altered and that your Old and New Testaments are corrupted in special "theological" places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Hebrew and Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Hebrew and Jewish Scriptures from which it was supposedly taken! You should demand an answer to this tragic loss of Divine Truth once you see it. Following a religious lie most our your lives surely does not set well with you or God. Most likely you never knew this. It is time to awaken to such sad facts as the Gnostic Paul declares, for it is these alterations of Divine Truth that we have been led to follow false beliefs concerning Jesus, his life, and the death of "the Krst/Karest/Christ".

ANOTHER LOOK AT LEVITICUS 17:11 …POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 ***"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."*** **The sad fact of the matter is that most Christians and Pastors don't understand the verse at all. The Jewish people and their Rabbis teach us the truth of the matter from their own Scriptures and we never listen.**

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is ***"no atonement without blood."*** **But the truth of the matter is that neither the Book of Hebrews [it says "almost all things"..not "all things"] or the Old Testament maintains that there is** ***"no atonement without blood"*** **as the Book of Hebrews maintains. It would help if we would read our texts correctly in the first place let alone teach from pulpits of our Churches fallacies. Note the verse carefully:**

Heb 9:22 22 And almost all things are by the law purged with blood (the blood again being a

symbol for the repentant Soul); and without shedding of blood is no remission. (KJV)

In fact act the Hebrew Scriptures teach just the opposite! Notice the first clause of the passage in Hebrews chapter 9 is correct but the second clause is an outright untruth and misrepresentation of the Hebrew Scriptures as we shall see. In other words it is a lie according to the reading of the Hebrew Scriptures. Of course you are most likely aware that this teaching of Jesus' death as atonement for sin is not shared by traditional Jews and their Rabbis for the last 2,000 years. They have a great reason for not accepting such a teaching in the New Testament. The reason for the rejection of Jesus' atonement by the Jewish people and their Rabbis for 2,000 years is not because Irenaeus will write Romans chapter 11 and in so mischaracterized the Jewish nation as being "blinded" to Divine Truth. Here is what all of a sudden appears after 180 A.D. by the pens of Roman Orthodoxy:

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

Rom 11:25 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. (KJV)

Irenaeus gives the world the "Second New Testament" after 180 A.D. that is filled with "replacement theology" and which labels the Jews "blinded" to the reality of human sacrifice for their atonement in the death of this Jesus. This is absurd once you see how the New Testament was penned in pieces over hundreds and hundreds of years. To believe the Gnostic Paul was the writer of this verse which is not in the earliest Romans in New Testament of Marcion in 150 A.D., a strong advocate of Paul and who would have included everything that Paul had written, tells the true story of the matter. These "verses" did not exist and were never penned by the true Paul. The absence of these verses in the First New Testament, let alone the whole of Romans 9-11, is startling to our senses when it hits home. We are fed a lie. The absence of but these two verses speaks volume to our Soul and should "awaken" us to the reality to which we have fallen. But Irenaeus, by labeling the Jewish people and their esteemed Rabbis as "blinded" to Spiritual Truths has made people look to Rome instead of Jerusalem for their Divine Truths. Sad it is that Rome has few if any! It is the Jewish people and their Rabbis mind you that know intently what the Eternal Word of God and the Hebrew Scriptures teach. This fact has escaped the Gentile Christian church because of the many early mistranslations, alterations, and corruptions of the Hebrew Scriptures. In their place we have a Roman creation of replacement theology full of religious dogmas that are contradicted not only by Biblical Judaism and the Hebrew Scriptures buy by the existing Divine Spiritual Wisdom of the ancients which taught the same theological dogmas as Judaism and the Kabbalah. It is one things to not have these texts in our Bibles any longer but there is no excuse for taking this above verses that says *"almost all things"* and teach it as saying *"all things"* from the pulpits of our Churches as it is so often done. Who notices?

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear to you and me? Why would anyone reject a “free” salvation?

It does not make sense to the rational mind but yet they do and have met their death at the point Roman Christian swords as well as being boarded up in their synagogues and burned to death by the millions during the Dark Ages; men, women and children alike for not accepting this "get out of hell free pass" in Jesus' name.

You might remember that in junior high school, we were often given an assignment to write the title for a story; this title usually reflected what is the central idea of a passage. Let us likewise look at Leviticus 17:11 in context in order to make sure we understand the “central” idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person

who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

What should immediately be apparent is that the topic of this passage is NOT how to secure atonement from sins, but the prohibition against consuming blood. Although atonement is not the central theme expressed in this particular verse it yet provides the necessary knowledge we need to understand how the Sacrificial System actually worked. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (Soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its Soul (life) which is in its blood serves as the atoning agent, and not another part of its body [like the blood]. The writer of Leviticus informs us that it is the Soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for one's sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/Soul" which was "in" the blood. "Blood" is not the subject of the sentence; the Soul is the subject. This might be a shock to you but "life" or the Hebrew word "nephesh" which is the "Soul" is the subject of the sentence. Or better said, it is the "Soul/life" which is the subject of the sentence. That means it is not the "death" or "the blood" which accomplished anything, but rather the life or Soul of the person which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Hebrew Tanakh and Jewish Bible. Even your Christian Old Testament will teach you the same things if you read it closely. But few do and most sermons in our Churches today are always from New Testament texts and not the Hebrew Scriptures. It just so happens that the "life-Soul of the one bringing the sacrifice" is "pictured" and "symbolized" by the "life-Soul" of the animal as the animal's blood is placed on the altar. In reality you are placed on the altar with God where He promised to always meet mankind in Leviticus chapter 6.

Repentance in Judaism known as Teshuva (literally Returning). Repentance is the way of atoning for sin in Judaism and brings the Kingdom of Heaven near. According to Jewish law, if someone commits a sin, he can be forgiven for that sin if he performs Teshuva. This means that he ceases his forbidden actions, regrets what he has done, confesses before God, and firmly resolves never to repeat those actions. When the Temple in Jerusalem was active, a Jew was required to bring various sacrifices for certain types of sins. Unknown to most Christians is that not all sin offerings required blood but all did require the Soul's repentance. Although sacrifices were required, the most essential part of atonement was performing Teshuva or repentance. Presently, with the Temple destroyed, atonement may nevertheless be granted even for such sins if the Soul repents. This brings us to examination of Leviticus chapter 17.

The Hebrew word for "life" which is in the blood is the word for "Soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [which if obeyed perfectly led him throughout life never sinning]. But reality teaches that sin is part of life and is that sin is a "teaching tool" to teach us "life" from "death" as necessary to our Spiritual development as Souls. Such a life that turned and repented from sin was so pleasing to God that He accepted such a repentant life as an offering for one's own sin. Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's Soul before God since he had ALREADY repented. The animal was a picture of him at that time. The Soul of the animal was a picture of the sacrificer's Soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people.

They were just killing the animals and there was no repentance in their hearts!

Isa 1:10-17

- ***10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.***
- ***11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.***
- ***12 When ye come to appear before me, who hath required this at your hand, to tread my courts?***
- ***13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.***
- ***14 Your new moons and your appointed feasts my Soul hateth: they are a trouble unto me; I am weary to bear them.***
- ***15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.***

Notice that God is tired of ritual without repentance.

Notice what God says next and the remedy to this sad state of Spiritual affairs He finds in His people. Notice what God tells them what they must do!

- ***16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;***
- ***17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.***

There you have it. Through repentance, confession, and a return to obedience of the Laws and Commandments of one's Covenant the people could again be received by God. Nowhere does is say in the Hebrew Scriptures that God did not want the people to continue to bring sacrifices that were symbolic of the Spiritual condition of their Souls. Only then, as you now have learned, was their Souls to be represented by the innocent animal's blood and Soul being placed on the altar. Anything sacrificed without repentance was a lie to God and was a waste of life; not only theirs but the animals' as well.

LET US LOOK A LITTLE MORE CLOSELY

The Hebrew word for "Soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

The Hebrew word for "Soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- **soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion**
- **what breathes, the breathing substance or being, a Soul, the inner being of man**
- **a living being**
- **a living being (with life in the blood)**

- **the man himself, a-self, a person or an individual**
- **the seat of the appetites**
- **the seat of emotions and passions**
- **the activity of mind**
- **the activity of the will**
- **the activity of the character**

My whole life I was told that I was "saved" by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my own life before God!

Looking at the definition above, one quickly sees that the activity of one's will, mind, and character [one's Soul] was said to be accepted in Leviticus 17 as an atonement for one's sin [life and not blood remember?]. Mind you this is not the actions of another for me, but rather my own actions which brings my own atonement.

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the "suffering servant Israel". Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used interchangeable plural pronouns. Both singular and plural pronouns from Isa. 40-66 refer to the corporate nation of Jewish Souls which affect their own atonement. It is this "Suffering Servant" who is "the" light for the non-Jewish nations and should today be this same Spiritual light for the Christian Church. With this perspective, we now can come to understand that the blood of Jesus, our example, carried the life force of Jesus (his Soul). Jesus was totally committed and surrendered to the will of God and His Torah as depicted in the New Testament, again our Spiritual example. That instead of Jesus' death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which represents to us the active Spiritual agent that God accepts as atonement for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world at Yom Kippur. THINK! Israel's "Soul", not only Jesus's, but all of righteous Israel, past and future, "atones" for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin. Such in reality "atones and saves". When I as a non-Jew come to the knowledge of God and His commandments, and when my life models through my conduct these Laws lived before God I identify with Israel and join Israel in making atonement for the sins of my life.

Remembering what we have already learned; namely, that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, then we are equipped to look differently as Jesus and any implications for him being the subject of Isaiah 53. In so doing we can find the following verses even the more astonishing.

Isaiah 53:6

6 We (the Kings of the Gentile nations speaking here) all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his ["his" referring to the corporate nation of Israel] prayers for the iniquity of all of us.

Now let us never again underestimate the importance of the prayer service in the Jewish synagogues on the Holy Days for the world for by it atonement comes to the Gentiles who are unaware of such Divine Truths.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as "lights to the nations". This is then easy to understand. Lives lived as examples which were in complete submission to the Commandments of God and as demonstrated by one's complete submission of the mind, will, and emotions to God and His desires for his

people bring atonement for one's past sins. Such examples as the perfect life of Jesus regarding the Laws of God, when followed by me, literally "saves"! Such lives atoned for not only their sins but for the sins of the Gentile world at Yom Kippur and serve as an example to me and you. This example, if followed, provides atonement for our sins. Literally the "corporate" example of Israel is to be individualized in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament which alters the Isaiah Hebrew texts.

One's God-honoring life (Soul) was later accepted as an offering for his sin in behalf because following repentance his Soul was purified and his life could then be accepted upon the altar of God in lieu of his actual life being demanded by the Law due to his sin. God accepted his prayers and repentance for his own iniquity.

Luke 23:34

34 Then said Jesus, Father, forgive them; for they know not what they do… (KJV)

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our own atonement when we live our lives by his example. The death of Jesus was not so much a sacrifice for us but an example for us.

BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US….IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?

Had Jesus's death not circulated by oral tradition among the later Jewish nation as well as the Gentiles then there most likely would not have been a movement catalyzed from within a Messianic Essene Judaism which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was supposedly shed for sin, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of the teaching of Jesus death, first at the hands of the Essenes and later with Rome, there would not likely have come a movement into all the world which aimed at taking the Torah and the Laws of God to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world since within them are the Divine concepts of faith, repentance, prayer and restitution of one's sin. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant, Jesus being but another example of the sacrifice of Israel by the hands of the Gentiles given in efforts to reach them with the truth about the God of the cosmos. Along with the teaching of the death of Jesus, as well as his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Better stated and I hope you understand this, the "descent and death of Krst/Karest/Christ" into "matter" and material incarnation in humanity along with the resurrection of the "Soul from the dead while yet alive" as human beings was later altered to a "literalized story of a historical person as the Christ who died and was likewise resurrected". I don't intend to deal with this Ancient Spiritual Wisdom and the understanding of "the Christ", or as Judaism called it, the Messiah, at this time, but understand down through history the receiving of the Oral Traditions often lost their original meanings. This is the case here without a doubt. The later oral tradition of a Jewish Christ who was incarnated, lived, died, and was resurrected as a "literal person" was the later adaptation of the earlier Sacred Wisdom. Along with this was the attachment of an atonement for the whole of mankind through his death and resurrection; an atonement which we have now seen never occurred.

Although the "keys" to this Divine Spiritual Allegory was lost, along with these teachings would come the

understanding that repentance from sin and a return to God which provides a life pleasing to God which He then accepts as atonement for sin. Many received this truth, many did not. Through the ages of the Christian Gentile Church and at the hands of Rome this teaching was modified and finally lost! Your example of being a Christian today which does not understand the Sacrificial System of the Bible is proof of what I say.

Now you are ready to read our articles on Isaiah to fully understand Isa. 53 correctly

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study as well as associated studies in Gnosticism and comparative religions. And that goes without saying that you have to have the correct texts and unaltered Hebrew Scriptures before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a Stone Edition Tanakh. Then you will have the Bible a Jew like Jesus would have used and then armed with my websites mentioned above you can begin to do your comparison Scriptural comparisons and see these things for yourself.

"And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us" **says the Kings of the nations who are speaking in Isaiah 53 according to Isaiah 52:15, *15 So shall he startle many nations, kings (Gentile kings of these nations) shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.***

What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS! The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! This is prophetic but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by the Romanized Paul was a "bridge" to the non-Jewish nations as Rome attempted to "be all things to all that he might win some". This Romanized Paul gave the non-Jew nothing more that what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the ancient allegorical Divine concepts of the Soul were modified and embodied in a "literal Christ Jesus" by this Romanized Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Basically the allegorical Spiritual concepts of the Soul and "the Krst/Karest/Christ" were both literalized and historicized by Rome and out comes this "golden calf".

Such is the reckless acts of Roman Christianity desperately trying to be received and accepted because of their "gospel" and its rejection by the Jerusalem Church. Rome tries to pass of this "replacement religion" as Pauline when in fact the true Paul was a Gnostic and never believed in a "literal" or "historical Jesus Christ". When Jerusalem would be notified of what Rome was teaching, they rejected it outright and continue to reject the Roman New Testament today. Jerusalem never accepted "Paul's" gospel, or should I say "Rome's Gospel". Neither should you! Rome's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish historical Jesus or the Torah. Such a clever tactic by Rome only made Jesus the head of the non-Jewish pantheon which were already filled gods which gave their body and blood for their followers for salvation. But such teachings in the Divine Spiritual Wisdom were always allegorical for Divine Life; never literal "blood".

The Living Energy of God, poured out for mankind, was symbolized by the Sun's energy which appeared red at dawn and dusk. Many cultures believed the Sun consists of life-enhancing forces that promotes vitality in all living things. This life-enhancing force that appeared red to them was likened by them to be symbolic for the "blood" of God which was poured out for their lives. This life-enhancing and saving power of God was thus called the "blood of God" by the ancients but it was purely Metaphysical to its core; never understood to be literal. Thus again, we see what was symbolic and Metaphysical in meaning was later incorporated and interpreted as if "literal" by Rome and today the whole of Christianity is misled and deceived by Rome's reinterpretation of the ancient Divine Spiritual Wisdom.

I just gave you the Biblical teaching on atonement.

Answer for yourself: Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHWH at Sinai. Now God would add a new Law that had not existed prior to that time. This the "Law that was added". Request our article on "The Law That Was Added" to further your understanding in this area.

NOW…WHAT ABOUT SIN OFFERINGS?

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same Spiritual dynamics applying to the Soul which we have seen before are again applied; namely, the Soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the authenticity of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

CONCLUSION

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian as related to the death of Jesus. Surely you understand that if we was sinless as Christian theology maintains then there is no need for his shedding of blood since the "life in the blood" only atoned for the individual. If you were to do some comparative religious study you will see the preponderance of evidence of how ancient allegorical and metaphorical Spiritual concepts of salvation are woven into a "literalized" Pauline theology cleverly crafted by Rome. I have shown you the Biblical teachings of atonement and have not mentioned or advocated Paul's theology once; rather only shown you the unsoundness of it as revealed by a true understanding of the Hebrew Scriptures. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas of a "literal atonement " surfacing in in germ form in the texts as the Essenes related them to their Teacher of Righteousness who was slain by Rome. This meaningless death of their Teacher was interpreted by them to be an atonement and this idea was worked into the Greek translation of the Hebrew Scriptures when translated by them. But never fail to understand that such concepts cannot be found in the Hebrew and Jewish Scriptures from which the Greek translation emanated. Somebody, namely first the Essenes "fixed" the Greek translation to read differently and Rome followed in symphony with their deceptive Second New Testament. And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from this fraudulent Old Testament and millions of Christians, unknowing of this event, read this later corrupted New Testament texts as Divine Truth. Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that.

Answer for yourself: But that happened over 2000 years ago and who knows of this tragic departure from the ancient Divine Wisdom? Well I do, and others do who have studied enough to see it! The Jews have always known this and this is why they would not accept the LXX and the Greek translation of the Hebrew Scriptures long ago and yet refuse to accept them repeated and enlarged upon in the New Testament today. It was the Jews of the Diaspora who had lost the ability to read Hebrew who were set up for this deception and they readily accepted the Greek translation as well as the secularized Jews of today who accept the New Testament Jesus; never knowing the truth of their Hebrew Scriptures. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were enough to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers given to God for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus's blood. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his Soul in his blood, as lived in obedience to God as a form of atonement and as a "Living Sacrifice". It is time to reconsider your own life lived in such a way lived pleasing to God as your own atonement. We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption as seen from this Romanized Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Hebrew and Jewish Bible and comparative religious studies along with the ancient Divine Wisdom which tell us exactly and accurately who this "Krst/Karest/Christ" is as well as his Heavenly and Earthly mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2,000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF A COUNTRY WITH 12% OF THE WORLD'S POPULATION WITH 25% OF THE WORLD'S INCARCERATED PEOPLE IS THE BEST THE HOLY SPIRIT CAN DO????????

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my "get out of hell free card", signed by Jesus, saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy. Lost in all of this is one's personal accountability to God and the Spiritual progression of one's Soul into

the *"fullness and stature of Christ".*

Answer for yourself: When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute in some motel or exposed on television on "20-20" as being a closet homosexual? When was the last time a Rabbi was found molesting a child? Are they any different that non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

Sadly few can count on their lives being a sufficient atonement for their sin when your whole life in the Church has taught you to live without Law and the necessary obedience to the Laws and Commandments of God. This the legacy of the Romanized Paul and his "literalized" Christ superimposed upon a Rabbi names Jesus/Jesus is the cause of our Spiritual dilemena in America today. You were taught these "laws and commandments" were a curse when it fact they are the pathway to life everlasting.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

Answer for yourself: If saved by the blood of another, what does a little sin mean, what can it hurt; for after all, did not Jesus die for me as the Roman document, the New Testament states? Well, as you can see now this is a great matter of debate once knowing the facts.

Answer for yourself: Can you begin to see the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin and the horrible fruit it produces? This dogma absolute thwarts the incarnational purpose of our Soul.

THINK!

Let us continue our studies into the Sacrificial System in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

IS ONLY BLOOD REQUIRED TO ATONE FOR SIN?

"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)

Answer for yourself: Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Hebrew Scriptures and the testimony of Biblical Judaism for the last 2,000 years?

The central theme of Christianity and the New Testament is centered of the belief that the sacrificial offering of the blood of Jesus Christ is the only atonement for the sins of the entire world. Christianity goes on to maintain that "the blood of Jesus was shed in our stead and is the only means of atonement for our sin." Moreover, evangelical Christians assert that for the past nineteen centuries since the destruction of the second temple in 70 C.E., Jews have lacked the essential and indispensable animal-sacrificial system for atonement. Consequently, they insist, God must have provided a blood atonement in place of the animal sacrifices of the past. This sacrifice, they maintain, is the death of Jesus on the cross.

To support this claim that atonement can only be achieved through the shedding of blood, Missionaries cite Leviticus 17:11 which reads:

"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

With this verse in hand, Christians conclude that only by being covered in the blood of the Cross can man have any hope of being forgiven by God for his sins.

Answer for yourself: Is this Christian claim concerning Jesus' sacrifice as the only atonement for mankind truly consistent with the Hebrew Scriptures and Biblical history? If this theological belief as held central by Christianity is true then how is it that in Acts 21, some 30 or so years following the death of Jesus and his supposedly atoning sacrifice, we find that James, the head of Jesus' church, commanding Paul with the sanction of the whole of the Jerusalem Church, to keep the Nazarite Vow; a vow that required that Paul bring both sin and blood atonements for his sin? Was James mistaken in commanding Paul to bring atonement sacrifices or had the Holy Spirit failed to reveal to these followers of Jesus what his death actually meant? What did James, Paul, and the whole of the Jerusalem church know that we don't today that had them continue to observe the Sacrificial System and continue to bring blood sacrifices long after the death of Jesus?

Answer for yourself: Before you try to come up with an answer to these difficult questions you need to be honest with yourself and answer to God the following question: "Just how well do I really know the Old Testament Scriptures and their Hebrew meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they

will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; *for it is the blood that makes an atonement for the Soul.* Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood. The subject of atonement here is secondary. Contrary to the Christian claim that Leviticus 17:11 proves that man can only atone for his iniquity through the shedding of blood, this verse only explains the prohibition of eating blood. Christians have conveniently severed this verse from its original context, effectively concealing and distorting its message. In the immediate context of Leviticus 17:11 we find that the Torah is speaking of the prohibition of eating blood, not the subject of sin and atonement. The Torah discusses blood atonement in this verse only as a by-product of its central theme. This crucial message is lost when Christians quote Leviticus 17:11 alone, without the surrounding texts as its proper background. Leviticus 17:11 begins with the conjunctive Hebrew word "ki" (pronounced kee), meaning *"This is because...."* Whenever a verse begins with this word, it is explaining what has just been related in the previous verse. The previous verse, Leviticus 17:10, reads,

"And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people."

Leviticus 17:11 then continues this message and explains,

"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Thus, Leviticus 17:11 explains Leviticus 17:10 by revealing that consuming blood is forbidden because it may only be used in the act of sprinkling of the animal's blood on the altar for an atonement. It is a grievous sin to use it for anything else. The Torah therefore commands us in Leviticus 17:13, only three verses later, that when slaughtering an animal, the blood must be poured on to the floor and covered with earth, rendering it useless.

Answer for yourself: Was this done with the death of Jesus as a supposed atonement? Deuteronomy 12:16 states: *"Only you shall not eat the blood; you shall pour it on the earth like water."*

Leviticus 17:10-11 is therefore declaring two principles about blood:

- **you may not eat it**
- **amongst all the various rituals associated with the sin sacrifice, such as the laying of the hands on the animal, slaughtering, collecting, carrying, sprinkling, placing of the animal on the altar, it is only the sprinkling of the Soul in the blood on the altar that completes the true atonement process and picture of the right standing of the sacrificier's Soul.**

You therefore may not eat the blood. This verse does not state or imply that one cannot have atonement for sin without a blood sacrifice. Such a message would contradict all of the Jewish scriptures which clearly outline two other methods of atonement more pleasing to God than a sacrifice - heartfelt repentance and charity.

Although the statement *"without the shedding of blood there is no forgiveness of sins"* is found nowhere in the Hebrew and Jewish scriptures, it does appear in the Christian scriptures. In Hebrews 9:22 the author misquotes Leviticus 17:11 when he states *"Indeed, under the law almost everything is purified with blood,*

and without the shedding of blood there is no forgiveness of sins." **Although this quote in Hebrews 9:22 is always cross referenced in a Christian study Bible to Leviticus 17:11, it is actually a stunning purposeful misquote of the original text.**

Finally, if Christians want to use Leviticus 17:11 to bolster their position that blood sacrifices are indispensable for procuring an atonement, they must use all of the verse, not just a part of it. Leviticus 17:11 specifically says that the blood of the sacrifice must be placed *"upon the altar to make atonement for your souls."* That is to say, Leviticus 17:11 explicitly declares that the Soul in the blood can only effect atonement if it is placed on the altar. Jesus' blood, however, was never placed on the altar in the Temple. If the church is going to take the "blood" part of the verse "literally" as the subject and active agent that supposedly is the atoning agent, they must also take the "altar" part literally as well. Jesus' blood was never sprinkled on the altar, and therefore his death could not provide atonement for anyone. But of course we have already see this in many other examples where the Sacrificial System has been terribly distorted before the uneducated reader in hopes of selling him an easy "false atonement" which will bind him to the Catholic Church for life. We are told that the reason for this prohibition is that the blood contains the life, Soul, and very vitality of the animal. So as you most clearly see now another reason that drinking blood is prohibited is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23). The blood is sacred for it is the home for the Soul, the active atoning agent in the Sacrificial System.

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice in any manner (and this has serious implications for Christian communion, both Catholic and Protestant) which believe the wafer and wine are turned into the actual "literal blood and body of Jesus Christ". Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the ritual worship of pagan deities, and this was done as a form of atonement.

Please listen to this! Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins. This passage in Lev. 17 is very helpful, yes, in determining that it is the very Soul that is in the "blood" that accomplishes the atonement for sin but we must continue to expand our study to see more about how this Sacrificial System operated. This passage in Leviticus will become clearer later on only as we look at other Hebrew Scriptures. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. This passage in Leviticus does not say, however, that blood is the only means of atoning for sins. Indeed, The Holy Hebrew Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock in obtaining atonement and forgiveness of sins.

OTHER MEANS OF ATONEMENT…..IS THIS NEWS TO YOU?

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHWH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)

Answer for yourself: What is the atoning agent in this above Scriptures? It is incense.

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHWH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHWH], to make an atonement for your souls." (Exodus 30:15-16)

Answer for yourself: What is the atoning agent in this above Scriptures? Money as an offering to God is a form of atonement for one's sins.

Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHWH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHWH]." Numbers 31:50)

Answer for yourself: What is the atoning agent in this above Scriptures? They brought their gold and jewelry as an atonement for this sin.

In these passages, money, gold, or jewelry could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought (this was the practice of the great Catholic church whose priests routinely sold forgiveness in indulgences). Rather, this is about doing charitable things with money as a form of restitution, good deeds, and charity which are part of atonement process according to the Torah. In this case, the money was to be used for the physical maintenance of the temple building, at other times it was the care of the poor, the widow, the orphan, lame, blind, poor, crippled, etc.

DOES BLOOD COVER ALL SIN?

Now get ready for an eye-opening teaching that has drastic implication again for Jesus and his death being an atonement for all sin.

According to the Hebrew Scriptures, blood sacrifices held only limited atonement capabilities and did not apply to various types of sin. Let me explain this in detail so that there is no confusion. Foremost among the limitations of blood sacrifices is the fact that blood sacrifices were only brought for the sinner for his unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made and blood sacrifices could be brought to the temple as part of his sin offering. Again, let us not forget that his repentance, confession, prayer, and righteous deed did the actual atoning of his sin of ignorance and the blood sacrifice was later brought to declare before God and mankind that his Soul was in right standing with God. The blood that was placed on the altar was only a "picture" and "symbol" of the Soul of the sacrificer who had previously repented . The blood was the "passive agent" in the whole Sacrificial System process; it was his repentance, prayer, confession and subsequent righteous acts and charity that actually accomplishes his atonement and forgiveness long before he brought a blood sacrifice to the Temple for his sin of ignorance. This is the law of unintentional sin according to Biblical Judaism. Now we look at a whole other matter; the intentional sin.

First of all get prepared. Sacrifices never were brought to help atone for sins

that were done intentionally.

Answer for yourself: Does this mean that all of the sin offerings in the Bible we see brought were considered as unintentional sins? Yes. Were sacrifices ever brought for premeditated sins like adultery and theft? No.

Notice the instructions to the priests concerning this:

"And [YHWH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of [YHWH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHWH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHWH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHWH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHWH], before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before [YHWH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

The claim so often heard uttered from the lips of Christians; namely, "that only blood could atone for sins" raises many questions when one studies the Torah and the Sacrificial System thoroughly whereby he discovers that blood sacrifices could not and were never brought for intentional sins.

Answer for yourself: Right up front, what drastic implication does this have for Jesus' death being an atonement for mankind' sin? Well, for starters it appears that if Christian theology is correct, which it is not, then even if it were then the death of Jesus could only have atoned for mankind's unintentional sin since blood was never brought for intentional sins. This deserves a long consideration by every Christian; especially by those who have been taught that Jesus is the fulfillment of the Sacrificial System as well as those who have been taught that Jesus is the type and shadow of the sacrificial lamb of the Old Testament Yom Kippur sacrifice. It appears now that nothing could be further from the truth for any such death of Jesus which had any connection to atonement would have only applied to unintentional sins.

Answer for yourself: What happens if someone could not afford to purchase a ram or bullock for his unintentional sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

Contrary to the missionary claim that blood-sacrifice is the only method of atonement in the Bible, there are three methods of atonement clearly defined in the Jewish scriptures:

- **The sin sacrifice for unintentional sin; implied here the reader must understand is the sinner's repentance, remorse, contrition, prayer, and almsgiving along with correct instruction that will lead the sinner to never repeat this same sin of ignorance again, if he does then it becomes a sin of intention where no blood sacrifice can be brought (Leviticus 4:1-35)**
- **repentance (Deuteronomy 4:26-31; I Kings 8:46-50; Isaiah 55:6-9; Jeremiah 7:3-23; Ezekiel 18:1-23; Hosea 6:6; 14:2-3; Micah 6:6; Psalm 40:7-9 (6-8); 51:16-19);**
- **charity (Proverbs 10:2; 11:4; 16:6; Daniel 4:24; II Chronicles 6:36-39)**

Moreover, the sin sacrifice and man's repentance accompanied with a subsequent blood sacrifice, known in the Hebrew Scriptures as Korban Chatat, did not atone for all types of sin, but rather, only for man's most insignificant iniquity: unintentional sins. The sin sacrifice along with one's repentance was inadequate to atone for a transgression committed intentionally. This is something of the most serious nature which is only handled between man and God at the High Holy Days on Yom Kippur. The brazen sinner was barred from the Sanctuary, and had to bear his own iniquity because of his rebellious intent to sin against God.

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto [YHWH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7) Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

Answer for yourself: What does this teach us? Namely, that the Torah allowed for non-blood sacrifices to be given in place of blood sacrifices. Thus we learn that blood was not always required for atonement and surely was not the "only way to accomplish atonement" as the writer of the Book of Hebrews maintains.

This is very startling to note in lieu of the traditional Christian teaching that *"...without the shedding of blood there is no forgiveness."* (Hebrews 9:22)

Answer for yourself: It certainly appears to me that the writer of the Book of Hebrews has no idea whatsoever how the Sacrificial System truly operated. Don't you find this situation rather strange for a Jew called by the Holy Spirit to convey Divine Truths yet he gets it completely backwards and wrong? Christianity's blood atonement teachings connected to the death and supposed sacrifice of Jesus and that only Jesus' blood could serve as mankind's atonement is completely destroyed by this contradictory fact taken from Leviticus 5:11.

If birds could not be afforded, some simple flour could be used instead and would be just as effective in the eyes of Israel's Creator. The Hebrew Scriptures are quite clear on this. Since flour could be used for a sin offering, it is evident that blood was not the sole means of atonement; never was and never will be! The Christian position that only the shed blood of Jesus could atone for sins is falling by the wayside in light of the serious study and examination of the Hebrew Scriptures. Actually, considering the beating and torture which Jesus is said to have suffered at the hands of the Romans, you have to wonder if atonement was the goal to be accomplished by his death then why God did not have Jesus request that a sack of flour be brought by the Romans and let them whip, beat, mock and crucify it instead of himself!!!

WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST …HOW WAS ATONEMENT ACHIEVED?

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

Answer for yourself: What, though, was to be the fate of the people who did not have access to the Temple?

Answer for yourself: What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon? How were they to atone for sin without a Temple? If the blood was the "passive agent" in the Sacrificial System then was their repentance, confession, remorse, and acts of charity and righteous deed satisfactory to atone for their sin? Yes, it was and it always has been as we have seen previously.

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After king Solomon completed the spectacular Temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that strangely King Solomon, in reality Amenhotep III, Pharaoh of the 18th Dynasty of Egypt, doesn't speak about sacrifices at all! If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our Creator wants us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

"If they return to You with all their heart and with all their Soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

Here we see that Solomon addresses that part of Israel who was yet and would be again captives in another nation in his dedication of the Temple. Here Solomon understand that although the Jewish people were without a Temple they were never without an atonement. This passage helps us understand Leviticus 17:11 properly. The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins; they were the final "picture representing the atoned Soul" and functioned as the "passive part" of the whole Sacrificial process. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force and Soul, it is the vital part of the animal , mankind being a Soul in an animal body, that affects his atonement.

The prophets declared that repentance and charity are more favorable than a blood sacrifice. Throughout the Hebrew Scriptures, the prophets declared that repentance and charity are more pleasing to God for atonement than a blood sacrifice. They repeatedly forewarned the Jewish people from becoming obsessed with blood offerings. Other methods of atonement were more efficacious and would even replace animal sacrifices. For example, King David, in reality Tuthmose III, another Pharaoh of the 18 Dynasty of ancient Egypt, declares in Psalm 40:76 in the Hebrew Scriptures that:

"Sacrifice and meal offering You have not desired; but my ears You have opened (to hear and understand your Word); burnt offering and sin offering You have not required."

These words of the Hebrew Scriptures stand in sharp disagreement with the later Roman Christian Christian doctrine that sin can "only" be expiated through the shedding of blood. Because the Psalmist's words were deeply offensive to the early church as found in the Hebrew Scriptures and has to potential to destroy their radical reinterpretation of the Jewish Sacrificial System which was being corrupted to provide a blanket-atonement for any believer in Rome's theology attached to the New Testament Jesus, the later pro-Roman writer of the Book of Hebrews 10:5-6 was forced to corrupt and tragically alter Psalm 40:7 as it read in the Hebrew. The altered text we find in our Christian Bible and in our Book of Hebrews is found as follows:

"Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." Hebrews 10:5-6

Notice how King David's original words, *"but my ears You have opened" (to the Torah)* have disappeared entirely in the Hebrews quote when translated into the New Testament. Instead, this New Testament author replaced this expunged clause with the words *"But a body you have prepared for Me."* This is a startling alteration of the Jewish scriptures but also of the Divine Sacred Wisdom of the ancient which always taught obedience to the Laws and Order of God as seen in the Heavens "above" and in Nature "below". But besides that the ancient Divine Wisdom for over 10,000 years taught concurrently from nation to nation of the "fall of Soul as well as the Krst/Karest/Christ" into "matter" and "material existence" in the form of humanity. What was allegory of the "fall" and "death of the Christ in His fall and incarnation into the whole of mankind" was "literalized" and tragically "limited to but one person in the form of the Roman Jesus" and in so doing they altered Psalm 40:7 to make it appear that a "literal incarnation" of Christ into the body of Jesus was a prophecy fulfilled. The "coming of the Christ" to mankind was never limited to but one person; it is the gift of God to all incarnated Souls.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (your glory and your atonement): (KJV)

Nothing could be further from the truth than this Roman theology as found in Hebrew 10:5-6 which we have inherited along with other purposeful deceptions of Messianic promises which applies to all but one of the Messianic Prophecies in the whole of the New Testament. Except for just one of them, the whole of the Messianic Prophecies in our New Testament are all forged, altered, corrupted, or invented out of thin air in one way or the other when compared with the Hebrew originals which they were supposed to faithfully represent to the New Testament reader. This neve happened but you will never know until you compare them with both the Old Testament and New Testament forgeries "line upon line" and "precept upon precept" as the Prophet Isaiah instructs us! I have so I can say what I have; having done these studies my results proved to me than if you do the same studies as I have then you, like myself, cannot be proven wrong in this regard.

Hosea foretold that the Jewish people would be without a sacrificial system, and instructed us to replace animal offerings with prayer. In Hosea 3:4-5, the prophet foretold with Divine exactness that the Nation of Israel would not have a sacrificial system during the last segment of Jewish history until the messianic age. Hosea 3:4-5 reads,

"For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days."

In the words of the Bible, this period of time would last for many days. Yet, despite the repeated proclamations of the church that the crucifixion of Jesus serves as a sin sacrifice today, the words of Hosea were meticulously fulfilled.

Given the spiritual magnitude of this remarkable prophecy, Hosea was compelled to reveal how the ecclesiastical temple functions were to be replaced.

- **Answer for yourself: In essence, if the prophet is testifying that the nation of Israel will indeed be without a Sacrificial System during their long exile until the messianic age, what are they to use instead?**
- **Answer for yourself: How are the Jewish people to worship without blood sacrifices during their bitter exile?**
- **Answer for yourself: What about all the animal sacrifices prescribed in the Book of Leviticus?**

- **Answer for yourself: Can the Jewish people get along without animal offerings?**

By now the reader has the answer to these questions and there is no doubt in is mind to the role of "blood" and its function in the Sacrificial process. Christians, unknowing of how the Sacrificial System actually operated, claim the Jewish are without an atonement since they reject the atonement of Jesus in the New Testament. By now you are clearly seeing that such an atonement does not exist nor has it ever! The Hebrew Bible not only disagrees with this Christian theology but it contradicts it at ever Roman turn; providing you know the Hebrew Scriptures from the later Greek, Latin, and English corruptions and their equally corrupt quotations in the New Testament. For this reason, the statement in Hosea 14:2-3 is crucial. In these two verses, Hosea reveals to his beloved nation how they are to replace the Sacrificial System during their protracted exile. The prophet declares that the Almighty wants us to *"render for bulls the offering of our lips."* Prayer is to replace the sacrificial system. *"Take words with you, And return to the LORD. Say to Him, "Take away all iniquity; receive us graciously, For we will render for bulls the offering of our lips."* (Hosea 14:2-3)

The prophets never instruct the Jews to worship any crucified messiah or demigod (Exodus 20:2-3; Deuteronomy 4:35; 6:14; 32:39; Hosea 13:4). Nor does scripture ever tell us that an innocent man can die as an atonement for the sins of the wicked as seen in Ezekiel 18:1-23. Take time to read this long passage please. Such a message that Roman Christianity teaches about the death of Jesus as an atonement is utterly antithetical to the teachings of the Hebrew Scriptures. Rather, it is the lips of the sinner that is transformed into bulls of the sin offerings.

In the reference to Ezekiel 18: 1-23, we find that the Prophet Ezekiel condemns the doctrine of vicarious atonement which has become the backbone of Christian theology. Throughout the 18th chapter, Ezekiel warned his people that this erroneous teaching that a righteous man could die for another man's sins was contrary to the will of God. The way for the sinful man to come right by God is to turn away from his rebellious ways, repent, and thereby the penitent is assured complete forgiveness. Throughout Ezekiel's uplifting sermon on the forgiveness of sin, notice if you will that blood sacrifices are never mentioned. Ezekiel 18:1-4, 19-23 reads:

"The word of the Lord came to me, saying: "What do you people mean by quoting this proverb about the land of Israel, saying: `The fathers eat sour grapes, and the sons' teeth are set on edge?' As I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son -- they are Mine. Which ever soul sins, it shall die.... Yet you ask: Why did the son not bear the sin of the father? But the son, justice and righteousness did he do, all My decrees did he safeguard and perform them. He shall surely live. The soul that sins, it shall die! The son shall not bear for the sin of the father, nor the father bear for the sin of the son. The righteousness of the righteous person shall be upon him, and the wickedness of the wicked person shall be upon him. As for the wicked man, if he should turn away from all his sins which he did, and safeguard all My decrees, and do justice and righteousness; he shall surely live. He will not die. All his transgressions which he committed will not be remembered against him. For the righteousness which he did, he shall live. Do I desire at all the death of the wicked man -- the words of my Lord, God -- is it not rather his return from his ways, that he might live."

Here again we find the same message in the later Prophets that sin is atoned for by repentance, faith, obedience, and righteous actions as we have since the beginning of the Hebrew Scriptures, during with Israel lived in the land in possession of its Temple as well as when dispersed. The message of all the Prophets of God is the same, repentance saves from death and provides is own atonement for the sinner.

IN SPITE OF ALL THIS EVIDENCE TO THE CONTRARY, COULD JESUS BE AN ACCEPTABLE SACRIFICE?

Another focal point of the New Testament is the Christian claim that the crucifixion of Jesus served as the final atoning sacrifice for the sins of the world. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, it will be clear that Jesus could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the Biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls..." (Lev. 17:11)

Notice that the blood of the acceptable sacrifice was to be shed upon the holy alter of the temple, and not on the pagan phallic symbol of the cross. Besides Jesus died on a single stake without a crossbar as was customary of the Romans and their crucifixions. Clearly, not just any spilled blood is acceptable as a sacrifice. YHWH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. Jesus' crucifixion may qualify as an atonement according to the faith and incomplete knowledge of many but but since his blood was not offered on the altar, it is not in compliance with what he Holy Scriptures of Israel requires.

There are many other factors that would render the crucifixion of Jesus an unacceptable sacrifice according to Scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Levite Priest, a descendant of Aaron. According to the "gospel" accounts, Jesus was killed by pagan Gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHWH] to accomplish his vow, or a freewill offering in beefs or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHWH], nor make an offering by fire of them upon the altar unto [YHWH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the New Testament clearly teach that Jesus was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Jesus' death was more of a symbolic or Spiritual sacrifice. This is rather strange when they damn others for not believing the "Jesus Story" as a literal-historical event. Christians will insist, indeed the New Testament itself makes the claim, that Jesus was literally our Passover sacrifice. Let us all remember in the book of John that the Roman soldiers pierced Jesus's side. In so doing he was a blemished sacrifice and disqualified as an acceptable sacrifice according to the Laws of sacrifice. Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.

"But coming to Jesus' when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays Jesus as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that Jesus was the literal Passover sacrifice, and his blood atoned for our sins, then Jesus, as that sacrifice, was subject to the literal guidelines set by the Law of Moses given by the God of Israel governing an acceptable sacrifice. Christians always seem to want to have it both

ways. The New Testament itself proposes that Jesus was a literal acceptable sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

Answer for yourself: If Jesus was the final sacrifice, why did the James, Paul, and the Jerusalem Church command that Paul undertake the Nazarite Vow that required sin and blood atonement offerings? Even more so why is the sacrificial system returning according to the Prophets in the Hebrew Scriptures?

The New Testament is clear that the animal sacrificial system never could atone for sin in any permanent way, and indeed the entire purpose of the animal sacrificial system was, in the language of the Book of Hebrews, foreshadowing Jesus' death on the cross. Hebrews 10:4 insists that the animal sacrificial system had no lasting value. *"For it is not possible that the blood of bulls and goats could take away sins."*

Answer for yourself: Why was the above statement necessary for the writer of the Book of Hebrews?

Simply because if the animal sacrifices really worked, why was Jesus' death necessary? It should have been sufficient to keep bringing animal offerings. The New Testament therefore repeatedly declares that Jesus was the final sacrifice for all time (Romans 6:10; Hebrews 9:12; 10:10; 10:18), and there would no longer be any future need for the return of the animal sacrificial system. This doctrine, however, completely contradicts the words of the prophets who clearly foretold that the animal sacrificial system would return in the messianic age. Jeremiah 33:17-18; Zechariah 14:21; Ezekiel 43-44 all teach us that the Sacrifices will return to the rebuilt Temple in the Messianic age. Missionaries often try to explain this problem away by claiming that the reason animal sacrifices will return is to point back to Jesus. This response, however, is a rationalization that is not even used in the New Testament, and thoroughly contradicts the statements in Romans and Hebrews. that Jesus' sacrifice was the "final sacrifice" for sin. It does not appear to be that at all having seen these articles and the facts that they reveal to the reader.

You may wonder why I present this this type of material to you, our readers. Simply, because I discovered upon my personal study these serious Spiritual deceptions over the early years of my Pastorate. In looking for a "Jewish Jesus" I turned to Judaism for answers since not finding one in Christianity. There, when studying Judaism intently I discovered not only these textual forgeries in our Christian Bibles when compared to the older Hebrew Scriptures but the unbelievable reinterpretation of almost all Spiritual Doctrines that existed in Biblical Judaism. Later as my studies would advance after my resignation as a Pastor I would discover the venerable links between the Divine Spiritual Wisdom of the ancient religions with Biblical Judaism. These "unaltered Spiritual dogmas" concerning the Souls of mankind basically remained unchanged up until the rise of Roman Orthodoxy in the 2nd through the 5th century when allegorical Spiritual and Divine Truths that had remained unchanged for thousands of years were "literalized and historicize" and altered almost beyond belief and recognition. This is what we inherited from Rome as you are seeing in these articles. I was so moved by what I uncovered over those years that God led me to create Bet Emet in order to warn and share this knowledge with other brothers and sisters desiring the truth about our "Jesus Story". I do so in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true "unity of the faith" given to all mankind which Rome so altered to be almost unrecognizable today without great effort exerted on your part to find such Divine Truths. Such Divine Truths when incorporated in our religious beliefs and lives honors God and guarantees our acceptance when we die. More to follow. Shalom.

Let us continue our studies into the Sacrificial System and the death of Jesus.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

WHY WAS JESUS PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN AFTER YOM KIPPUR?

It really does not make sense to type Jesus as the Passover sacrifice in the New Testament. Atonement was never connected with the Passover. Doing so shows that the writers of these texts knew little about Biblical Judaism let alone the Biblical Feasts or again how the Sacrificial System actually functioned.

We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. The blood smeared on the doorposts of their homes was but a symbol of their faith and was the sign for the angel of death to pass over Israelite homes during the death of the first born. The only people in danger were first-born males, not first born girls let alone older brothers in the same family. This blood, even it has been an atonement of some sorts did not apply for everyone. This blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family. To try to equate the death of Jesus and his death and sacrifice for the sins of the world evidently let a lot of people "unsaved" if we make Jesus be an accurate "type and shadow" as Christianity teaches. But few study this deep, they are emotionally swayed by pronouncements from the pulpit. It sounds so good and this false assurance that condones any behavior in the name of Jesus satisfies their fears of a lasting hell. Better for them if they had studied at home for truth is often elusive in the Christian Church today which follows "tradition" more than they study their own Scriptures let alone the Hebrew Scriptures. Preaching has always been a poor substitute for "study"; study being the highest form of worship in Biblical Judaism and one of the gifts of the Holy Spirit to the flock of God. Look at you will, you will never find "preaching" as a gift of the Holy Spirit. Once you are taught correctly then you, the congregation, becomes the "proclaimers" and the "preachers". Only in these last 100 years or so has clergy taken salaries to do the job of the congregation. In so doing "serious teaching of the Word of God", a gift from God, has almost vanished from our Churches. The fruit of such a tragic loss of the operation of the Holy Spirit among us speaks for itself.

It would have made much more sense to type Jesus after the Yom Kippur (Day of Atonement) sacrifice, which actually was part of the atonement service for the sins of all the people. But there is a major theological problem connecting the Yom Kippur sacrifice with the death of Jesus as an atonement for sin. Before we "hit the nail on the head" understand that the study of Biblical Judaism is not only enlightening for the Christian but delivers one from incorrect damnable theology we inherited by Rome. You will never know Spiritual Truth and freedom from fear or ignorance until you begin to worship God in the highest way ever given mankind; that way is the study of His word. Only in so doing will you ever break free for erroneous Spiritual traditions like the one we approach next.

Answer for yourself: So, what is the problem connecting Jesus' death to the Yom Kippur atoning sacrificial lamb?

The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was NEVER killed but always sent out alive into the desert! (THINK)...it was not killed...it lived...; just as we saw earlier in the previous articles and even in the Isaiah 53 studies...."life" atones..not death!

Because as Christians, since we are reared on "preaching" and not "study" we are not thoroughly familiar with anything except what we have heard preached from pulpits that comes more from tradition than hard-noses exegesis of Biblical texts. We as Christians are basically ignorant of Biblical Judaism, the corruptions of the Hebrew Scriptures when traced through the later Greek, Latin, and English translations, the dynamics and true workings of the Sacrificial System, basically ignorant of Gnosticism, Comparative Religions, Astronomy, ancient Egyptian Religion, etc. This assures us that we are not equipped to tell "fiction" from "truth" when we hear it.

The Yom Kippur lamb that carried the "guilt" and "symbolic sin" of the nation into the wilderness was never killed. To equate this to the death of Jesus as some form of atoning "death" is completely nonsensical! But few know this since having never studied Judaism and the Biblical Feasts in the both the Hebrew Bible, which are given and commanded of both Jew and non-Jew. Not knowing this then we are content to follow the Constantinian Roman Calendar of the Church which completely replaced God's Holy Days. Few ever stop to look up word in the New Testament in their original Greek; had you done so you would have found like myself following Seminary that both Jews and non-Jews kept the Biblical Festivals in the New Testament. It is hidden in the Greek; totally absent in the English. You have found like me that the word "pascha", or "Passover", is used 29 times in the New Testament. In 28 of these times the word "pascha" is translated correctly, as "Passover". Funny, that when we come to the Books of Acts, 12:4, we find that this same word "pascha" which has been translated 27 times as "Passover" now becomes "Easter".

Answer for yourself: Is Easter the same as Passover? No way. Just ask a Jew or a Rabbi, or better yet see what God has to say about it in His Hebrew Scriptures. Understand Rome could not have the early Gentile church observing Passover; although they did for centuries until the Roman repression and persecutions finally stamped out the last of the Jewish Roots of the Gentile Church at the point of swords and shed blood. Here before us is but another "purposeful mistranslation" of the Hebrew words in our Bibles that turns the reader away from the Divine Truths of the Soul in the ancient Spiritual Wisdom and are blessed today to find these same Divine Truths of the Soul in Biblical Judaism which are completely lacking in Roman Christianity. We have to come to Rome in the 2nd through the 5th century to find this "radical reinterpretation" of almost all of the ancient Divine Wisdom of the Soul and the total mutation and alteration of the Divine Concept of "the Krst/Karest/Christ".

Not aware of the Spiritual dynamics of these Holy Days, sacred days that teach upon the progressive Spiritual evolution of all Souls, we as Christians grow up following Rome's incorrect "Jesus" interpretation of these days; never knowing how far we have fallen from Divine Truth. We live our whole lives accepting a false atonement for our Souls by accepting this "Jesus Story" that Rome crafted; never working out our Soul's salvation through a life devoted to repentance, confession of sin, prayer, righteous works and deeds like almsgiving instead of robbing God by giving our tithes to the Church who uses these funds anyway they please instead of the ONLY ways God commanded it be used in the Hebrew Scriptures.

Now the followers of Jesus had another problem. According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission. The followers of Jesus, who much later claimed through the oral tradition that he was Israel's Messiah, now had to deal with Jesus' embarrassing supposed death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize Jesus as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

Answer for yourself: Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on this subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. But what many writers fail to tell you is that in all of these "myths" that such "dying and rising" gods and goddesses were NEVER LITERAL!

Answer for yourself: So what did these dying and rising gods and goddesses actually mean? This is pretty far advanced for this study but here goes. We find that these "dying", "rising" and "atoning gods and goddesses" were first of all always a Spiritual allegory, metaphor, cipher, or symbol. They were never to be understood as "literal" people. They were ALL symbols for the Descent of the Soul and the Krst, Karest/Christ into "material manifestation". In other words symbolic of the "incarnation into humanity". From beginning to end we find this Spiritual Concept unaltered from nation to nation; from ancient Egypt 10,000 years B.C.E. through the Greek philosophers like Plato, Proclus, Plotinus, Iambilicus, etc. This "death" suffered by these Divine Entities and "Living Energies" which fell into "matter" and "flesh" did to to experience "life" and "Spiritual evolution" necessary in their Heavenly development say the ancients. That is where we find incarnation of the Soul, a Metaphysical concept expressed by the ancients in symbols, pictures, myths, legend, etc. But more than that the Soul, fallen to its "death" and "grace" in Amenta, or "hell", this fleshly body, was doomed to remain "dead" to Spiritual reality due to the power of "matter" and "flesh". But if "awakened" from the "death of incarnational existence" then the Soul could work out its Earthly mission and salvation. But needing help he needed a "Bishop for his Soul" that God supplied in the "falling" and "dying Divine Mind" which comes to "seek and save the lost". Here we find the "incarnation of the Christ" which comes to live "within mankind" to elevate the Soul over the deadening animal nature. These "falls" into "material incarnation" was defined by some as "sin" but a more true understanding is "darkened matter" which was the grave for the Soul; a grave from which is must arise and "awaken from the dead" as the Gnostic Paul admonishes. So in all of this the "atonement" for the Soul comes through the sacrifice of the Krst/Karest/Christ "falling from Heaven" to seek and save the Soul through his "teaching and instruction" during the life of Soul which was "trapped in matter during its Earthly incarnation". Such a fall of the Divine Mind, or Christ to save the Soul, was called by the ancients, believe you me, the "crucifixion of the Krst/Karest/Christ" on the "cross of matter". This "death" of the Christ is is incarnation as was the Soul. Thus we read that *"we are crucified with Christ"* in our texts, never realizing that none of this was ever "literal" or "confined to but one person" but applied to the whole of humanity. This fall of the Christ into "humanity" and "matter" was likened to "death" by the ancient Spiritual masters for thousands of years. This Christ, this Divine Mind, wilfully took upon himself the "death of matter" and in so doing provided Divine Truth for the Soul, deadened as well in "matter", whereby he could "awaken from the dead" and live a life in truth and knowledge whereby he could be the atonement for any wrong doing while in Earthly incarnation. All of this is Metaphysical allegory taught since the beginning of time; Rome will come and not only "literalize this same Divine Spiritual Wisdom" and horribly limit it to but one person, this "reinvention" and "mutation of the Christ". If you think I am not telling you the Divine Truth here then boy do I have some books for you to read whereby you can see this "mutation" and "radical reinterpretation" of God's Divine Spiritual Wisdom step by step at the hands of Rome. This is fact which can be demonstrable to anyone who inquires.

What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Hebrew Scriptures teach. After the sin of the Golden Calf, YHWH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place as a "substitutionary sacrifice". Notice God's response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast

written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33). As great a man as Moses and his life could not be accepted for the sins of the wicked. But yet we are told that the God who changes not decided to do just that! Something is wrong with our Christian theology, but never knowing Biblical Judaism and the dynamics of the Sacrificial System we are prey for the slaughter of our minds and Souls by pernicious and pestilent error masqueraded as Divine oracles Sunday after Sunday. And nobody knows any different in the pews.

Throughout the Hebrew Scriptures YHWH says that one person cannot die for the sins of another:

"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

"No man [Jesus included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)

Answer for yourself: If no "jot" or "title" is to be changed in God's Holy Word, then how do we accept this New Testament which is full of contradictory theology concerning the death of Jesus as an atonement not only for the righteous but the wicked as well?

Unlike the Greek Testament in the Christian Bible, the Holy Scriptures of the One True Creator of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must give an account and pay the price. God does not change! No allegorical virgin born savior deity from Babylonian mythology, or any other for that matter, can later be "literalized" in order to contradict the clear instructions of the God of Israel.

Answer for yourself: Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Romanized Pauline corpus of material in the New Testament that contradicts it by paralleling an incorrect understanding of the ancient Divine mystery religions? This two conflicting atonement messages is very evident when the Old Testament is compared with the New Testament, and if you say you never saw it dear one you never looked deep enough for it is there!

NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never

truthfully answered. This question bothered me all the years I pastored.

Answer for yourself: If indeed Jesus came as the final sacrifice to atone for the sins of the world, why do The Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

- **"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)**
- **"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)**
- **"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)**
- **"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)**
- **"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)**
- **(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."**

Answer for yourself: If Jesus' death is the final sin sacrifice and blood offering to be accepted by God did somebody fail to tell Him or His prophets?

LET THERE BE NO DOUBT

Apparently, dear reader, Jesus' sacrifice did not make any atonement for the sins of all the world. If the death of Jesus had atoned for all sins for all time, why will atonement be required during the messianic era?

Answer for yourself: Having seen all of this in these articles how do you answer the true words of Israel's God? Mr. Christian minister, how do you? These questions caused me to study like I never had in my life to find the answers to these troubling questions; questions that I had never thought to ask nor my Pastor. Only in my studies of Judaism, while looking for a Jewish Jesus, did I run across such information that has eluded me my whole life as a Christian. As you are becoming painfully aware the root of our whole theological dilemma and problem lies in the difference between the Hebrew Scriptures and their later "radical reinterpretation" of them by Rome. It appears to the student and "think-believer" that the Hebrew Scriptures contain the Divine authority; our altered Christian texts do not! As a Christian Pastor I came to realize after about 5 years of serious study following Seminary that the New Testament was little more than a propagandist Roman "replacement" document full of anti-Semitic ideas and teachings. Considering all the New Testament Greek manuscripts available today totaling a little less than 6000 pieces, there are over 300,000 contradictions among these 6000 or so texts and no two are "identical" or "read the same". Surely God, if behind this New Testament could do better. When you compare this with the exactness of the Hebrew copyist then the New Testament is a joke. As if that was not enough, my heart broke within me when I discovered beyond any doubt that my KJV Old Testament was a purposefully falsified and altered translation of the prior Jewish Masoretic text. My Old Testament came to recognized through such serious study in Judaism that it had been "doctored" and "adulterated" in "key" theological positions in order to create and lay the foundation and authority for a "new religion"; a Replacement Religion. I felt no better at all when my New Testament was found to contain the same alteration and forgeries as did my KJV Old Testament. It took over five years of serious study to substantiate these Scriptural discrepancies beyond any doubt and were a major

factor in my resignation from my Pastorate. I was an ordained Pastor of an apostate faith. Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I was a member in high standing of an apostate faith and a man of "unclean lips" as described by Isaiah. I, like most Christians, had accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHWH put in my heart and head the desire to study out the conflicting errors of my Christian theology which surfaced during my 3 years in Seminary. I "awoke" in Seminary. The fruit of my studies I lay before you as a gift from God and as a love offering in hopes your hunger for truth is greater than you commitment to tradition.

YHWH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with the compassion and mercy of the Holy One of Israel. Sometimes, God forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful Creator not desiring the death of the wicked; rather their repentance.

WHAT DO THE PROPHETS HAVE TO SAY?

Answer for yourself: If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. I challenge any Christian to produce a Scripture from Unaltered Holy Hebrew Scriptures (the Old Testament used by the Jewish people of Israel and Babylon) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [amazingly, even the Christian Bible does not say it]. What the prophets teach us is that our own obedience to the laws of Israel's God combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- ***"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)***
- ***"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)***
- ***"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).***
- ***"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the***

righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).

- *"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).*
- *"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).*

Clearly, the central teaching of the Hebrew Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the Laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not procure atonement; they were only symbolic of the Spiritual condition of the sacrificer's Soul "at-that-moment". You now have seen that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance.

Answer for yourself: What is repentance? Returning to God by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without repentance and obedience to God's ETERNAL's Laws:

- *"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless , defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..."(Isaiah 1:11-18).*
- *"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).*
- *"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)*
- *"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).*
- *"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (I Samuel 15:22)*
- *"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)*

Answer for yourself: Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, yet they would always have access to the Holy One of Israel and an atonement for their Soul?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

Answer for yourself: Remember the story of Jonah?

He was sent to the evil city of Nineveh {non-Jews) to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

Answer for yourself: What is YHWH's response to their repentance?

"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).

EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS….VERY INTERESTING....

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

THE POWER OF PRAYER FOR ATONEMENT

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- ***"Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"***
- ***"I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)***
- ***"For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)***
- ***"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)***

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt

repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek mistranslation of them as well as the later corrupted New Testament texts taken from them will reveal two entirely different religions. One is dedicated to the One True God of Israel; the other is dedicated to a "literalized" and falsely "historized" savior as taken from the allegorical Divine Spiritual Wisdom. Rome in "radically reinterpreting" this ancient Divine Spiritual Wisdom along with its repetition in Biblical Judaism has caused us all to err who follow Christianity today.

The Jewish people believe that the time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.

One more article left in the Sacrificial System....let us continue our study.

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

"Bet Emet" stands for "truth" as the Hebrew name implies; "House of Truth". Bet Emet has meticulously dug out over these last twenty years this ancient Spiritual Truth from the "religious fiction" and man-made Roman anti-Semitic teachings held sacred today by millions of Christians for over the last 2 millennia. We shave spent much time and research to discover the hidden truths concerning the Sacrificial System and its true relationship to the "Jesus Story" over these last twenty years. Having seen that Rome "radically reinterpreted" not only the ancient Divine Spiritual Wisdom of the ancients that existed basically unchanged for thousands and thousands of years, understand that Biblical Judaism was not immune from this same Roman alteration of truth. The Spiritual Truths found in Biblical Judaism has been terribly misrepresented to the world by this Roman mistranslation of the Hebrew Scriptures. We have seen this repeatedly since the first article regarding the misrepresentation of the workings of the Sacrificial System and its purposeful mischaracterization throughout the New Testament as Rome falsified the whole of the Sacrificial System and the obtainment through if of the atonement of one's sin. We have seen repeatedly in instance after instance in the previous article how Divine Truth as related to the Sacrificial System in Biblical Judaism and the obtainment of atonement for the sins of the Soul were transformed by the monks of Rome into a total farce and mockery of such Divine Spiritual Truth.

That being so then what I am going to do next in this article is somewhat dangerous but I want you warn you ahead of time. I am going to make an "assumption" that is totally false. I will make a "false assumption" regarding the death of Jesus, as depicted in the New Testament, for the purpose of teaching another "Divine Truth" truth which will shed even more light upon the truths of Biblical atonement and the workings of the Sacrificial System.

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice that procured the atonement of the sins of the world was true and correct (although it is not). So we approach what is said next with the erroneous assumption that Jesus' death was an atonement for our sin. Let us see what happens when we approach the Sacrificial System armed with this erroneous "assumption". Now lets proceed.

ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

Answer for yourself: As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement", as seen in Jesus' sacrifice (supposedly a type and shadow of sin offerings), an atonement for all kinds of sin?

Honestly, the answer is "NO"; not all sin, because in the sacrifice of lambs, on Yom Kippur, for instance, the lambs would have only represented the Souls which had repented of sins committed concerning only the First Tablet

of the Law and NOT the Second Tablet of the Law.

Wow! I bet you never knew this! We read the New Testament concerning Jesus' death that it is an atonement for the "believer's sins" never knowing that even if it had been in some way that such an atonement would not have applied to all types of sin. The sins of the Second Tablet of the Law were NEVER atoned for through the Sacrificial System; blood sacrifices were NEVER brought for the sins of the Second Tablet of the Law.

Answer for yourself: What are sins concerning the Second Tablet of the Law?

- **Thou shalt not murder ("Thou shalt not premeditate murder" is a more accurate translation)**
- **Thou shalt not commit adultery**
- **Thou shalt not steal**
- **Thou shalt not bear false witness**
- **Thou shalt not covet thy fellow-man's wife, house, or anything that is his.**

Now, I don't have the time or space to get into depth concerning these various Laws and Commandments but understand that what is usually understood as the Ten Commandments are not really "ten"; they are "ten categories" in which hundreds of Commandments are grouped under each heading. This becomes very plain to us when we study Judaism and see that under these "ten headings" there are in reality 613 Commandments; 248 positive Commandments and 365 negative Commandments. But for now understand that violations of the Laws and Commandments of God concerning these 5 areas above were NEVER atoned for through the Sacrificial System, intentional or unintentional, and blood sacrifices were never brought in their behalf of these sins. This fact, that is easily uncovered in any half-serious study of Judaism and the Sacrificial System is devastating to our "Jesus Theology" and and belief in Jesus' death being an atonement for the sins of the world! Christians, not knowing this dynamic truth regarding how the Sacrificial System operated, then fall for the lies concerning Jesus and his death for their sin that are contained in our Roman New Testament. We have to look again to repentance, remorse for sin, prayer, restitution to our brothers and sisters for our sins against them, righteous works and almsgiving to find atonement regarding these above sins. But this Spiritual Dynamic of the Soul's atonement for its own sin is not new, it is involved in "ALL" types of atonement, both the First and Second Tablets of the Law as we will see later when looking more closely to the atonement connected to the Second Tablet of the Law. The only difference is that "blood sacrifices" are not brought as a part of one's atonement for atonement connected to the Second Tablet of the Law. The only "blood" that is brought in behalf of atonement concerning the Second Tablet of the Law is yours as Lev. 17:11 has already taught us; it is the "life" in our blood, the Soul in "your" blood that atones for these sins of the Second Tablet of the Law. As we have seen previously, it is the Divine Principle set in place by God that your "life in your blood", your "Soul in your blood" that, according to Leviticus 17:11, atones for sin. It is your "life", your "Soul in your blood", your very life and actions, your repentance, your prayer, your righteous conduct and righteous deeds, and your almsgiving toward the injured party and your fellowman following such sin that atones for your sin according to Biblical Judaism, the Torah and the Prophets, and the Sacrificial System.

This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews have always known this and this is but another reason why they won't convert and become Christians believing in the death of Jesus for their sins!

You can be a Christian you whole life and go to church your whole life and NEVER know that even when blood sacrifices were brought to the Temple that they only represented the Soul of the sacrificer who had previously

repented for unintentional sins ONLY! But now we see that these blood sacrifices only represented the Soul of the sinner which had repented of sins committed against the First Tablet of the Law ONLY; never the Second Tablet of the Law.

Nowhere can we find where the sacrificial blood offerings were ever brought in connection for sins committed against the Second Tablet of the Law; sins committed between man and man.

Answer for yourself: Even if Jesus' death was an atonement for sin, and its not, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice or blood offering? At best Jesus' death would have only atoned for sins of the First Tablet of the Law, between man and God, and that being so then the sinner stands yet guilty before God for the sins he committed against the Second Tablet of the Law, between man and man. Any such atonement provided by the death of Jesus is "incomplete". The Christian, believing in Jesus' death for his sin, according to Christian theology, is yet on his way to a burning Hell of torment and pain because the atoning death of Jesus did not cover all of his sins! Jesus did not complete the job, being a righteous Jew and would be Messiah I guess he forgot! We need to think people! Again, something is critically and desperately wrong with our "Jesus theology" when it fails to atone for all the sins of the world as it says and so doing misleads billions of people. But few again study enough to see these irregularities; irregularities encountered by me in my serious studies during and after Seminary which were done "outside the box" seeking knowledge about God and my responsibilities to Him as his son. Judaism was a wonderful place to start such a serious inquiry and it is for all our readers as well. Only when you compare the "religion of Jesus" with the "religion created around his supposed identity" created by Rome over the 2nd through the 5th century can you see these terrible untruths spread over the pages of our Christian Bible as given us by Rome.

We hear our whole lives that God had a wonderful plan to restore mankind unto Himself. We hear as Christians that His plan would take away the sins of the whole world. All one would have to do is accept God's free gift of salvation through the shed blood of Jesus. As Christians we hear that the Word "literally" came down to Earth in the form of one man and became flesh-- born of a virgin, lived a sinless life and gave up His own life on the old rugged cross to pay the price for the sins of the world. We hear that this Word is Jesus Christ who shed His own blood for our sins upon the cross. This sounds so great and reassuring, but there is one problem. This wonderful story of the death of the righteous for the wicked is simply not true, never has been, never will be. God does not justify the wicked; their repentance does.

God clearly states *"I will not justify the wicked" (Exodus 23:7).* That seems to imply that we need to obey the Commandments of God and repent when we break them in order to be justified. Divine justice demands that the righteous person should be justified whereas the wicked should be condemned. It is a miscarriage of justice when lawbreakers are set free and when innocent people are condemned. *"He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the LORD" (Proverbs 17:15).* We can be sure that God will deal justly with us. Therefore He declares: *"I will not justify the wicked" (Exodus 23:7).* Since God is absolutely just, He cannot let the sinner go free.

Answer for yourself: How, then, can God do this very thing, justify the wicked when He has previously said that such a thing "is an abomination" to Him? How can the following passage in the New Testament be true?

"However, to the man who does not work, but trusts God who justifies the wicked, his faith is credited as righteousness." (Romans 4:5 NIV).

Answer for yourself: Don't you think that the "real Paul", being a "Jew of Jews", would have know this or at least the Holy Spirit who moved the "holy ones of old" to pen the Sacred Scriptures of the Jews? Then who is writing such contradictions of Divine Eternal Spiritual Principles?

THINK!

Looking at the Hebrew Scriptures which have "changed not" then we see that this "Romanized Pauline Theology" is a bunch of bunk! But without a through knowledge of the forgery of the Hebrew Scriptures, the ancient Divine Spiritual Wisdom, Gnosticism, and the ancient Egyptian Religion then the misstatements of Rome concerning the Soul are not easily detected let alone their complete butchery of the "the Christ" which we have inherited. But we as normative and typical Christians never know these things since we know almost nothing of Biblical Judaism, the teachings in the Hebrew Scriptures of the true Messiah, the workings of the Sacrificial System, the corruptions of the Hebrew Scriptures that litter the pages of our Old Testament and New Testament, let alone the complete alteration of the "dogmas and identity of the Krst/Karest/Christ" which we received. We, as typical Christians, know little if anything concerning the truths behind the Sacrificial System and how one actually obtained salvation and atonement before God. As the great Egyptian Religion before them, Biblical Judaism is the vessel that the Divine Creator used to express His Divine Mind and Divine Spiritual Truths to the world. Egypt taught the whole of the known world as we see today. God, through the "Divine Mind" and through His "Christ within us all" expressed and yet today expresses Heavenly and Divine Spiritual Truths to the whole of the world and its Souls. No problem until Rome surfaces in the 2nd century with "Plan B".

Knowing this, that Jesus Christ, according to Christian theology is supposedly a solitary "literal" and "historical" type and shadow of "the Christ", instead of the symbolic personification and representation of the human Soul as he really is, then you can see how a false security in focusing on "blood" and not "repentance" could, and does lead, others to think lightly of sin and in so doing compromise with sin in their lives. Not knowing that such sins of the Second Tablet of the Law are not handled by any blood sacrifices for atonement, let alone any sacrifice that Jesus could have made through his death for others, then we should be alarmed as Christians to know that any such atonement procured by Jesus for us is "lacking" and "incomplete"!

Answer for yourself: What? Is this news to you? Did your pastor ever tell you this? Mine never did! Why not? Who will? When will we ever set under teachers who know the truth about Biblical Judaism and the truth hidden behind Christianity's "radical reinterpretation" of almost everything!

Answer for yourself: Then how are we to get atonement for such sins of the Second Tablet of the Law in our lives if Jesus' supposed sacrifice never covered them nor could ever atone for them? Well, again we must look to Biblical Judaism for the answer.

Rambam writes: "While one should scrutinize one's behavior and repent throughout the year, during the ten days between Rosh Hashanah and Yom Kippur it is especially important to introspect and repent, as the time is more propitious and our repentance is received immediately, as the prophet Isaiah (55:6) teaches: *"Seek Hashem when He can be found; call upon Him when He is near"* (Laws of Repentance 2:6).

Answer for yourself: Is there a time that God is "nearer" to man than others? Not knowing Judaism, then as a Christian you are not aware that there is such a time and it passes you by year after year. The Doors of Forgiveness are thrown open on one day of the year, a day not known by Christians. Rambam goes on to write: "On Yom Kippur Hashem is closest to man. Moreover, the Sefer HaChinuch (Mitzvah 185) teaches that the institution of Yom Kippur, the day designated for atonement of sins, is a reflection of Hashem's great love and kindness toward His beings; He does not allow man's sins to accumulate, lest they become so numerous that the natural world could not endure. Thus, in His infinite wisdom, to insure the continuity of this world He designated one day of the atonement and forgiveness of sins for those who repent". Teshuvah, repentance is integral to the essence of Yom Kippur. It is here in repentance, fasting, remorse, and brokenness for one's sin once a year God opens the doors of forgiveness for the sins of the Second Tablet of the Law for all mankind!

Answer for yourself: How many times have you observed Yom Kippur, the Day of Atonement in your life? Most Christians will tell you that these Biblical Festivals are for the Jews only. Really?

Leviticus 16:29. ***And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger (THIS IS THE NON-JEW...THE FOREIGNER AMONG THE ISRAEL OF GOD) that sojourneth among you:***

Here we see from the beginning that God intended all mankind, non-Jew and Jew, to observe the Day of Yom Kippur since both need "forgiveness of sins of both Tablets of the Law".

Answer for yourself: Did God give us, the Gentile, a "way" for atonement of his sins and we not know it as Christians? As Christians and followers of Jesus in Christianity have we failed to understand the Sacrificial System correctly and miss this important message concerning how we, as Souls, are to find atonement for our sins during our Earthly incarnation?

Such Spiritual Truth and knowledge comes only if you study Biblical Judaism, its unaltered Hebrew Scriptures, and the Sacrificial System in detail. If Christians trusting the blood of Jesus for "their sins" only knew the truth; namely, that the atonement provided through the teaching and examples of the Suffering Servant, the nation of Israel, atoned only for unintentional sins of the First Tablet of the Law and not any sins of the Second Tablet of the Law then they would most likely rethink the seriousness of their sin and the easy "believeism" of Christianity would be replaced by their repentance as God intended.

It is a shock to learn as an adult Christian who has trusted the Roman Road of Salvation and Jesus' death for one's sins and their atonement his whole life to realize that such a teaching is totally false. Knowing that there is no atonement in Jesus' death many are fearful and many are often shaken to their very core. But understand what Hosea always knew, Temple or not, God never left the Jewish people nor mankind without an atonement. Knowing that one stands today without atonement before God because you have not been taught the truth of the Sacrificial System let alone the Soul's atonement through repentance by the Christian Church and not lived a life of repentance is a scary thought! Instead of being taught the Divine Truths of Biblical Judaism and the truth about atonement we attend Churches more concerned about teaching that God wants your rich! Thus, now, coming hopefully and finally to the understanding they no one is "under the blood of anyone" for anything, then repentance and the Commandments of God will have a new esteemed value in your life. Since intentional sins and sins of the Second Tablet of the Law never required blood sacrifices, then more important than ever is the fact that our moral responsibility, fear of God, and repentance is a requirement in being co-laborers with God in our own salvation. Now you should better understand the passage which says *"work out your own salvation with fear and trembling" (Php: 2:12).* As Souls, this is "your" and "my" responsibility; not another's!

If we truly understand the Sacrificial system, and you should by now if you have been reading these articles, then you know that this "literalized" Jesus of Rome's invention, did not die for any atonement for anything let alone for "ALL SINS"! Without the truth and this knowledge of sins and their relationship to the Sacrificial System we as Christians rarely if ever come to the knowledge that blood sacrifices were only brought to the Temple in representation of the Souls who had previously repented and in so doing had already atoned for their unintentional Sins of the First Tablet of the Law (sins between man toward God) before any animal or offering was brought to the Priesthood. Lacking this knowledge that only our repentance provides atonement for the sins of the First Tablet of the Law and that only the Day of Atonement, Yom Kippur offers atonement for our sins of the Second Tablet of the Law then we must "awake" as Paul said to this Divine Reality provided for us and do it now! Sadly continuing to accept, in light of all of this knowledge provided by Bet Emet, this false atonement created by Rome around this "Jesus" of their own creation, a Jesus who requires nothing but "faith" and "belief" in religious dogmas created by Rome to contradict the Hebrew Scriptures, one will never have a strong enough deterrent and fear of God to avoid sinning and breaking the Laws involving both "intentional sins" let alone the sins involved in the Second Tablet of the Law (sins between man and man). Most Christians feel that they have a "get out of Hell free card" through a simple belief in this Jesus' death for their sins; sorry it never worked that way and was never intended to work that way where repentance and progressive Spiritual

maturity and evolvement of our Soul, ultimately culminating in the Soul obtaining the "stature and fullness of Christ", was to be subsequently thwarted by such an insidious belief as the death of another was the atonement of one's own sins. Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." WAIT A MINUTE HERE; WHAT ARE YOU SAYING?

Answer for yourself: How is it that this "Christ died for our sins" when Craig, you have spent 7 articles teaching that no "historical" or "literal" Christ could have ever died for our sins? Now, get ready to meet the ancient Divine Spiritual Wisdom that Rome corrupted in remanufacturing the ancient Christ and how the ancients understood "atonement" before the Roman "radical reinterpretation" of this Divine Ancient Spiritual Wisdom.

Get ready for the "hidden keys" that begin to unlock our "Jesus Story". I will only present a short summary at this time but in our "Sacred Mysteries Website" we go into this is great and lengthy detail as we unfold the ancient Divine Spiritual Wisdom concerning "the Krst/Karest/Christ" and his "death on the cross" as taught by the ancients as far back as 10,000 years B.C.E. Please note the ancient Egyptians and later Greek philosophers like Plato, Plotinus, Proclus, etc., were not expressing Divine Concepts concerning some later to be born "Jewish Rabbi" who would be named Jesus; everything in this ancient Divine Spiritual Wisdom was about the Soul and only about the Soul and its Krst/Karest/Christ; its descent into "matter", its death when incarnated into this "matter" and flesh (called Amenta, the pit, Sheol, Hades, Hell, purgatory, the Underworld, Netherworld, abyss, etc.), the Soul's struggles and battles with the "darkness of matter" in its attempt to "awaken from the slumber" imposed upon it by the flesh and its lusts and passions, its "resurrection from its grave and death within this body of death, its Spiritual evolution and eventual resurrection while in this body, its ultimate attainment of Spiritual maturity and mastery of this animal body in its Earthly incarnation, and eventual glorification and ascension at the death of this animal body which had served as the vehicle for the Soul's expression and life.

Answer for yourself: Guess what? You just read "the Jesus Story" told some 10,000 years B.C.E. through mystical symbolism, allegory, metaphor, typification, figuration, similitudes, similes, myths, legends, and analogies, and I could go on.

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: But, what does this mean that "Christ died for our sin"? "Craig, are you yet correcting everything you have said so far"? No, not in the least. It is all about "interpretation".

Answer for yourself: Are you aware that we can find today, spread over basically 10,000 years, ancient Divine Spiritual Truths, truths about God and the Soul, from nation to nation, from Sacred Book to Sacred Book, that were expressed basically unchanged? Are you aware that such Spiritual Truths and teachings were preserved over this vast time basically unchanged? Are you aware that these ancient Spiritual Masters protected these Divine Truths by shrouding them in allegories, metaphors, symbols, ciphers, myths, legends, etc.? Are you aware that from ancient Egypt down the corridors of history until the rise of Biblical Judaism these Spiritual Truths kept their integrity and basically were unchanged; that different cultures had only changed symbols unique to their culture to express the exact same identical Spiritual Truths that had been taught in the beginning of time? Are you aware that around 180 A.D. a nation comes along, Rome, and takes all this ancient teachings of God, Krst, and Soul and their incarnation into material existence in the form of God's "internalized Divine Mind", called the "Krst/Karest/Christ", and completely destroys such original intended Spiritual meanings and in its place substitutes a radically different meaning and "literalized and historicized" understanding to the whole of this ancient Divine Spiritual Wisdom? Well, it is time to wake up to this very provable reality.

Rome will burn all the libraries of the world to conceal and cover their your monestrous destruction of Divine Truth and their substitution of lies for Spiritual Truths. In a generation or two later few would know or remember the Spiritual Truths of earlier generations, let alone the original meanings to the dogmas which now carried by the hands of Rome new interpretations and meanings.

Without understanding the ancient Divine Spiritual Wisdom that existed thousands of years before the onslaught of Rome in the 2nd century against existing Divine Spiritual Truth concerning God, Krst and Soul, one cannot understand the New Testament correctly let alone read it through "Metaphysical spectacles" as it was intended and we sadly interpret all we read as if "literal" and "historical" when these ancient stories were written to always be understood Metaphysically, allegorically, and metaphorically concerning God, Christ, and Soul.

Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (the incarnation of the Divine Mind, or "Krst/Karest/Christ" into "matter" and "human flesh": 8 And being found in fashion as a man, he humbled himself, and became obedient unto death (this "death" was termed by the ancients as the "fall" and "descent" of the Soul and Krst/Karest/Christ (Divine Mind of God) into material manifestation and flesh", even the death of the cross (this "cross" was the interaction of cosmic Divine Intelligent Living Spirit and Energy when impregnated into "matter" and "material existences" (ie., flesh). (KJV)

Totally agreeing with Philippians 2:6-8, the ancients taught that the Divine Mind of God, in the form of "Krst/Karest/Christ", humbled Himself and "fell" from Heaven and was "crucified on the cross of matter" when incarnated into material manifestation (humanity) in an attempt to "seek and save the lost Souls" who had previously "died the same death" and was "incarnated within animal bodies as well". This is the very core of all cosmology; the study of the Universe in its totality, and by extension, humanity's place in it. This "fall" from Heaven and the Spiritual realm of both Soul and "Christ" into the flesh of humanity was likened as a "death" to both Soul and Christ. From this "descending death from Heaven" into "flesh" we obtain the various allegories throughout the nations expressing this Metaphysical Divine Concept of incarnation of God, the incarnation of Celestial Consciousness and Living Energy in "matter". The ancients called this incarnation of Spirit/Living Energy/Cosmic Consciousness the "death of the gods and goddesses" in the ancient religions. Truly, Paul would say *"we (Souls) are crucified with Christ"*;, a total allegory concerning the crucifixion of Christ as well as the Soul as they both had descended from Heaven into incarnation into animal bodies led by animal instinct, animal natures, lust, and passions of "matter". The Soul and Christ, as Living Spiritual Entities, had come to reside in an animal body in Earthly incarnation; coming into "matter" was their Spiritual death. But statements like this found in the ancient Spiritual Wisdom were never meant to be understood as "physical" or "literal" events or actual "historical" or "literal" deaths. This "death" of the gods and goddesses were but allegorical pictures of the Divine evolving and emanating Himself into various levels of material existences to experience Himself and develop Consciousness of Himself though various material manifestations throughout the Universe. In reality this "fall into matter" or "humanity" by God is termed the "death of the Soul" along with the death of "the Christ" since both share the same descent into material existence. We read Philippians 2:6 above never grasping this understanding since being conditioned and indoctrinated to think that this verse refers to but one sole "literal person" who conveniently Rome has defined for us as a historical Jesus. The ancients saw incarnation as a Divine Cosmic Concept of how the God of the whole Universe came to tabernacle within "flesh"; mankind being the Temple of God's Holy Spirit/Energy. No wonder the true Gnostic Paul states that *"Christ is in all of us"* according to Col. 1:26-27. Nowhere in this verse is an idea of a lone historical person but a Christ shared by all of us. Along with this the ancients understood the Divine Mind, the Logos, the Christ accompanied the Souls in their descent into "matter" and this Divine Mind was termed by the ancients by the term "Krst/Karest" which today we recognize as "Christ" or "Messiah". Understand this "descent of Divine Mind" into the "limitations of material existence which is resistant to the advance of Divine Energy/Spirit" did so and suffered great loss in the process. This "fall" or "descent" of this Divine Mind was likened by the ancients as a "death" to this "Krst/Karest/Christ" as well as the Soul. This "descent" and "death

of the Christ", this Divine Mind and Logos of God, incarnating into the darkness, lawlessness, passions, and lusts of "matter" and "flesh" was a "death" willing accepted by this "Christ" who likewise suffered as did the Soul in its descent as well. The "Krst", in His mission to dwell with and teach the Soul the path for its Spiritual Maturity and freedom from the sin prevalent in Earthly incarnation, accomplished by being the teacher of the Soul its own atonement. The Christ, this still small voice witin us, came to each each of us in order to convict our Soul "of sin, and of righteousness, and of judgment" in order to deliver the Soul from the death of this material existence; thereby equipping it for its necessary return to the Father. Not only does the indwelling and internal Christ come to teach the Soul within this animal body to properly atone for his sins while on Earth but teaches the Soul as well as to how to progressively Spiritually mature itself which is its incarnation purpose. Had it not been for God sending Himself as "the Christ", His Divine Mind, Logos, into the likeness of human flesh, then the Soul would have no hope of mastering the animal nature, its passions, and lusts and lawlessness. That being so then the Soul would be resigned to never return to the Father as we see is possible in the Prodigal Son allegory.This "descent of the Krst/Karest/Christ" to seek and save the Soul is not possible unless the Christ comes to live "within each child of god"; never being "literalized" and "historicized" to but one period of human history and limited to but one person which Rome has done. Rome, by forging the Hebrew Scriptures radically reinterpreted the whole of the ancient Divine Spiritual Wisdom concerning God, His Christ and the Soul. What was never "literal", what was never "historical", what was never "limited to but one person", becomes just the opposite at the hands of Rome!

The ancients called the incarnation of God within mankind the "death of god" or the "death of His Krst/Karest/Christ" on the "cross of matter" (the intersection of Divine Spiritual Living Intelligent Energy" with "mother matter" (Mary). What was a Divine Spiritual Allegory and Metaphor expressing the highest Divine science and Divine physics regarding the workings of the Creator in His comos was totally corrupted by Rome during the 2nd through the 5th century. The ancients had the most unbelievable knowledge of the workings of Spirit and "matter" known ever to mankind; only today are we with our high technology only reaffirming what the ancient Egyptians knew so long ago. This Divine working of God and cosmos was better known by the ancients who shrouded this ancient Spiritual Wisdom and mystery in allegory, myth, metaphor, cipher, legend, symbol, etc., than any today. All was well and the integrity of this Divine Spiritual Truth was kept intact and unchanged, from nation to nation, from Sacred Book to Sacred Book, for thousands of years until the rise of Rome which "radically reinterpreted the whole of this Divine Spiritual Wisdom of the Soul" and so crudely "literalized" it and "historicized it" and limited all these Divine Spiritual Concepts to but one person of their clever inventiveness, the historical Jesus of Rome's New Testament. The whole of Christian humanity since then never knows the the truth, that they are "gods in animal bodies" as Plato said.Thus the necessity of repentance for our Souls that enable it to evolve into "the Christ". We never stop to realize the implications of what we read in our Bibles since being trained since children to read everything in this Bible as if "literal" when the truth of the matter is that the ancients were not "literalists" at all; in fact just the opposite. Most of the Bible, both Old and New Testaments is a Divine Spiritual allegory of the Soul, its descent, birth, life, maturation, failures, successes, and eventual Spiritual evolution into Spiritual maturity and ascension back to the Father at the biological death of the body. In fact the Old and New Testament is the Egyptian Religion and the Egyptian Book of the Dead retold! Boy, do we have a lot to "unlearn" and "learn" correctly.

So now you see that had it not been for the descent of "the Christ" and his "death" when "incarnated into fleshly matter", then the Soul would have remained lost in "trespasses and sins", without its savior, "the indwelling "Krst/Karest/Christ".

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

This descent of the Christ was allegorically described by the ancient and His sufferings related to the limitations imposed upon Him where previously in Heaven He experienced previously lived an unlimited and unrestrained existence as God's "Divine Mind". Now, fallen to His death in humanity, He found Himself bound in the grave of "matter" and "flesh". This descent, fall, suffering, and limitation self-imposed by the Christ upon

Himself, is the allegorical death of Christ on the cross of "matte" and "flesh" which Rome will later reinterpret as a "literal" and "historical death" of one man for the sins of the world; the efficacy of which can only to people through the doors of the Catholic Church per their creation! How convenient! Truthfully, however, there would have been no salvation for the Soul in its Earthly incarnation had not God not come to tabernacle within each of His children as "the Christ". So, in effect, "Christ had to incarnate", fall to His death, intersecting Heaven (Spirit) and Earth ("matter"), making this "crossing of between two different levels of existence, this "cross" in the Heavens (Heaven/Earth), in order to save the Soul from its sins while in Earthly incarnation and manifestation. Only in this way did "the Christ die on the cross"! Never was this intended by any ancients to be a "literal" event; let alone an event that provided a "substitutionary atonement"! The only atonement that ever ensured because of this "death of the Christ" within mankind is that of the Soul which" had ears to hear and eyes to see" the message of the Christ concerning the way of repentance of the Soul).

Answer for yourself: What is the first word uttered by "the Christ" in our New Testament?

Matt 4:17 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (KJV)

If you paid attention, this is the same message of the Sacrificial System intended for the Soul. This "death of the Soul and Christ" in incarnation was not only understood correctly by the ancients but we see this in our New Testament as well once we possess the "keys" necessary to recognize it. This is why not only Jesus, as the symbolic representation of "the Christ" within us all, was wrapped in burial and swaddling clothes when he was first born into the flesh. When the "Christ came to Earth" is was to die, his incarnation was "his death". In reality, it is not "the Christ" who died, it is our Souls' Spiritual Sensitivity to the indwelling Christ within us which is dead, needing a resurrection while we yet live, a "second birth" (being born again). This is the very same thing we see in the ancient Egyptian Religion just like other symbolic representations of Heavenly Living Energies like Osiris and Ptah who were likewise wrapped in "while mummy shrouds" when incarnated within mankind; this is the "Divine Pattern" reproduced over and over in the ancient Divine Spiritual Wisdom and which we find repeated in our "Jesus Story". Divine Life living within "matter" and material existences (flesh for example) limits the Divine Soul and its Spiritual sensitivity to the Divine Mind while living in material incarnation. All of this symbolism and "keys" to correctly interpreting this allegory in our "Jesus Story" and our New Testament comes in-depth later when we get to the study of the ancient Divine Spiritual Wisdom, our last website at Bet Emet!

But one more thing needs to be said. The True Christ is only found within. His life, distorted as it is today on the pages of our New Testament, can yet serve as a great object lesson. His own life course revealed the path a Soul must pursue in order to attain full realization of the Christ Consciousness. First comes our resurrection from the deadness of our Soul as imposed upon it by the passions, lusts, and carnality of the animal body who lives by instinct and not Spiritual Laws. The Soul needs a "New Birth", where there is an awakening of the Soul to a higher consciousness; something so radically different from former experiences that we call it the awakening of the Christ Within, as though the Christ has been asleep. But the real fact of the matter is that it is we, as Souls, who have been asleep as to the Christ within.

Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)

To our human consciousness, the Christ was asleep, and yet the Eternal Christ never sleeps. Mark 4:38 reads: *"He was asleep in the hinder parts of the ship".* This is a parallel case, given to show our own consciousness to the Christ within us all, who transforms our lives and consciousnesses when we awaken to the realization of the Christ presence within us, the Bishop of our Souls. As Souls, we have been asleep in the sense-consciousness, asleep as to our Real Being as Divine Entities and Souls fallen from Heaven! Thus the

admonition of the Gnostic Paul to awaken to the Christ that only lives within, not without as Rome would have you believe.

Answer for yourself: And for what purpose are we to awake? Speaking to people who were already "alive" yet we find Paul considering them "dead men walking" as did the ancient Spiritual Wisdom that Rome tried to obliterate from the face of the Earth. And why do we need to awake? In order as Souls to "walk circumspectly" while in this Earthly incarnation and this only comes when we experience our personal resurrection from the death while we yet live, not after the death of the body as Rome will alter the concept. As progressing and evolving Souls, not attained to the stature and fullness of Christ, we at times mess up an sin. Given to us as our means of atonement is not the "blood of another" and some "easy believeism"; rather God gave us "repentance" and the Sacrificial System teaches this Divine Concept in detail; it is all about our Soul as our life, not red blood cells.

The Soul is the student of the Christ within and must be reinstructed, reinstructed by Spiritual Truth until he advances to the stature of Christ. It is through the wilderness of trial and proving, like in the "Jesus Story", that our Souls reach the consciousness that we are "a Son of God". This the the job of both indwelling Christ and Soul as "co-laborers" in the Soul's salvation and atonement while in this Earthly life.

Before we move on many will be amazed to know that in our Bibles is abundant references to this Divine Sacred Wisdom; only it goes unrecognized or falsely interpreted as if "literal" when these same stories were for thousands of years only interpreted allegorically or metaphorically by the ancient Spiritual Masters. Here again, in summary fashion, is what we have described above:

Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (incarnation into humanity and not one person): 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (this cross is the crucifixion in the Heavens, involving Spiritual Living Energy impregnating virginous void called "matter) (KJV)

Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (incarnation into humanity and not one person (KJV)

Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses of the ancient nations who descended into "deadened matter" and "humanity", only to later ascend as "Spiritual Mature Souls" to the Father, then we would have no problem reading the New Testament for the very first time and recognizing the Divine Truths of the Soul being told through the "Jesus Story". Knowing this ancient Spiritual Wisdom and its proper interpretation before hand we would have no problem recognizing the Divine Truths behind the Sacrificial System and spotting the Roman lie about the "blood of Christ/Jesus" and his supposed "death" as an atonment for our sins. Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses we would have had no problem seeing clearly that Rome reinterpreted the "incarnation of the Krst/Christ within each person" and transformed it into the "physical death of a literal historical person for the sins of the world whereby his blood supposedly atoned for the sins of the world". We see this clearly now having come to full understanding of how the Sacrificial System actually operated. Even though Rome altered the "Christ Story" and the implications of the "Christ's death", once one comes to know the symbology of the ancient Spiritual Wisdom concerning the "indwelling Christ" he can spot these Roman reinterpretations of the ancient Divine Spiritual Wisdom easily in the New Testament texts. Possessing this

knowledge concerning the ancient Divine Spiritual Wisdom of both Christ and Soul, knowledge that Rome tried to obliterate from the 2nd through the 5th centuries, we would have immediately recognized that the "Jesus Story" is the personification of the descent of the Soul and the indwelling Divine Mind as "the Christ" into the whole of humanity and recognized that this "Jesus Story" is in reality "your" story and "my" story.

Basically, the Old and New Testament are dual "tellings" of the story of the Soul and what it truly represented; "yours and my story", our Soul's story told through personification of the path of the Soul in its Earthly existence through the symbolism and personification of a person named "Jesus". This same story was first noticed by the ancients in the path of the Sun through the Zodiac, a most unbelievable study awaiting you in the ancient Spiritual Wisdom. The story of Jesus, found from Matthew chapter 1 through Matthew chapter 28, can be shown to parallel exactly the personification of the Divine Energy of the cosmos, God/Christ, symbolized by the Sun and its path through the Zodiac (birth, life, death, rebirth). We find the "Jesus Story" repeated verbatim from ancient Egypt down through history over and over again, from Sacred Book to Sacred Book, as symbolic for the incarnated Soul and the indwelling Krst/Karest/Christ within mankind; but unlike our "Jesus Story" inherited from Rome, these prior "Jesus Stories", told on different levels of understanding reflecting Metaphysical realities in the cosmos, were never meant to be taken "literally" unless a person recognized that it was "their own story". Never was this "Christ Story" or "Jesus Story" to be understood "literally" or some atonement attached to the supposed literal life of another. Now, understanding this "death of the Christ" as taken form the ancient Spiritual Wisdom which was later altered by Rome, you see that is is and always will be the responsibility of each Soul to work out his own atonement.

So we see in the literalization of the "Jesus Story" that this Jesus, had it been possible for him to be an actual atonement, would have failed to atone for intentional sins and any sins involved in the Second Tablet of the Law. Jesus' death, had it been an atonement, would have applied only to the First Tablet of the Law ONLY and not the Second Tablet of the Law. The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures which have been later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!

You should not be surprised that the Second Tablet of the Law is atoned for by the same Spiritual methods taught since the first article since *"God changes not".* Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the Gentile world in their prayer services. They literally, as Priests to YHWH, pray for the world and their sins that God would be merciful and forgive their sin since 2.5 billion of them are Christians and are totally deceived when it comes to the "Jesus Story" and any supposed atonement connected to his death. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity! Pray to God that this never happens for if it does the "Light unto the world" is then extinguished as was the great Egyptian Religion before them!

Answer for yourself: If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? They don't even know when this Holy Day falls on God's calendar since fixated only on the Roman one. Christianity does not ever recognize or observe the commanded Holy Days in the Bible. This needs to stop now.

ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE LAW.....AND NOT KNOWING IT?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?"

Not so fast now.

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth? I challenge every reader to read our "Law of Noah Website" and see for yourself the implications of these Laws of the Second Tablet of the Law for themselves and see how innocently we have trespassed them living the typical American Christian Life-style as well as accepting the typical Christian theology as espoused by today's brand of Christianity. Have your kleenex ready for at the end of such a study, and having trusted in a Lawless religion let alone a false atonement, your true standing before God becomes frightfully clear.

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change. Repentance and remorse for our condition is a wonderful place to start as you are seeing.

PUTTING IT ALL TOGETHER

You have seen that it a life, your life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are symbolically with God as "one" on the altar of your heart. You need not bring an animal sacrifice for your sins since your life and your actions are already one! The animal, if you remember, was only a physical demonstration and symbolism of the Spiritual condition of your Soul and atonement ha already been acquired by the sacrificier's repentance, contrition and confession, prayer, righteous deeds and almsgiving. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

The Gentile Christian Anti-Semitic Early Church, over the centuries, has stolen such truths from you and corrupted the texts and the Divine Truth and recorded downright Spiritual Untruths in their anti-Semitic document...the New Testament

There is no atonement for the sins of the Second Tablet of the Law unless you make atonement for yourself!

You now understand our lives, or our "Souls", can go to Church our whole lives but still be led into great error and further sin by being devoted to dogmas taught from the pulpits of our Churches which are Biblically and historically unsound! We can go to Church our whole lives and die without a proper atonement for our sins. But one must know the truth in order to repent or else he will never know he is wrong. That is why study is so important. This series of article is an attempt to address only one of many major problems involving Christian Religious Dogmas that contradict not only the ancient Spiritual Wisdom but the same religious dogmas in Biblical Judaism.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are Commandments regarding Gentile believers keeping them forever.

Answer for yourself: Since hidden in the Hebrew and Greek behind our English translations are commandments and a "Divine Pattern" for non-Jews to observe these Holy Days with the Jewish Nation and as non-Christians we don't, then who atones for your violation of the Laws of the First Tablet of the Law. Do you observe these Biblical Festivals in the Christian Church, festivals which can be shown were observed by non-Jews with the Jews long after the death of Jesus in our New Testament? Have you asked your Pastor why he and your Church does not since "believers" did in the New Testament long after Jesus' death? Nothing changed, never will with God. God changes not. The "Divine Patter" never changes.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law. You will never know this attending a Christian Church; you will continue to give your money to the Church never realizing that no Christian Church I know of understands the Tithe correctly let alone obeys the Laws and Commandments regarding it. We tell Sunday after Sunday the people not to rob God, but that is exactly what our Christian Churches do when they collect the Tithe and spend the money any way they or their budget requires. Just for starters, 2 out of 6 years "all" of the Tithe is to be given to the poor, sick, lame, blind, crippled, mentally ill, widows, orphans, etc. I said "all", not some "love offering to the poor"; ALL. If you are looking for something to repent of I suggest you study the Tithe for yourself or request our articles on it so learn the truth.

Answer for yourself: Who atones for you for giving your money and Tithes to the Church which does not appropriate the funds as commanded in the Hebrew Scriptures? Were you aware that failing to observe the Tithe correctly is sin? Are you aware that Tithing incorrectly is a violation of the Second Tablet of the Law by which only Yom Kippur and your repentance can atone?

Answer four yourself: Can you see how involved this can get and how simple it is to violate these Commandments of God and its affects upon our Soul? Having read these articles don't you think we need to be instructed by the Jewish Nation and Israel instead of Rome? Is *"salvation of the Jews"* as the New Testament records?

"FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the "faith of Jesus" in light of the Jewish views on atonement. Jesus would have believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God and repentant when we break them, result in atonement. But we have to know them first; I dare say as a Christian you cannot recite the 66 Laws of Noah which make up your Covenant with God. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown b God how your life was lived in both obedience and error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating the Laws of the Torah which apply to the non-Jew into our lives can be assured that what we do and believe is correct. Only then, when living our lives obedient to the will and Commandments of God can our lives [Souls] be an atonement. Failure to measure our conduct as compared with these Commandments only assures we live by our own understanding, and not God's.

Now, having this knowledge, the rest is up to you.

Are we following "the faith of Jesus" or do we just have "faith in Jesus"?

and

Are we true followers of Jesus?

- **Bet Emet Ministries**
- **Craig M. Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS OSIRIS THE PROTOTYPE FOR THE JESUS OF THE "JESUS STORY" IN THE NEW TESTAMENT?

It is important that the reader be familiar with the concept of "archetypes" before he reads the following article.

Having done this then let us continue. We have witnessed on other websites from Bet Emet Ministries the unbelievable parallels between the solar and lunar gods and the "Jesus Story". It is enough to make your head spin and wish you have never learned of this plagiarism in Christianity today.

Answer for yourself: Where did the dying-reborn God myth start?



Well we have seen that all roads lead to Egypt and pre-Egypt if that is possible to the pre-dynastic Egyptians. If we look past Egypt we find that Asia minor is also a source for the "Jesus Story". The ancient Greeks and Romans inherited and adapted Gods from ancient Asia Minor (Assyria, Babylon, Phrygia, Persia, Mesopotamia, Egypt, places like that). These old-ancient religions were pretty basic Mother Earth, cycle-of-nature affairs. We have seen that observations by the Ancients of the Heavens above and Nature around them, often called Mother Earth religions, personified the forces and powers they observed and central to these observations was a pattern or cycle observed by them for thousands of years. From these observations these nations in toto reasoned and had Gods who personified the cycle-of-nature by dying in the autumn (Autumn equinox began the death and culminated at the Winter solstice) and being reborn in the spring. We don't know exactly when these dying-reborn Gods began -- they date back thousands of years, basically fading into prehistory. We do know their names, and some of their rituals. And we can trace the evolution of their ideas from Egypt to Greece and Rome -- and on to the Christian church in your neighborhood which you attend this weekend.

John 10:30 30 I and my Father are one. (KJV)

It all began with Osiris and Horus, the Father and the Son who were "one" and from these arises others personifications of the Sun and Moon and their movements and various powers and forces taken from Nature fashioned in the same understandings; only the names changing from nation to nation down through time. By the time of Jesus of Nazareth as depicted in the New Testament, as it was thousands of years before, the Mediterranean world contained a great diversity of creeds and rituals surrounding these "personified sun gods" (Attis, Mithra, Dionysus, Buddha, Krishna, Hercules, Zoroaster, etc.). Of course as time would have it details varied according to location and culture, but the general outlines of these faiths were astonishingly similar. A pattern emerged and overlap was not uncommon but the general outline of them is as follows:

- **These personified sungods were born on or very near our Christmas Day at the Winter solstice**
- **These personified sungods were all born of a Virgin-Mother which was personified from**

observations of the constellation Virgo
- These personified sungods were born in a Cave or Underground Chamber which was the personification of the Sun rising at dawn as its rays (Ra) spread through the sky
- These personified sungods all led a life of labor for Mankind (as the personified Sun it struggles against the darkness in its path across the sky and through the solar year)
- These personified sungods were all called by the names of Light-bringer, Healer, Mediator, Savior, Deliverer.
- These personified sungods were eventually vanquished by the Powers of Darkness or by characters who were themselves depictions of personified darkness (Set, Satan, Devil) following their glory at the Summer solstice from which they fell to their soon coming death following the Autumn equinox and the ultimate Winter solstice
- These personified sungods descended into Hell or the Underworld (the realm of darkness) for 3 days at the Winter solstice
- These personified sungods rose again from the dead, and became the pioneers of mankind to the Heavenly world on December 25th following the Winter solstice
- These personified sungods founded Communions of Saints, and Churches into which disciples were received by Baptism.
- These personified sungods were all commemorated by Eucharistic meals (partaking of the solar harvest)

Answer for yourself: Does any of this sound familiar and something you have learned in church about Jesus as well? What does this say about Jesus and certain teachings like:

John 14:6 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (KJV)

Answer for yourself: How is the depiction of Jesus in the New Testament different from all the rest of these solar gods or is it? Is the "Jesus Story" a clone of prior "savior stories"?

Answer for yourself: Time does not allow nor space in just one article to compare all of these solar heroes with the "Jesus Story" but let me ask you something; are you aware that the "original" and first "Jesus Story" is the story of Osiris that originated in Egypt thousands of years before the supposed "historical Jesus?

OSIRIS:

It is said of Osiris:

- He came to fulfill the law.
- Called "KRST," the "Anointed One."
- Born of the virgin Isis-Meri on December 25th in a cave / manger, with his birth announced by a star and attended by three wise men.
- Earthly father named "Seb" (translates to "Joseph.")
- At age 12 he was a child teacher in the Temple and at 30 he was baptized, having disappeared for 18 years.
- Baptized in the river Iarutana -- the river Jordan -- by "Anup the Baptizer," who was beheaded. (Anup translates to John.)
- Traveled widely, taught men and "tamed them by music and gentleness, not by force of arms" [Plutarch]
- Performed miracles, exorcised demons, raised El-Osiris from the dead.
- Walked on water.
- Betrayed by Typhon, crucified between two thieves on the 17th day of the month of Athyr.



Buried in a tomb from which he arose on the third day (19th Athyr) and was resurrected.

- **His suffering, death, and resurrection celebrated each year by His disciples on the Vernal Equinox -- Easter.**
- **Called "The Way, the Truth, the Light," "Messiah," "god's Anointed Son,' the "Son of Man," the "Word made Flesh," the "word of truth."**
- **Expected to reign a thousand years.**

Answer for yourself: Does any of this sound familiar and something you have learned in church about Jesus as well? If you want other proof that the "Jesus Story" is but the retelling of earlier similar accounts from the myth of Osiris and Horus then follow the above link.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW THE ANCIENTS VIEWED THEIR SUN GODS AND ITS SPIRITUAL IMPLICATION FOR US TODAY #3

IS THERE A RELATIONSHIP BETWEEN THESE SUN-GODS AND THE SOUL OF MAN?

Answer for yourself: Of what were these Sun-gods symbolical?

You see this is the point of central importance regarding these allegorical representations of these Sun-gods which were only pictures of the Only One God which was again symbolized by the Sun. The Sun, like God, was the life-giver and sustainer of man's physical existence. Again let me quote Alvin Kuhn who says it best: "They (these Sun-gods) were representative characters, summing and epitomizing in themselves the spiritual history of the human individual in his evolutionary trek across the field of evolving life on earth. They were the types and models of the divine potentiality pictured as coming to realization in their careers. They were the mirror held up to men, in which could be seen the possibilities locked up in man's own nature. They were type-figures, delineating the divine life that was an ever-possible realization for any devoted man." Mr Kuhn is saying that these "Sun-gods" were metaphors and symbols for an ever-coming deity, an ever maturing soul within flesh that was designed to come to an even ever-fuller expression and liberation in the inner heart of every son of man as his soul/spirit rose to dominance over his fleshly urges as he matured and grew spiritually. The Ancients witnessed and came to understand the Sun and its movements through the Heavens in a spiritual sense and in so doing extrapolated from the laws and cycles of is motion spiritual realties that related perfectly to the Divine soul within all humankind. In so doing these Spiritual Masters found unique relationships between this Sun and its movements and the maturation of the soul within mankind and its intended expression through righteous acts and deeds which reinforced and brought harmony and peace in God's Universe. Kuhn goes on to say that "the solar deities were the gods that ever came, that were described as coming not once upon a time, but continuously and regularly. Their radiant divinity might be consummated by any earnest person at any time or achieved piecemeal."

Answer for yourself: Were the Egyptians then looking for the coming of "Karast" (Christ) like we are? Yes and no. Let me explain.

According to Kuhn, speaking of these Sun-gods says: "they (Sun-gods) were typed as ever-coming or coming regularly because they were symboled by the Sun in its annual course around the zodiac of twelve signs, and the regular periodicity of this natural symbol typified the ever-continuing character of their spiritual sunlight (illumination). The ancients, in a way and to a degree almost incomprehensible to the unstudied modern, had made of the Sun's annual course round the heavens a faithful reproduction of the spiritual history of the divine spirit in man. The God in us was embalmed by the Sun in its course, and the Sun's varied experiences, as fabulously construed, were a reflection of our own incarnational history. The Sun in its movements through the signs was made the mirror of our life in spirit. To

follow the yearly round of the zodiac was to epitomize graphically the whole history of human experience. Thus the inner meaning of our mortal life was endlessly repeated in the daily, weekly, monthly and yearly cycle of the Sun's passage, the seven or twelve divisions of which marked the seven or twelvefold segmentation of our spiritual history or our initiations. These initiations and spiritual steps in the history and formation of the soul within mankind were figured at first as seven, later as twelve, when the solar gods came upon the cosmic scene.)"

Two things need to be said here. If you understood the above paragraph then understand as well that the Egyptian Gnostics knew that the coming of "Karast" (Christ) within all mankind is realized over and over again in "many comings of God's Karast" as seen in the soul's evolutionary development in the heart of man whereby man grows spiritually and patterned his life, ideas, beliefs, deeds, and actions after the God of the Cosmos whom He witnesses operating, teaching, and speaking to him through observations of His laws, cycles, and patterns observed and understood both in the Heavens above in the movements of celestial orbs, in Nature around him which provided the same laws, cycles, patterns, and physiologically in the processes and cycles, laws, and pattern operating within his own body. This "Karast" (Christ) was to come anew to man with each repentance and obedience and submission of each man to these Laws, patterns, and cycles taken and understood from the observation of this Uncreated Energy of the Cosmos...this God who was speaking to all His creation and who continually witnessed His will through such patterns and cycles of Heaven and Nature. It was the responsibility of the Egyptian Priesthood to interpret and relate these laws to man and in so doing we now understand the Egyptian anxion of their faith: *"So above, so beneath; so beneath, so above"*. Earth was to be a pattern of Heaven come down to man. It was to be God's home. God was to experience His creation through mankind and his life. To the degree that man patterned his life after these laws of harmony and unity which was the accomplishment of his soul's spiritual growth and maturation then God could experience unheeded His creation through mankind. The "Karast/Christ" teaches us in one of his wisdom sayings or "logia""

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

You just read the heart of Egyptian religion expressed in the New Testament: ***"So above, so beneath; so beneath, so above".***

All Religions and Traditions teach that knowledge of God may be gained. Most religious people believe that such knowledge can only be gained after death as a reward by following a set of rules. Jews and Christians call their set of rules the "Commandments". The rules laid out by other religions are very similar, if not the same. And, in contrast to the more popular belief, all Religions agree that God can be found now as opposed to later. They even make it our most important task (Matt 6:33 ***"First seek the Kingdom of God...."*****)**

The commandments may in fact be much more than a set of rules. When we look past ceremonies and symbols, it turns out that, at least in the approach to finding God, Religions are not so different after all. Thus, the path to God can be summarized in one sentence: ***"Love God with all you Heart, with all your Soul, and with all your mind."*** **This is called the greatest and most important commandment and is shared by Jews, Christians, Moslems, Hindus, and Others. All major Religions agree in essence, but only when we bother to look deeper for the real essence and the real meaning. If God, as omnipresent Awareness, is at the Heart of our Soul, then it stands to reason that we may stand a better chance of discovering this pure Awareness through an act of pure Concentration than by bothering to keep various religious rituals. Concentration is required if we follow the first commandment. Loving God with all our Heart, Mind, and Soul really leaves very little room for any other thoughts. And it is only during these moments of steady tranquillity that God, who is our very own Self at the Center of our Soul, reveals Himself.**

Let us go deeper if we can. If you understood the above paragraphs then you now understand why every one of these Sun-gods can be found being allegorically symbolized and depicted as being born in the sign of Capricorn

(the constellation whereby the Sun passes through in December at the Winter Solstice on Dec. 25th...just like Jesus) and ended up "crossified" or "crucified" in Spring at Vernal Equinox (just like Jesus) only to be followed by a resurrection from the dead 3 days later (just like Jesus). This cycle in Heaven was a pattern of self-discovery whereby one finds the Presence of God within his very own self. This Heavenly pattern of movement of the Sun at these equinoxes and solstices again is but a cycle and pattern which is not to be understood "historically" or "literally" but only as expressing and symbolic of a higher allegorical spiritual truth. This "rebirth" (spiritual birth of man and the domination of his soul over his flesh) of the Sun-gods following their death (symbolic of the death of man to his flesh) was symbolic of the evolution of the "Christ Within" each of us or the Soul and Divine Self of mankind asleep in these fleshy bodies whereby the Self within, the Soul within man, eventually comes to awaken to the truth that he is "Divine" and posses the very spark of God in his flesh and thereby comes to a point knowing this that he submits his flesh to the residing Spirit of God within which desires to instruct and lead him into higher spiritual experiences in his life. Such a "birth" from one's dead flesh and unawakened spirit, is spoken of by Paul

Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)

In the above verse Paul is speaking to the people who are already alive but considered by the Gnostics to be "dead while they live" since they have not yet come to understand that they, in their physical existence, are literally God manifested in matter. I am speaking the descent of the Soul, of God into matter where the very Divine Spirit that is the "All" became incarnated in all matter (eventually in flesh). Most people and all religions share the conviction that the Soul as man's essential nature is able to survive the body since the Soul (God) is in essence immaterial consciousness or awareness. Years ago in study Kabbalah I found the same teaching whereby God diminishes Himself in ten steps (Seifrots) whereby pure Spirit (En Soph), through a process of emanations, eventually takes upon Himself "matter" at the lowest stage of creation and emanation. As for Judaism, the fundamental corpus of esoteric knowledge known as Kabbalah, must certainly have been born from Egypt. The Ka and the Ba in the term Kabbalah are the spirit and the soul respectively in Egyptian terminology. The structure of Jewish and Christian scripture and the basic Christian story rely heavily on initiatic knowledge and mythic allegory derived from Egypt. The Gnostics taught this same analogy of the Descent of the Soul through the passion of the "Sophia" which is the feminine "Karast/Christ". Before there was even a passion of "the Christ" there is to be found the passion of the Sophia. That is a great study for another day. We find the descent of the Soul expressed in allegory form in the New Testament as the "Christ" descended into the flesh of mankind:

Phil 2:5-7 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Knowing we are literally the Divine laying asleep and "waiting" for our resurrection in our clay bodies before we actually die is a big, big revelation and should be a life-changing revelation. Sadly too few ever hear it or it seems not to dawn upon them yet hearing repeatedly that they are the "temple of the Holy Spirit". Just look at our country, a Christian nation basically, and look at the crime, violence, drug addiction, and unrighteousness that is rampant. Religion has not worked and never will as long as we are sadly waiting for "the Christ without" to come while the "Christ within us all slumbers and rejects his mission".

The Gnostics teach us that we have failed to understand whom we truly are. That is why the Gnostics always said: *"Know whom you are, from where you come, and where you go when you die"*. We are gods (small "g").

Ps 82:6 6 I have said, Ye are gods; and all of you are children of the most High. (KJV)

John 10:34 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? (KJV)

Answer for yourself: What should this mean to me?

The careers of these solar gods and "god-men" you see then, were a type of what is to occur inside every man and woman who has dwelling within the spark of divine soul within their body. The Sun-gods were never to be confused with some historical person to the exclusion of everyone else created in the image of God who possessed "the Christ within" (God within as the Soul). Each one of us has had or hopefully will follow the pattern of "the Christ" and have his festival of spiritual awakening at our personal Christmas, at the darkest part of the year (our lives symbolized by the longer days of darkness with less light which occurs at the Winter solstice) which only comes after the "death of the Sun" (told as the symbolic death of the Sun which is a picture of the death of our flesh), and hopefully will experience his glorious resurrection from dead fleshly body of this life while yet alive at his personal Easter/Passover (resurrection of the inner Light of God's Sun to a higher spiritual recognition of his life upon the revelation of one's true identity as the Divine God encased in matter and fleshly bodies...which is our Vernal equinox and which is symbolized by the Sun "crossified" or "crucified at this same Vernal equinox). To those who have studied the "Jesus-Astrotheology" website then this should be self explanatory at this stage of your study. You might need to rethink on what I just said for it truly is deep.

As you see there is no "historical god-man" but yet the metaphysical reality symbolized by these Sun-gods is very real. They are the foundation of all religions and their goals. All the more we should want to study Osiris, Horus, Isis, Egyptian religion etc., and learn how these myths were understood by the Ancients to refer to God in us, our Souls and how we develop, nurture, and develop our spiritual destiny as manifestation of God encased in fleshly bodies. We should want to trace the parallels of this Egyptian revelation of the Divine to Biblical Judaism and embrace it as the closest manifestation of the Ancient truth that exits today. A Christianity who gives us a forged book purposefully misquoted and mistranslated from the Hebrew will not suffice once you learn this and of course at the same time negates this Gnostic understanding of "the Karast/Christ within" whereby we are given a fictitious historical god-man by the name of "Jesus of Nazareth" whom we are taught to worship, sing to, and pray to in "his name". This is a hideous desecration of the Ancient revelation of our God and Creator and simply must not be tolerated in the light of knowledge and truth that comes to us today as but one of many manifestations and comings of "this Christ". As long as we mistakenly await for one to "come" and fix the world instead or rising with our Soul to our responsibility to fix this world then we abdicate our God-given responsibility for Tikkun Olam in repairing this world ourselves.

Typical Christian doctrine says the Christos came once in a single character in history as Jesus of Nazareth and says little if nothing his coming to Everyman at all times of his life. But this was not always the case as evidenced by the discovery of the Nag Hammadi Gnostic gospels over 50 years ago. Unknown to most today and as modern archeology is teaching us daily the earliest "Chrestians" (the name for the followers of the Gnostic Christ" or "Christians" were not the typical Western Roman Catholics we see as evidenced in the proto-Early Church Fathers but rather the Gnostic Christians whom these proto-Catholics persecuted and murdered almost out of existence and whom they drove "underground" over the first five centuries of the early Gentile Church. In so doing Rome would burn many of the libraries of the world including the library of Alexandria in 398 C.E. as well as others to cover up these prior allegorical Gnostic documents which told of the "non-historical Gnostic Christ" along with the events of his life and "logia sayings" which paralleled the Roman Jesus within their New Testament. Many knew of this forgery of Rome but in time without these documents the world forgot this gross plagiarism. The result is that these Gnostic Christians went underground and remained hidden from the swords of Rome in such movements as the Manichaeans and later Knights Templars who feigned Christianity in order to not be murdered by Rome but were anything but examples of orthodoxy but were in truth Gnostics. In the vacuum of the absence of these Gnostic documents the juggernaut of Rome and their professed "orthodoxy" presented to the world their version of the "Christ-without" as the "Only-Begotten Son of the Father", confusing in one historical figure two distinct characters of ancient philosophy, the Logos and the Christos, and making both historical in a

human being born of virgin woman. It goes without saying that neither the "Logos" nor the "Christos" were historical in any of the ancient religious systems from which these doctrines were stolen and later "literalized" by Rome and which was as well put into a fictitious historical timeline of their making.The Logos and the Christos were always known and expressed by the Ancient priests as cosmic forces, since God was but Creative Energy, and the erring Christians, either ignorant of the needed "gnosis" or rejecting it outright, confounded these "personages" of ancient philosophy with a supposed and assumed career of a man called Jesus whom they inherited by oral tradition. **The irony of the whole thing is that this "Jesus", as shown in the last article, was but a "religious concept" which can be traced back to Ancient Egypt some 10,000 years ago who was not other than one of the mythical Sun-god heroes, or national type-figures which in its genesis was but a personification of the movements of the Sun which was to these Ancient priests a symbol of the grown of the Sun within all mankind, his soul. What a travesty of truth the Christian depiction of this "Jesus" as a historical person deserving of worship has become! What a travesty the Gospels have made of the divine spiritual principle in all mens lives!**

Alvin Kuhn again has something interesting to point out: "The ancients had no "only-begotten" son because the term used in their systems, woefully mistranslated "only-begotten," was something with quite a different connotation. It was in Greek "monogenes," and in Latin "unigenitus," and was far from meaning "only-begotten." It meant that which was begotten of one parent, the father, alone, not the offspring of the union of father and mother."

Answer for yourself: Why is this important?

Kuhn relates: "By the term the ancients meant to designate him who was the projection into matter of the spirit forces of life (the descent of the Soul), not the final product of the union of spirit and matter, or the male and female elements. Had the early Christian Fathers known of the inner meaning of the symbolism of the Egyptian Ptah, as Khepr-Ra, who was typed by the male beetle that incubated in the ground and without union with the female transformed and regenerated himself after twenty-eight days (exactly a moon cycle...just one of the patterns of which I mentioned earlier) in the form of the young scarab, symbol of the new-born Sun in the moon (symbol of God being born in matter..ie. flesh), they would have been intelligent enough to have avoided the great schisms that divided the Church into Roman and Greek Catholic bodies over the absurdities this very origin of the persons of the Trinity."

But further from Egypt was Rome of the third century, not only in miles but religious philosophy, than it is from us who have the advantage of the information age, who can now read the inscriptions on the Egyptian temples and monuments that were sealed from Rome till much later. If one has the courage to study Egyptian religion and find the "Jesus Story" carved in Egyptian stone monuments that have existed well over over 10,000 years B.C.E. then he will see of what I speak as the evidence is undeniable. Asa a Pastor I can remember the tears and my broken heart that came from finding out these truth; namely that I had been lied to concerning this Jesus and he New Testament by my spiritual fathers of my faith; both ancient and modern. I often wondered why they had failed to study as I had done to find these truths since they, especially since 1950, had been visible to all who would care enough to look. I guess they cared to little having bought into the assumption that we cannot be wrong as Christians.

All this ancient scriptural data accentuates the fact that not the historical Jesus, but the spiritual Christ, or the god within the individual heart as expounded in Platonic Philosophy, which finds its final expression as Gnostic Christianity, is the subject of the sacred writings of old, and the kernel of the whole religious ideology up until the 3rd century when Rome changes the Ancient religious traditions and creates as well as forges existing documents to both "write in" as well as "replace" the previous ideas of the "Christ within" with a "fleshly Christ without".

DID YOU KNOW WE FIND JESUS IN EGYPT 10,000 YEARS AGO?

By the benefit of antiquated sacred books we have been enabled today to trace authentically the origin of the name Jesus. And it is of great importance to see this because it throws a flood of clear light upon the ancient conceptions of the Messiah and the coming Son, or Sun-god. In this light the name will be seen to be a type-designation and not the personal name of an historical being.

It is derived from the two letters (or numbers) which in the beginning of typology symbolized the two first elements, spirit and matter, into which the primal One Life separated. They are the "I" or the number "1" symboling the male or spirit, and the "O" (letter) or "0" (zero) symboling the female, womb, or material universe. Together they represented the biune male-female deity. We have, then, the letters "IO", or the number "10". As the vowels were freely interchanged, in ancient languages, the name was written either "IO", "IA", "IE", or "IU", and all these forms are found. Next the "I" was over time transformed into consonantal value and became a "J" (as it is yet in Latin), so that we find the names "JO", "JA", "JE" and "JU", from each of which many names have arisen. When the creation had combined the male and female and the two had given birth to the Son, or Logos and Logoic universe, the name was given the form of three letters, and we then find such forms as "IAO", "JAH", "IEO", "JEU", "ZUE". When the universe became founded on the four cardinal points or the square of four dimensions, the name was spelled variously as "IEOU", "JOVE", "ZEUS", "JEVE", "DIOS", "T/HEOS", "HUHI", "IHUH" and others. In its character as a sevenfold or seven-lettered name, it took the form of "JEHOVAH", "SABAOTH"," DEBORAH", "DELILAH", "SEP/HIROT/H", "MICHAEL", "SOLOMON", and others of seven letters. The "I" permuted with "L" (el) or "1" (one), so that "IE" became "LE" or, inverted "EL", the great Hebrew character of deity. The "EL" and the "IAH", or "JAH", became the most frequent determinatives of divinity, as a host of names will testify. There are "Bethel", "Emanuel", "Michael", "Israel", "Gabriel", "Samuel", "Abdiel", "Uriel", "Muriel", "Azazel", and many others, in which the "EL" is prefixed. The "JAH" is seen in such names as "EliJAH", "AbiJAH", while the "IAH" comes in a host of such names as "Nehemiah", "Jeremiah", "Obediah", "Hezekiah", "Isaiah", "Messiah", "Alleluiah" and more.

Answer for yourself: But whence comes the "s" in Jesus's name?

This is of great importance. It is derived from an Egyptian suffix written either "SA", "SE", "SI", "SU", or "SAF", "SEF", "SIF" or "SUF" ("SAPH", "SEPH", "SIPH" or "SUPH") and meaning "the son," "heir," "prince" or successor to the father. The "F" is an Egyptian ending for the masculine singular. When the original symbol of divinity, "IO" or "IE", "JO" or "JE", was combined with the Egyptian suffix for the succeeding heir, "SU" or "SA", the resultant was the name "IUSA", "IUSE", "IUSU", or "IOSE"; or "IESU", "JESU", "IUSEF", "IOSEF", "JOSEF". One of the many forms was "JESU" and another was "JOSEF". The final "F" became sibilant at times and gave us the eventual form of "JESUS".

Answer for yourself: Need I remind the reader that this was a "religious concept"and not a historical personage in Ancient Egypt? Could we have in our Bible an erroneous understanding of this "religious concept" mistakenly represented as a historical person when in fact no historical person was ever intended by the Ancients who gave us these religious concepts and words in the first place?

The name then meant the "divine son," and combined in the Egyptian "IU"the idea of the coming one. Hence "JESUS" was the Egyptian "Messiah", the coming son of the divine life. There we find "Jesus" existing in Egypt for ten thousand years B.C. but only as a religious concept and idea which was expressed in all of creation and not confined to just one person. We find the character of this functionary under the name of "IUSA". Later he was the "Iu-em-hetep", which means "the divine son who comes with peace (hetep). But most interestingly, this last word also means seven. Hence "Jesus" is he who comes as the seventh principle to complete the six elementary powers of natural evolution with the gift of divine intelligence, which supplants the elementary chaos with the rulership of love and intelligence and thus brings peace into a warring situation. Hence finally, Jesus is the seventh cosmic principle, announced in all religious lore as he who comes to bring peace and good will to men. And as such he was announced in the Christian Gospels. But there was more than one "Jesus" or "IUSA" or "IU" before the coming of the alleged historical Jesus.

Startling as are the implications of this bit of etymology, a far more amazing denouement of Bible study is the revelation that not only were there over thirty Sun-god figures in the cults of the various nations of old, but there are immediately in the Bible itself, in the Old Testament, some twenty more Sun-god characters under the very name of Jesus undervariant forms of this one name! But that is a study for another day.

LET US SUMMARIZE

Answer for yourself: So what have we said so far? Let us recapitulate.

If you have understood what I have tried to teach up to now then it becomes plain to you that we see that the Sun-gods, their stories, their actions and their "sayings" and "teachings" were intended to convey to the initiates of the "Inner Mysteries" the conception of one's divinity hidden within these bodies of flesh in which God dwells in the form of man's Soul-Spirit and the responsibilities that man had to the Creator that gave him life in the first place.

Answer for yourself: Do we find this idea put into the mouth of the Christ in the New Testament? Yes we do as we saw above:

John 10:34 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? (KJV)

Answer for yourself: Should what these Sun-gods and their stories and sayings meant to the Ancients mean the same to us today?

If you answered the above question with a "yes" then it means that the divinity hidden within us, our divine soul or Self, was itself the Sun-god, or solar deity. This explains why the Ancient Egyptians desired to become "Osiris".

Answer for yourself: And what does this signify in concrete terms for us? Just this; that the God within us is constituted of the imperishable essence of solar light and energy! In short, we ourselves, in our higher nature, are solar gods in potentiality! Our highest nature is an incorruptible body composed of the glorious essence of the Sun's energy! It might now have dawned on you why the "gods" in the Bible were always symboled by the light or fire of the Sun.

Ps 84:11 11 For the LORD God is a Sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. (KJV)

Deut 4:24 24 For the LORD thy God is a consuming fire, even a jealous God. (KJV)

We are now enlightened to see how the term "Sun-god" truly meant to the Ancients as it described man's own nature as veritable truth and fact. We are Sun-gods. Our immortal spirits within us are composed of the radiant substance of solar energy drawn from God and the Cosmic source from which all live originates.

Many read the Bible never understanding what they read. If we use a watchful eye we can see that the Bible speaks to our solar constitution. Beside the above two passages drawn from many let us look at what "the Christ" has to say:

***"I am come to send fire on earth,"* meaning he came to scatter the separated sparks of solar essence amongst mankind, a spark to each soul.**

Then says John the Baptist: *"I indeed baptize you with water, but he that cometh after me will baptize you with the Holy Spirit and with fire!"*

Says Jesus: *"When I am in the world I am the light of the world."* Again he said: *"Ye are the light of*

the world," and "Let your light so shine that others may . . . glory your father which is in heaven."

The Lord, say the Psalms, *"made his angels messengers and his ministers a flame of fire."*

The New Testament depiction of Christ, following the well-known Egyptian diagram of the Ankh, the solar disk with the spread wings, is described as *Mal. 4:2 "the Sun of righteousness, risen with healing in his wings."*

John declares that the Christos "was the true light" which was to come Messianically for the redemption of our lower nature. And again he declares that with the Christos "light is come into the world." No cry echoes with more resounding intensity down to this age than Paul's exhortation to our souls buried in lethal darkness: *Eph 5:4 4 "Awake, thou that sleepest, and arise from the dead, and Christ will shine upon thee!"*

And in Revelation there are those mighty pronouncements: in the spiritual resurrection *Rev. 21: 23 23 there shall be no more need of the Sun to shine by day nor the moon by night, for the glory of the Lord did lighten it."*

And there is no more heartening assurance anywhere in the Bible than the further statement of the Ephesian writer: *Eph 5:8 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (KJV)*

And these are only a gleaning from the great score of similar passages with which the Bible teems. Upon second look it gets harder to think that there is references to the idea of God and His Christ being manifested as "the Sun" or the "Sun-god" idea in the Bible!

And from the great old Egyptian Book of the Dead we take just one passage among scores: *"Lo, I come from the Lake of Flame, from the Lake of Fire, and from the field of flame, and I live."* And again, from an old Book of Adam and Eve we quote a great passage in which the Lord says: *"I made thee of the light, and I wished to bring out children of the light from thee."* If only we had been taught by our religious teachers that our spiritual natures are woven and fabricated of solar light, we should have had a clearer apprehension of our potentialities for divine education.

With the emergence of the Greek philosophers we see these same ideas expressed in somewhat a simpler manner. When we look at Greek Platonic philosophy, which is the lost link between science and religion, we find such statements as from the learned Proclus, last of the Great Platonists: *"The light of the Sun is the pure energy of intellect."*

Answer for yourself: Did you catch the significance of that statement? The fiery radiance of the Sun is already the motivating genius of intellect! Matter is itself intelligent and intelligence! Here is the basic link between all naturalism and all spirituality. Matter (the flesh of man) enshrouds and contains the soul of mind and spirit. The light of the Sun is basically the deific flash of intellect imparted to us from the First Cause of all creation. And the very core of our conscious being is this "Divine Spark" that emanates from that Infinite Indestructible Energy of solar light whom we call "God". This intellect, residing in the highest of all of God's creatures makes us being created in "the image of God" and you can go so far as to understand that it is this intellect that makes us a "god".

This intellect, symbolized by the fire of the Sun, is sent to earth to inhabit matter. It is the duty of the fiery spark to enlighten the whole dark realm of mankind's life, to transform the baser dross of animal inclination into the finer motivation of love which is the very essence of this Life-Giver we call "God". This transformation is a process of altering this matter of mankind into the likeness of God. We call it "Christlikeness" today. In Egyptian scriptures the twelve sons of Ra (the twelve sons of Jacob, and the twelve tribes of Israel) were called

the "twelve saviors of the treasure of light." An Egyptian text reads: ***"This is the Sun within us, the seminal source of light. Do not dim its luster or cause it to suffer eclipse."***

We see the same wisdom expressed by "the Christ":

Matt 5:15-16 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (KJV)

In closing let us look quickly at Ps 24:7 7 ***Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. (KJV)***

Answer for yourself: Who is this King of Glory?

The above passage exhorts us to lift up our heads (intellect) and open the doors of our hearts to let this King of Glory enter into our lives. This King of Glory has been symbolized by the Ancients as the Sun-soul within all mankind, raised the fullness of His Christ-like stature to where our flesh (matter) is submitted to the will of God through the indwelling Christ (the intellect of God). This King of Glory you see is the immortal Sun-god, the very deity that resides in our heart and soul; and when he awakes from his slumber as man comes to realize just whom he is which is the dwelling place for God, where he has come from which is the realm of Heaven, and where he goes when he passes following death as his Sun-soul returns of this Cosmic Intelligent Energy whom we call God, then this "indwelling Christ" can arise to come fellowship with us and live through us. In this way God can experience and enjoy His creation through man. Only with this revelation can we man fully come to behold God's glory that dwell within, as of the alone-begotten of the Father, full of grace and truth. And when this revelation appears to those still sitting in the shadow of darkness and ignorance of their true condition and being, they then can respond and identify with the passage: ***"they have seen a great light, and to those that sat in the valley of darkness did the light shine."*** **And it is this light, when man "awakes from his sleep and rises from his spiritual death" that he can see and realize his true nature; for it is this light from our Sun-soul** ***"...that lighteth every man that cometh into the world" Jn. 1:9.***

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW WE DISCOVERED THE HEBREW PHARAOHS OF EGYPT

Smarter men than I have uncovered this knowledge with the help of archeology as well as hard-nosed in-depth study of Egyptian history as compared with the Biblical accounts of events and chronology. A key passage in the Torah which opened the way for the Arabic scholar Ahmed Osman was the passage in Gen 45:8 where it is speaking of Joseph:

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. (KJV)

Let it sink in. Here is the Hebrew Joseph who is called by a familiar term in the Egyptian language: "Father to Pharaoh". Add to this the fact that scholars today make the connection of Joseph with Yuya, a minister unto two Pharaohs:

- **Tuthmose IV (1413-1405 B.C.E.)**
- **Amenhotep III (1405-1367 B.C.E.)**

Although Joseph/Yuya was not apparently of royal blood, the tomb of Yuya was found in the Valley of the Kings in 1905 and , more significantly, his is the ONLY person we know of in Egyptian history to have the title of "it ntr n nb tawi" which means "holy father of the Two Lands (which is a Pharaoh's formal title). This is all the more staggering when we remember that Joseph was a Hebrew and who was not of Egyptian blood or at least part Egyptian blood as was Moses for instance.

Answer for yourself: Don't you think it is significant that the Hebrew Joseph was buried with and along side Pharaohs and was given the title "Holy Father of The Two Lands" which is a formal title reserved only for Pharaohs?

This title occurs one on one of his royal funeral statuettes and more than twenty times on his funerary papyrus.

Answer for yourself: Could Joseph and Yuya be the same person? Many believe so today. We will get to Joseph in a later article.

This is believed today for many reasons. In 1989 a tomb was discovered of "Aper-el" who was the unknown vizier of the Pharaoh Akhenaton (the Biblical Moses), the son of Amenhotep III (the Biblical Solomon). Let me say that you are not loosing your mind but the problem we encounter is an accurate Egyptian record of their dynasties and an inaccurate Hebrew Text redacted by Ezra to conceal such events. The name "Aper-el" provides a semantic link between the Israelites and the Amarna regime, of which Akhenaten was the first of four rulers. Similar names are known to have existed in Egypt at that time, but NEVER in the case of of high officials.

Answer for yourself: Why is this name "Aper-el" so important for our study? Simply because "Aper-el"

corresponds to the Egyptian word for "Hebrew". This word meant to Egyptians a nomad, and the final "el" is the short form of "Elohim" which is one of the words used in the Bible as the name of the "LORD".

Answer for yourself: Is it remotely possible that many of the references to "LORD" in our Bible refer to conversations between a Patriarch and the "Pharaoh", who was the Son of God, and not the Creator and we not know it? You better set down for that one?

The fact that Akhenaton's vizier in the 18th dynasty was a Hebrew worshipper of El confirms the link between the King of Egypt and the Israelites living in Egypt at the same time. As if that was not enough, the fact that Queen Tiye, the mother of Akhenaton, was associated with her husband, Amenhotep III, in donating a box to the funerary furniture of Aper-el indicates the possibility that the vizier was a relation of the Queen's, most probably through her Israelite father, Yuya (Joseph).

When we make the identification of Joseph as Yuya then a great number of other aspects of the Israelite story and the parallels between Egyptian religion and Judaism fall into place the least of which is not the fact that the arrival of the Israelites in Egypt occurred more than 200 years later than had been thought by following the Biblical chronology given us in the Old Testament. That also means that instead of 430 years believed to be the Israelite Sojourn in Egypt is incorrect and we have only 4 generations instead of 400 plus years.

Answer for yourself: Is this 200 year error in accepted chronology for Israel's sojourn a possible reason why we cannot find any evidence for an Exodus? You bet it is! For we find this "Exodus" registered in Egyptian records but since it placement in Egyptian historical records disagrees with the Biblical account then many tend to not accept it. Sadly we have tried to find Egypt into the Bible too much and should have fit the Bible into Egyptian chronology. This is especially warranted when one studies the Bible and sees the host of errors and inaccuracies in it. In reality the Sojourn occurred much later during the reigns of four Amarna kings:

- **Akhenaton**
- **Semenkhkare**
- **Tutankhamun**
- **Aye**

Answer for yourself: What is so important about these 4 Pharaohs? Well there are two major things that must be noted.

- **It was during these Pharaohs which ruled during the turbulent period in Egyptian history when an attempt was made to replace the country's multitude of ancient gods with a monotheistic God (18th Dynasty)**
- **All four of these Pharaohs were descendents of Joseph the Hebrew Patriarch**

Answer for yourself: Did you get that? They were all the descendants of a Hebrew! Who was really Tutankhamun? Was he a messiah? Could it be that he was the son of Moses? Could these later "messianic" prophecies that we find in Judaism be inherited from Egypt in the first place and be connected to heirs of Pharaoh (King) and the Throne of Egypt as the Son of Ra (I mean God)? Woah! Was the messiah an Egyptian concept in the beginning that referred to Horus? Was the Egyptian Messiah to come and right all the world's wrongs that were laid at the feet of Set (the Egyptian Set (Devil), the personified power of Darkness)? Wow. Let us rest for a minute and slow down for now and refocus on the subject at hand and we will get to these issues in future articles.

We will see in our studies that the major player in all this religious upheaval in Egypt was Akhenaton, the Biblical Moses (1367-1361). Following a period of co-regency Moses/Akhenaton became the sole ruler upon the death of his father who was Amenhotep III (Biblical Solomon), the grandson of Tuthmose III (the Biblical King

David). Yes, the inherited Judeo-Christian Chronology is wrong but you have to ask Ezra about that and why this was concealed.

Now this was a brief introduction for where we are headed and we presently get into the study of King David now in order to determine his true identity.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #1

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

As a Christian you hear others often speak about Isaiah 53 and make connection with Yeshua as if this passage was prophetic for Yeshua. In fact, often you may encounter questions from Jews who are involved in or considering Christianity. Among the questions, one chapter of our Jewish Scriptures keeps coming up: Isaiah 53.

Answer for yourself: Wasn't the Prophet, in fact, referring to Yeshua in this chapter?

Answer for yourself: And didn't all Jews before the Middle Ages recognize this chapter as "messianic"?

These are very important questions and the answers to them are of most importance if one desires to come to the truth concerning not only the "Jewish Messiah" but "the Christ".

We at Bet Emet Ministries hope to assist you in interpreting a chapter which has become a cornerstone of Christian theology and the impetus for evangelism to Jews.

Answer for yourself: After reading these articles please answer for yourself: should Isaiah 53 be used in such a manner any longer by Christians? On with the study.

Jewish sages teach that "whoever saves a single Jewish soul is considered as if he had saved an entire world." How precious is the human soul! We hope that you too will value your soul highly enough to prayerfully ponder that which follows and begin your own personal study to confirm what I will show you in these articles. God's truth is not always easy to discern, but we are possessors of a Divine promise; *"you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29)*. As faithful child of God you know that it's worth the effort. And now - on with the search!

Before engaging in an examination of Isaiah 53 itself, some preliminary issues must be considered.

First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context in the later Christian texts which will be noted below in the following articles), the most that could be said is this: Isaiah 53 is about someone who dies for (or

as you will see "because of") the sins of others.

Answer for yourself: The New Testament leads us to believe that many people may have seen Yeshua die, but did anyone see him die as an atonement for the sins of others? Have you ever studied the Biblical Doctrine of Atonement from a Jewish understanding before? Would you be surprised to know that nowhere in the Biblical Doctrine of Atonement does it teach or stress that a one person can die for the sins of others? Were you aware that it is the "life", the Soul, that inhabits the blood, that affects atonement and not the actual blood? As Christians we have not been taught correctly nor do we understand the very basics and dynamics of Biblical Sacrifice and how it actually works; all we know is that "blood" is integral to the process but never knowing that it is NOT the actual blood but the "life force" in it, our Souls, which accomplishes the actual atonement for sin and this is done through actions of our Soul. Well there is a lot here for sure but this study of true Biblical Atonement goes hand in hand with our study of Isaiah 53 in light of the Christian interpretation of Isaiah 53 that teaches Jesus/Yeshua and his death was an atonement for the sins of the whole world. One camp is wrong here and one is right! But we will this problem all the way through the study of Isaiah 53 when examining the texts from a Hebrew perspective.

We find that the later writers of the New Testament attach to the death of Jesus the idea of atonement. This was done to try to explain his death in light of the failure of his return as prophesied by him and others earlier. Only if you already accept the New Testament teaching that his death had a non-visible, spiritual significance can you than go back to Isaiah and say, "see - the Prophet predicted what I already believe." Isaiah 53, then, is in reality no "proof" at all, but rather a contrived confirmation for someone who has already chosen Christianity and chooses to read into the text what they wish regardless of what the Prophet intended to confer in his original message.

DID THE FOLLOWERS OF YESHUA AND OTHER JEWS OF THE TIME VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Second (and consistent with all Jewish teaching at the time), Jesus' own disciples didn't view Isaiah 53 as a messianic prophecy. For example, after Peter identifies Yeshua as the Messiah (Matt. 16:16), he is informed that Yeshua will be killed (Matt. 16:21). His response: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). See, also, Mk. 9:31-32; Mk. 16:10-11; Jn. 20:9. Evidently this was "news" to him and something that he was not aware of as an adult Jew which was most assuredly familiar with his own religion.

DID YESHUA VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Even Yeshua didn't see Isaiah 53 as crucial to his messianic claims - why else did he call the Jews children of the devil for not believing in him before the alleged resurrection (Jn. 8:39-47)?

Answer for yourself: And why did he later request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" would violate the Gentile understanding of Isaiah 53 which his church would come to realize later after his death?

Answer for yourself: And third, even if we accept the Gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in the Jewish Scriptures) that you must believe in this "Messiah" to get the benefits?

THE CONTEXT OF ISAIAH 53 IS COMPLETELY OVERLOOKED BY CHRISTIANS TODAY

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

ISAIAH 53…A QUICK OVERVIEW BEFORE WE BEGIN

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular is called God's servant throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

This is of major importance for our study.

Other references to "Israel as God's servant" include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. The "servant" is the nation of Israel and not one individual!

Answer for yourself: Given the Christian view that Yeshua is God, is God His own servant?

52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. Who would believe what we have heard?" Quite clearly, the nations and their kings will be amazed at what happens to the "servant of the L-rd," and they will say "who would believe what we have heard?". 52:15 tells us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53. See, also, Micah 7:12-17, which speaks of the nations' astonishment when the Jewish people again blossom in the Messianic age.

53:1 "And to whom has the arm of the L-rd been revealed?" In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other nations (see, e.g., Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

53:3 "Despised and rejected of men." While this is clearly applicable to Israel (see Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Yeshua, a man who was supposedly "praised by all" (Lk. 4:14-15) and followed by multitudes (Matt. 4:25), who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11). Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27). Yeshua had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

53:3 "A man of pains and acquainted with disease." Israel's adversities are frequently likened to sickness - see, e.g., Isa. 1:5-6; Jer. 10:19; Jer 30:12.

53:4 "Surely our diseases he carried and our pains he bore." In Matt. 8:17, this is correctly translated, and said to be literally (not spiritually) fulfilled in Yeshua's healing of the sick, a reading inconsistent with the Christian mistranslation of 53:4 itself.

53:4 "Yet we ourselves esteemed him stricken, smitten of G- D and afflicted." See Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."

53:5 "But he was wounded from (NOTE: not “for”) our transgressions, he was crushed from (AGAIN: not “for”) our iniquities." Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins (53:4), they now realize that the Servant's sufferings stemmed from their OWN actions and sinfulness against the nation. This theme is further developed throughout our Jewish Scriptures - see, e.g., Jer. 50:7; Jer. 10:25. ALSO: Note that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4). This is serious business, as you can see; when Messiah comes he will a major bone to pick with the Roman Church which spawned both anti-Semitic Catholicism and his child Protestantism.

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth." Note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of the corporate nation of Israel and her faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Yeshua "did not open his mouth" when faced with oppression and affliction, see Matt. 27:46, Jn. 18:23, 36-37.

53:8 "From dominion and judgment he was taken away." Note the correct translation of the Hebrew. The Christians are forced to mistranslate, since - by Yeshua’s own testimony - he never had any rights to rulership or judgment, at least not on the "first coming." See, e.g., Jn. 3:17; Jn. 8:15; Jn. 12:47; Jn. 18:36.

53:8 "He was cut off out of the land of the living."

53:9 "His grave was assigned with wicked men." See Ez. 37:11-14, wherein Israelis described as "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

53:8 "From my peoples' sins, there was injury to them." Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

53:9 "And with the rich in his deaths." Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

53:9 "He had done no violence." See Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for yourself whether this passage is truly consistent with the New Testament account of Yeshua.

53:10 "He shall see his seed." The Hebrew word for "seed", used in this verse, always refers to physical descendants in our Jewish Scriptures. See, e.g., Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43. A different word, generally translated as "sons", is used to refer to spiritual descendants (see Deut. 14:1, e.g.).

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young, but how could the days be prolonged of someone who is alleged to be God?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just." Note again the correct translation: the Servant will cause many to be just, he will not "justify the many."

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3). This mission, however, has been tragically circumvented by the Roman Church throughout history by the editing and adulterating the documents we call the New Testament today. What was once a Torah centered faith has become a religion based upon "believing in the identity of a man" instead of "living a life in obedience to the Law/Commandments of God." Today "grace" had completely nullified "personal accountability before God." Needless to say the "light" of Divine Truth as been replaced by Gentile Christianity's Catholic Church Council's decisions upon the "identity" of Yeshua as it evolved over the first 500 years of the church. The identity of the Servant of God, the Jewish People, who paid in their blood the price that I might know God today, has been completely obliterated by Christian theology whereby "one man" has replaced an entire nation.

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in the manner described more fully in Isaiah chapters 52 and 54? That is what we will see as we examine the Hebrew texts which were later corrupted and altered in the Greek and later English versions we have today!

In the following articles in this series we will examine in depth many of the above items for your study and evaluation. When we finish you will no longer have any doubt or confusion regarding the correct interpretation of Isaiah 53 and whether it refers to Yeshua or not. Who Is The Servant of God?

Let us continue in the 2nd article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #2

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

ISAIAH'S USE OF SERVANT IN REFERENCE TO ISRAEL-THE NATION

In order to begin our study with the proper background it is important that you familiarize yourself with the following Scriptures and the meaning of the prophet Isaiah in writing them. The following are *every* mention of "servant" from Isaiah. 40-66. Please read and see if Isaiah is consistent throughout the book by describing *the nation of Israel as the servant and not a man.* This is of utmost important that we understand the context of the prophet Isaiah due to all the improper teaching we have heard during our lives that have preconditioned us to "read into the passage" meanings not ever intended by the Prophet Isaiah.

I ask that you take the time to read each of the chapters listed below in order for you to get the context. Then, and only then, can you be certain that the "servant" in question is not an individual man, but a collective of people: namely; the people of Israel which included Yeshua, but never was intended to reference him to the exclusion of the whole of the Jewish people.

Isa 41:8

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. (KJV)

Isa 41:9

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)

Isa 42:1

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (KJV)

Isa 42:19

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)
[notice the explicit reference to the servant in both the singular and plural in the same verse]

Isa 44:1

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: (KJV)

Isa 44:2

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)

Isa 44:21

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. (KJV)

Isa 44:26

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Isa 49:5

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. (KJV)

Isa 49:6

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)

Isa 50:10

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. (KJV)

Isa 52:13

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (KJV)

Isa 53:11

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

Answer for yourself: What have we seen in these above passages over and over again?

By now you should be able to see for yourself that the Prophet Isaiah intended the "nation of Israel" be understood as the Servant of YHVH and NOT one person, and it is this nation of Israel who is the "Suffering Servant" of Isaiah 53.

Now we continue in the 3rd article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #3

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

I suppose Isaiah 53 is possibly the most misunderstood and misused passages in the whole Bible. The reason as you will quickly come to see is partly due to the purposefully misquoting of the Jewish Masoretic text whereby the verses have been terribly altered. This not only destroys the original meaning intended by Isaiah but substitutes a "foreign" meaning instead.

Ever since I was a child I was told to believe that this passage refereed to Yeshua. Does it? You might be surprised when you study it in detail as I have. If you undertake to read these series of articles the results you will discover will reveal a completely different understanding from what many of you supposed that Isaiah, as recorded in your Christian Bibles, actually means. Besides the reason "highlighted" above, another reason why we did not understand this passage correctly as most of us grew up in the church is that our spiritual authorities chose to "read into the text" ideas that could not be "drawn from the text". Let me explain.

In Seminary I learned that there are laws of interpretation that must be applied to the text of scripture if one wanted to arrive at the truth of what the passage is saying. There is only one problem outside of the Seminary classroom; namely few pastors or church adhere to such rule and laws of interpretation of scripture. I learned that there is a big difference between "exegesis" and "eisegesis." Let me explain by looking at the definitions of these two very important words.

Exegesis, [from exegeomai in the Greek, to explain-ex, and hegeomai, to lead, to guide] The exposition or interpretation of any literary production, but more particularly the exposition or interpretation of Scripture; also the principles of the art of sacred interpretation; exegetics; hermeneutics.

Eisegesis noun : personal interpretation of a text (especially of the Bible) using your own ideas. In other words, reading into the text concepts and ideas totally foreign to the text.

As you can see for yourself if we follow the laws of eisegesis we can be assured of arriving at an erroneous interpretation of the text and lose the truths the prophet or writer intended to convey. Conversely, only by rigid

application of the laws of exegesis can we be assured of arriving at the truths God desires we both understand and possess. Let us go on.

Since this article is intended for Christian readers, I will not go into depth regarding the traditional interpretation that the "Suffering Servant" has been taught to be Yeshua in the Isaiah 52 and especially the Isaiah 53 passages by the Christian Church for centuries. I would only ask that you read these series of articles closely and limit your "eisegesis" (reading into the text your personal interpretation received through sermonizing) and let the truths of the passage derived from "exegesis (whereby we explain, interpret, and critically examine the text) speak to you and determine what your religious belief system should be in light of the facts as they are "taken from the passage" and not "read into" the passage. After you have completed these articles the decision will be up to you what you believe Isaiah 53 is teaching. But until you read these articles and see this information for yourself you are limited by the knowledge withheld from you and are sadly unable to make an intelligent decision. With this as my motive let us begin a critical examination of the text.

ISA 52:13---ISA 53:12...(AS TAKEN FROM THE MASORETIC TEXT [THE JEWISH BIBLE] AND NOT THE ALTERED OLD TESTAMENTS FROM MOST CHRISTIAN'S BIBLES (THE KJV FOR EXAMPLE)

13. Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high.

14. As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!"

15. So shall he cast down many nations; kings shall shut their mouths because of him; for what had not been told to them they shall see; and that which they had not heard they shall consider.

Let me interject that the word for "nations" in the Hebrew is as follows:

1471 gowy rarely (shortened) goy- as a noun, masculine: nation, people

- **a) nation, people**
- **1) usually of non-Hebrew people**
- **2) used of descendants of Abraham**
- **b) used of a swarm of locusts or other animals (figurative) as a proper noun, masculine:**
- **c) Goyim? = "nations"**

Now back to the text....

1. **Who bath believed our report? And to whom is the arm of the Lord revealed?**
2. **And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.**
3. **Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.**
4. **Indeed, he bore our illnesses, and our pains - he carried them, yet we accounted him as plagued, smitten by God and oppressed.**
5. **But he was pained from our transgressions, crushed from our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed.**
6. **We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his prayers for the iniquity of all of us.**
7. **He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he**

would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.

8. **From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.**
9. **And he gave his grave to the wicked, and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.**
10. **And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purpose shall prosper in his hand.**
11. **From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would vindicate the just for many, and their iniquities he would bear.**
12. **Therefore, I will allot him a portion in public, and with the strong he shall share plunder, because he poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and interceded for the transgressors.**

WE MUST DECIDE WHO IS DOING THE "SPEAKING" IN THESE VERSES IN ORDER TO INTERPRET THEM CORRECTLY

Isaiah 52:15-53:

- **Isa. 52:15. So shall he cast down many nations; the kings shall shut their mouths because of him; for that which had not been told to them they shall see; and that which they had not heard they shall consider.**
- **Isa. 53:1. Who hath believed our report? And to whom is the arm of the Lord revealed?**

Notice first with me "certain" words. They are in the "plural." Kings of nations (Gentile kings of non-Jewish nations) are speaking here in their numbed astonishment. For what they are finally witnessing is in stark contrast to everything they had ever heard and considered (or even heard preached about the Jews). Understandably, the first question on their lips is, "Who would have ever believed such a thing?" These Gentile leaders and "kings" are utterly astounded that the Jewish people, whom all the non-Jewish nations have together despised and molested, will be vindicated and enjoy the promised salvation of God. *This is totally foreign to their theologies and what they were accustomed to hear taught and preached and what they expected to happen to the Jewish people.* In other words these thoughts and beliefs about the fate of the Jewish people and their salvation have been totally in error as held by these non-Jewish people. Understand that the vast majority of Christianity today, if asked, will say the Jewish people are damned to hell if they don't believe in the Messiah or the blood of Yeshua. Let us go on.

The palpable shock that the gentile nations will experience and express at the end of days is a common theme throughout the Bible. But this fact can only be know if you spend a lot of time in the Hebrew Scriptures, and lets face the truth, most Christians today spend the vast majority of their time reading only the New Testament and find little use for the Jewish Scriptures.

Bear in mind that nowhere in scripture do the prophets foretell that the Jewish people will ever proclaim shock, or admit any mistake to the gentiles in the messianic age. On the contrary, the Bible clearly testifies that in the messianic age ten gentiles of different languages will grasp the shirt of a Jew and say, "Let us go with ,YOU, for we have heard that God is with ,YOU." (Zechariah 8:23)

Micah 7:15-16

15 According to the days of thy coming out of the land of Egypt will I show unto them marvelous things. 16 *The nations (non-Jewish peoples) shall see and be confounded at all of their might: they shall lay their hands upon their mouth,* their ears shall be deaf.

Isaiah 41:11

11 Behold all those who were incensed against you shall be ashamed and *confounded;* those who quarreled with you shall be as naught and be lost.

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

Please listen. As a Seminary graduate with a Master's degree no less, the tools I received while at Seminary were put to further use after I graduated as I proceeded to be involved with in-depth study of Biblical language, Biblical history, culture, etc. I must admit that upon 15 years of in-depth research and study, sometimes up to 10 hours a day, I have found that I have fulfilled Jeremiah 16:19-20. I have come to the conclusion that Jeremiah is totally correct: my non-Jewish forefathers, having accepted the legacy of Nicea and Constantine, and others who replaced a Jewish faith with one of Rome, and who altered the manuscripts to make sure that all subsequent non-Jewish followers accept "their" brand of religion, propagated religious lies, vanity, and vain worship. Faced with such knowledge which most have not had the opportunity to be exposed to themselves, I endeavor to reach out to others to inform them of the truths long held from the Christian community in order that their knowledge and faith in both God and Messiah be correct and not after the traditions of men.

REGARDLESS OF WHAT YOU HAVE HEARD PREACHED IN YOUR CHURCH....WHO DOES ISAIAH IDENTIFY AS "THE SERVANT"?

Isaiah 41:8-9

But thou, *Israel, art My servant,* Jacob whom I have chosen, the seed of Abraham My friend. 9 Whom I grasped from the ends of the earth, and from it nobles I called you, and I said to you. *"You are My servant";* I chose you and I did not despise you.

Isaiah 44:1-2

1 Yet hear now, O Jacob My servant and Israel, whom I have chosen. So said the Lord your Maker, and He who formed you from the womb shall aid you. 2 Fear not, My servant Israel, and Jeshurun whom I have chosen.

Isaiah 44:21

21 Remember these, O *Jacob and Israel, for thou art My servant,* I have formed thee; *thou art My servant, O Israel,* thou shalt not be forgotten of Me.

Isaiah 45:4

4 For the sake of *My servant Jacob,* and Israel My chosen one, and I called to you by your name...

Isaiah 48:20

20 Leave Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, publicize it to the end of the earth; say, The Lord has redeemed *His servant Jacob."*

Isaiah 49:3

3 And said to me, *thou art My Servant,* O Israel, in whom I will be glorified!

Psalm 136:22

22 Even a heritage unto Israel His servant; for His mercy endures forever

Jeremiah 30:10

10 Therefore fear not, *O My Servant Jacob*, says the Lord, neither be dismayed, O Israel: for, behold, I will save you from afar....

Answer for yourself: So what do we learn about the identity of the "Servant" of God?

The Suffering Servant of God is the nation of Israel and not an individual; that is, the Suffering Servant of God is a collection of people and not just one person.

Answer for yourself: What are the implications of reading only "one" person into Isaiah 53 then?

Simply, we are guilty of not drawing out of the passage the intended meaning of the prophet (exegesis), but rather, misinterpreting the passage by "reading into" the passage a preconceived belief formed by what others have said (eisegesis) which cannot be supported by critical examination of the text. Our religious belief system is in error, and often this leads us to vain worship.

Answer for yourself: If we read "Yeshua" into Isaiah 53 and not understand that the "suffering servant" is the collective nation of Israel, then are we not guilty of "reading into the text our personal interpretation" irrespective of the intended meaning of the prophet and guilty of "eisegesis"? We sure are.

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXT IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL

Let us continue in the 4th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT…THE TRUTH ABOUT ABOUT ISAIAH 53 #4

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

In the previous article I made a strong case for correctly interpreting the "Suffering Servant" of Isaiah 53 in the plural and not the singular [the "servant" is the corporate nation..and not one individual]. **That means if we want to correctly interpret the Bible we cannot any longer read "Jesus" into Isa. 53 no matter what our theology is at present. Let us now examine more concrete testimony which validates the interpretation of Isaiah 53 as referring to the nation of Israel and not just one man.**

THROUGHOUT THE SERVANT SONGS THE "NATION OF ISRAEL" IS SPOKEN OF IN THE SINGULAR...BUT THE PRONOUN IS UNDERSTOOD AS THE "NATION"

As I grew up in the church I was continually told that since Isaiah 53's references to the Servant is in the singular that this conclusively proves that this chapter is speaking of a single individual rather than the entire nation of Israel.

To say that the "singular" reference, as applied to the Suffering Servant in Isaiah 53, definitely refers to Jesus disregards the entire context and surrounding poetic motif of Isaiah 53.

I cannot ask you to believe this unless I can prove it to you. So let us investigate the matter in detail.

In Isaiah 43:10, the prophet clearly identifies the "servant" (singular) as *God's "witnesses" (plural).*

Notice that the "servant" is plural thus referring to more than one individual. Also, all Christians agree that the two chapters that sandwich Isaiah 53 (52 and 54) consistently speak of the Jewish people as a single individual. **When considering that "Isaiah 53" actually begins in the latter part of the 52nd chapter, Christianity's argument becomes increasingly weak. Furthermore, as I will show you momentarily,** the prophet alternately speaks of the servant in Isaiah 53 in both the singular and plural.

As the book of Isaiah progresses into the 54th chapter, it continues to speak of the Jewish people as though they are a single individual. This barren woman, a picture of a tormented Israel, will be saved from her affliction and jubilate wholeheartedly in her final vindication.

Isaiah 43:10

10 Ye are *My witnesses* saith the Lord, and My *servant* whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.

Notice how the plural "witnesses" refers to only "one servant" (singular).

Isaiah 52:1-2

1 Awaken, awaken, put on your strength, *O Zion;* put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. 2 Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, *O captive daughter of Zion.*

Isaiah 54:1

"'Sing you *barren woman* who has not born, burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.

DOES THE WRITER OF THE GOSPEL OF MATTHEW TAKE VERSES OUT OF CONTEXT TO CREATE HIS UNIQUE THEOLOGY? YES...HE DOES!

Matthew does to Hosea precisely what other Christians do to Isaiah. In Hosea 11:1, the prophet is referring to national Israel (plural) in the singular as God's son. The writer of the Gospel of Matthew 2:15 takes half the verse out of context, and quotes this verse as if it is speaking about the messiah (singular).

Similarly, the context of Isaiah 53 reveals that Isaiah is speaking of national Israel (many people) in the singular, yet I was led to believe that this chapter is speaking about Jesus. Such is not the case.

Hosea 11:1-2, 5

1 When Israel was a child, then I loved him, and out of Egypt I called my *son (referring to a nation)*. 2 The more *they* called them, the more *they* went from them, *they* sacrificed unto the Baalim, and offered to graven images

***5* *He* shall not return into the land of Egypt, but the Assyrian shall be his king, because *they* refused to return.**

Again you can see that the prophet is referring to the nation of Israel (numbering in hundreds of thousands" in the singular with the use of "he"along with the plural use of "they."

Exodus 4:22

22...thus saith the Lord, *Israel is My son,* My first born.

So you can see that the nation, numbering thousands and thousands, is referred to collectively in the singular. Thus the Suffering Servant, as revealed as the nation of Israel continues to be the collective people of Israel in Isaiah 53 and to refer to Jesus alone is a grievous error of interpretation.

LET US NOT FORGET WHO IS SPEAKING IN ISAIAH 53...WHO IS?

As we prepare to delve into the text of Isaiah 53 we must at the beginning come to an accurate understanding of who is speaking. Without such an understanding we can be assured we will interpret the passages of Isaiah 53 incorrectly and thereby attribute meanings to them that the original author never intended.

Let me state right up front that the original manuscripts, even copies of manuscripts we have discovered, never had chapter divisions within them. These were added much later by the Church. So often we find chapter divisions put in the most unlikely of places. Sometimes the chapter division obscures the meaning of the text as well as who is doing the actual speaking as I will show you in Isaiah 53. Failure to notice who is speaking in Isaiah 53 is compounded by the chapter division which was artificially created centuries after the text was originally written. Search as you will, you will not discern the identity of the speaker by reading Isaiah 53 because the identity of the speaker is given in the verses above the chapter division of Isaiah 53. Failure to look to Isaiah 52 to discern the true speaker will cause you to believe that since Isaiah is the writer, he must be speaking himself and we erroneously connect such a concept in our minds to the idea that he is speaking for Israel. Nothing could be further from the truth. To this very important issue we now turn.

The following is taken from the Jewish Scriptures and the Tanakh [and not the corrupted Old Testaments in the Christian Bibles]

Isa 52:13-15

Indeed, My servant shall prosper. Be exalted and raised to great heights. 14 Just as the many were appalled at him So marred was his appearance, unlike of man, His for, beyond human semblance- 15 Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never heard.

Now notice the next verse...called Isaiah 53:1

“Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?...

Answer for yourself: Did you notice anything different between the translation in the Tanakh and the KJV?

Well, the Tanakh makes note that Isaiah 53:1 is a quote from the Gentile kings and nations. What follows in Isa. 53 is the testimony of the Gentile Kings which represent the Gentile Nations. The Christian Bible, the KJV, does not make this as plain and we tend to think that Isaiah is speaking; thereby making the following testimony apply to the Jews when it refers to the non-Jewish world! This is very, very important!

One immediately notices, since put on the alert what to look for it, that the speaker is designated in Isaiah 52 just a few verses before Isaiah 53. The kings/rulers of the nations are engaged in a dialogue concerning the Jewish people. It is the Gentile kings of the nations which are speaking and not the Jewish people. For too long now Christians read Isaiah 53 without noticing in the latter part of Isaiah

52 that the speaker is not Isaiah or the Jewish people, but rather the Gentile nations. Failure to notice this guarantees misinterpretation of Isaiah 53!

Not only should we notice this, but in the Jewish translation given above we should take note of the quotations surrounding the verses which literally the Gentile kings are speaking. This further makes certain we understand that the following dialogue is from a Gentile's perspective and not a Jewish perspective. This again is of paramount importance. The "incrimination" of the testimony that follows in Isaiah 53 is not the testimony of the Jews, but rather the testimony of the Gentiles of the world regarding the nation of Israel. Such quotations are absent in my KJV bible. The failure to note this helps one mistranslate Isaiah 53.

Bearing constantly in mind that the servant of God has, and will be shown to be corporate Israel, let us look at some passages in a KJV Christian Bible.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations ; the kings shall shut their mouths at him: for *that* which they had not been told them shall them see; and *that* which they had not heard shall they consider.

We are told that the nations of the world (non-Jewish nations) along with their kings/rulers will consider God's servant. We are told they are in line for revelation concerning God's servant (Israel). Understanding that the servant is again the Jewish people, the non-Jewish people and their authorities will come to an understanding concerning the Jewish people that they did not possess earlier. Their consideration of the Jewish people is enumerated for us beginning at Isaiah 53:1.

Isaiah 53:1

Who hath believed our report? And to whom is the arm of the Lord revealed?

Remembering chapter divisions are artificial creations, if we read Isaiah 52:13-15 consecutively along with Isaiah 53:1 we see the beauty of the continuing story. The kings/rulers and Gentile nations will see what they had not previously seen and will hear what they had not previously heard. Understanding these Gentile kings and nations get revelation concerning the Jewish people we have their response to such new insights beginning in Isaiah 53:1. The KJV does not put this verse in quotes as noted earlier. The Jewish Scriptures does! Isaiah 53 needs to be understood as the Gentile response to new revelation as God lifts their blindness to see and understand the role of God's servant, Israel, through the ages. This new insight goes against what they had previously been told to believe. Such will probably be your response as well.

These Gentile kings are literally saying "who is going to believe this…who is going to believe what we now see in light of what we were taught as well as taught about the Jewish people?" These Gentile rulers and nations are literally saying "who else sees the truth considering the Jewish people to which we were once blinded but not see?" These Gentile kings and nations begin in Isaiah 53:2 to delineate the role of Israel as they now comprehend it in truth. This new enlightenment concerning Israel as the servant of God causes a massive repentance in both their perspective and religious belief system. These Kings of Gentile nations [in Isaiah 53] recount for us the tragic story of Israel and how she has been mistreated, persecuted, and rejected by the Gentile nations throughout history. These Gentiles admit their guilt. Line upon line of Isaiah 53 is the unfolding of the tragic truth

concerning the barbarism of the Gentile nations toward their Jewish neighbors. Yet the role God gave Israel never changed. She was faithful to be a light to the non-Jewish nations. With this understanding, all of Isaiah 53 must be re-read, for if we fail to remember who is speaking verse after verse, which is easy to do because of our past erroneous teachings, we will miss entirely what God wished we see through the eyes and pen of the Prophet Isaiah.

CHRISTIANITY WILL HAVE TO FINALLY ADMIT THEY WERE WRONG...ABOUT THE JEWS AND ABOUT THEIR "THEOLOGY"

Notice that the surprised kings of nations will witness the final vindication and salvation of Israel irrespective of what they though or believed about the Jews previously. That means our narrow theology as Christians, and that of our religious leaders regarding the salvation of the Jewish people will one day crumble in the light of God's truth which will finally be forced upon the non-Jewish nations by Divine intervention and the ultimate salvation of Israel. Woe to men like the early anti-Semitic church fathers, and men like Luther and Calvin which helped shape theology today which denies the people of Israel their place in God's plan of salvation of the world.

With that understanding let us continue noticing who is speaking in these verses.

Isaiah 53:1

1. Who hath believed our (non-Jewish nations) report, and to whom is the arm of the Lord revealed?

The common anthropomorphic reference to the arm of the Lord throughout scripture signifies the spiritual and military salvation of the Jewish people from the gentile nations.

Answer for yourself: Did you hear that? This is salvation from gentile nations and gentile theology!

Israel's final vindication and redemption in the eyes of the world's nations is the central theme of the last 27 chapters of the book of Isaiah (40-66).

Notice in the following verses the theme in Isaiah 52 which "sandwiched" between Isaiah 53 and Isaiah 54.

Isaiah 52:9-12

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord bath comforted His people, He hath redeemed Jerusalem. 10 ***The Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God!*** **11 Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. 12 For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel-**

Isaiah 54:7-10

7 "For a small moment have I forsaken you, and with great mercy will I gather you. 8 With a little wrath did I hide My countenance for a moment from you, ***and with everlasting kindness will I have compassion on you,"*** **said your redeemer, the Lord. 9 "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. 10 For** ***the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither***

shall the covenant of My peace totter," **says the Lord, Who has compassion on you.**

So you see that throughout the chapters that surround Isaiah 53, the prophet is speaking of the salvation of the afflicted Jewish nation in the presence of their persecutors, the gentile nations with their anti-Semitic hatred for the Jewish people.

Deuteronomy 7:19

19 The great miracles that you saw with your own eyes - the signs, the wonders, the *mighty hand and the outstretched arm* with which God brought you out of Egypt.

Again, the subject is the nation and not an individual. Thus the astonishment of the Gentile rulers and kings, including the religious rulers among the Gentiles, when God supernaturally intervenes and saves the nation of Israel despite what the Gentiles have taught theologically about the Jewish people.

THROUGHOUT THEIR PERILOUS EXILE, ISRAEL (THE NATION AND NOT JUST ONE PERSON) STRUGGLED AS A YOUNG TREE GROWING ON A PARCHED LAND

Isaiah 53:2

2 And he (the nation and not an individual) came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.

Now you are beginning to see that this does not refer to Yeshua, but the Jewish people in total. Just be honest with yourself for a moment.

Answer for yourself: Does Christianity today desire to learn from the Jewish people?

Answer for yourself: Does Christianity today desire to keep the Jewish Sabbath which is different from their own which can be shown to be a creation of Rome in reaction to the Jewish Sabbath?

Answer for yourself: Does Christianity today desire to keep the Biblical Festivals or does it have its own Roman calendar filled with pagan holidays to which Yeshua's name has been added?

Let it not be misunderstood that for the most part, non-Jewish Christianity today views the nation of Israel, God's Suffering Servant, and sees little within it that they desire.

Hosea 14:6-8

6 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 7 His *branches* shall spread, and his beauty shall be as the olive tree, and *his* smell as Lebanon. 8 They that dwell under *his* shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Again further proof that the nation of Israel [corporate] is described in the singular [see above the "his" and its connection with "Israel"]. But also notice this, those who allow the branches of Israel to spread whereby they dwell under Israel's shadow shall return.

Answer for yourself: Return to what?

The true faith of God where we are truly grafted into Israel and correctly understand the Hebrew Scriptures.

Answer for yourself: Why do we as former Christians need to return to the faith once given to the saints?

Simply...

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

One such lie is that Isaiah refers to Yeshua as God's only Suffering Servant in Isaiah 53. Hopefully by now God is opening your eyes to the beauty of the Jewish people and their Torah and the wonderful role they play and always have played at God's true Suffering Servant.

Let us continue in the 5th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #5

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

In our previous articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Yeshua is to misinterpret the intended meaning of the prophet Isaiah.

As we continue along we noticed that the Gentile rulers, both political and spiritual will be utterly amazed as the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.

We again showed that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Yeshua but again to the collective nation of Israel.

Now in this article we will deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Yeshua, when again if we correctly interpret the passage, refers to the corporate nation once again.

THE NATIONS OF THE WORLD DESPISED, ABANDONED, AND AFFLICTED ISRAEL...NOT ONE PERSON [JESUS]

Isaiah 53:3

3 Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.

Answer for yourself: With the understanding brought by the previous two articles, can you begin to see that the singular "man" and "him" must refer collectively to the nation of Israel as shown in the previous two documents?

Answer for yourself: Can you now better understand why I began the first article with stressing the differences

between eisegesis and exegesis (reading into the text something not there or allowing the texts and context surrounding the Biblical text to define its meaning)? I hope so.

ISAIAH 49

The 49th chapter of Isaiah stands out as one of the most stirring sections of the Bible, and continues to set the stage for Isaiah 53. Its verses contain a moving conversation between Israel and God. As in all the Servant Songs, Isaiah repeatedly refers to nation of Israel in the singular.

Throughout this chapter the Jewish remnant cries out to God; the nation feels forsaken, afflicted, and abandoned. These passages do not refer to Yeshua (one person) and his passion but the Jewish peoples of all ages. These are the very same descriptions of torment that the Servant endures in Isaiah 53.

In response to their agony, the Almighty reassures His distressed nation that His love for His people even exceeds the intense affection a new mother feels for her hurting infant. As in Isaiah 53, the final vindication and salvation of the Jewish people is the chapter's central theme.

Isaiah 49:3, 7-8, 13-15

3 And said to me, thou art My servant, O Israel in whom I will be glorified!

7 For so said the Lord, the redeemer of Israel, his Holy One, *about him who is despised of men,* about him whom the nation abhors, about a slave of rulers, "Kings (understood as nations) shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose *you (understood as the nation and not one person).*" 8 So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. 13 Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His afflicted. 14 But Zion said, "The Lord has forsaken me, and the Lord has forgotten me." 15 Shall a woman forget her suckling child, from having mercy on the child of her womb? These too shall forget, but I will not forget you (again referring to the nation).

Isaiah 54:4-7, 11, 14, 17

4 Fear not, for you shall not be ashamed, and not embarrassed, for you shall not be put to shame; for the shame of your youth you shall forget, and for the humiliation of your widowhood you shall no longer be remembered. 5 Nor your maker is your husband; the Lord Hosts is His name, and your redeemer the Holy One of Israel shall be called the God of all the earth. 6 For like a wife who is forsaken and afflicted in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. 7 For a small moment have I forsaken you, and with great mercy will I gather you.

11 O thou afflicted, who was not consoled, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires.

14 With righteousness shall you be established, for you will be far from oppression, for you will not fear; and from ruin, for it will not come near you.

17 No weapon that is formed against you will prosper, and any tongue that rises against you in judgement, you shall condemn; this is the heritage of the servants of the Lord and their righteousness is from Me, says the Lord.

Understandably, one's familiarity with the chapters that precede and follow Isaiah 53 will determine

the conclusions individuals come to regarding this crucial scriptural text. Those who are only familiar with this chapter (Isa 53) often wonder how anyone can conclude that Isaiah is speaking of anyone else but Yeshua. On the other hand, those who read Isaiah 53 in context, with its surrounding chapters as its backdrop, have difficulty understanding how anyone can honestly conclude that Isaiah 53 is speaking of anything else but the nation of Israel.

Isaiah 60:14-15

14 The sons of them (Gentiles) that afflicted *you* shall come bending unto you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, the city of the Lord, Zion of the Holy One of Israel. 15 Whereas you have been forsaken and despised, with no passerby, I will make you an everlasting pride, the joy of every generation.

Isaiah 40:2

2 Speak to the heart of Jerusalem and call to her, for she has become full from her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins (from the Gentiles).

Zechariah 1:15

15 And I am very angry with the nations that are at ease, for I was wroth a little, and they helped to do harm.

Isaiah 52:4-5

4 For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed him without cause. 5 And now, what have I here," says the Lord, "that My people have been taken for nothing, *his* rulers boast," says the Lord, "and constantly all day My name is blasphemed."

Isaiah 62:2-4, 12

2 And the Gentiles shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. 3 And you shall be a crown of glory in the hand of the Lord and a Kingly crown on the land of your God. 4 No longer shall "Forsaken" be said of you, and "Desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "Inhabited," for the Lord desires you, and your land shall be inhabited.

12 And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "Sought, a city not forsaken."

These above passages, some before Isaiah 53, and some afterwards, all show one thing. The Gentile nations of the world despised, abandoned, and afflicted God's Servant. All passages have one thing in common as well....namely; that those who were called "desolate, forsaken, afflicted, humiliated, despised, etc., refer to the collective people of Israel and cannot be applied as if referring to one man...namely Yeshua.

HAS THE TRANSLATION OF ISAIAH 52 IN YOUR CHRISTIAN BIBLE BEEN ALTERED FROM WHAT IT ORIGINALLY READ IN THE HEBREW MANUSCRIPTS FROM WHICH IT WAS

TRANSLATED? YEP!

It is sad to say, but attempts of many Gentile Christians over the ages, in order to change the original messages of the Hebrew prophets, have altered the text of your Bible and its translation to create their own theology. This is every evident to the "informed believer." You can investigate this for yourself not only below in this website when we deal with the alteration of the "Messianic prophecies" in the Christian's Bibles, but at the following websites:

Let us investigate on a smaller scale in this article.

It was shocking for me to finally admit that many Christian Bible translators have altered the texts of the Christian's Bible for ulterior motives and goals. It occurs way more often than you could imagine. For example, Isaiah 52 was altered by Christian translators because this chapter is crucial as it serves as an indictment against the Christianization of Isaiah 53. The close relationship between Isaiah 52 and 53 is outstanding because the theme, poetic structure and motif of Isaiah 53 closely mimics the illustrative language of Isaiah 52. In addition, the chapter break between Isaiah 52 and 53 is completely artificial. If Isaiah 52 is translated correctly, it is difficult to ignore the parallelism between these two chapters. Corresponding to Isaiah 53, Isaiah 52 clearly identifies Israel in the singular, suffering innocently as a result of the destructive arrogance and spiritual recklessness of the gentile nations as well as Gentile Christianity.

The (KJV) King James Version of the Bible and the (NIV) New International Version translators were certainly concerned about how Bible readers would accept the notion that Isaiah 53 is referring to Yeshua, when Isaiah 52 so clearly describes the corporate nation of Israel as a single individual, innocently suffering as a result of the iniquity and sinful behavior of the nations of the world.

Answer for yourself: How did Christianity deal with this when printing their own Bibles..the Bibles like you most likely carry?

Get ready! Unscrupulous Christian translators, in effort to preserve their theology over truth, reconstructed crucial parts of the first half of Isaiah 52 so as not to resemble Isaiah 53's theme and poetic language.

For example, in Isaiah 52:4 the prophet recounts that "Assyria oppressed him [Israel the corporate nation as again spoken of in the singular] without a cause" As I have already attested, this concept that the nation of Israel innocently suffering as a single individual in Isaiah 52 is precisely the underlying theme of Isaiah 53.

Again, in Isaiah 52:4 the prophet speaks of the Jewish people in the singular as does Isaiah 53. Thus the NIV altered the text by removing the most offensive words of this verse. The NIV therefore reads: "lately, Assyria has oppressed them." The crucial words "without cause" have been removed.

Again, and even more important, the KJV as well as the NIV change the singular pronoun "him" in this verse to "them."

Answer for yourself: Why would they change the Hebrew "him" into "them" in Isaiah 52:4?

Answer for yourself: Again, can you begin to see that we who owned Christian Bibles were set up in hopes when we read Isaiah we might not make the connection that the singular pronoun "him," as used in such close proximity in Isaiah 52 where it means the corporate nation of Israel, would carry over in our thoughts when we read Isaiah 53?

In Isaiah 52:5 the Hebrew word "moshlov" means "his rulers," referring to the nation of Israel's rulers. The

nation of Israel once again is spoken of in the singular. Therefore, the KJV and NIV translators again change the singular pronoun "his" into the plural "them."

Isaiah 52:4 in Hebrew

Assyria oppressed him without cause

Isaiah 52:4 in the KJV

the Assyrian oppressed them without cause

Isaiah 52:4 in the NIV

lately, Assyria has oppressed them

Answer for yourself: Do you see for yourself the efforts expended in changing the Word of God so as to destroy your ability to connect the singular pronouns of Isaiah 53 with corporate Israel?

Isaiah 52:5 in Hebrew

his rulers boast

Isaiah 52:5 in the KJV

they that rule over them make them howl

Isaiah 52:5 in the NIV

and those who rule them mock

Answer for yourself: Can you again see such lengths taken (changing "his" [singular] to "them [plural] by Christian Bible translators to change the Holy Word of God in order that you will accept their interpretation (that Isaiah 53 refers to Yeshua instead of Israel) instead of what God originally intended the texts to teach?

Answer for yourself: Can you begin to see how such drastic steps were take as altering, adding, and deleting from the Word of God in order to make sure that when your read Isaiah 52 you don't interpret the Suffering Servant as the nation of Israel?

The KJV therefore reads, "rule over them." The irony of all this Bible-tampering is that these Christian translators changed the singular reference to Israel in Isaiah 52 into the plural and the plural references in Isaiah 53 into the singular. All this was done in the name of religion. Such is the strength of anti-Semitism masquerading in religion.

Answer for yourself: So how come as Christians we don't know this when we read our Christian Bibles?

The answer is quite simple. When we bought a Bible we went to a Christian Book Store and bought what we were told and believed to be the infallible written Word of God. But as I have shown you, unless you compare the Old Testament writing in your Christian Bible with the Jewish Scriptures from the Jewish Publication House and their Hebrew Bible, we cannot know if there are errors or changes in our Christian Bibles that led us astray from the intended meaning of the text when first given by God.

Answer for yourself: How many of you can actually say that when you go to church you compare every passage quoted in the New Testament from the Hebrew Scriptures with the original Jewish Scriptures?

Answer for yourself: Before now, were you aware that such alterations, additions, and deletions occurred in

your Christian Bibles?

Answer for yourself: Can we be confident that when reading from a Christian Bible that the passage we are reading in the Old Testament is accurately translated from the Hebraic original? No! The examples given in this article is but the tip of the iceberg! If you have any doubt then the other articles on this website should enlighten you to the degree of the deception to which we have been exposed in the Christian Church.

Let us continue in the 6th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #6

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

- **In our previous three articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.**
- **As we continue along we noticed that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. We noticed that the imagery as well as the pronouns used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and not to only one man. We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.**
- **We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.**

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will discover that it was not Jesus who suffered as a result of the iniquity of the world, but that the nation of Israel suffered as the result of the sins of the Gentile nations. We will also examine if it was Jesus who interceded for the world or if it was the nation of Israel. Lastly we will examine if Jesus was the sacrifice Isaiah 53 was speaking about, or if the remnant of Israel was the one massacred like sheep for the slaughter.

ONE DAY CHRISTIANITY AND ALL GENTILE WORLD LEADERS WILL REALIZE THAT THE NATION OF ISRAEL AND THE JEWISH PEOPLE SUFFERED AS A RESULT OF THEIR SINS

To make sure we don't lose focus of who is speaking in Isaiah 53 let me ask again this simple question which was already asked.

Answer for yourself: Let us ask once again...who is speaking? The Gentile political and spiritual leaders of the world

Isaiah 53:4-5

4 Indeed, he [corporate nation of Israel] bore our illnesses, and our pains - he [corporate nation of Israel] carried them, yet we accounted him [the corporate nation of Israel] as plagued, smitten by God and oppressed.

5. But he [corporate nation of Israel] was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him [the corporate nation of Israel], and with his [the corporate nation of Israel] wounds we were healed.

Answer for yourself: Most likely your whole life you have been told that Isaiah 53, when it said "he bore our illnesses" and "was smitten by God and oppressed," was referring to Jesus. Now what do you think since reading the past three articles?

Answer for yourself: When Isaiah [as shown repeatedly before in the first three articles when he repeatedly uses singular pronouns to refer to the corporation nation of Israel], refers to God's Suffering Servant as the singular nation of Israel, whose identity are we now to think of [Jesus or Israel] when we see the prophet saying "he was wounded because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wounds we were healed"?

"ARE" HEALED OR "WERE" HEALED?

In order to stress the ongoing and ever-current atonement of Jesus, Christian Bibles incorrectly translate "with his wounds we are healed," in the present tense. Actually, the nations are speaking here of Israel's past suffering, therefore the verse correctly reads "we were healed."

Ezekiel 36:6-9, 15

6 Therefore, prophesy about the land of Israel and say to the mountains and to the hills, to the streams and to the valleys: Thus says my Lord, God: Behold! In My jealousy and in My anger I have spoken, because the shame of the nations you have borne. 7 Therefore, thus says my Lord, God: I have lifted My hand in an oath. Surely the nations which surround you - they will bear their shame. 8 But you, O mountains of Israel - you shall shoot forth your branches and bear your fruit for My people Israel, when they are about to come. 9 For behold! I am for you, and I shall turn to you; then you shall be tilled and sown.

15 And I shall no longer cause the ridicule of nations to be heard about you, and the shame of the nations you shall no longer bear, of your nations you shall never again be bereaved - the word of my Lord, God.

Answer for yourself: Did you notice that there is a time limit for Israel carrying the iniquity of the nations?

Answer for yourself: Did you notice that there is a time limit where Israel will no longer atone for the sins of the world?

Jeremiah 30:8-13

8 And it shall be on that day, says the Lord of hosts, (that) I will *break his yoke off your neck,* and I will break your thongs, and strangers shall no longer enslave them [the nation of Israel].9 And they shall serve the Lord their God and David their king, whom I will set up for them. 10 And you [servant nation], fear not, My servant Jacob, says the Lord, and do not be dismayed, O Israel, for behold I save you from afar and your seed from the land of their captivity, and Jacob shall again be silent and at ease, and no one will frighten them. 11

For I am with you, says the Lord, to save you, for I will make an end of all the nations where I dispersed you, but of you I will not make an end, but I will chasten you in measure, and I will not completely destroy you. 12 For so said the Lord: Your bruise [the nation's bruse] is painful, your wound [nations's wound] grievous. 13 No one deems your wound [nation's wound] to be healed, you have no healing medicines.

As you can readily see the evil manner in which the Gentile nations, as well as Christianity over the centuries, have treated the Jewish people have contributed to the sufferings of Israel. Such sufferings at the hands of Gentiles and Gentile nations is described in Isaiah 53:4-5(my paraphrase)..."Israel bore the pains inflicted upon them by the Gentile nations who misunderstood them, and such suffering was incorrectly interpreted by the oppressors as if Israel had been forsaken by God. Because of the Gentiles' sins against Israel the peoples of God were crushed, and the Gentiles thought they were doing God a favor by persecuting and killing the Jewish people."

IN SPITE OF SUCH CRUEL TREATMENT BY THE GENTILE NATIONS OF THE WORLD...ISRAEL PRAYED FOR THEIR OPPRESSORS

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, we find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.

Jeremiah 29:7

7 And seek the peace of the city where I have exiled you [nation of Israel] and pray for it to the Lord, for in its peace you shall have peace.

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

THE REMNANT OF ISRAEL HAS BEEN MASSACRED LIKE SHEEP FOR THE SLAUGHTER

Answer for yourself: Are we not led to believe, according to Christianity that Jesus as Messiah was rejected by the people of Israel and ultimately killed by them? Sure are.

Although the Bible explicitly and repeatedly describes the Jewish people [Suffering Servant as corporate Israel] as afflicted and despised by the Gentile nations, there is not even one clear reference to the Messiah as afflicted or despised anywhere in all of the Jewish Scriptures.

In light of what we have discovered about singular pronouns referring to corporate Israel, it is easy to see that is was the nation of Israel again which was afflicted. Just a brief overview of anti-Semitism from the annals of

Church history is enough to make you sick. Notice the references below which describe the Jewish nation as afflicted by the Gentile nations.

Isaiah 53:7

7 He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.

Psalm 18:28

29 For you will save the afflicted nation; and you will bring down haughty looks.

Psalm 44 describes the plight of the righteous remnant of Israel. Notice how the language used here to describe the condition of the Jewish people parallels that of Isaiah 53.

Psalm 44:12, 14-15, 22

12 You have delivered us like sheep for the slaughter, and among the gentiles you have scattered us.

14 You made us a disgrace to our neighbors, the mockery and scorn of those around us. 15 You made us a byword among the nations [Gentile nations] to shake their heads.

22 Because for Your sake we are killed all day long, we are considered as sheep for the slaughter.

Ezekiel 34:15-15

15 I will tend My sheep, and lay them down-the words of my Lord, God. 16 The lost, I will seek out; and the banished, I will retrieve; the wounded, I will heal, and the frail, I will strengthen. But the fat one and the strong one, I will destroy. I will shepherd them with justice.

Zechariah 11:4-5, 7

4 So Said the Lord, my God: Tend the flock of the slaughter, 5 whose buyers shall lay them and not be guilty; and whose sellers shall say, "Blessed be the Lord, for I have become wealthy"; and whose shepherds shall not have pity on them.

7 And I tended the flock of slaughter, indeed, the poor of the flock.

THE GENTILE NATIONS ACKNOWLEDGE THAT AS A RESULT OF THEIR INIQUITY TOWARD THE JEWS (THEIR BOTHERS) THAT ISRAEL SUFFERED

Isaiah 53:8 [REMEMBER THE GENTILE KINGS REPRESENTING THE GENTILE NATIONS IS DOING THE SPEAKING IN THESE VERSES]

8 From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.

Answer for yourself: Who is again speaking in Isaiah 53? The rulers and kings of the Gentile nations.

Answer for yourself: Whose trangressions? The Gentile nations toward the Jewish people!

Answer for yourself: Can you see for yourself that one day the Gentiles will face up to what they have done to the Jewish people and how they have sinned against them and altered their Jewish Scriptures?

Answer for yourself: To whom did a plague fall? The Jewish people. The nation of Israel who happens to be the subject of the Servant Songs of Isaiah.

The prophet's use of the word (lamo) "them" as a pronoun for the Suffering Servant presents a monumental problem for Christian Bible translators committed to making Jesus fit the Servant of Isaiah 53. Poetically, the prophets often speak of the Jewish nation in the singular to accentuate the nation's distinctive corporate destiny. The prophets, however, never speak of an individual in the plural. Therefore, the use of the Hebrew word (lamo) "them", for the Servant of Isaiah 53, reveals that the Servant is NOT a single individual.

The KJV, and NIV and other Christian Bibles solve this problem by mistranslating the word "them" as "him" in the singular.

Since discovering that the Hebrew Scriptures correctly render "lamo" as "them," then let us look at how the Christian Bible does great injustice to the text by purposely mistranslating the verse to fit their erroneously theology. They change "them" to "him"!

In each of the examples following the Jewish Scriptures tanslate the word as "them" but our Christian translations have "him instead....why?

Isaiah53:8b KJV

for the transgressions of my people was he stricken

Isaiah 53:8b Modern Readers Bible

for the transgression of my people was he stricken

Isaiah 53:8b NIV

for the transgression of my people he was stricken

Isaiah 53:8b Living Bible

it was their sins that he was dying for - that he was suffering their punishment

Nowhere in these above examples was the pronoun intended to be rendered in the singular as "he," rather, the correct interpretation is the plural as "them." Who changed the Jewish Scriptures and why?

If we fail to realize who is speaking in Isaiah 53, then it is easy to see why Christians try to make this death spoken of in Isaiah 53 atone for the sins of the Jewish people, when in reality it is the death of

the righteous remnant of Israel [corporate nation] which was due to the result of the sins of the Gentile nations.

But you see, if somehow you make Isaiah 53 to refer to Jesus [by failing to understand who is doing the speaking in Isaiah 53 and who is making a confession of "guilt" toward the Jewish people as well as changing the pronouns "them" to "him"] which I repeatedly have shown you occurred...then and only then can you make a case for Jesus being the "subject" of Isaiah 53.

Dear ones...tampering with the Holy Word of God to make our "theology" fit is a sin and brings God's anger because of us changing His Word [your shall not add or take away...remember?]!

WE SEE THAT CHRISTIAN BIBLE TRANSLATORS CHANGED THE HEBREW WORD "LAMO" WHICH MEANT "THEM" TO THE SINGULAR "HE" IN ISAIAH 53 BECAUSE OF THEIR THEOLOGY...DID THEY DO THE SAME ELSEWHERE? NO...SO WHY IN ISAIAH 53?

Well the answer is simple....it did not serve their "theological" purpose to not do so!

Deuteronomy 32:35 (King James)

32...for the day of their calamity is at hand, and the things that shall come upon them make haste.

Deuteronomy 33:2 (King James)

2 ...He shined forth from Mount Paran, and he came with ten thousands of saints: From His right hand went a fiery law for them

Job 6:19 (King James)

19 The troops of Tema looked, the companies of Sheba waited for them

Job 14:21 (King James)

2 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them

Job 24:17 (King James)

17 For the morning is to them even as the shadow of death: if one know them...

Psalms 2:4 (King James)

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psalms 44:4 (King James, 44:3)

4 For they got not the land in possession by their own sword, neither did their own arm save them

Psalms 119:165 (King James)

165 Great peace have they which love Thy law: and nothing shall offend them

Isaiah 16:4 (King James)

4 Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 23:1 (King James)

1 The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: from the land of Chinim it is revealed to them

Isaiah 44:7 (King James)

7 And who, as 1, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them

Isaiah 48:21 (King James)

21 And they thirsted not when he led them through the deserts: He caused waters to flow out of the rock for them*:* He calve the rock also, and the waters gushed out.

Lamentations 1:19 (King James)

19 1 called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Habakkuk 2:7 (King James)

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them*?*

I find it amazing that the same Bible translators who changed the meaning of the Hebrew pronoun for "them" to "he" in Isaiah 53 in order to read into the text the identity of Jesus [individual instead of a corporate nation] instead of the correct meaning of the nation of Israel which the prophet intended, did not follow their own laws of interpretation elsewhere when confronted with the same word. For in the examples given above, they saw no need whatsoever to change the plural "them" to "he" as they did in Isaiah.

Answer for yourself: How reliable are our Christian Bibles when those we trust to accurately translate the Scriptures are changing the very tense of the words to match their pre-formed theologies? Could our beliefs concerning Jesus as connected with Isa. 53 be wrong as Christians?

Answer for yourself: If the Christian Gentile Bible translators had not wished to read into Isaiah 53 the identity of Jesus, do you think they would have felt the need to change the tense of the pronoun from "them" to "he" in Isaiah 53?

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately what he believed as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world. May God forgive our laziness to let others tell us what to

believe instead of us studying to show ourselves approved unto God.

We continue in the 7th article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #7

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

- **In our previous articles we have demonstrated, beyond any doubt, that the "Suffering Servant" in Isaiah is to be understood as the collective peoples of Israel [the nation] and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.**
- **As we continue along we noticed that the "speaker" in Isaiah 53 is not Isaiah, or the Jewish people, but rather that the speaker was the Gentile Kings and rulers of the world.**
- **We also saw that Isaiah is a "testimony" or "confession" from these Gentile leaders amounting to the fact that they had totally misunderstood the Jewish people and their "religious ideas" concerning them had been wrong.**
- **We saw that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. History testifies to this.**
- **We noticed that the imagery as well as the pronouns [the use of "singular" pronouns to represent the "corporate" nation] used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and was not meant to apply to only one man. We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.**
- **We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.**
- **We noticed that the "transgressions" of Isaiah 53:8 refer to the Gentiles and not the Jewish people.**
- **We saw how the Christian Bibles and their translation of Isa. 53 purposefully alter the pronouns by using "him" for "them" in order to make it more difficult for the reader to see that Isaiah was not speaking about one individual, but the whole nation of Israel as the "Suffering Servant." We saw by falsifying and corrupting Isaiah 53 the Christian Bible translators artificially made the text refer to "one" person and of course that person is to be Jesus to the Christian, but that was never the "message" of Isaiah in the first place.**

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will examine if Jesus died once or many times. This may sound preposterous but just wait. Also we will examine if Jesus' blood or the knowledge of God that went to the Gentile world because of his death brought vindication to the world. This is very important information for the Biblical believing Christian. So without further ado...

THROUGHOUT THEIR PERILOUS EXILE THE JEWISH PEOPLE ENDURED MARTYRDOM FOR THEIR FAITH...

As has been done to many verses before as exposed in the previous articles in this series, the plural references to the Servant of Yahweh is once again deliberately altered by Christian translators into the singular. The Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and other Christian translations of Isaiah again change the tense of the word....in order for it to read "death;" again purposefully altering the text in order to conceal the identity of the Servant as the nation of Israel as a "plurality."

Answer for yourself: Did Jesus die once or twice, or three times or more than that? Did Jesus die a "death" or did he die "deaths"?

Let's investigate the matter in detail.

ISAIAH 53:9 FROM THE HEBREW SCRIPTURES...& NOT FROM THE CHRISTIAN'S CORRUPTED OLD TESTAMENT

Isaiah 53:9

9 And he gave his grace to the wicked and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.

Answer for yourself: How many times did Jesus die and other than crucifixion is there recorded for us a different type of death that he endured?

Answer for yourself: Presuming you have read the prior 4 articles in this series, are you better equipped now to properly understand that the "deaths" spoken of in the plural in this verse describes the deaths of the Jewish people at the hands of the Gentile nations who misunderstood them or rejected them and their ways of godliness?

HOW DOES THE KJV IN THE CHRISTIAN BIBLE HANDLE ISAIAH 53:9

Isaiah 53:9

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Answer for yourself: Did you catch the difference for yourself?

As has been done to many verses before as I have carefully documented for you in the previous articles in this series, the understanding of the plural references to the Servant of Yahweh is once

again deliberately altered by Christian translators into the singular. In this instance the plural "deaths" in the original become the singular "death" in the Christian Bible. Let me state again the fact that the Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and others change it to read "death" in order to conceal the identity of the Servant as the nation of Israel.

IS THERE ANY OTHER REFERENCES TO THE SUFFERING SERVANT OF GOD AS THE NATION OF ISRAEL NOT HAVING DECEITFUL SPEECH?

Zephaniah 3:12-17, 19-20

12 And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. 13 The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth [notice the plural once more], for they shall gaze and lie down, with no one to cause them to shudder. 14 Sing O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! 15 The Lord has removed your afflictions; He has cast out your enemy. The king of Israel, the LORD, is in your midst - you shall no longer fear evil. 16 On that day it shall be said to Jerusalem, "Have no fear! O Zion, Let your hands not be slack. 17 The LORD thy God is in your midst -a Mighty One Who will save. He will rejoice over thee with joy. He will be silent in His love.

19 He will jubilate over you with song." Behold, I wreak destruction upon all those who have afflicted you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. 20 At that time I will bring them, and at (that) time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your daughters before your eyes, said the Lord.

Answer for yourself: Are you beginning to see that what you have been mistakenly taught referred to Jesus in Isaiah 53 really refers to the whole of the nation and not one person?

As you can see for yourself here the prophet Zephaniah describes vividly the righteous remnant of Israel [corporate Israel and not a single person] in precisely the same fashion as the prophet Isaiah did in the 53rd chapter: "The remnant of Israel [afflicted Israel by the Gentile nations] shall neither speak lies; neither shall deceitful speech be found in their mouth."

TO THE REPENTANT GOD PROMISES CHILDREN IN ISAIAH 53, LONG LIFE, AND DIVINE HELP

Isaiah 53:10 in the Jewish Scriptures vs Isaiah 53:10 in the Christian Bibles...what is the truth?

10 And the Lord wished to crush him [corporate Israel..remember?] He made him ill; *if* his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purposes shall prosper in his hand.

Answer for yourself: Did you notice that the promise of "seed" or children is conditional to restitution and obedience?

Now understand this is the "text" as taken from the Jewish Bible.

Answer for yourself: Do you know that the Christian translations of Isa. 53:10 are completely different? Why is that? Let us examine it from the KJV version of Isaiah 53:10 as taken from my personal Christian Bible.

Isa 53:10-11 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

Answer for yourself: Where does the idea of "atonement" and "making a soul an offering for sin" come from when it is not in the Jewish Bible and the Jewish Scriptures?

Answer for yourself: Did someone make this up [soul an offering for sin] when they translated the manuscripts from the Hebrew or added it later in the ?

Answer for yourself: Is someone attributing to Isaiah the prophet things he did not say to give Prophetic authority to religious doctrines [like a false atonement connected to Jesus] that were never written by him in the first place? They sure are.

Answer for yourself: Now, has God previously told "corporate Israel" the same thing; namely, that if they were obedient to Him then they would prosper and see their "seed?" He sure has!

Deuteronomy 30:8-10, 19-20

8 You will repent and obey God, keeping all His commandments, as I prescribe them to you today. 9 God will then grant you a good surplus in all the work of your hands, in the fruit of your womb, the fruit of your livestock, and the fruit of your land. God will once again rejoice in you for good, just as He rejoiced in your fathers. 10 All this will happen when you obey [conditional] God your Lord, keeping all His commandments and decrees, as they are written in this book of the Torah, and when you return to God your Lord with all your heart and soul.

19 I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. You must choose life, so that you and your seed will survive. 20 *If you choose* to love the Lord your God, to obey Him, and to attach yourself to Him. This is the sole means of survival and long life when you dwell in the land that God swore to you' fathers, Abraham, Isaac, and Jacob, [promising] that He would give it to them.

So we find nothing new here to force upon the interpretation of Isaiah 53:10 a meaning foreign to the text. The message is simple. If the children of God obey Him and His commandments, they will proper both physically (offspring--see their seed) and spiritually. "If his soul (life) makes restitution (repent) then he shall prolong his days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53.

WITH HIS KNOWLEDGE THE SERVANT-CORPORATE ISRAEL-BRINGS VINDICATION TO ALL MANKIND...THAT MEANS THE GENTILES OF THE WORLD (ie. Christians)

Isaiah 53:11

11 From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would

vindicate the just for many, and their iniquities he would bear.

Maybe you need to read that again.....now understanding that the "subject" of Isaiah 53 is the corporate nation of Israel and not just "one person," Isaiah is specifically saying that through the knowledge of the Jewish nation (their Torah and their Bible) that they VINDICATE and BEAR THE INIQUITIES of many. WOW!

Answer for yourself: What does it mean "With his "knowledge"?

In Christian theology it was not Jesus' knowledge that vindicated the world. It was, according to Christian theology it was his blood. Isaiah is not, however, speaking of a crucified messiah in his 53rd chapter. The prophet is referring to the Almighty's Servant Israel and not just one person, who, by their corporate knowledge of God and His precious Torah are witnesses to the world that there are no other gods (Isaiah 43:10-11) and through this Torah (Hebrew for instruction) they, by both witnessing it and sharing it with others (me and you) help redeem the world (conditional that I accept and believe it and live it)!

ISRAEL'S FUNCTIONS AS A PRIEST FOR THE GENTILES...A "ROYAL PRIESTHOOD"...REMEMBER?

Exodus 19:5-6

5 Now if you obey Me and keep My covenant, you shall be *My special treasure among all the nations*, because all the world is Mine. 6 You will be a *kingdom of priests* and a holy nation to Me. These are the words that you must relate to the Israelites.

Immediately before the Ten Commandments were given at Sinai, the nation of Israel was told that they are to be a "Kingdom of priests" (Ex. 19:5), as in Isaiah 61:6. Now it was up to them to live up to their "calling."

Isaiah 61:6-9

6. And you shall be called "The Priests of the Lord, Servants of our God": shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed (them). 7 Instead of your shame, which was two fold, and your disgrace, which they [the Gentile nations for rejecting them] shall inherit two fold; they shall have everlasting joy. 8 For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. 9 And their seed shall be known among the gentiles, and their offspring among the nations; all who see them shall recognize them that they are seed that the Lord blessed.

Isaiah 42:6

6 I am the Lord; I called you with righteousness and I will strengthen your hand; and I formed you, and I make

you for a people's covenant, for a light to the nations.

Isaiah 49:6

6 And He said, "Is it too light a thing for you to be My servant? To establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, *so* that My salvation shall be until the end of the earth."

Isaiah 60:3

3 And nations shall go by your light and kings by the brilliance of your shine.

Proverbs 6:23

23 For a commandment is a candle, and the Torah is light.

Zechariah 8:13, 23

13 'And it shall come to pass that as you were a curse among the Gentiles, O House of Judah and House of Israel, so will I save you - and you shall be a blessing. Fear not; may your hands be strengthened!

23 So said the Lord of Hosts: In those days, when ten men of all the languages of the gentiles shall take hold of the skirt [prayer shawl] of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."

Answer for yourself: How can we be, as Christians and followers of Jesus, enlightened by Israel's light, their Torah, their Bible, and by Israel as God's Priesthood, when our translations of their writings are not faithful to what the Hebrew originally said?

Answer for yourself: How can we be ministered to by God's "Royal Priesthood" when our translations of their Holy Book are corrupted on purpose in order to infect us with solar and sun-worship dressed up like Judaism and "divine prophecies" by Rome and other?

Answer for yourself: How can we "go by their light" when we don't have it and when we even try to read our Bibles we don't know that were are reading purposefully corrupted passages that leads us far from the truth that Isaiah originally communicated to others that he received by revelation of HaShem?

HOW DOES GOD VIEW US....WHEN WE HAVE ACCEPTED A REPLACEMENT RELIGION AND CORRUPT TEXTS OVER HIS HOLY WORD?

Numbers 18:1

'And God said to Aaron, "You and your sons, and your father's house with you, you must bear the Iniquity against the sanctuary, and you and your sons must bear the iniquity against your priesthood.

Answer for yourself: What is our remedy? Simply; we must repent of our false beliefs when shown we are wrong!

Isaiah 2:2-5

2 And it shall be at the end of days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. 3 And many *nations shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths, " for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem..."* 50 house of Jacob, come let us go in the *light* of the Lord".

THE SERVANT IS FINALLY VINDICATED

Isaiah 53:1 2

12. Therefore, I will allot him [the corporate nation of Israel] a portion in public, and with the strong he shall share plunder, because he poured out his soul (life..in bringing knowledge of God to non-Jews) to death, and with transgressors he was counted; and he bore the sin of many (received the sinful treatment of many non-Jews and Christians through the centuries), and interceded for the transgressors (daily prayers-prayer book..Amidah).

Maybe you need to read that again...real slowly!

Ezekiel 34:27, 29-30

"And the tree on the field will yield its fruit, and the earth will yield its produce, and they shall remain securely upon their ground. Then shall they know that I am God, when I break the bars of their yoke and save them from the hands of those who enslave them (from Gentiles)... 29 And I shall establish for them a plantation of renown, and they shall no more be gathered in by famine in the land, and they shall no more bear the shame of the nations. 30 Then they shall know that I, God their Lord, am with them, and they are My people, the family of Israel - the words of my Lord, God.

We continue in the next article in this series.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**

Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT BY YOUR CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #8

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

CRITICAL EXAMINATION OF VERSES FROM ISAIAH 53

As I grew up in church as a child, and even as a young adult, I was assured repeatedly by my spiritual leadership in our church that Isaiah chapter 53 referred to Yeshua. It seems that this one chapter from the Jewish Scriptures kept coming up in church regularly for discussion. In sermon after sermon, I heard that the Prophet Isaiah was referring to Yeshua in this chapter and that Yeshua "fulfilled" Isaiah chapter 53. I heard over and over that Yeshua is the "suffering servant" of Isaiah chapter 53. In fact I was told that I was to use this particular chapter in witnessing to unbelievers. I was even told that all Jews before the Middle Ages recognized this chapter as "messianic," but due to the efforts of a Rabbi Rashi that belief changed. In fact that is what Jews for Jesus claim and publish in their literature. There is only one problem with what Jews for Jesus teach regarding this and other thing; it is a lie and it can be proven so by reading the ancients. We will look at that later in a concluding article on this subject on this website. I suppose if you have an "organization" you can say what you will and people will believe you. Christendom has done that for centuries.

I can remember also being told when I was young that the moon was made out of cheese. Seriously, I was willing to accept all these above statements as fact without a personal inquiry on my part to see if these things be so. After many years of Bible study and research I realize that such beliefs attached to Isaiah 53 were in error, and most likely, you have made the same mistake. Later in life I did examine Isaiah 53 in detail for myself as well as the whole book of Isaiah [from the Jewish texts and not just from my Christian sources], and the results I found are the subject of this article. We at Bet Emet Ministries would like to share with you our research in hopes of assisting you in coming to the correct interpretation of a chapter which has become the cornerstone of Christianity let alone evangelism to the Jewish people. Please understand that if what we were told about Jesus and Isaiah 53 cannot stand the test of critical inquiry, then the very foundation of Christianity is rocked and maybe, oh maybe, the Jewish people and scholars have been right all along. Well, get ready, for if you will truly will bow your knee to truth then your legs will have bent before this article is over.

LET EVERY MAN BE A LIAR BUT LET GOD'S WORD BE TRUE!

Answer for yourself: Do you ascribe to the above phrase?

The Jewish sages teach that "whoever saves a single soul is considered as if he had saved an entire world." How precious is the soul! Though the Bible study which you have begun and yet follows is a lengthy one, we have prepared it realizing that the subject matter is of a very sensitive nature, and that most will not take kindly to someone tampering with their religious belief system, let along showing them that the very core of it is totally incorrect. We at Bet Emet hope that you too will value your soul highly enough to prayerfully ponder that which follows. God's truth is not always easy to discern, but we are possessors of a Divine promise; "you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29). As faithful Jews have attested for over 3500 years, it's worth the effort. And now - on with the search!

PRELIMINARY ISSUES INVOLVED IN CORRECTLY INTERPRETING ISAIAH 53

Before continuing our examination of Isaiah 53 itself, some preliminary issues must be considered. First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context which you have already seen and will continue to be noted below), the most that could be said is this: Isaiah 53 is about someone who dies both "because of" and "for" the sins of others. Right in the beginning I have to pose for you a very big question.

Answer for yourself: Understanding that the people were familiar with their own Bibles, then when Jesus died, did the people perceive he was dying for their sins?

Answer for yourself: Did the people who watched Jesus die understand his death as fulfilling Isaiah 53, or was this interpretation of his death conceived later by the Gentile Church, and read backward into the accounts of his death?

Answer for yourself: If Jesus' death was the "final sacrifice" for sins according to the Hebrew writer, then why does James instruct Paul to fulfill a nazarite vow in Acts 21 fully knowing that to do he has to bring blood sacrifices for sin offerings and atonement? Did you know that? Maybe you should put together Numbers chapter 6 and Acts 21 and see what the "picture" tells you. Those who crafted the New Testament and its replacement theology should have done a better job ridding themselves of such incriminating facts. Granted such knowledge is beneath the context of Acts 21 but it is there if study and "think."

Answer for yourself: For a moment do you think James would have instructed Paul to do that if he, the spirit-filled leader of Jesus' church, thought or knew for example that Jesus' death was some form of atonement of that Jesus was the long-awaited fulfillment of Isa. 53?

Answer for yourself: Would you have done the same (bring blood sacrifices for atonement) with such a faith "in Jesus" for your sin? I think not!

Answer for yourself: People may have seen Jesus die, but did anyone see him die as an atonement for the sins of others? James and the first church sure did not because this "vow" was 25 years after Jesus' death.

Answer for yourself: Don't you think that within 25 years or so the Holy Spirit would have told James and the mother church the "facts" about Jesus' death [that he was the fulfillment of Isa. 53] as we have come to be instructed if it were "true?"

These are some of the biggest questions you will ever have to answer for yourself. If we are to believe, as we have been taught in the Christian Church, that Isaiah 53 was speaking of the Messiah who was to die for

the sins of others, then Jesus' followers, knowing this passage and longing for its fulfillment one day, should not been shocked at the idea of himself going to his death. But they were!

Answer for yourself: Is it possible that James and the mother church did not believe what we are taught about Jesus and Isa. 53 in our Christian Churches today?

The answer is simply they did not for 2 reasons:

- **First...their Jewish Scriptures (in Isaiah 53 and elsewhere) did not read like our corrupted translations today in our Christian Old Testaments so they would not have believed such things about "anyone" let alone Jesus.**
- **Second...their actions, based upon their beliefs, show they did not believe Isa. 53 referred to Jesus as some form of final atonement.**

Acts 21 reveals they did not (when you put that with Numbers 6 where sin offerings and atonements are connected with the nazarite vow that Paul took). The problem is not only the two-faced Paul who performs a "righteous act" that contradicts what he had been teaching but that James, Jesus' hand-picked leader, commands it to be done. Evidently James did not believe like Christians today. Who was right? It is pretty simple when you see the corruptions of the Jewish Bible that we have already exposed previously in these articles on Isa. 53 along with what yet follows.

Answer for yourself: How do we reconcile the supposed Christian's expectation of the Messiah's death for sin against the shock of the followers of Jesus at the announcements of his soon coming death?

Answer for yourself: Would they have not been looking forward for such redemption if that was the promise of the Prophets?

Answer for yourself: Since when is "atonement" connected with the Passover and not with Yom Kippur?

Answer for yourself: Can you find for yourself where atonement for sin is connected to a Passover Lamb" in the Jewish Scriptures? Its not! Many animals were sacrificed as offerings at all times of the year as well as when different situations came up in one's life. But not all of the animals sacrificed carried the idea of "atonement."This may be a shock to you but "atonement" was never, I said never, connected with the death of the lamb at Passover. This should make you wonder about the "types and shadows" we have always connected to the life of Jesus.

Answer for yourself: If Jesus is the Lamb of God, and understanding that the Passover lamb of Israel never atoned for the sins of the people, then how do we make the connection of atonement with the death of Jesus?

We cannot make such a connection between atonement for sin and the Passover regardless that the writers of the New Testament ascribe such a concept to his death as if Isaiah had taught the same thing. Isaiah did not and you are seeing that for yourself! If you have studied with us for a while you have seen for yourself that the original followers and apostles of Jesus had little if anything to do with the writings of the Gospels. Their names were "officially" attached to the anonymous writings by the Church in the fourth century. The first "quote" that names a Gospel by name is found not earlier than 200 A.D.

Answer for yourself: How can that be? Again it is simple. The names of the apostles were later attached to these documents which can easily be shown to have been written by non-Jewish writers much later than supposed by the Church.

Only if you already accept the New Testament teachings, and the corrupted Old Testament passages in your Christian translations, and only if you have been brainwashed since childhood to believe such "things" about Jesus can you accept the current theology of Jesus and his connection to Isa. 53. Any truthful analysis of the Jewish Scriptures and the Jewish Bible (the Old Testament

Massoretic text) will reveal that such beliefs about Jesus are misplaced at best. In order to believe that Jesus' death had a non-visible, spiritual significance, you must use your Christian translation and "read into the passage" what you have been conditioned to believe from false preaching since you were a child. Only then can you approach your corrupted Christian Old Testaments and the corrupted book of Isaiah within it and say: "see - the Prophet predicted what I already believe." Isaiah 53, in the Christian Bible then, is in reality no "proof" at all, but rather a set-up intended to deceive the reader. It works well because I fell prey to such beliefs until I began a serious study of the manuscript evidences that make up our Bibles. I found it by accident. But God's leading is no accident. The real test comes in the courage necessary to teach the truth once you find it. Isaiah 53 in the Christian's Bible is little more (in selected places) than a contrived confirmation for someone who has already chosen Christianity and accepted what they have only heard over and over which they never checked out for themselves to see if "these things be so." I have and they are not what they appear in the Christian's Isaiah in is Bible.

WHY WAS THE MESSIAH'S DEATH - AS ATONEMENT OF SIN - NOT KNOWN BY THE JEWS WHO FOLLOWED JESUS?

Consistent with all Jewish teaching at the time, Yeshua's own Jewish disciples didn't view Isaiah 53 as a messianic prophecy. **"Not so" you say. Well, it is quite understandable that the followers of Jesus were well versed with their own Jewish Scriptures. Just a cursory study of the manners and customs of the Jewish people reveal that at 5 year old the Jewish child had his first book of the Bible memorized (Leviticus). I said "memorized." To think that the Jewish people would not be conversant with their own Prophets is absolutely ludicrous. But that is what the New Testament writers would have us believe. What comes next might shock you so you may need to set down.**

For example, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). His response is not "thank God…for we are dead in trespasses and sins and without your sacrifice for our sins we are lost." No not at all. He says rather remarkably: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). This passage is very alarming and very telling in its scope.

Answer for yourself: Why was this idea of a dying Messiah of such news to Peter? It sure seems to be!

Answer for yourself: Had he forgotten the message of Isaiah 53 which every child knew, or is our Christian concept of a suffering servant being "Jesus," which we have been fed all our lives, really not contained in Isaiah 53?

Mark 9:31-32

- **31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**
- **32 But they understood not that saying, and were afraid to ask him. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not understand their own Scriptures, especially those referring to the Messiah who would be killed and resurrected?

Answer for yourself: How could the followers of a presumed Messiah have overlooked something as important in their Scriptures as the death of the coming Messiah?

Mark 16:10-11

- **10 And she went and told them that had been with him, as they mourned and wept.**

- **11 And they, when they had heard that he was alive, and had been seen of her, believed not. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah (remember they had already called him the "Christ") would have expressed non-belief at the report of Yeshua's resurrection if they had believed, according to their Scriptures, that the Messiah was to die according to the Prophets and be resurrected in the first place?

John 20:9

9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not know their own scriptures? The reason they did not is again simple; such a Scripture in the Jewish Bible does not exist!

Answer for yourself: If it was common knowledge that Isaiah 53 had spoken of a Messiah who was to die for the sins of people as their atonement, then why was this news to Peter and why would he try and prevent such a wonderful thing?

Answer for yourself: Could it be that they did not hold the same beliefs about Isaiah 53 as we have attributed to them as Christians?

Answer for yourself: Do you want to know why they didn't hold the same beliefs about Isaiah 53 as we were taught, and could they have been correct and us wrong [especially in light that I have shown you how our translations of Isa. 53 have been forged on purpose and added to on purpose to create an artificial theology about Jesus]?

EVEN JESUS DIDN'T KNOW OF A DYING MESSIAH EITHER!

Even Jesus didn't see Isaiah 53 as crucial to his messianic claims.

Answer for yourself: Why did Jesus request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" [escape an atoning death long awaited for by Israel and the world] would violate the future Christian-Gentile understanding of Isaiah 53?

Answer for yourself: Even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in our Jewish Scriptures) that you must believe in this "Messiah" to be "saved" or be in right-standing with God His Father? It is nowhere to be found!,

CONTEXT OF ISAIAH 40-66 EXAMINED...BACK TO THE TEXTS

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the nation and the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of the nation of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, the nation of Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which the nation of Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54

describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

What I hope you noticed is that previously to Isaiah 53 [Isaiah 52], and afterward [Isaiah 54], the subject of the discourse is still the "people of Israel;" the "nation of Israel" and not an individual. What I hope you also noticed is that following chapter 53 Isaiah is still speaking of the "people" of Israel and not an individual. The context and subject of Isaiah 53 is the same as it has been since Isaiah 40… namely; the corporate nation and the people of Israel. The subject is "plural" and not singular! What throws a lot of people off is that from chapter 40 onward the writer used both "singular" and "plural" pronouns to refer to the "plural" nation of Israel, and used them interchangeably. If one misses this use of pronouns in relationship to the subject of Isaiah 40-66, then his whole interpretation of Isaiah, let alone Isaiah 53, will be in error! If one is not familiar with the subject and context of Isaiah 40 through 66, it is easy to see a passage where a singular pronoun ("he" for example) is used and mistakenly think that the author is speaking of only one person, when previously he has set a precedent of referring to the nation in the singular by describing them as a "he". This is where most make their mistakes in interpreting Isaiah 53.

ISAIAH'S SERVANT - LOOKING AT THE EVIDENCE THAT IT IS THE NATION AND NOT A PERSON

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular (notice that the nation is referred to in the "singular") is called God's servant throughout Isaiah (the nation "plural" is called the "singular" servant), both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

Isa 41:8-9

- **8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**
- **9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)**

Isa 44:1-2

- **1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:**
- **2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)**

Isa 45:4

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Answer for yourself: Can you see for yourself that in every instance the "servant" (used in the singular) refers to the corporate nation of Israel numbering millions and does not pertain to just one person (Jesus)?

Isa 42:19-20

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not. (KJV)

Answer for yourself: Understanding the traditional teaching of Christianity considering Jesus as the Suffering Servant, are you about to say that the above passage from Isaiah 42:19-20 referring to a non-hearing, non-observing, and non-obedient Servant refers to Jesus?

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)

Answer for yourself: Can you see for yourself from the Isa. 43:10 passage that the plural "witnesses" (referring to the nation of Israel, in the plural) is referred to in the singular as "my servant" as before?

Without a doubt the "servant" (used in the singular) refers to the corporate nation of Israel numbering millions, and it is this same meaning which should be rendered when reading Isaiah 53!

Other references to Israel as God's servant include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54.

Jer 30:10

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (KJV)

Jer 46:27-28

- **27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.**
- **28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. (KJV)**

Ps 136:22

22 Even an heritage unto Israel his servant: for his mercy endureth for ever. (KJV)

Luke 1:54

54 He hath helped his servant Israel, in remembrance of his mercy; (KJV)

Answer for yourself: Also, given the Christian view that Jesus is God as well as the Suffering Servant, in Jeremiah 30:10 is God saving Himself?

Answer for yourself: Understanding the traditional Christian teaching that Jesus never sinned, well then if we are to believe that God's Servant is Jesus, then why is Jeremiah 46:27-28 speaking of him being punished?

Answer for yourself: Did you notice that even the New Testament refers to the nation of Israel as the Servant?

READING YOUR THEOLOGY INTO THE VERSES, OR LETTING THE VERSES DETERMINE YOUR THEOLOGY? THE LATTER OR COURSE!

In any conversation there is always at least two parties. One is the speaker and the other the hearer. If we fail to understand who is actually speaking in Isaiah 52 then we will fail to interpret Isaiah 53 correctly. This is where most get it wrong from the get-go! Instead of Israel speaking it is the Gentile kings who are speaking and who are astonished at the errors of their perspective toward the Jewish people when corrected in the Messianic Age…the Gentiles admit their anti-Semitism and theologies have been wrong!

Isaiah 52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. 'Who would believe what we have heard?'" History is full of examples where the Gentile Church thought they were doing God a favor by persecuting the Jewish people. Boy, will they be surprised!

Quite clearly, right here in the beginning of this discourse the speaker is identified. It is none other than the Gentile nations and their rulers and kings which will be amazed at what happens to the "servant of the L-rd" (the Jewish people), and they will say "who would believe what we have heard? " It is right here that most position themselves to incorrectly interpret Isaiah 53 but mis-identifying the speaker in these texts. The future meanings of these verses depend entirely upon who is speaking, and if this is not correctly discerned, then the misinterpretation of the Isaiah 53 passage is ensured. It makes a big difference whether the Gentiles are speaking about the Jewish people or the Jewish people speaking in these texts. But in order to correctly interpret Isaiah 53 we have to go backward into Isaiah 52 to determine who is speaking, for the same speaker will be speaking in Isaiah 53 as well.

Besides Isaiah 52:15 telling us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53, but Micah 7:12-17 is a parallel passage and likewise speaks of the gentile nations' astonishment when the Jewish people again blossom in the Messianic age.

Micah 7:12-17

- **12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.**
- **13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.**
- **14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the**

midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

- **15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**
- **16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.**
- **17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. (KJV)**

Now back to Isaiah as we exegete the verses:

53:1 "And to whom has the arm of the L-rd been revealed?"

In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other gentile nations (Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

Let us look at examples to see if the arm of the lord refers to salvation from Gentile persecutors:

Isa 52:8-12

- **8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**
- **9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.**
- **10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**
- **11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**
- **12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. (KJV)**

Isa 63:12

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? (KJV)

Deut 4:34

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? (KJV)

Deut 7:19

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. (KJV)

As you can see for yourself, in each of the above quotes the reference concerns Israel being delivered either from Egypt who persecuted them unto death, or the return from captivity in Gentile lands. Definitely, and without a doubt, the references to the "arm of the Lord" have to do with the nation of Israel being delivered and saved from the grasp of Gentile nations [and not one person].

WAS YESHUA DESPISED AND REJECTED OF MEN?

53:3 "Despised and rejected of men."

While this is clearly applicable to the Jewish people and the nation of Israel (Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Jesus, a man who was supposedly "praised by all" (Lk. 4:14-15)

Isa 60:15

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (KJV)

Ps 44:13-14

- **13 Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.**
- **14 Thou makest us a byword among the heathen, a shaking of the head among the people. (KJV)**

Matt 4:25

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. (KJV)

who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11).

Matt 21:9-11

- **9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**
- **10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?**
- **11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (KJV)**
- **Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27).**

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. (KJV)

Jesus had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

Mark 14:1-2

- **1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.**
- **2 But they said, Not on the feast day, lest there be an uproar of the people. (KJV)**

Such was his popularity.

ISRAEL'S ADVERSARIES ARE FREQUENTLY LIKENED TO SICKNESSES

53:3 "A man [speaking in context of the nation of Israel] of pains and acquainted with disease."

Let us examine passages like Isa. 1:5-6; Jer. 10:19; Jer 30:12.

Isa 1:5-6

- **5 Why should ye be stricken any more? ye will revolt more and more: the whole head [nation] is sick, and the whole heart faint.**
- **6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. (KJV)**

Jer 10:19

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. (KJV)

Jer 30:12

12 For thus saith the LORD, Thy [the nation] bruise is incurable, and thy wound is grievous. (KJV)

ISRAEL AS BEARING THE BRUNT OF THE GENTILE NATION'S HATRED AND MALICE TOWARD THEM

53:4 "Surely our (remember the Gentile rulers of the nations are speaking) diseases he (the nation of Israel was described in the singular remember?) carried and our pains he (the nation of Israel) bore."

In Matt. 8:17, this passage from Isaiah 53:4 is recorded as being ”fulfilled” in Yeshua's healing of the sick, yet this Matthew passage is totally foreign to the original author’s intention.

Answer for yourself: Was it really fulfilled by Jesus?

This is another blatant misquotation of a Jewish Scripture taken out of context and twisted to bring a different meaning in the New Testament which was totally foreign to the original writer. Where as Isaiah was referring to the nation of Israel being the recipient of Gentile anti-Semitism for centuries whereby the nation of Israel carried the insults and physical pain of Gentile persecution (“surely he hath borne our griefs, and carried our sorrows”- bearing the Gentile diseases, afflictions, suffering), we are led to believe in this supposed “fulfillment” in the New Testament that the meaning of Isaiah was that Jesus was to “carry the diseases of the people who physically healed.” Nothing could be farther from the mind of Isaiah. Instead of Isaiah’s original meaning of Israel being brutalized by the Gentile nations and powers of the world, the quote from Isaiah I stripped from its original context, the meaning twisted, and now in the New Testament it is supposed to mean Israel is blessing others through physical healing. This is absurd. But if you don't look up the quote yourself, read the context from where the quote is taken for yourself, you like I are relegated to reading the New Testament and accepting at face value everything it says without questioning anything. Such is foolish as we are showing you. This is absolutely no “fulfillment” of anything in Matthew 8:17. Saying so does not make it happen. Biblical ignorance is our enemy! You must face the fact that Matthew 8:17 is totally inconsistent with the text from Isaiah.

Not only did the writer take the quote out of context his uses of it in the New Testament, but to apply this verse of Isaiah to Jesus is impossible as we have already shown that the servant is the nation and not an individual!

ISRAEL'S PLIGHT IS MISUNDERSTOOD AND MISJUDGED IN THE

EYES OF THE GENTILE NATIONS

- **53:4 "Yet we ourselves (remember the gentile nations are speaking) esteemed him stricken, smitten of G-D and afflicted."**
- **Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."**

ISRAEL WOUNDED BY THE SINS OF THE GENTILE NATIONS...NOT FOR THEM AS SOME TYPE OF GENTILE ATONEMENT

53:5 "But he was wounded from (NOTE: not for) our transgressions, he was crushed from (AGAIN: not for) our iniquities."

Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins at their hands (53:4) [they were helping God out by punishing the Jews], the Gentile nations now realize that the Servant's (Israel's) sufferings stemmed from their own (Gentiles) actions and sinfulness. This theme is further developed throughout the Jewish Scriptures such as Jer. 50:7; Jer. 10:25.

Jer 50:7

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. (KJV)

Jer 10:25

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. (KJV)

Also we must notice that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4).

ISRAEL'S VOICE IS NOT HEARD...NO ONE TO TAKE UP FOR HER

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth."

It is important to note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of Israel's faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Jesus "did not open his mouth" when faced with oppression and affliction we have a different testimony from Jn. 18:23, 36-37.

John 18:23

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (KJV)

John 18:36-37

- **36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**
- **37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (KJV)**

These are not the only references, but this proves the point. I think you will have a hard time proving that Jesus "opened not his mouth" to his accusers and that he was "silent before his shearers."

Again in the hands of the New Testament writers reference is made to this being fulfilled in the ministry of Jesus, but let me remind you that originally the quote was used in a corporate or national sense and not an individual sense.

WAS YESHUA EVER RECOGNIZED AS A RULER?

53:8 "From dominion and judgement he was taken away."

We must take note of the correct translation of the Hebrew in this passage. Without a doubt Israel is the apple of God's eye. It is to them God called to be a Kingdom of Priests, a holy nation, to lead all other nations to God. Israel has always had preeminence. From this exalted status and position they were repeated taken into captivity and subjugated to Gentile cruelty and debasement. Instead of being the ruler and example (the scepter shall not depart from Judah), the nation of Israel became ruled and dominated by those to whom they were sent.

Most Christians writers are forced to mistranslate this verse, since - by Yeshua's own testimony - he never had any rights to rulership or judgement, at least not on the "first coming."

John 18:36

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (KJV)

The King James version of the Bible states in Isaiah 53:8 that "he was taken from prison." There is no record of Yeshua ever "doing time" in prison to the best of our knowledge.

"FIGURATIVE" OR A "LITERAL" DEATH?

- **53:8 "He was cut off out of the land of the living."**
- **53:9 "His grave was assigned with wicked men."**

Ez. 37:11-14 describes Israel being "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

CONFIRMATION OF PLURALITY AND NOT SINGULARITY

53:8 "From my peoples' sins (remember the Gentile nations are speaking), there was injury to them (the Jewish people)."

Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed

Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

"ONE" DEATH OR "MANY" DEATHS?

53:9 "And with the rich in his deaths."

Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

Ezek 37:14

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. (KJV)

NON-VIOLENCE AT THE HANDS OF THEIR PERSECUTORS?

53:9 "He had done no violence."

One need only look at Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for themselves whether this passage is truly consistent with the New Testament account of Yeshua.

Matt 21:12

12 And Yeshua went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, (KJV)

Mark 11:15-16

15 And they come to Jerusalem: and Yeshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple. (KJV)

Luke 19:45

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; (KJV)

Luke 19:27

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (KJV)

Matt 10:34

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. (KJV)

Luke 12:51

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: (KJV)

This certainly does not lend well to pacifism.

WHERE ARE YESHUA'S PHYSICAL CHILDREN?

53:10 "He shall see his seed."

The Hebrew word for "seed", used in this verse, always refers to physical descendants in the Jewish Scriptures. (Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43). A different word, generally translated as "sons", is used to refer to spiritual descendants (Deut. 14:1, e.g.). The New Testament paints a picture of Yeshua as unmarried. This is rather surprising since Christianity teaches that Yeshua never sinned, forgetting that the first positive commandment is to procreate. For Yeshua not to be married and have children literally would be a violation of the Law, and I John 3:4 tells us that transgression of the Law is sin.

DID YESHUA LIVE A LONG LIFE?

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young and childless, but how could the days be prolonged of someone who is alleged to be God?

CAUSE OTHERS TO BE JUST OR JUSTIFY THE UN-GODLY?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just."

Please notice again the correct translation: ***the Servant will cause many to be just, he will not "justify the many."***

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3).

Deut 4:5-8

- **5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.**
- **6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.**
- **7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?**
- **8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (KJV)**

Zech 8:23

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)

Isa 2:3-4

- **3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**
- **4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (KJV)**

Micah 4:2-3

- **2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**
- **3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (KJV)**

As you can see, we Gentiles are not "just" by something Israel does in our place; rather, we are just because we learn from them the principles, ordinances, and laws of God contained in God's Torah, which when obeyed and kept, makes one righteous before God. God's ways are enumerated in His Law: 248 positive commandments, and 365 negative commandments. Each individual Law is a part of a Covenant foundation; whether it be the laws pertaining to the Covenant of God with the Jews or the non-Jews of the world. Each of these laws are Covenant stipulations whereby when obeyed we maintain right-standing before God.

HOW CAN GOD GIVE HIMSELF ANYTHING...HE HAS IT ALL!

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God according to traditional Christian teaching, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in is described more fully in Isaiah chapters 52 and 54?

Only one more article to go in this series. Let us continue in the 9th and final article in this series.

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXTS IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL...NOT YESHUA BY HIMSELF...AND YESHUA IS NOT THE FULFILLMENT OF ISAIAH 53

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**

- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPS. 52 & 53 AS THE NATION....OR DID RASHI CHANGE THE INTERPRETATION AS THE CHRISTIANS SAY?

Jews for Jesus publish in their literature that Rashi, a Jewish Rabbi around 1000 A.D., is responsible for the altering of the interpretation of Isaiah 53 for all of Israel whereby they, after his influence, no longer interpreted Isaiah 53 as an "individual" but as a "nation."

Answer for yourself: Is such a statement made by Jews for Jesus accurate?

The following is from Contra Celsum 1:55 …from around 248 C.E./A.D. [long before Rashi] by the early Church Father Origen:

"Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies (Isaiah 52:13-53:8); to which my Jewish opponent replied, that these predictions [referring to Isaisa 52 and 53] bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations. And in this way he explained the words, "Thy form shall be of no reputation among men;" and then, "They to whom no message was sent respecting him shall see;" and the expression, "A man under suffering." Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, "This man bears our sins, and suffers pain on our behalf;" and this, "But He was wounded for our sins, and bruised for our iniquities;" and to whom the expression properly belonged, "By His stripes were we healed." For it is manifest that it is they who had been sinners, and had been healed by the Saviour's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?" At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus."

Now if you read this close you see two opinions concerning the interpretation of the text: the Jewish and the Gentile Church Fathers. But without a doubt, the Jews, at this early date, believed that the Isaiah 52 and Isaiah 53 passages dealt with corporate Israel and not an individual.

This is all the more important because the Christians [Jews for Jesus] teach that the Jews interpreted Isa. 53 as referring to the Messiah (individual) until the medieval commentator Rashi who began to explain it as referring to the people of Israel, thus changing the prior interpretation that the passages

referred to only an individual. Nothing could be further from the truth. The evidence speak for itself. So when Christians claim that it was only with the commentary of Rashi (1040-1105) that the Jews began to refer to Isaiah 52:13-53:12 as referring to the entire nation of Israel then they are in error and their message is false.

This misconception began with Edward Pusey, who wrote in his 1876 introduction to The Suffering Servant Of Isaiah According To Jewish Interpretations (trans. Driver and Neubauer, New York: Hermon Press, 1969) that "The new interpretation began with Rashi" (p. XLIV).

As you have seen the interpretation of corporate Israel for Isa. 52 and 53 is neither new, nor did it begin with Rashi. Over 800 years before Rashi the Church Father Origen records for us that the Jews contemporary with him interpreted this passage as referring to the entire nation of Israel.

This material can be found on the Internet or by obtaining Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge Univ. Press, Book 1:55, 1965, p. 50).

So the bottom line is this: Jewish Biblical exegesis subscribing to the belief that the people of Israel was the suffering servant spoken of throughout the entire passage pre-dates Rashi by many centuries and Jews for Jesus, or anyone who says different is simply wrong. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 7504**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MORE PARALLES BETWEEN THE "JESUS STORY" AND VARIOUS OTHER SOLAR GODS

It is important that the reader be familiar with the concept of "archetypes" before he reads the following article. Having done this then let us continue.

Prophesied birth	Sun	Jesus		Buddha				
[Earthly] father was a carpenter		Jesus					Krishna	
Was given gifts at birth		Jesus		Buddha			Krishna	
Birth was accompanied by "wise men" and/or angles	Sun / Mushroom	Jesus		Buddha		Horus / Osiris	Krishna	Mithra
Birth was signaled by a star	Sun	Jesus		Buddha		Horus / Osiris	Krishna	
Born of a virgin	Sun / Mushroom	Jesus	Attis of Phrygia	Buddha	Dionysus / Baccaus	Horus / Osiris	Krishna	Mithra
Born on Dec. 25th	Sun	Jesus	Attis of Phrygia	Buddha	Dionysus / Baccaus	Horus / Osiris	Krishna	Mithra
Born under poor conditions	Sun	Jesus			Dionysus / Baccaus	Horus / Osiris		Mithra
Crush serpents head	Mushroom	Jesus		Buddha			Krishna	
Was both Divine Son and Father		Jesus	Attis of Phrygia					
Came to fulfill the Law.		Jesus		Buddha		Horus / Osiris		
Was of royal decent		Jesus		Buddha		Horus / Osiris		
Taught in a temple at 12	Sun	Jesus		Buddha		Horus / Osiris		
Had 12 deciples	Sun	Jesus				Horus / Osiris		Mithra
Baptized with water	Mushroom	Jesus		Buddha		Horus / Osiris		
Disappeared at a young age and returned, preaching, when he was in early 30s	Sun	Jesus				Horus / Osiris		
Used mostly parables in his teachings	Mushroom	Jesus					Krishna	

"Body as Bread" eaten by worshipers	Mushroom	Jesus	Attis of Phrygia		Dionysus / Baccaus			Mithra
Performed miracles	Mushroom	Jesus		Buddha		Horus / Osiris	Krishna	
Healed the sick	Sun / Mushroom	Jesus		Buddha			Krishna	
Fed masses, with a small amount of bread	Mushroom	Jesus		Buddha				
Walked on water	Sun	Jesus		Buddha		Horus / Osiris		
Followers took vows of poverty	Mushroom	Jesus		Buddha				
Gave a sermon on he Mount	Mushroom	Jesus				Horus / Osiris		
Was transfigured on a Mount	Mushroom	Jesus		Buddha		Horus / Osiris		
Died on a cross		Jesus	Attis of Phrygia	Buddha	Dionysus / Baccaus	Horus / Osiris	Krishna	
Died on a cross between two thieves	Sun	Jesus				Horus / Osiris	Krishna	
Died for all mankind	Sun	Jesus	Attis of Phrygia		Dionysus / Baccaus		Krishna	Mithra
Descended into the underworld (hell)	Sun	Jesus	Attis of Phrygia					
Buried for three days.	Sun	Jesus	Attis of Phrygia			Horus / Osiris		Mithra
Tomb opened by supernatural powers	Mushroom	Jesus		Buddha				
Resurrected from the dead	Sun	Jesus		Buddha	Dionysus / Baccaus	Horus / Osiris	Krishna	Mithra
Ascended into Nirvana (heaven)		Jesus		Buddha			Krishna	
Was the second person in the trinity	Sun	Jesus						
Will someday return to return order and judge the dead.	Sun	Jesus		Buddha			Krishna	
Said to reign for 1000 years		Jesus				Horus / Osiris		
OTHER NAMES FOR THE GOD								
Most High		Jesus					Krishna	
Lord		Jesus		Buddha				
Master		Jesus		Buddha				
Light of the World		Jesus		Buddha				
God of Gods		Jesus		Buddha	Dionysus / Baccaus			

Father of the World		Jesus		Buddha		Horus / Osiris		
Almighty		Jesus		Buddha				
All Knowing		Jesus		Buddha				
Redeemer		Jesus		Buddha	Dionysus / Baccaus		Krishna	Mithra
Holy One		Jesus		Buddha				
Author of Happiness		Jesus		Buddha				
Omnipotent		Jesus		Buddha				
King of Kings		Jesus			Dionysus / Baccaus			
Eternal one		Jesus		Buddha				
Sin Bearer		Jesus		Buddha	Dionysus / Baccaus		Krishna	
Good Shepherd		Jesus		Buddha		Horus / Osiris	Krishna	Mithra
Carpenter		Jesus		Buddha				
Infinite		Jesus		Buddha				
Everlasting		Jesus		Buddha				
Alpha and Omega		Jesus		Buddha	Dionysus / Baccaus			
Only Begotten Son		Jesus			Dionysus / Baccaus			
Savior		Jesus			Dionysus / Baccaus		Krishna	Mithra
Anointed One		Jesus			Dionysus / Baccaus	Horus / Osiris		
Ram or Lamb		Jesus				Horus / Osiris		
The Way, the Truth, and the Light		Jesus				Horus / Osiris		Mithra
Messiah		Jesus				Horus / Osiris		Mithra
Gods Anointed Son		Jesus				Horus / Osiris		
Son of Man/God		Jesus				Horus / Osiris	Krishna	
Word made Flesh		Jesus				Horus / Osiris		
Flesh of God		Jesus				Horus / Osiris		
Jesus/Jezeus		Jesus					Krishna	
Logos / Word		Jesus						Mithra
Fisher / Fisher of Men		Jesus				Horus /		

						Osiris		

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPS. 52 & 53 AS THE NATION....OR DID RASHI CHANGE THE INTERPRETATION AS THE CHRISTIANS SAY?

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

Jews for Jesus publish in their literature that Rashi, a Jewish Rabbi around 1000 A.D., is responsible for the altering of the interpretation of Isaiah 53 for all of Israel whereby they, after his influence, no longer interpreted Isaiah 53 as an "individual" but as a "nation."

Answer for yourself: Is such a statement made by Jews for Jesus accurate?

The following is from Contra Celsum 1:55 …from around 248 C.E./A.D. [long before Rashi] by the early Church Father Origen:

"Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies (Isaiah 52:13-53:8); to which my Jewish opponent replied, that these predictions [referring to Isaiah 52 and 53] bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations. And in this way he explained the words, "Thy form shall be of no reputation among men;" and then, "They to whom no message was sent respecting him shall see;" and the expression, "A man under suffering." Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, "This man bears our sins, and suffers pain on our behalf;" and this, "But He was wounded for our sins, and bruised for our iniquities;" and to whom the expression properly belonged, "By His stripes were we healed." For it is manifest that it is they who had been sinners, and had been healed by the Saviour's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?" At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus."

Now if you read this close you see two opinions concerning the interpretation of the text: the Jewish and the Gentile Church Fathers. But without a doubt, the Jews, at this early date, believed that the

did the jews always interpret isaiah 52 and 53 as the "nation" or did rashi change the interpretation as christians say?

Isaiah 52 and Isaiah 53 passages dealt with corporate Israel and not an individual.

This is all the more important because the Christians [Jews for Jesus] teach that the Jews interpreted Isa. 53 as referring to the Messiah (individual) until the medieval commentator Rashi who began to explain it as referring to the people of Israel, thus changing the prior interpretation that the passages referred to only an individual. Nothing could be further from the truth. The evidence speak for itself. So when Christians claim that it was only with the commentary of Rashi (1040-1105) that the Jews began to refer to Isaiah 52:13-53:12 as referring to the entire nation of Israel then they are in error and their message is false.

This misconception began with Edward Pusey, who wrote in his 1876 introduction to The Suffering Servant Of Isaiah According To Jewish Interpretations (trans. Driver and Neubauer, New York: Hermon Press, 1969) that "The new interpretation began with Rashi" (p. XLIV).

As you have seen the interpretation of corporate Israel for Isa. 52 and 53 is neither new, nor did it begin with Rashi. Over 800 years before Rashi the Church Father Origen records for us that the Jews contemporary with him interpreted this passage as referring to the entire nation of Israel.

This material can be found on the Internet or by obtaining Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge Univ. Press, Book 1:55, 1965, p. 50).

So the bottom line is this: Jewish Biblical exegesis subscribing to the belief that the people of Israel was the suffering servant spoken of throughout the entire passage pre-dates Rashi by many centuries and Jews for Jesus, or anyone who says different is simply wrong and not telling the truth. Shalom.

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



Bennoah1@verizon.net